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ABSTRACT

TWO-WAY TELEPHONE EVANGELISM: AN ADAPTATION OF ELECTRONIC ANSWERING SERVICES

By

Jack Bruce Bohannon

The purpose of this study is to describe, analyze, and evaluate the various methods of two-way telephone evangelism as initiated and developed by Pastor Harold Metcalf in Atlanta, Georgia, since the Fall of 1966, and practiced by other Seventh-day Adventist clergymen, with reference to practices of clergymen of other denominations.

Two-way telephone evangelism (TE) is a method of dictating a two-and-a-half-minute religious message on an automatic electronic answering machine capable of being heard 24 hours a day and equipped with a facility for immediate listener response or "feedback". "Dial Your Family Bible", in Atlanta, recorded 109,774 callers who listened through a complete message, and 14,000 who requested free Bible guides or lessons during its first year of operation.

Chapter I portrays the historical background and development of one-way telephone evangelism (no immediate listener response facility) in the United States and overseas with a description and analysis of programs such as: "Dial-a-Prayer" (inspirational prayers), "Smoker's Dial" (how to control the tobacco habit), "Drinker's Dial" (how to control the alcohol habit), "Slim Line" (health messages), and "Teen Dial" (talks to teenagers by teenagers).

Chapter II contains the theory and practice of the telephone evangelism of four well-known evangelists: Harold Metcalf (Ministerial

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Jack Bruce Bohannon

Secretary of the Southern Union Conference of Seventh-day Adventists), George Vandeman (of "It Is Written"), W. A. Fagal (of "Faith for Today"), and H. M. S. Richards (of the "Voice of Prophecy").

Chapter III focuses on the background and practice of telephone evangelism in the state of Michigan, emphasizing some of the different or unusual programs in current use, e.g.: a teen program, an approach to university students, a 21-day "full-message" series of doctrinal subjects repeated every three weeks, and "Heartline" - a closely observed and quasi-controlled TE experiment. In 28 days, 1,372 of the 2,702 "Heartline" callers listened through the entire message, 326 recorded an oral response, and 246 gave their name and address. A weekly, mean average of 19 TE programs showed that: 405 persons called, 197 listened to a complete message, 44 recorded oral comments, and 33 gave a name and address.

A 64-point questionnaire on telephone evangelism was created and administered to 25 directors of telephone programs during this study in order to determine the plans, procedures, and policies envisioned by these directors (Chapter IV).

A 72-question interview on telephone evangelism was created and personally administered to the 15, of the above 25, directors who were currently engaged in a continuing program of telephone evangelism. Two specially prepared interviews on telephone evangelism were conducted between this researcher and an executive of the Michigan Bell Telephone Company and the Michigan distributor for Code-a-phone answering equipment. Their answers and comments were collated and compared in Chapter V with those of the above 15 respondents.

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Jack Bruce Bohannon

The following points indicate the major findings of this study.

A majority of the respondents: initiated their own TE projects in 1968 with "religious instruction" as their primary objective, anticipated an adult listening audience, did not design their programs for the unchurched or any particular group or class of people, believed that most people called their number through curiosity, observed that people can establish confidence in a recording, chiefly utilized the two-and-a-half-minute, daily messages of others, read from a prepared manuscript while recording, gave a continued series of seven topics on a specific subject, did not identify the program speaker in any way, utilized one Code-a-phone machine equipped with listener response and call counter, used a telephone number arbitrarily assigned by the telephone company, and financed their programs through their local church congregations.

A majority of the respondents: answered no specific questions of callers in subsequent messages, engaged in no personal correspondence with their callers, distributed only a Bible course or lessons, sent out all free offers to callers by mail, believed that personal visitation was the best method of follow-up, received most of their calls from youth or children, estimated that of the 60% of their callers who listened to their entire message 16% recorded oral comments and 10% gave a name and address, believed that newspaper classified ads were the most effective type of advertising, did not identify the religious nature of their program in advertising, knew of no TE contacts now attending church services, had baptized no one into church membership as a result of their TE programs, and believed that telephone evangelism was definitely worth the cost and effort involved.

TWO-WAY TELEPHONE EVANGELISM:
AN ADAPTATION OF ELECTRONIC ANSWERING SERVICES

By

Jack Bruce Bohannon

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Speech

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JACK BRUCE BOHANNON

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TO BETH

who tenaciously believed there was more
depth of character to a young lad than
was apparent on the surface.

ACKNOWLEDGMENTS

It is with a sense of deep and heartfelt appreciation to the scores of other friends in Michigan, throughout the United States and the Middle East who have contributed personal, professional, financial, or moral support to the successful completion of this doctoral program that I single out a few of them below:

Dr. Kenneth G. Hance, a Christian gentleman and scholar par excellence, who has been as much a father to me as a major professor and guidance committee chairman,

Doctors David Ralph, Arthur Weld, and Robert Anderson, members of my guidance committee and masters of the classroom, who have enlarged and extended my intellectual and philosophical horizons,

The administration of the Middle East Division of Seventh-day Adventists whose patience during unexpected delays, and whose full cooperation and support during an extended study leave, were greatly appreciated,

Harold Metcalf, who introduced me to the thrill of evangelism and served as a model of the dedicated minister I have aspired to become,

Robert Hammond and the Michigan Council on Alcohol Problems, for the provision of facilities, cooperation and support, without which these two years would have been considerably more difficult and frustrating,

My children, Dale, Lori Sue and Scottie, to whom the oft-repeated question during these two years, "Oh, Daddy, can't you go with us just this one time?", can now be answered, "Sure, kids, let's go!"

My wife, Donna, who has greatly enriched my life and who, after the constant proofreading and typing of several drafts of this dissertation, certainly deserves the title Ph.T. (Put Hubby Through)--*to ra khali dost daram*,

And finally, the Apollo 11 astronauts, who have completed their highly successful mission at the same time I have completed this one and who vividly demonstrated the power and effectiveness of electronic communications.

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INTRODUCTION

In the Fall of 1966 a young business acquaintance walked into the office of Pastor Harold Metcalf in Atlanta, Georgia. In the course of the conversation the friend remarked to Mr. Metcalf, "Why don't you utilize the telephone for evangelistic preaching?" Metcalf was skeptical. This was not only an untried field, but a strange method and an approach which he hesitated to accept as feasible. However, he was reminded that the telephone is used to good advantage by every business in the world. If it could be used so advantageously to sell various products, and make a profit thereby, why couldn't it be used to tell men and women about tenets of religious truth?

The telephone industry was recognized by Metcalf as one of the most rapidly expanding industries in the entire world. Not only were there 98,786,000 telephones¹ (50.18 to every 100 population) in the United States, but Metcalf found he was working in an especially advantageous area. The Atlanta Standard Metropolitan Statistical Area had a population of 1,258,000² and was the largest toll-free telephone area in the world. In this metropolis there were 726,000 telephones.³

¹U.S., Department of Commerce, *Statistical Abstract of the United States, 1968* (Washington, D.C.: Government Printing Office, 1968), p. 499.

²*Ibid.*, p. 872.

³Harold E. Metcalf, *The Magic of Telephone Evangelism* (Atlanta, Georgia: Southern Union Conference of Seventh-day Adventists, 1967), p. 2.

Of course, a city pastor follows a busy schedule and is on call twenty-four hours a day. When a totally new method of evangelism is suggested, the first reaction usually is, "I am already involved in more than I can adequately manage; how can I add another program to my overcrowded schedule?" Metcalf was no exception to this rule. In an endeavor to persuade him to at least try an experiment, it was pointed out that: the telephone could be used practically, inexpensively, and profitably to reach thousands of people who otherwise might never come to a public, religious meeting; very little time is required to record the messages on tape; non-church attenders could be reached; there would be constant availability to the entire telephone area; shy and hesitant individuals would be able to call undetected; and the pastor's role as a public servant would be greatly enhanced.

Although Metcalf was acquainted with previous "Dial-a-Prayer" telephone programs, a two-way facility with sermonic messages on Bible doctrines or religious instruction was both novel and challenging. After considerable counsel and advance planning, equipment was loaned by the Code-a-phone representative and an experiment was set up. At first a two-minute message was recorded and was used continuously for ten days. However, this was soon superseded by a daily 2 1/2-minute recording, with one general subject continuing for seven days. During the last three days (Friday, Saturday, and Sunday) of the first week of this new format, 2,100 calls came in.

Realizing that no product can advertise itself, small two-line advertisements were placed in the classified section of the *Atlanta Journal* and the *Atlanta Constitution*. During the first week after the

ads were published, 650 persons called and listened to the full recording; 100 requested the Bible guides offered by the program. Mr. Metcalf felt that the first function of advertising was to get itself read. Therefore, continuous, daily ads with attention-getting phraseology were inserted. Phrases like "Do you need advice?", "Are you lonely?", and similar words were employed. The ads not only informed the public about the new "Dial Your Family Bible" program; they also achieved immediate results. People by the thousands began to call the designated number.

In Atlanta, Mr. Metcalf coupled the "Dial Your Family Bible" telephone messages with an instant "feedback" provision whereby the caller could immediately record a request for a free Bible correspondence course, further information, or a visit. All those who called in to listen to the messages were urged at the sound of an electronic dial tone to give their name and address, to which a set of free Bible guides could be mailed. After the first full year of this telephone evangelism program, four Code-a-phone machines were operating 24 hours a day, 109,774 callers had listened through a complete message, and 14,000 people had requested the free Bible guides. Pastor Metcalf estimates that these messages were equivalent to nine thousand one-half hour sermons in one year in one city.¹

From these beginnings in Atlanta, Pastor Harold Metcalf, who is secretary of evangelism for the Southern Union Conference of Seventh-day Adventists (comprised of eight Southern states), has been invited to

¹Harold Metcalf, Lecture about Telephone Evangelism to the Michigan Seventh-day Adventist Ministers' Conference, Lansing, Michigan, February 13, 1968.

speak before ministerial groups from California to New York - including one in Lansing, Michigan on February 13, 1968. Largely through his efforts, men who are well known for single-media evangelism, such as H. M. S. Richards, speaker for the "Voice of Prophecy" international radio broadcast; George Vandeman, speaker of the international "It Is Written" telecast; and W. A. Fagal, speaker/director of the international "Faith for Today" telecast, have begun telephone evangelism programs.

Purpose of the Study

The primary purpose of this study is to describe, analyze, and evaluate the various methods of telephone evangelism as developed by Pastor Harold Metcalf and practiced by Seventh-day Adventist clergymen, with reference to practices of clergymen of other denominations. Specifically, this study attempts to: (1) determine the biographical and personal factors which impinge upon Pastor Metcalf's work in telephone evangelism, (2) determine the body of rhetorical and related theory advocated by Pastor Metcalf and others for effective telephone evangelism, (3) determine the nature of the application of these principles in specific programs of telephone evangelism, (4) determine responses to, and outcomes of specific programs of telephone evangelism, and (5) evaluate these programs in terms of rhetorical factors other than those associated with "success" *per se*.

In this study, answers were sought to questions such as: What are the personal and professional factors in Metcalf's ministry which relate to his telephone evangelism? What is telephone evangelism? What principles underlie it? Why have it? How is it related to other forms of public evangelism in message content and audience reaction? What

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types of equipment are used? How expensive is it? What portion of a pastor's daily schedule does it consume? How is it related to other one-way types of religious telephone messages such as "Dial-a-Prayer", "Dial-a-Saint", "Dial-a-Thought", etc.? How successful is telephone evangelism? What are the reactions of individuals "conversing" with equipment instead of a "live" person? What resources and follow-up activities are being utilized? What plans are projected for its future development? How will the proposed "Picturephone" (audio-video telephone) affect it? In terms of established rhetorical (homiletical) criteria, how "good" is it?

Limitations Imposed on the Study

No attempt is made in this study to describe, analyze, or evaluate the correlate ministry of Harold Metcalf or other clergymen aside from their roles as telephone evangelists. Nor is any attempt made to describe, analyze, or evaluate their use of any public media mentioned aside from their specific use in telephone evangelism. While Harold Metcalf has been engaged in public evangelism since his graduation from college and his extensive use of public media and special methods of evangelism extends to the present time, his adaptation of the telephone as a two-way communication evangelistic tool did not begin until 1966. Therefore, the period of time covered in this study extends from Metcalf's conception of two-way telephone evangelism in 1966 through May 1969.

No attempt is made to include references to all clergymen using telephone evangelism or to all Seventh-day Adventist clergymen associated with this innovation. Rather, intensive studies were made of the

use of telephone evangelism by four outstanding evangelists in three major population areas (Harold Metcalf in Atlanta, Georgia; H. M. S. Richards in Los Angeles, California; George Vandeman and W. A. Fagal in New York City) and by all SDA clergymen in the state of Michigan.

Intrinsic Merit of the Study

Church literature suggests a major preoccupation with evangelism. A great deal of denominational energy and resources are devoted to evangelizing "the masses", and a general belief exists that public evangelism historically has been the basis of denominational growth. Since the invention and production of public mass media such as radio, television, and motion picture, evangelists have endeavored to adapt them for use in public evangelism. While Harold Metcalf has employed the various methods of public platform preaching, radio, printing press, Bible correspondence courses, etc. in his ministry, his special contribution to public evangelism has been as a pioneer in a new method of two-way telephone evangelism. Although two-way telephone arrangements have been extensively employed in teaching educational subjects (including foreign languages) and even "Bible telecourses" in formalized classes, this appears to be the first attempt to use the telephone in a continuous, systematic method of religious instruction with built-in provisions for instant response by the caller. Taking into consideration the "Bible-belt" audience, the anticipated economy of cost, the constant availability of the messages, and his professional ability as a minister and public evangelist in relating the Bible to the life and needs of modern man, Pastor Metcalf felt justified in presenting the essential points of these messages via this "new" medium in this era of



proliferated use of electronic communications.

Due to the extremely limited bibliography or reference material on the subject of telephone evangelism and the obvious lack of research or systematic study in this area, it is hoped that this thesis will offer a useable workshop of original data or information on the subject and not simply a catalog or "museum" of gems from published works readily available.

The findings of this study should be of value to those presently engaged in telephone evangelism as well as those who are anticipating its use in the future.

Distinctiveness of the Study

So far as can be determined, no previous study of any kind has been made of Harold Metcalf's role as a minister and/or public evangelist. Also, even though voluminous research has explored the use of public media such as radio, television and motion pictures by evangelists, there seem to have been no studies done in the area of this relatively new method of telephone evangelism.

Materials or Sources for the Study

The biographical and professional materials pertaining to Metcalf, as well as materials pertaining to telephone evangelism, have been derived from: (1) correspondence, a questionnaire, and personal interviews with Mr. Metcalf and members of his Atlanta staff, (2) correspondence and questionnaires from George Vandeman, H. M. S. Richards, and W. A. Fagal, (3) correspondence, questionnaires, and personal interviews with all Seventh-day Adventist ministers in Michigan who are engaged in

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telephone evangelism, (4) correspondence with officials in the Seventh-day Adventist denomination, (5) official literature of the Seventh-day Adventist Church, e.g., *The Signs of the Times*, *The Advent Review and Sabbath Herald*, *The Ministry*, *These Times*, *The Southern Tidings*, *The Lake Union Herald*, *The Voice of Prophecy News*, *The Pacific Union Recorder*, *The Atlantic Union Gleaner*, *Unlock Your Potential* (a magazine on evangelistic methods), and publications by the Southern Union School of Bible Prophecy, (6) materials written by Harold Metcalf: *The Magic of Telephone Evangelism*, Nashville, Tennessee: Southern Publishing Association, 1967, and *The Prophetic News* (a monthly magazine edited by Harold Metcalf and published by the School of Bible Prophecy), (7) materials written by H. M. S. Richards, George Vandeman, W. A. Fagal and Michigan Seventh-day Adventist clergymen, (8) various articles in church-related magazines, and (9) secular newspapers, periodicals, and other published materials.

Specific materials relating to the various facets of telephone evangelism have been secured and analyzed; for instance, the manuscripts and/or electronic recordings of "Dial Your Family Bible" (theological discussions), "Teen Dial" (talks to teenagers by teenagers), "Slim Line" (health messages), "Smoker's Dial" (how to control the tobacco habit), and "Drinker's Dial" (how to control the alcohol habit) have been compiled, compared, and analyzed. Also, the reactions, operating policies, and suggestions of a Michigan Bell Telephone Company executive and the Michigan representative of Ford Industries (manufacturer of Code-a-phone telephone answering equipment) were obtained through personal interviews.

A number of surveys were conducted: (1) to secure statistical data on telephone evangelism from Seventh-day Adventist state and divisional conferences, (2) to obtain statistics on immediate "feedback" to the recorded telephone messages from those engaged in telephone evangelism, (3) to gather and compile material through a special sixty-four point questionnaire filled in by telephone evangelism directors and/or speakers in the areas of Atlanta, Georgia (where the program originated), Los Angeles and New York City (two other metropolitan areas where it is utilized), and the state of Michigan (the fourth largest - 18,852 members¹ - conference of Seventh-day Adventists in North America and the largest outside of California), and (4) to compile and compare information on the use of, and response to, telephone evangelism in the above mentioned areas through the medium of a seventy-two question personal interview.

Method and Plan of Study

This study does not attempt to adhere rigidly to any of the standard "labels" or methods of research, but employs the most useful aspects of several. The methodology of this thesis utilizes: (1) the historical in order to determine the circumstances pertaining to the origin and development of telephone evangelism, (2) the survey in order to determine formats, methods, responses to, and results of, specific telephonic programs, (3) the critical in order to determine the caliber or quality of telephone evangelism, and (4) the empirical (particularly

¹*Michigan Conference Worker and Church Officer Directory: 1969* (Lansing, Michigan: Michigan Conference of Seventh-day Adventists, 1969), p. 1.

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in the closely observed and quasi-controlled "Heartline" project conducted in Lansing, Michigan) in order to determine the ratio of initial callers to those who listen to the complete message, the influence of advertising over callers as well as the number, and the age and sex of those who volunteer oral responses or comments and/or give their name and address for the offer of a free Bible correspondence course.

Telephone Answering Equipment

The various types of telephone answering equipment employed by the clergymen in this study included the following:

Code-a-phone model 770 - This unit, which is used by the majority of the telephone programs in this study, is a combination dictating and transcribing unit capable of a three-minute out-going message and two hours of in-coming recorded responses. It has an automatic volume control for recording and a voice control response tape which automatically shuts off when the caller stops talking. The response tape is removable.

Other Code-a-phone models feature units with no in-coming response tape, in-coming response tape of various lengths (20 minutes to two hours), and/or out-going message tape facilities from 18 seconds to three minutes.

Record-o-Fone model 69 - This is an automatic answering, recording and monitoring unit with a 60-second message tape (variable up to three minutes) and a 16-minute in-coming response tape capacity.

Record-o-Fone model 100 - is an automatic answering, recording, monitoring and remote playback unit with a 60-second message tape (variable up to three minutes) and a 16-minute in-coming response tape, which

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can be activated by a "tele-key" from any other telephone to play back caller responses or comments.

Kall-Taker - A special unit of this brand of answering equipment has been specifically designed or remodeled for telephone evangelism. This unit features interchangeable message tapes and a two-hour incoming response tape. The response facility uses standard recording tapes and reels.

Bell System - One Bell System unit offers a 30-second message tape with a 10-minute incoming response tape. Another unit provides a three-minute message tape with a two-hour response tape. These machines are leased by the telephone company.

Call-Control model WW101 - The outgoing message tape on this unit can be varied up to ten minutes and the incoming response tape records up to one hour (six-hour tape by special order). The response tape is "voice controlled" and shuts off automatically after ten seconds of silence; the response tape has a remote control message playback feature. This unit does not require a recorder coupler and is not directly connected to the telephone line.

CHAPTER I
HISTORICAL BACKGROUND AND DEVELOPMENT
OF TELEPHONE EVANGELISM

With 98,786,000 telephones in the United States in 1966, there was a lot of talk going up and down the lines. Eighty-seven percent of all households had at least one telephone installed, and there were 50.18 telephones for every 100 persons in America.¹ Of course, by this time ordinary telephones had long ceased to be sufficient to carry the specialized messages of busy people into inaccessible areas and/or at convenient times.

The field of education found the telephone and its various accessories an able and ready assistant to both teacher and student inside and outside the classroom. "Tele-teaching" and "tele-learning" offered hands-free telephonic equipment to those eager to continue their pursuit of learning in spite of physical or environmental obstacles. Manufacturers of accessory equipment began to capitalize on this boom in learning. Executone, Incorporated not only made equipment for the homebound student, but in 1958 printed a booklet entitled *How to Teach Shut-in Students by Telephone*. This was a "handbook for teachers, administrators, parents, and physicians with suggestions for homebound and

¹U.S., Department of Commerce, *Statistical Abstract of the United States, 1968* (Washington, D.C.: Government Printing Office, 1968), p. 499.



hospitalized students."¹

Through the facilities of the American Telephone and Telegraph Company, "tele-lecture" could put a "live" professor into any class in the United States regardless of how far apart the two may have been located at the moment of communication. "Tele-class" enabled a qualified teacher to give her full attention to a special class of as many as thirty children, either handicapped or gifted, so that they could all "attend" school together by phone from their individual homes. "Touch-tone" couples the telephone with the modern computer as a teaching aid and gives students access to a distant computer programmed to provide voice answers to a variety of problems - right from the student's home.²

It was inevitable that the demand for instant communications would produce telephone robots. Business and professional establishments needed to be able to disseminate or receive information on a round-the-clock basis, twenty-four hours a day, seven days a week in order to make their services constantly available to the public. Automatic telephone answering service equipment enables an individual to be on call and his service or product available irregardless of his busy schedule - even while he is asleep. An automatic telephone answering device is not only a willing servant, but also no respecter of persons. On Memorial Day 1969, Paul Harvey, renowned news analyst, revealed the inauguration of a new type of service in New York City. "Dial-a-

¹J. A. Richards, *How to Teach Shut-in Students by Telephone* (New York: Executone, Inc., 1958), 21 pp.

²American Telephone and Telegraph and Associated Companies, "Communication Extends Resources for Education" (a series of printed brochures, 1967).

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Protest" was a recording telling where the latest protests and demonstrations were to be staged and urging its listeners to attend. According to Harvey, "Dial-a-Protest" receives an average of 400 callers in a 24-hour period!¹

After the emergence of automatic telephone answering equipment, pastors and church-related groups were not long in realizing its potential for public service. "Dial-a-Prayer", "Dial-a-Saint", "Dial-a-Hymn", and various other religiously oriented programs became available at the twist of a telephone dial.

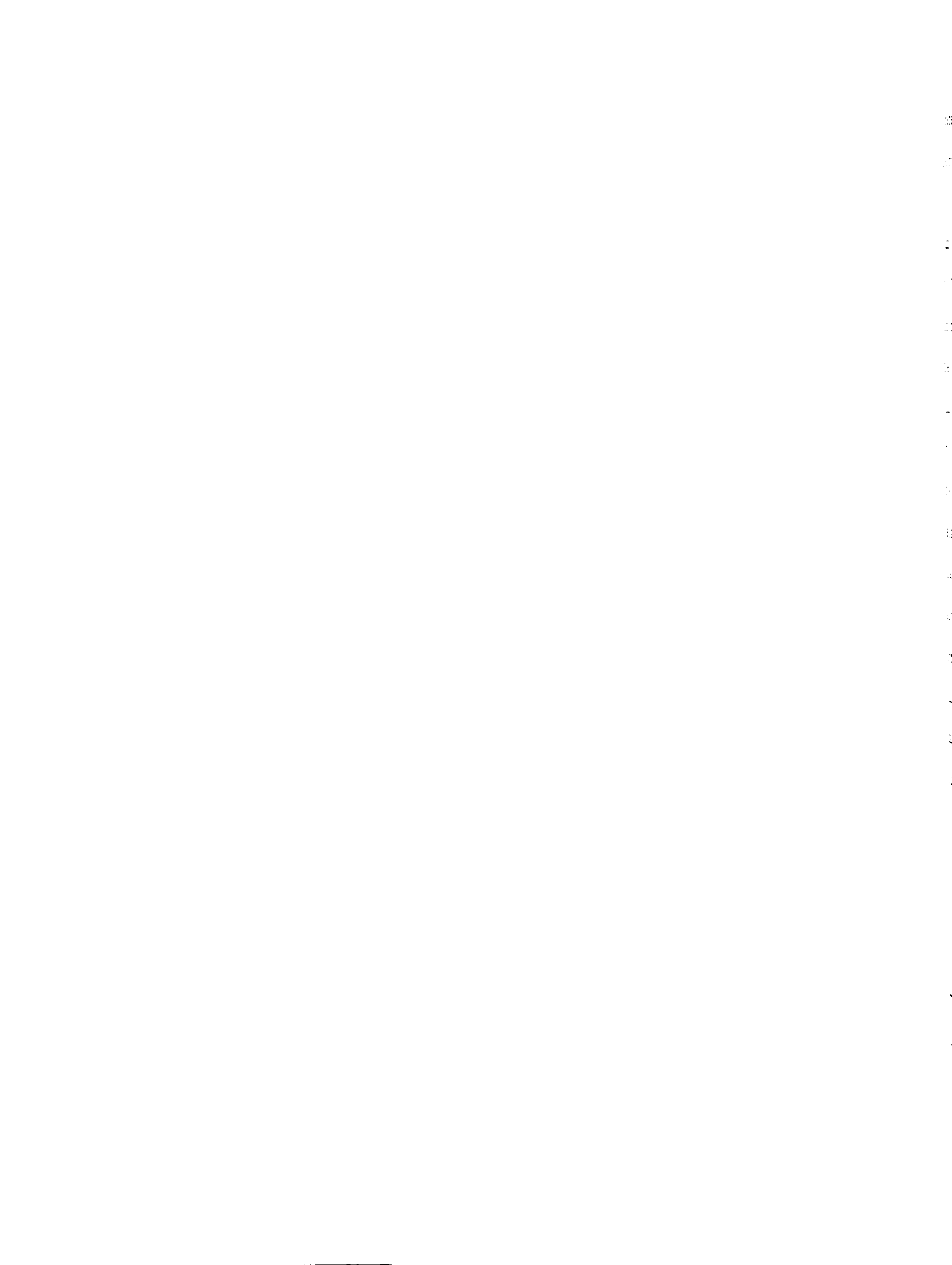
Development of One-way Telephone Evangelism

One of the first Seventh-day Adventist ministers who became known as a "Dial-a-Prayer" pastor was Ben J. Mondics. Only three months after his arrival at a new pastorate in Charleston, West Virginia, one of Mondics' members who worked for the telephone company suggested a public service "Dial-a-Prayer" project in the surrounding Kanawha Valley. Mondics was reluctant to begin such a new venture; but after careful consideration, he had the telephone equipment installed, put the message on the tape and waited to see what would happen.

. . . it was an instantaneous success. Calls swamped the telephone office. The phone company cancelled the service when lines were jammed constantly as Charlestonians dialed to hear the prayer of the day as recorded by the pastor.

When the telephone company disconnected the lines, the Charleston newspaper, *Daily Mail*, began printing Mondics' prayer on the front page of its evening paper. There was such a demand that a local radio station

¹"Paul Harvey News," A.B.C. radio broadcast, May 30, 1969.



offered to broadcast these prayers ten times a day as a free service to the public.¹

By the end of 1964, the Porter Memorial Hospital in Denver, Colorado had compiled a file of nearly 2,000 graduates from their clinics for the "Five-day Plan" to stop smoking, offered at the hospital over a period of two years. But soon the novelty of the clinics and the urgency of the U.S. Surgeon General's year-old indictment of smoking faded into the background, and the attendance at the "Five-day Plans" had dropped from the usual 400 to about 40 per clinic. In searching for a new "shot in the arm", E. F. Irish (hospital chaplain) and A. W. Vandeman (Public Relations Director of the hospital) initiated and developed "Smoker's Dial" with a 60-second message, changed three times a week, offering advice on how to drop the smoking habit and carrying announcements of a coming "Five-day Plan" at the hospital. Through this new public service, callers were invited to reserve a place at the next "Five-day Plan" by calling the hospital telephone number at the close of the "Smoker's Dial" message.²

Public response was immediate. During the first 24 hours after the apparatus was installed, 2,000 calls were handled by the machine. Thousands of additional calls jammed the telephone company's central exchange.

By Sunday, November 15, five days after the first call was received, 100 persons had registered for the stop-smoking clinic beginning that night.³

¹Don Roth, "Charleston Pastor's Long-Range Plans Aid Evangelistic Meeting," *Tell*, November, 1956, pp. 1, 5.

²"Smoker's Dial Porter to Hear How to Quit," *Tell*, January, 1965, p. 3.

³*Ibid.*

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Due to heavy traffic on the single line, additional answering service units were installed in order to decrease the dialing frustration of the already harried smokers. Even telephone officials called the response "staggering". In an effort to learn more about the unknowable, unidentifiable, and illusive callers, a common telephone handset was attached to the "Smoker's Dial" line to enable its promoters to listen to the comments of the callers at the close of each message.¹

The "Smoker's Dial" program was subsequently developed into ten brief messages designed to be offered over the telephone for a period of twenty days (two days each message). A sample message (number seven) is given below as a representation of the format and content of the series. Since the messages contained no official titles, the included list of ten topics was arbitrarily assigned by the researcher of this thesis from the content of the indicated messages.

Throughout 1965 individuals across the United States who wanted to stop smoking were dialing Seventh-day Adventist "Smoker's Dials" in Denver, Seattle, Chicago, Boston, Baltimore, Washington, D.C., and dozens of other cities. In the first five days after installation, 22,000 calls to the 60-second "Smoker's Dial" message jammed all telephone lines in the northwest section of a Seattle suburb. The Seattle Telephone Company called it "the greatest snarl-up and greatest response in the history of the telephone."²

In the first five days of operation at the Hinsdale Sanitarium

¹*Ibid.*

²"Telephone Dial Plays Part in Plan to Assist Smokers," *Tell*, May, 1965, p. 4.

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SMOKER'S DIAL MESSAGE TOPICS¹

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| 1. Power of the Will | 6. Avoid Irritating Foods |
| 2. Break Your Habit Pattern | 7. Avoid Overeating, Fatigue, and Alcohol |
| 3. Nicotine vs. Caffeine | 8. What Are Your Motives for Stopping? |
| 4. Withdrawal Symptoms | 9. Ask for Divine Aid |
| 5. Water Can Be an Ally | 10. Resist Weight Gain |

(Sample Message)

7. AVOID OVEREATING, FATIGUE, AND ALCOHOL

This is Smoker's Dial number seven. There are three physical habits which can definitely weaken your will power right now. First: If you overeat, blood is drawn from the brain and other areas of the body, to help the stomach digest excess food. This is one reason a person feels drowsy after eating too much. As you get drowsy, your will power drops to half mast, and you are in no condition to resist Lady Nicotine. So by all means, avoid overeating.

Second: Do not allow yourself to become overtired during these critical days. Fatigue weakens will power. Simply decide to get plenty of rest every night. Be good to your nerves. They are under stress as you quit smoking, so give them plenty of rest each night.

Third: Alcohol in any form can weaken will power. Many people get along fine in breaking the smoking habit, until a single cocktail triggers a massive craving to smoke. Remember, even though it may at times seem impossible to stop smoking, you . . . can . . . make it! Do not allow yourself to be discouraged.

These messages are prepared by Action Units for Better Living.

¹Harold Metcalf, *The Magic of Telephone Evangelism* (Atlanta, Georgia: Southern Union Conference of Seventh-day Adventists, 1967), pp. 339-348. (Hereinafter referred to as Metcalf, *Telephone Evangelism*.)

near Chicago, "Smoker's Dial" received about 500 calls every day, but 12,703 busy signals were recorded by the telephone company. NBC recorded an interview for its week-end "Monitor" program with Chaplain Willis Graves of the Sanitarium. This service was also featured on Station WLS in Chicago and on Paul Harvey's ABC newscast.¹

After his home telephone number had been given at the close of a "Smoker's Dial" message sponsored by the local Seventh-day Adventist Churches, Pastor Vernon Ferguson was awakened at 1:15 a.m. by the first of 487 calls from smokers wanting to know more about the next "Five-day Plan" for that Southern California area.²

"Smoker's Dial" was playing such a prominent part in various Seventh-day Adventist public service projects throughout North America by that time that the officers of the 1965 Spring Council of the General Conference of Seventh-day Adventists voted a recommendation that "Smoker's Dials" be encouraged in every union conference throughout North America.³

With hundreds still calling the "Smoker's Dial" conceived the previous year, the staff of Porter Memorial Hospital in Denver added "Drinker's Dial". The purpose of these dual services was to "provide recorded messages aimed at helping the dialer find a solution to his smoking or drinking problems."⁴

¹"Telephone Dial," *Tell*, May, 1965, p. 4.

²*Ibid.*

³*Ibid.*

⁴"Porter Initiates Dial for Problem Drinkers," *Tell*, March, 1966, p. 8.

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Over a period of several months the chaplain of Denver's Porter Memorial Hospital initiated and developed at least two other telephone projects.¹ "Slim Line" - a dialing service "stuffed full" of information for callers who desired to become or remain trim and healthy - was a public service program of the hospital which continually sought to present a public image of health and healthful living. "Slim Line" message number twelve is given below as a representation of the format and content of the other messages. Because it is a review, it contains elements from the content of several of the other talks. Since the messages contained no official titles, the included list of twelve topics were arbitrarily assigned by the researcher of this thesis from the content of the indicated messages.

"Teen Dial" consisted of inspirational telephone messages recorded by teenagers for teenagers - "Youth Answers to Youth Problems." By October 1965, more than 15,000 callers had dialed 833-TEEN (8336) to hear what teenagers had to say.²

The "Teen Dial" program was subsequently developed into thirty-eight messages which could be repeated every three months (messages changed three times a week) or, preferably, used as guides from which other youth-centered topics could be developed. The thirty-eight "Teen Dial" message topics or titles are listed below along with message six ("Getting Along with Your Parents") as a representation of the format

¹Harold Metcalf, Private Interview Held in Battle Creek, Michigan March 22, 1969. (Hereinafter referred to as Metcalf Interview.)

²"World Finds Church Message at End of Telephone Dial," *Tell*, October, 1965, p. 3.

SLIM LINE MESSAGE TOPICS¹

- | | |
|----------------------------------|--------------------------|
| 1. Introduction | 7. Soft Life - Soft Body |
| 2. Objectives of a Reducing Diet | 8. Weight Loss "Plateau" |
| 3. Basic-4 Foods | 9. Will Power |
| 4. Calorie Restriction | 10. Mind over Body |
| 5. Snacks | 11. Table Habits |
| 6. Exercise | 12. Review |

(Sample Message)

12. REVIEW

THIS IS THE SLIM LINE.

Let's review a little today the pointers given in earlier messages.

First, eat a good breakfast each morning. You'll use these breakfast calories during the day. It's very important that you eat less for your evening meal. This is the meal that is usually stored as fat.

Follow an intelligent exercise program each day. Walking is good.

Avoid those high caloric rich foods that add mountains of calories and very little nutrition. "Eat for nutrition" is a good goal to keep in mind as you cut down on the variety of foods at each meal.

Next, as you develop the habit of taking smaller portions you are actually practicing new food habits. Relax, enjoy the flavor of your food. Eat slowly, at regular times each day. This will promote better digestion.

Be sure to see your physician regularly; let him supervise your progress.

Think continually it's a real pleasure to eat in a way that will give you better health.

Now, the last thing today. An outside source of power is needed by everyone. We all have moments in our lives when extra help is needed. For real, lasting success in this program and in your life, take hold of Divine power. Even though you may not be practiced in talking with God, He is an expert at listening. Ask Him to help you eat intelligently and your will power joined with Divine power will give you a lasting, satisfactory measure of success and happiness in life.

Our wish for you is better health.

¹Metcalfe, *Telephone Evangelism*, pp. 351-372.

"TEEN DIAL" MESSAGE TOPICS¹

- | | |
|-------------------------------------|---------------------------------|
| 1. Achieving Success | 20. Courtesy |
| 2. Choosing Good Friends | 21. Parents |
| 3. Drop-outs | 22. Following the Crowd |
| 4. Should I Smoke? | 23. Future Life |
| 5. Dating | 24. Prayer |
| 6. Getting Along with Your Parents | 25. Is There a God? |
| 7. Smoking | 26. Be an Individual |
| 8. Should I Smoke? | 27. Bad Literature |
| 9. Speed Driving | 28. Parents |
| 10. Good Grades | 29. Planning My Future |
| 11. Prayer | 30. Jesus Cares |
| 12. Good Reading | 31. Courtesy |
| 13. Speech | 32. Friends |
| 14. Parents | 33. Dating |
| 15. Courtesy | 34. Friends |
| 16. Decision | 35. Reckless Driving |
| 17. Dress - Neat, Modest, Appealing | 36. Social Drinking and Smoking |
| 18. Good Reading | 37. Have a Smoke |
| 19. Dating. | 38. Parents |

(Sample Message)

6. GETTING ALONG WITH YOUR PARENTS

Hi! This is Teen Dial. My name is _____ and I'm one of those teenagers you hear so much about. I feel one of the biggest problems we kids face almost daily is getting along with our parents.

Parents just don't seem to understand us kids. They always say, "Well, when I was a kid we didn't do half the things you do today." Sure, that was twenty to thirty years ago. Times have changed, and so have kids. Kids, I feel, are more dependable and mature than they used to be.

Another question comes up. What can we do to solve this problem? We say they don't understand us, but do we ever take time to sit down and understand them? Maybe that's what we ought to do instead of sitting down and moaning.

Do you know that according to the latest United States census there are probably more than 22,700,000 of us teenagers in the United States today? When you stop to think that the future depends on us, that soon we will be the leaders and the parents, it becomes important that we be headed in the right direction.

I'm going to put a challenge to all teens to try to understand their parents - even if it's just for a week. One small week may change the

¹Metcalf, *Telephone Evangelism*, pp. 375-448.

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rest of your teen and adult lives. Don't give up after one try. Stick it out and see what the results are. I'm going to give it a try. I sure hope you will, too. If things seem too much for you to handle, just lift up a small prayer to God, and He'll see you through.

Our next Teen Dial message will be recorded _____.

* * * * *

and content of the series.

Overseas "Dial-a-Prayer"

When Pastor Walter Scragg of the Sydney SDA Church announced his new "Dial-a-Prayer" phone service in the Fall of 1961, hundreds of people dialed in during the trial run; and when the announcement appeared in the papers "the calls soared into the thousands, making a multiplicity of lines necessary in order to avoid breakdown of service."¹

This first "Dial-a-Prayer" telephone service in Australia proved such an attraction that in sixty days of operation, more than 100,000 calls were registered. Soon Pastor Scragg was praying over five lines with five answering service machines, twenty-four hours a day. The highest number of calls recorded in a single day was 2,826, and the General Post Office officials indicated that Scragg was losing more calls than were getting through. Scragg's format consisted of a minute-and-a-quarter inspirational message followed by a prayer and then an offer of a free copy of the day's prayer printed on a colored picture background of Biblical nature. An address was given, and listeners were urged to write. One letter read:

¹"Sydney Pastor Extends Pastorate by Phone," *Tell*, October, 1961, p. 6.

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I have often dialed your number and found your prayer quite helpful. I have lacked the courage to write before, but now I have made the decision to serve Jesus, and I need your help. Before I heard of your service I was an alcoholic, but I have since started to control this. It is a hard road, and I need the help of a friend.¹

Soon the executive committee of the Australasian Division of Seventh-day Adventists took an interest in the "Dial-a-Prayer" program and officially adopted resolutions to extend it throughout the division area. The plan called for public rallies, extensive advertising, identification of "Dial-a-Prayer" with the Seventh-day Adventist Church, and plans for follow-up opportunities with persons who regularly dialed the recorded prayer.²

The public relations director of the Australasian Division admitted that the idea for "Dial-a-Prayer" first came to his attention through the story of Pastor Ben Mondics of Charleston, West Virginia. After the Postmaster General of Australia (who controls the telephone service in that country) had been persuaded, "Dial-a-Prayer", from its beginning in Sydney, quickly moved to other major cities. In Brisbane four lines were installed. In Auckland four machines were put into service; and Newcastle, Christchurch and Hobart quickly followed suit.³ Soon over forty-five one-way answering service machines were installed in Australia and New Zealand, and speakers regularly identified

¹E. H. J. Steed, "Dial-a-Prayer Service in Sydney Sees Rapid Growth, High Interest," *Tell*, December, 1961, p. 4.

²"Australasia Votes Rallies for Boosting Dial-a-Prayer," *Tell*, January, 1965, p. 1.

³Ernest H. J. Steed, "Dial-a-Prayer Service Has Hearty Reception in Australia and Europe," *Tell*, April, 1963, p. 5.

themselves as pastor of the Seventh-day Adventist Church.¹ Introduction of the "Dial-a-Prayer" to Bunbury, Western Australia, brought in 1,500 calls during the first week.²

Through the installation of a special telephone so that direct contact could be made with the caller, the one-half millionth call was recorded on the Perth, Australia, equipment. The caller was honored in a special ceremony which also included a civic presentation by the acting Lord Mayor, Councillor A. C. Curlewis.³

By the first quarter of 1966, five years after the program was initiated in the division, over nine million calls had been registered on "Dial-a-Prayer" answering units.⁴ By the end of 1966, sixty-three telephone lines were being used for the Adventist "Dial-a-Prayer" services in Australia and New Zealand. By that time, also, the "Dial-a-Prayer" service in Sydney had provided "spiritual solace to nearly a million and a third telephone dialers."⁵

Although other denominations were employing "Dial-a-Prayer" programs in overseas areas, "Adventists have the leadership in this service throughout Australia, New Zealand, the United Kingdom and many European

¹Ernest H. J. Steed, "Questionnaire for Telephone Evangelism," May 16, 1969.

²"Media Report Prayer Dials in Operation," *Tell*, September, 1966, p. 8.

³"Dial-a-Prayer Logs Half Millionth Call," *Tell*, October, 1967, p. 6.

⁴"Australasia Reports Varied PR Successes," *Tell*, April, 1966, p. 8.

⁵"Sydney, Australia," *Southern Tidings*, December 23, 1966, p. 3.

countries" and, although by 1968 two-way telephone evangelism was beginning to find its way into overseas area, J. P. Sunquist, Public Relations Director for the Northern European Division, remarked, "Dial-a-Prayer is not dropping out as a public relations activity." In England ten lines were in service with over a million calls having been registered. In Holland nine lines in five major cities received an average of 5,000 calls a week. Finland installed "Dial-a-Prayer" in three cities, and Sweden began the program in Stockholm. In North New Zealand, Bert Grosser, conference Public Relations Director, said, "We are at present operating twenty machines in twelve major cities. We also operate six lines of Dial-a-Story and other lines carrying Dial-for-Health." South Australian President, L. C. Coombe, reported that three lines had tallied over 400,000 calls with 200 letters received and two baptisms as a direct result of "Dial-a-Prayer". However, W. E. Rudge, Western Australian Conference President, believed that "Dial-a-Prayer" was not considered a "direct evangelistic agency, but rather a public service feature of the church and is a long-range path to ultimate results."¹

With the accelerated public interest in "Dial-a-Prayer", it was inevitable that humorous experiences and cartoons would join the scene. The Sydney *Daily Mirror* reported, "hundreds of people are saying their prayers by telephone." In the Sydney *Bulletin-Observer* there appeared a cartoon depicting an unshaven, unkempt bum standing on a sidewalk with outstretched hand asking a well-dressed, briefcase-carrying businessman

¹Ernest H. J. Steed, "Dial-a-Prayer Continues to Progress in Australasia and Northern Europe," *Tell*, May, 1968, p. 7.

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who was passing by, "Could I borrow fourpence to dial a prayer?"¹

In Perth, Australia, when people dialed the Adventist "Dial-a-Prayer" service, they "heard instead a Federal Parliament debate from Canberra being broadcast by the A.B.C." Telephone technicians traced the difficulty to a broken wire which caused the "Dial-a-Prayer" microphone to act as a crystal set. It had picked up the broadcast and was sending it out over the telephone lines. Headline writers, of course, had a field day. They wrote: "Now It's 'Dial-a-Debate'", "Prayer Turned into Debate", "Dial-a-Parliament", "From Sublime to Ridiculous".²

When an Australian returned and found his car damaged, he also found a note advising him to call 48-0221 for compensation. A recorded voice answered "Welcome to your dial-a-prayer service."³

By the end of 1965 the world was literally dialing the Seventh-day Adventist Church through "Dial-a-Prayer", "Teen Dial", "Smoker's Dial", "Drinker's Dial", "Slim Line", and "Dial-a-Story". In Australia a total of fifty-four lines for "Dial-a-Prayer" had recorded four million calls in the Australasian division during the previous four years. Australian Public Relations Directory, E. H. J. Steed, remarked: "'Dial-a-Prayer' is a spiritual service that has passed the gimmick stage." A cooperative project of the Temperance Department in the Canadian Union of Seventh-day Adventists resulted in nearly blanket coverage of Canada.

¹"Sydney Pastor Extends Pastorate by Phone," *Tell*, October, 1961, p. 6.

²"Perth Dialers Hear Debate, Not Prayer," *Tell*, October, 1961, p. 6.

³"Dial-a-Prayer," *Tell*, September, 1967, p. 1.

A total of 250 telephone lines brought "Smoker's Dial" within local dialing range for 15,000,000 of Canada's 20,000,000 population. "Dial-a-Story" was a new service being offered in New Zealand by Mrs. Bert Grosser, who also taped a children's story for her daily radio program.¹

Although the most prominent of the dialing services was "Dial-a-Prayer", then active in the U.S., Canada, Australia, New Zealand, Great Britain, Holland, Portugal, the Far East, and other countries, Pastor O. F. Locke had been interviewed several times on radio stations KLAQ and KOA in Denver to tell about "Teen Dial" and two million subscribers to the *Boston Globe* saw a page-one story on "Smoker's Dial". As an indication of its international interest, an AP story on the Toronto "Smoker's Dial" was picked up by the *China Post* and printed on page one, coming out just as the local Adventist Church in Taipei was planning a "Five-day Plan" to stop smoking.²

Development of Two-way Telephone Evangelism

With the increasing use of one-way automatic answering service equipment for church-related projects being used around the world and especially in North America, many Adventist ministers were "pricking up their ears" to the potential of this ubiquitous instrument - - the telephone.

In Atlanta, Georgia, Pastor Harold E. Metcalf, Ministerial Association Secretary of the Southern Union Conference of Seventh-day

¹"World Finds Church Message at End of Telephone Dial," *Tell*, October, 1965, p. 3.

²*Ibid.*

Adventists (comprised of eight Southern states) and director of the Southern Union School of Bible Prophecy, was also becoming very much interested. He had recently published an article in his Ministerial Association publication, *Unlock Your Potential*, entitled "An Instrument of Success". His by-line read, "The telephone can be one of your greatest assets or possibly a great detriment, but it must be used wisely."¹ This article told of the advantages which a pastor can gain from the ordinary telephone set. He included various bits of information as well as several "do's" and "don't's" in regard to proper telephone usage. However, he was soon to find himself absorbed in another facet of using the telephone for the spreading of the gospel.

In September of 1966, an Adventist layman who was a local representative of Tell-a-phone, Incorporated (a company with a franchise on Code-a-phone answering service machines) appeared in his office. This layman wanted to show Metcalf a machine which he thought could be used to give Bible studies over the telephone. As far as the salesman was concerned, he was sitting across from another potential customer trying to persuade him of the merits of his product. However, Metcalf would "like to think that he had something even far greater in mind, because I think he did."²

Harold Metcalf's hesitancy in plunging into this new venture did not reflect any lack of experience on his part in the various methods

¹Harold E. Metcalf, "An Instrument of Success," *Unlock Your Potential*, First and Second Quarters, 1966, pp. 5, 6, and 8.

²Harold Metcalf, Lecture about Telephone Evangelism to the Michigan Seventh-day Adventist Ministers' Conference in Lansing, Michigan, February 13, 1968. (Hereinafter referred to as Metcalf Lecture.)

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and types of programs used to communicate the gospel of Christ. He had been engaged in many kinds of evangelism for over a quarter of a century.

I've done just about every type of evangelism I think that there is to do. I started out with personal evangelism, about twenty-six years ago, when I got out of school. I started by giving Bible studies in the homes, calling on people in the neighborhood and securing opportunities for Bible studies. In the first few months that I did this I won two individuals.¹

However, long before he finished college, Metcalf had been exposed to and engaged in public evangelism a number of times. He used to watch and listen as his father preached on a street corner every Saturday night in downtown Battle Creek, Michigan. In fact, the Adventists had their "own corner designated by the city here in Battle Creek"; and it was on that corner that young Harold "got the first urge to do it." In college, his experience in "street preaching" paid off because his major professor was Roy Allan Anderson, a well-known SDA minister who believed this was a very effective way of introducing large city populations to his message and enticing them to come to a public auditorium to hear more. Professor Anderson and his "boys" would go out to a public park or public informal gathering on Sunday afternoons in Washington, D.C., set up a speaker's stand and start to preach. Harold went out to these parks about a dozen times where he and his colleagues would divide up a sermon topic into five- to eight-minute segments and take turns preaching to the people who would listen.²

By 1944 the fledgling preacher was employed by the local conference of Seventh-day Adventists in West Virginia, where he engaged in

¹*Ibid.*

²Metcalf Interview.

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public evangelism - preaching in churches, halls, and tents while at the same time conducting a local radio program.¹

After completing several notable evangelistic campaigns in the Portland, Oregon area, Metcalf was asked to become the conference evangelist for the Georgia-Cumberland Conference of Seventh-day Adventists (Georgia and eastern Tennessee), where he engaged in full-time public evangelism with a "team" consisting of a singing evangelist, a lady Bible instructor, and a ministerial intern.² While pastoring a large church (usually with two smaller outlying churches attached), Metcalf followed a continual, year-round schedule of public evangelistic meetings in churches, public halls, or tents while simultaneously conducting a five-day-a-week radio program entitled "Family Worship Hour" on eight different stations (transcribed and/or in person) located in the South.

His usual schedule for a public evangelistic series of meetings continued every night for three weeks, although the series held in the large Columbus, Georgia, Civic Auditorium in 1959 was several weeks longer. Not being content with the "spoken word", Metcalf consistently wrote out his evangelistic sermons, mimeographed and distributed them at the public meetings. The twenty sermon topics listed below were mimeographed, bound with paper covers, and offered as a special free gift at some of these meetings and are representative of his evangelistic sermons.

¹*Ibid.*

²It was the privilege of this researcher (then fresh out of seminary training) to be associated with Metcalf for two years (1958-1960) in various types of public evangelistic endeavors.

METCALF SERMON TITLES¹

1. The Message of the Three Angels.
2. Humanity's Last Hope.
3. How to Get Rid of Fear.
4. Where the Devil Came From.
5. The Ministry of the Angels.
6. The Man Who Wrote His Own Autobiography before He Was Born.
7. How to Have Peace of Mind.
8. The Home of the Saved.
9. Earth's Last Battle.
10. The Binding of Satan.
11. How to Have a Reasonable Religion.
12. God's Plan of Salvation.
13. The End of the World.
14. How to Have Good Health--#1.
15. How to Have Good Health--#2.
16. The Unpardonable Sin.
17. The Lord's Day.
18. First Day Texts Reviewed.
19. Obedience.
20. The Change of the Sabbath.
21. When a Man Dies - What Happens?
22. The Rich Man and Lazarus.
23. The Seal of God.
24. The Judgment.
25. God's Law of Ten Commandments.
26. The Mark of the Beast.
27. The Antichrist.
28. God's Church.
29. The Seven Last Plagues.

¹Harold E. Metcalf, "God's Message for Today," Table of Contents, (a bound volume of 29 mimeographed sermons) n.d.

A number of these and other sermons were later revised, enlarged, and published in individual booklet form as the "Bible Truth Made Plain" series by the School of Bible Prophecy in Atlanta, Georgia. The titles in this printed series included:

And It Was Night
 Bible Two's
 Discovering the Antichrist of Scriptures
 End of the Wicked
 Evidence of a Universal Flood
 Foretastes of Heaven and God
 Here's How
 How Near Is the End of the World?
 Ideals for a Happy Home
 It Won't Be Long Now
 I Visited Hell
 Jesus - Wonderful Lord
 Learning to Pray
 Love of God
 Man of Action
 Modern Day Miracles
 Predestination
 Prescription for Happiness
 Prophecies of Russia
 Reality of Heaven
 Seven Deadly Sins
 Seven Wonders of Our Bible
 Soul Winning
 Sprained Tongues
 Studies in Daniel - No. 1
 Studies in Daniel - No. 2
 Studies in Revelation
 Sunday Bible Lectures
 The Death of a President and Other Poems
 Way of Life
 What Is the Soul?
 Why the Law of God Was Given on Mt. Sinai
 Will There Be a Mass Conversion of the Jews?

When E. L. Cardey, founder and director of the Atlanta School of Bible Prophecy (a Southern Union Conference institution), was nearing retirement, he searched for someone to assume the leadership of the enterprise he had conceived and nurtured in February of 1951. This operation, which began with "one room and a few students," had mushroomed

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into an enrollment file of nearly a million and a half students who systematically studied a series of Bible lessons or subjects by correspondence.¹ When Mr. Cardey recognized in Metcalf both an evangelist and an aggressive leader, he "handpicked" him for the task and set about persuading the "brethren" to install Metcalf as his successor.

In 1965, one of the more productive years, 1,285,000 lessons were mailed out, 109,000 new applications for Bible courses were received, and the school claimed to be a major factor in the baptism of 1,542 persons into Seventh-day Adventist fellowship.² During 1966, 69,634 persons applied for the Bible lessons, 2,177 received certificates showing they had completed the course, 1,893 revealed "that they believed the seventh day was the Bible Sabbath", and 1,473 "were baptized and united with the church."³ From its inception through 1966, 1,945,075 people applied for the lessons, 36,013 "graduated", 34,026 "made decisions for the Sabbath," and 13,748 were "baptized and united with the church." An average of "one person for every 142 applications has been baptized."⁴

By the end of 1967, the School of Bible Prophecy had literally outgrown its capacity to function. According to H. H. Schmidt, President

¹Oscar Heinrich, "March 5, 1966 is School of Bible Prophecy Day in the Southern Union Conference," *Southern Tidings*, February 18, 1966, p. 2.

²*Ibid.*

³Harold E. Metcalf, "The Right Combination," *Southern Tidings*, February 17, 1967, p. 5.

⁴Harold E. Metcalf, "The School of Bible Prophecy," *Southern Tidings*, April 14, 1967, p. 32.

of the Southern Union Conference:

The school has steadily grown, and how has become too large for our union to handle without adding more workers and, thus, materially increasing the need for a larger operating budget. . . .

Therefore, it was studied and voted by our union committee to work toward the merger of the School of Bible Prophecy with Faith for Today . . . during the first few weeks of 1968.¹

From the viewpoint of the staff of Faith for Today, located in metropolitan New York, the

chief purpose of the merger is to sharply reduce costs and more effectively serve the many Bible School students in the South. Strengthening enrollments is also an objective. Running two separate Bible Schools necessitates much more overhead and operating expense.²

Following the dissolution of the School of Bible Prophecy, Metcalf (who was also Ministerial Secretary for the Southern Union) continued to immerse himself in public evangelistic meetings and evangelism promotional meetings at conference ministerial conventions around the country³ - - besides the new departure in evangelism which was becoming attached to his name.

When Harry Swinson, the Adventist layman/salesman, came into Metcalf's office in the Fall of 1966, he had hardly sat down before he asked, "Brother Metcalf, why don't you start giving Bible studies over the telephone?" Metcalf looked at him, laughed, and said, "Harry, you're crazy."⁴

¹H. H. Schmidt, "Change of Status of the School of Bible Prophecy," *Southern Tidings*, February 2, 1968, p. 16.

²"Southern Union and Faith for Today Bible Schools Unite," *Tele-Notes*, March, 1968, p. 4.

³Metcalf Interview.

⁴Metcalf Lecture.



When faced with the prospect of giving a Biblical sermon in two and a half minutes, Metcalf's mind immediately returned to a sermon he had preached twenty-five years previous. It was a sermon which had a hundred Bible texts in it and took an hour and a half to preach. He remembered boasting several times about that sermon and thought that people had listened to it with interest. As he looks back on it now, he is afraid it was "enough to give them spiritual indigestion." However, he felt that giving a sermon in two or three minutes' time would be going to the opposite ridiculous extreme.¹

Metcalf informed Mr. Swinson that he didn't think he could use the machine. In the first place, he didn't believe that Bible studies could be given in that short a period of time and, in the second place, he doubted that the plan would work. Swinson proceeded to explain that with a little adaptation the message tape could be made to go as long as six minutes. Metcalf's response to that was, "Well, nobody's going to hold that telephone to their ear for six minutes - that's too long." Mr. Swinson tried to persuade Metcalf at least to try an experiment, but the preacher could see no value in the proposal and hoped to get rid of the salesman by claiming to be too busy. Mr. Swinson left Metcalf's office with "no sale" written in his mind, if not on paper. However, the parry and thrust of the telephone proposal conversation continued over a period of several days. Finally Metcalf began to see a little light in the idea, and thought, "Well, if I could write just an inspirational message and get people to listen to this, perhaps we could send the Bible course

¹*Ibid.*

to them and through this means we could really give them Bible studies."¹

Mr. Metcalf, then Director of the Southern Union School of Bible Prophecy, became primarily interested in this new telephone project as a means of advertising and enrolling people in the school's correspondence Bible course. According to previous records, "A certain percentage of these people would then become members of our church eventually."²

Over a period of several weeks, Swinson talked so much about the use of his Code-a-phone machine and how it might be used that finally Metcalf said, "Well, Harry, if you'll loan us a machine, we'll try it." Swinson's reply was, "I'll find out."³

Metcalf had heard the "Dial-a-Prayer" messages of others on various occasions and was acquainted with the telephone projects being conducted in Denver, Colorado. However, he had never heard of anyone using two-way communication equipment with facilities for listener response for religiously oriented programs. His major criticism of the "Dial-a-Prayer" programs which he had heard was that the format consists simply of an inspirational message and a prayer given in a few seconds followed by "a number to dial if you want to make any further contact. They give no opportunity usually with 'Dial-a-Prayer' for listener response - other than having to dial a number, which becomes quite difficult for most people to do."⁴ It was felt that a one-way inspirational message was one thing, but instant feedback from the listeners

¹Metcalf Interview.

²*Ibid.*

³Metcalf Lecture.

⁴Metcalf Interview.

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after a Bible study was quite another proposition to undertake. When Swinson persuaded the Code-a-phone company to take a chance on this "preacher project", a telephone line and answering service machine were soon connected in Metcalf's office. Metcalf then wrote up a two-and-a-half-minute Bible message and recorded it on the Code-a-phone machine on December 15, 1966. Then as he sat down to await the results, he became even more perplexed.¹

Hardly anyone knew of the existence of this new program. Metcalf had presented the idea to the officers of the Southern Union Conference, demonstrated the machine, and received their permission to put in a telephone line if the company would loan the equipment for a month. The officials' response was, "Go ahead and if you do have good response, then it'll be a tremendous help in getting enrollments in the Bible course."² However, other than Metcalf's office staff and representatives of the Code-a-phone company, no one else knew that by dialing a certain telephone number they could listen to Metcalf's recorded message. When Swinson returned, Metcalf asked, "But, Harry, what are we going to do? Nobody knows about this but a few people here. How are we going to let the people of Atlanta know that we have this message that's available to them if they want to dial and listen?" After a few minutes of thought Swinson turned to Metcalf and replied, "I'll tell you what you do. Call the *Atlanta Journal* and put a little ad in the classified."³

¹Metcalf Lecture.

²Metcalf Interview.

³Metcalf Lecture.

Again Metcalf wondered if he was hearing correctly; again his mind reverted back to his previous experience in Public evangelism. In some areas where he had worked a few years previous, "especially in smaller towns where we could afford it, we've put in a whole page in the newspaper to make sure that everybody knew that we were in town and here was a layman telling me I ought to advertise my program in the classified." After recovering from his initial shock, Metcalf responded, "What'll I put in there?" Swinson's reply was, "Well, you go ahead and just put in a little line like this 'Do you need advice? Dial 288-1666'." Metcalf (becoming enthusiastic by this time) said, "Harry, that sounds good. It arouses my curiosity already. I'll do it."¹

Metcalf's secretary called the newspaper office and placed Swinson's suggested ad in the classified section. The paper came out on Thursday morning; and Metcalf, arriving at his office early, was searching the classified section to find his ad. He remarked,

I knew where it was supposed to be and I still couldn't find it. It took me about an hour to locate those two little tiny lines in the ad. And finally I found them, but before I had found them the telephone started ringing and people were listening to what I had to say in Atlanta. They didn't know me. All it was - they just wanted advice.²

Thus, two-way telephone evangelism was presented in this embryonic stage in Atlanta, Georgia.

In defending his advertising line "Do you need advice?", Metcalf remarked to the Michigan SDA ministers,

¹*Ibid.*

²*Ibid.*

You know, I didn't know there were so many people in the world today that really want advice, but they do. And brethren and sisters, let me tell you that if there are people in your area that really want advice, why don't you give it to them? Shouldn't we have the answer for them? Why, of course, we do, right here. The answer to practically every problem that you may suggest is found in God's Word. And we were just advertising, "Do you need advice?" A lot of people want advice and so they keep calling.¹

That first recording, a Christmas message relating to the holiday season, was left on the machine for ten days. In spite of this, in the first week, 650 people called and listened all the way through Metcalf's first message.² (There was no automatic call counter on the machine at that time.)

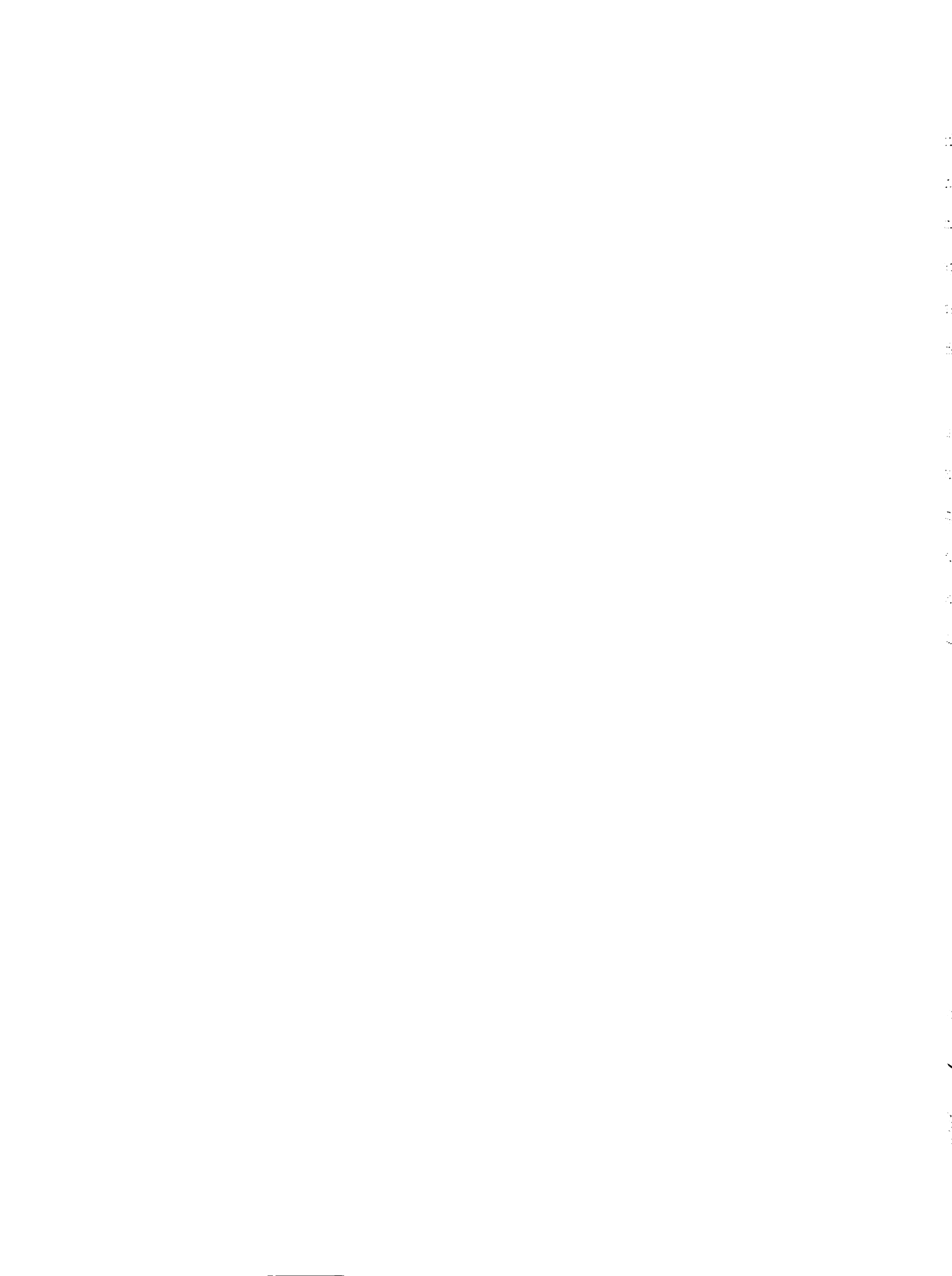
Previous to this, one-way communication equipment would record the total number of callers, but had no way of relating how many of them listened to the entire message. The updated two-way communication devices not only recorded the total number of callers, but, because a separate recording tape was provided for the callers' responses, an electronic tone or "beep" was recorded on this response tape every time the message tape came to the close of the message presented. Metcalf had included "a little commercial" or a trailer at the end of his message in which he said:

Now if you would like to know your Bible better, if you would like to dig deeper into the truths of the Holy Scriptures, we have prepared a set of free Bible guides especially with you in mind and we'll send them to you immediately. All you need to do to get them is simply give your name and complete mailing address including your zip code at the sound of the beep. Here is the beep. Please begin speaking now.³

¹*Ibid.*

²*Ibid.*

³*Ibid.*



At this point the electronic beep was heard by the caller and recorded simultaneously on the in-coming message tape, while at the same time recording any comment or response that the caller might offer. Of the 650 people who called during the first week of operation, "more than 100 gave their name and mailing address" asking for the free Bible guides offered on the program.¹

After a few days of operation, Metcalf became quite pleased with his new venture in telephone evangelism. Realizing his potential in reaching the public with this new media, he began to lay plans for its improvement and expansion. Again his memory returned him to his experience in public evangelism. Instead of merely putting on a message and leaving it for a whole week, why not offer something new each day. Metcalf reminded the Michigan pastors:

When you have a series of meetings, Brethren, you want the people to come pretty regularly; don't you? And it's those people who come regularly - night after night - and who hear every truth that you have to present - they are the ones who will be able to make an intelligent decision as to whether or not they are going to accept truth; aren't they? . . . So I thought, why don't we just give a series of messages and get these people to calling every day so that they'll get all of our message, and that's exactly what we did. We started with a very basic Bible truth - the inspiration of the Scripture. We took that message on the inspiration of the Scripture, divided it into seven parts and then condensed those parts to about two and a half minutes each and we began giving these messages.²

At the end of his "commercial" about the Bible course, Metcalf soon began to add a preview of the next day's topic. As an inducement

¹Harold Metcalf, "The Magic of Telephone Evangelism" *The Ministry*, November, 1967, p. 4. (Hereinafter referred to as Metcalf, "Telephone Evangelism".)

²Metcalf Lecture.

to persuade the people to listen the next day, he would mention its topic.

When you phone tomorrow, we'll answer such-and-such a question. By doing this, we got the people to call day after day and naturally our calls built up almost over night. We got many more calls. We got a lot of the new calls from the people who were reading the ad "Do you need advice?" and then also we got the same people to call who liked our message or who even didn't like it. You see, even if they disagreed with what I had to say, when I raise a question that challenges their thinking and which they may not know a definite answer to, it makes them curious to want to know what I'm going to say about it.¹

The next week Metcalf presented another different subject divided into seven parts and each week thereafter followed this same format, until finally in one year's time he had "covered every vitally important doctrinal message that we could think of that's found in the Scriptures." Inevitably he "even preached the Sabbath - the peculiar things about us - the Sabbath question. I preached not only one week . . . but three or four weeks on the Sabbath. . . . The people called more, and we had more calls during that time than at any other period during the year." The Sabbath question stirred quite an interest, for during one weekend, while speaking on this subject, more than 2,100 people called and listened.²

A second answering machine was soon installed; but due to the heavy traffic a third and finally a fourth machine was installed in Metcalf's office so that twenty-four hours a day, seven days a week, his Bible-based telephone messages could be heard by the people in the greater Atlanta area. By the end of the first year of operation,

¹*Ibid.*

²*Ibid.*

109,774 calls had been registered on the counter and almost 14,000 people had given their names and addresses in asking for the free Bible guides. During 1967, Metcalf estimated that he not only kept up with his regular schedule of appointments (flying and driving between 100,000 to 150,000 miles), but he "preached the equivalent of more than 9,000 one-half hour sermons" there in the city of Atlanta.¹

Although Harold Metcalf is usually credited with having originated and developed two-way telephone evangelism as it is now conducted, at least in Adventist circles, two other ministers played prominent roles in developing telephone evangelism projects of their own during 1967. One of these was Pastor Luther U. Mieir of the Bethel Union Church of Duarte, California, who was also using a Code-a-phone answering machine to record a three-minute Bible message. His major objective was to "reach the unchurched", and through his telephone evangelism project he "reached into the community in a way which would otherwise be impossible." More than 10,000 calls came in during a three-month period and as many as 225 calls were recorded in a single 24-hour period. He gives this unique project credit for having doubled to 200 his Sunday evening services, nearly equaling the Sunday morning worship service, and increasing his Wednesday night prayer sessions from 20 to more than 60. At first, about 10% of the callers recorded comments on the in-coming response tape, but soon 25% of the callers were offering comments. His telephone program was announced at the regular church services on a special bulletin board in the narthex of his church and on printed cards,

¹*Ibid.*

similar to business cards, with his photograph and brief information about his telephone ministry. Not only did he secure a second Code-a-phone machine to handle the heavy volume of traffic on the regular messages, but a third Code-a-phone machine was installed to receive regular in-coming calls regarding church business and activities during the afternoons and evenings when no one was at the church to receive regular phone calls. This third machine was equipped with a "remote command" pocket coder which would enable him to receive the messages from the response tape of the machine from any ordinary telephone in the United States. It is a confirmed belief of Pastor Mieir that

in this age of instant communication, our church has found that the telephone, adapted for special use, is an invaluable tool for encouraging our own members and reaching the unchurched with the message of Christ.¹

Another minister developing a different format of telephone evangelism in 1967 was Harold M. Lindsay, a Seventh-day Adventist pastor in Richmond, Virginia. Lindsay's program entitled "Dial Truth" envisioned a complete radio production of approximately five minutes and would include opening organ music, questions and answers on Bible subjects, a brief poem, a musical selection, and an offer of literature. This format was designed to be compatible with radio; the recorded tapes could be used on radio programs as well as on the telephone. Lindsay's telephone apparatus consisted of a "spotmaster" system which permitted stacking for more than one phone line, but had no facilities for immediate feedback by the listener without calling another telephone

¹Luther U. Mieir, "Our Revolutionary Telephone," *Moody Monthly*, October, 1967, pp. 2 and 3.

number.¹

During its first week in Richmond, "Dial Truth" averaged 500 calls a day in response to a "single two-line ad appearing in the local newspaper." Soon three answering units were operating in this project. Lindsay had been conducting "experimentation and research" in this field for some time and was instrumental in aiding the establishment of the special General Conference Committee which was to "explore the possibilities of telephone evangelism and submit recommendations that might give direction for this plan."²

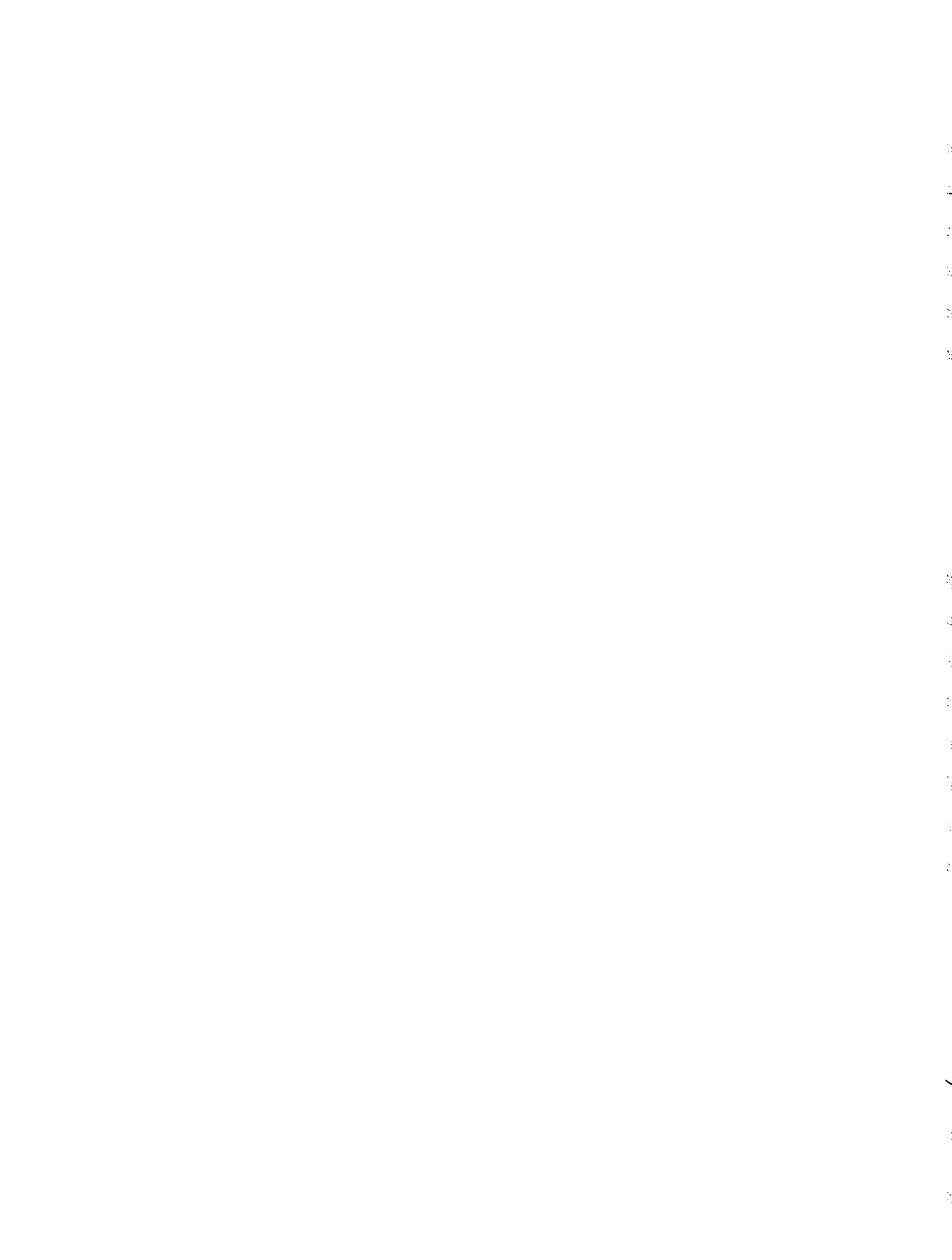
A telephone evangelism program, developed and directed by Lindsay, was subsequently adapted and sponsored by the department of religion at Columbia Union College in Washington, D.C. The program entitled "Truth" was a five-minute tape recorded by senior theology student, Francis Norcott, and included "an inspirational message, music, a prayer, and a Bible correspondence course offer." More than 5,000 calls came in during the first two weeks, and an average of 100 people wrote for the correspondence course each week. "'Truth' is the first program of its type among SDA colleges. Its aim is to reach those who live in large apartments and housing centers where personal contact is difficult."³

However, it was chiefly because of the response and results of

¹Minutes of General Conference "Committee on Telephone Evangelism," meeting August 8, 1967. D. W. Hunter, chairman.

²Orley M. Berg, "A New Venture in Evangelism," *The Ministry*, November, 1967, p. 13.

³Zella Holbert, "College Students Engage in Telephone Evangelism," *Review and Herald*, May 8, 1969, p. 21.



the type of telephone evangelism developed and promoted by Harold Metcalf that the leaders of the Seventh-day Adventist Church began to investigate, become enthused, and, in turn, promote the extensive use of telephone evangelism. In the Autumn of 1967, the executive committee of the Southern Union Conference of Seventh-day Adventists adopted this resolution:

Whereas telephone evangelism provides an effective method for obtaining interest and whereas the telephone also provides a way to preach the truth to the one-soul audience - Resolved that we encourage telephone evangelism and the placing of machines for this purpose in all of our large cities and the smaller cities wherever possible.¹

On August 8, 1967 a newly formed committee of General Conference representatives and the chief proponents of Adventist telephone evangelism met in Washington, D.C. This group, called the "Committee on Telephone Evangelism" and chaired by Don W. Hunter, reviewed not only the various program formats proposed by Lindsay and Metcalf, but also the Record-o-phone and Code-a-phone automatic answering equipment units. Their committee minutes reveal a number of recommendations regarding telephone evangelism. Because the committee minutes are brief, concise, and official, they are reproduced here in their entirety.

In a personal letter Chairman Hunter stated:

We had a committee meeting last August and did quite a good deal of spade work prior to that. I am sending you a few of the items and also the recommendations of the committee which were adopted by the officers and then by the General Conference Committee itself. This has spread considerably.²

¹"Resolutions adopted by Southern Union Committee," *Unlock Your Potential*, Fourth Quarter, 1967, p. 27.

²Personal Letter from Don W. Hunter, Chairman of the General Conference Committee on Telephone Evangelism, March 24, 1969.

Committee on Telephone Evangelism

August 8, 1967

MEMBERS PRESENT

D. W. Hunter, chairman; O. M. Berg, C. H. Lauda, H. M. Lindsay, H. E. Metcalf, W. R. L. Scragg, E. H. Shull, J. R. Spangler, and M. Carol Hetzell, secretary.

PRESENTATIONS

H. M. Lindsay described the possibilities of telephone evangelism through a program such as "Dial Truth." This envisions a complete radio production of approximately 5 minutes duration by telephone. It would include opening organ music, questions and answers on vital teachings of the church, some comment, a brief poem, a musical selection, and the invitation to inquire. This type of program, he said, would be compatible with radio and could be used on radio as well as on telephone. Some questioned the length of such a presentation on telephone and to a one-man audience. He also described an automatic Bible Guide plan, which included a specially prepared cardboard dial on which the interested person could turn to answers to questions about the Bible or our faith and find Bible texts as well as comments. A true-false card for mailing would be the only test sheet and contact with the Bible school until completion of the course. His telephone apparatus is a Spotmaster system, which permits stacking for more than one phone line but no immediate reply by phone without a call-back.

H. E. Metcalf presented his experience with telephone evangelism in Atlanta. Using a Code-A-Phone system, Metcalf presents a brief, straight-to-the-point message with no frills and invites the listener to give his name and address at the sound of the electronic tone, to receive a free Bible Guide. The Code-A-Phone records his reply, and at the end of the day all such replies are transcribed by a secretary and the requests processed. The system works 24 hours a day, 7 days a week. To advertise, Metcalf placed a 2-line 6-point ad in the Personals column of the newspaper: "Do you need advice? Call (Number)." The first week 600 called and 100 left their addresses. In 7 months he reports 73,000 calls in Atlanta and 10,500 names and addresses received. His messages cover the complete teachings of the Adventist Church in the course of a year.

DEMONSTRATIONS

Record-o-Fone. The best equipment here is the EMS-1 (not demonstrated), an upright which permits removal of the tape receiving messages from callers. This tape can record for 6 hours. The outgoing-message tape is not, however, removable. It can carry a message of one to three minutes in length. Standard cost: \$800 each plus accessories. The models demonstrated, #69 and #100, permitted an outgoing message of from one to three minutes in length and 16 minutes of incoming message from callers could be recorded. Neither tape could be removed from the machine. Cost was around \$600 plus accessories.

Code-A-Phone. Four models were demonstrated, of which #770 had the most acceptable features. Outgoing message could be 3 minutes in length; incoming from callers runs to 2 hours, which could handle one day's callers. Incoming message tape cartridge could be removed for transcription on a duplicate machine while a fresh tape cartridge is inserted to permit the hooked-in machine to continue in telephone service. Fidelity is not high, but would be quite ac-

Telephone Evangelism Committee--2

ceptable for telephone. There is a possibility that the outgoing message cartridge could be made removable also, which would permit recording at a central location in high fidelity. Cost of machine with transcription accessories is \$772.50. Discount would probably be not higher than 2 percent in large quantities.

RECOMMENDATION

Whereas we ought to use every possible avenue for sharing the message of this hour;
and

Whereas telephone evangelism is finding success with such programs as Teen Dial, Slim Line, Smokers Dial, and Dial Your Family Bible (as used in Southern Union); and

Whereas telephone evangelism offers the following unique advantages--

1. It makes truth perpetually available--24 hours a day;
2. It places an electronic secretary on duty 24 hours a day to record requests of the interested or persons in stress;
3. It provides an avenue to homes in lands where radio and television time are not available to the church;
4. It is a "private, in-the-ear" approach to people who would not want to be seen watching or listening to a religious program or attending a church service;
5. It provides entrance to all homes with telephones;
6. It provides entrance also to business offices at any time;
7. The message can be redialed and heard over and over again, so that an important Scriptural reference is not missed because it was given but once;
8. A listener can hear something he likes and urge someone else to dial and listen to it, because it has not gone "off the air";
9. The service can be linked to existing Adventist radio and TV programs, the Bible courses can be a part of their service;
10. It pulls names by asking for an immediate response, now, to the message the listener has just heard, and his reaction is automatic;
11. It can provide numerous bonafide-interest names for literature evangelist contacts as well as lay evangelism contacts as Bible courses are completed (10,500 names in Atlanta in 7 months);

We recommend, That the General Conference give study to the implementation of telephone evangelism on a church-wide basis with guidelines established to assure quality and sound, coordinated operation. These would give direction in the areas of (1) brevity, (2) effectiveness via a personal approach, (3) technical acceptability, (4) coordination with existing Bible correspondence schools, (5) well-planned follow-up.

Further recommended, That study be given the existing types of electronic equipment designed for this type of evangelism and specific information be prepared on its availability, qualifications, and cost; this information to accompany the guidelines, pending acceptance of the program.

--D. W. Hunter, chairman
M. Carol Hetzell, secretary

As an indication that these recommendations did indeed pass through the hands of the General Conference Committee, a letter was sent out on September 18, 1967 to all "Union Radio-Television Secretaries and Division Radio-Television Secretaries" by W. R. L. Scragg, the Associate Secretary of the Radio-Television Department of the General Conference of Seventh-day Adventists. This letter, though brief, is quite revealing. It reads:

Dear Brethren:

As you know the department has been following with a lot of interest the use being made of telephones to gather applications for Bible correspondence courses in the Southern Union Conference. The enclosed article gives further information regarding this and highlights the success of this project. Certainly this is something that we should give continued attention to and make use of where possible.

With Christian greetings,

Very sincerely,

Carbon copies of this letter were sent to D. W. Hunter, W. A. Fagal, H. M. S. Richards, and D. V. Pond.¹

During 1967, as many watched with keen interest the development and promotion of telephone evangelism in the South, a number ventured out into programs of their own. A Code-a-phone unit installed in the Birmingham First SDA Church recorded over 4,180 calls in about three months. From these calls, 670 persons left their name and address for the Bible course. These names were sent each week to the School of Bible Prophecy in Atlanta.²

The Lay Activities Department of the Southern New England

¹Letter from W. R. L. Scragg, Associate Secretary of the Radio-Television Department of the General Conference of Seventh-day Adventists, September 18, 1967.

²"News Notes," *Southern Tidings*, May 26, 1967, p. 7.

Conference of Seventh-day Adventists began to promote telephone evangelism as a part of its gift Bible evangelism. As one of the four avenues of securing enrollments in their gift Bible evangelism plan which had "been working very successfully here in this conference" they recommended:

Fourth: Dial-a-Prayer appeals. Following the short devotional message and prayer on the telephone, an appeal is made for any person interested in knowing his Bible better to enroll in this Gift Bible plan. The plan is briefly explained, and they are asked to leave their name and address if they desire to enroll.¹

From the Kailua, Hawaii SDA Church, Pastor Richard Clement offered a "Bible Answering Service" to his community as a "free public service." A Code-a-phone unit was installed, and on the recording the caller was instructed to ask a Bible question and then give his name and telephone number. The question was then researched by Pastor Clement, and the answer was given by a return telephone call to the individual personally.²

Pastor Carl Bailey of Houston, Texas began a "Dial Your Family Bible" telephone evangelism project with a Code-a-phone unit patterned after Metcalf's program and using similar types of advertising. A local newspaper featured Pastor Bailey, his team of associates, and their Code-a-phone project in a three-column writeup.³

¹Marcus E. Payne, "Gift Bible Evangelism Grows," *The Atlantic Union Gleaner*, May 12, 1967, p. 12.

²Richard D. Clement, "Something New in Public Relations in Kailua Church," *Pacific Union Recorder*, April 3, 1967, p. 3.

³Mildred Marbley, "Dial Your Family Bible," *Forward Times*, July 22, 1967, p. 38.

In supplying information to Don Hunter, Chairman of the General Conference Committee on Telephone Evangelism, V. L. Roberts, President of the Southwest Region Conference of Seventh-day Adventists, wrote:

In the few weeks that we have used the telephone to give brief messages, we have found that the plan has tremendous possibilities for creating interest, and finding individuals who are searching for Truth. We are not far enough along in the program to give you the results in actual souls won, but the prospects are very encouraging.¹

Roberts mentioned a few of the ministers engaged in telephone evangelism in his area and then related some of the most important findings of his group who had been engaged in this "new approach to soul-winning."

1. It is a program that will interest the laymen. (We have found that those who are shy about getting into any type of evangelism will gladly telephone a neighbor or friend and give them a telephone number to call.)
2. It will increase activity among those who want to do soul-winning. (Delivering Bible lessons, and following up requests for visits, etc.)
3. We know of five backsliders who have returned to the church because of the messages heard over the telephone. What they heard seemed to have rekindled their love for the Truth.
4. The workers have been able to find scores of persons who are troubled about world conditions, bereaved because of war casualties, and looking for a ray of hope.
5. We have found it to be inexpensive. The cost of the equipment, the advertising and all the material necessary to implement the program is considerably less than the average tent effort.²

In November, 1967, the Central Union Conference Departmental Council, held in Denver, Colorado, laid plans to begin telephone evangelism in their area. According to the plan, the Union Conference would

¹Letter from V. L. Roberts to Don Hunter containing information about telephone evangelism, August 7, 1967.

²*Ibid.*

subsidize a pilot program in each of the local conferences using telephone evangelism. Their objective was to "bring many applications for Voice of Prophecy and Faith for Today Bible courses as well as requests for gift Bibles." In writing up a report of this Council for the official denominational organ, Walter Scragg continued:

Many departmental councils held in the union conferences across North America have discussed the use of telephones in reaching out to the needy cities. This discussion follows the successful use of the telephone program in connection with Your Family Bible in Atlanta, Georgia.¹

Largely through Metcalf's constant promotion of telephone evangelism before Adventist ministerial groups throughout North America, the publication of his 448-page book, *The Magic of Telephone Evangelism*, and a special November, 1967 issue of the *Ministry* magazine (the official organ of the General Conference Ministerial Association serving the ministry of the Seventh-day Adventist Church) containing a four-page feature on "The Magic of Telephone Evangelism" by Metcalf, by 1968 telephone evangelism was approaching craze proportions in Adventist circles. News items on telephone evangelism began to appear in nearly all Adventist news magazines throughout the States. The *Southern Tidings*, official organ for the Southern Union Conference, continued to run brief sluglines on the latest developments, e.g., "TELEPHONE EVANGELISM IN CAROLINA - - - 1,693 calls in one week - - - 207 asked for Bible correspondence course."

¹Walter R. L. Scragg, "Leaders in Central Union Begin Telephone Evangelism" *Review and Herald*. December 21, 1967. p. 32.

²*Southern Tidings*, "Carolina." March, 1968. p. 6.

In the first half of 1968, nine Code-a-phone machines were installed in the Carolina Conference with plans for installing at least eight more. Greenville, North Carolina, received 8,170 calls and enrolled 1,174 in the Bible course in sixty-eight days of operation.¹ Between January 16 and June 4 in Greenville (26,000 population), 13,034 calls were received and 1,873 persons asked for the Bible correspondence course. Fifty-seven families began receiving personal Bible studies in the home as a result of this telephone ministry. In Charleston, South Carolina, more than 7,000 calls were received. Over 1,600 people asked for the Bible lessons and fifty personal Bible studies had developed from the project there. In Fayetteville, North Carolina, of the more than 6,000 callers, approximately 10% asked for the Bible course. In Salisbury, North Carolina, the project was being operated by Mr. Pearson, a layman, who daily recorded a new message and copied the names and addresses from the in-coming message tape. All of these projects were conducted with Code-a-phone answering equipment.²

In California, which contains a larger concentration of Adventists than any other state, the International Dataphone Company redesigned one of its Kall-Taker models specifically for Seventh-day Adventist telephone evangelism. H. M. S. Richards of the Voice of Prophecy began a "Dial Your Family Bible" program in Glendale using this machine, and it was "being used by other pastors in the conference and in other

¹Wayne Martin, "Carolina Conference," *Unlock Your Potential*, January - June, 1968, p. 36.

²"Reaching Christ by Telephone," *Southern Tidings*, October, 1968, pp. 14 and 15.

areas with marked success." Don Duncan, pastor of the Los Gatos Adventist Church, was one of those who began a new telephone evangelism program using the Kall-Taker machine. His messages were changed daily and invited callers to attend the Sabbath services of his church, and to participate in coming evangelistic meetings to be held in that area.¹

In Riverside, California, a "Dial Peace of Mind" program was directed by Douglas Devnich, La Sierra church youth pastor, which received 25,000 calls in 1968; and nearly 500 people gave their names and addresses for the free offer.²

Dr. Arthur L. Bietz, Pastor of the Glendale Adventist Church, one of the denominations' largest, has inaugurated a "telephone ministry" in his church and gives it equal billing in the church bulletin with his daily radio broadcast.³

When two local Adventist Churches opened an "Adventist Community Services Center" in the San Francisco area of Marin County (population 200,000), a "Dial-a-Friend" telephone program was part of the design of the center.⁴

From the 2,000 callers who listened to the "Inspiration through

¹"Telephone Evangelism Venture Begun by the Los Gatos Pastor," *Pacific Union Recorder*, July 1, 1968, p. 5.

²H. J. Harris, "Thousands in Riverside Make 'Peace of Mind' Calls," *Review and Herald*, January 16, 1969, p. 21.

³"Quest" (Glendale Adventist Church organ), editor Arthur L. Beitz, Glendale, California, Vol. 7, No. 14, p. 2.

⁴Ruth Write, *Review and Herald*, March 6, 1969, p. 22 and May 1, 1969, p. 44.

...program in Las
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Paul Kemper's telephone
brought in 103 requests
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1. J. N. Morgan, *Reveries*
2. L. H. Netteburg,
3. *Ibid.*, March 27,
4. Louis Spitzer, "*Reveries and Heresies*,"
5. D. W. Hunter, "*Reveries and Heresies*,"

Conversation" program in Las Cruces, New Mexico, "fifty-eight are studying and being visited regularly each week."¹

Paul Kemper's telephone evangelism project in Pierre, South Dakota brought in 103 requests for Bibles in 1,268 calls;² and more than 600 Adventist books were distributed to telephone evangelism callers in Iowa City, Iowa.³

Telephone Evangelism continued to make progress in cities both large and small. In the "Dial-a-Friend" program by Pastor L. E. Tucker in Chattanooga, Tennessee, 12,600 people called in fourteen weeks.⁴ In the two small New York cities of Oswego and Fulton, Percy Lamb's telephone evangelism project yielded 42,000 calls in 1968. His message was changed three times weekly; a prayer concluded each presentation. He reported that "60% of Ingathering contacts stated that they listened to the telephone program."⁵

In the Richmond, Indiana SDA Church, Pastor Doyle Phillips inaugurated a "Dial-a-Devotion" program within a few weeks after he arrived in his new pastorate. He had utilized telephone evangelism in his previous pastorate and was anxious to begin it in Richmond. The unit was installed in the pastor's study, the messages were changed

¹J. N. Morgan, *Review and Herald*, April 17, 1969, p. 24.

²L. H. Netteburg, *Review and Herald*, January 16, 1969, p. 21.

³*Ibid.*, March 27, 1969, p. 19.

⁴Louis Spitzer, "Chattanooga Telephone Plan Draws Thousands of Calls," *Review and Herald*, March 20, 1969, p. 23.

⁵D. W. Hunter, "Telephone Evangelism Proves Successful in Small Cities," *Review and Herald*, February 13, 1969, p. 32.

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South America:

1. "Richmond Membe
Herald, May 27, 1963
2. Eston Allen, "S
Lake Union Herald
3. J. R. Spangler
"Reviews and He

daily, and during three weeks of operation, approximately 1,680 calls were received along with 75 requests for the free Bible guides. His units received "an average of 80 calls per day." Pastor Phillips used the "Call-Control" machine for his program.¹

It was also in 1968 that seventeen of the twenty-one telephone evangelism projects in Michigan began.

From its inception telephone evangelism began to reach special interest groups who were not normally contacted through regular methods. Two Chicago ladies, Mrs. Kittie Norris, 90, and Mrs. Anna Funda, 96, were confined to their small apartment "where life has little or no meaning apart from visits by their pastor or friends, the Bible, the Voice of Prophecy and other religious programs, and telephone evangelism." Mrs. Norris stated: "We do appreciate Elder Riesen's telephone program. It is a real blessing to people who cannot get out and are confined to their homes. I can dial every day and get encouragement - it gives me a big spiritual lift."²

As examples of how quickly two-way telephone evangelism spread outside the United States, near the close of 1967 the Inter-American Division voted to purchase six Code-a-phone units for use in major cities of that division.³ Also, initial programs were planned for six cities in South America: Lima, Santiago, Buenos Aires, Sao Paulo, Rio

¹"Richmond Members Get Involved with Dial-a-Devotion Plan," *Lake Union Herald*, May 27, 1969, p. 10.

²Eston Allen, "Senior Citizens Enjoy Visits, Telephone Evangelism," *Lake Union Herald*, March 11, 1969, p. 5.

³J. R. Spangler, "Telephone Evangelism Soon to Begin in Inter-America," *Review and Herald*, January 11, 1968, p. 32.

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²Personal inter
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de Janeiro, and Belem. A committee for each language area - Spanish and Portuguese - was appointed to prepare the brief telephone messages.

H. E. McClure, Lay Activities Secretary for the South American Division, reported:

The experience of the Voice of Prophecy and Faith for Today and the Southern Union is being utilized in preparing these Bible messages. Pastor Robert Rabello will do the recording in Portuguese and Pastor B. Perez of the Voice of Prophecy in Spanish. Other preparations include the purchase of six machines and the obtaining of telephone lines.¹

Of course, while Adventist ministers were rapidly developing their telephone evangelism programs, ministers of other denominations were doing the same. Austin Allen, director of Austin Electronics in Detroit, Michigan, sold Code-a-phone answering units to Pastor Wally Took of the Unity Church of Toledo. Pastor Took's format was a simple message containing a thought for the day and a short prayer. Mr. Allen remarked, "I can't remember how many calls a day he was getting. It was just fantastic and to the best of my knowledge right now he's got four units and it's not a big congregation."²

Telephone evangelism was quickly becoming a sought-after program for those interested in spiritual assistance. The coast-to-coast chain of Holiday Inn Motels not only hired a national chaplain (W. A. Nance) to coordinate an ambitious spiritual program in the more than 1,045 Holiday Inns on Sunday mornings, but also now includes in its motel

¹J. Ernest Edwards, "Telephone Evangelism Begins Soon in South America," *Review and Herald*. September 12, 1968, p. 32.

²Personal interview with Austin Allen, Director of Austin Electronics, Detroit, Michigan on May 20, 1969. (Hereinafter referred to as Allen Interview.)

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¹Robert J. Has
"The Cell," April,
²Paul Harvey

phone directory: "INN-spiration--dial-a-devotion." Upon dialing the designated number, the guest would hear a two-minute Scripture reading and spiritual message recorded specifically for the Holiday Inn Motel by a local pastor. In planning these spiritual features for the Holiday Inn Motels, Chaplain Nance explained:

We are hoping local ministerial associations will take the initiative. Where the local ministerial group is apathetic, a single pastor can take the initiative in contacting one of our inn keepers and inaugurating the services.¹

Paul Harvey, noted news analyst, related how telephone evangelism has even reached a governor's mansion. Governor Ronald Reagan of California was commenting on the deteriorating situation in California when he remarked, "the land is under water, the oceans are under oil, and the campuses are under siege." Governor Reagan said he got so discouraged that he picked up the phone and called "Dial-a-Prayer" in order to receive some encouragement. The answering service machine - - - hung up on him!²

¹Robert J. Hastings, "Motel Chain Establishes Program of Spiritual Aid," *Tell*, April, 1969, pp. 4 and 8.

²"Paul Harvey News," ABC Newscast, July 10, 1969.

THE THEORY AND PRACTICE

This chapter brings
evangelism as utilized
Seventh-day Adventist
because of their work
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The first case study
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CHAPTER II

THE THEORY AND PRACTICE OF TELEPHONE EVANGELISM

This chapter brings into focus the theory and practice of telephone evangelism as utilized by four professional public evangelists in the Seventh-day Adventist Church. These case studies are significant not only because of their wide geographical distribution, but also because of their varied approaches to public evangelism. All four of them are primarily employed and engaged in other types of public evangelism; telephone evangelism is an evangelistic medium of secondary importance to them in their profession.

The first case study is that of Harold Metcalf, Ministerial Secretary of the Southern Union Conference of Seventh-day Adventists, who was the founder of Adventist two-way telephone evangelism as currently practiced in Adventist circles. The second study is that of George Vandeman, Associate Secretary of the Ministerial Association of the General Conference of Seventh-day Adventists in Washington, D.C. Mr. Vandeman is chiefly noted as the speaker and director of the international television series "It Is Written". His telephone evangelism project "Dial a Friend" in New York City is of particular interest in this study. The third study is that of William A. Fagal, speaker and director of the international television series "Faith for Today" in New York City; and the fourth study is that of H. M. S. Richards, speaker and director of the international radio broadcast, "Voice of Prophecy", in

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¹ Metcalf, Teleg
² Metcalf Inter

Los Angeles, California. Telephone evangelism plays a minor but an interesting role in the over-all evangelistic program of these latter two evangelists.

The Theory and Practice of Harold Metcalf

A pastor has many things to do. He never gets to the place where he can say, "My work is all completed and I have nothing to do now for several days or weeks." He is on call twenty-four hours a day, seven days a week, 365 days in the year. His job is one which taxes his resources to the utmost.¹

Why Have Telephone Evangelism?

Since an active minister is already struggling under a heavy and busy schedule, whenever a new idea or a new approach is presented, he is tempted to think, if not to express aloud, "since I am already extremely busy, why should I engage in this new endeavor? What could I do to follow up all the interest that might be generated from such a program?" Metcalf, the creator of Adventist two-way telephone evangelism, believes he has initiated a program which has the potential for assisting a minister in reaching more people in his community with less personal effort and expense than any other type of evangelistic medium. The creation of telephone evangelism was really quite simple. Metcalf took a few already-existing Bible messages, shortened and adapted them to a three-minute presentation, united them with an already-existing telephone answering service unit, and then invited people to call his telephone number and listen to these messages.²

¹Metcalf, *Telephone Evangelism*, p. 3.

²Metcalf Interview.

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1. Harold Metcalf
2. June, 1968,
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He defines telephone evangelism as a method of dictating a two-and-a-half-minute Bible message on a telephone answering machine capable of being heard by anyone within his local telephone dialing area at any hour, day or night.¹

He claims it is now a proven fact that many people in a given city will call an advertised telephone number; not everyone who calls, however, will want to listen to a recorded message. At any rate, a certain percentage of the callers will listen all the way through, even though the caller's response to a recorded Bible message may be poor or even bad. The message he heard will be impressed upon his mind and perhaps motivate him to call again and again.²

Metcalf can conceive of no reason why telephone evangelism would not be of positive benefit to any pastor in any city in America.³ On the contrary, he has proposed twelve reasons why every pastor should begin telephone evangelism in his city.

1. It is not expensive.
2. It consumes little time to record the message.
3. It puts you in contact with potentially everyone in your city.
4. It provides another opportunity for spreading the gospel.
5. It provides opportunity for changing the thinking of people by daily presentations.
6. It enhances the pastor's role as a public servant.
7. It offers a personal way to publicize a pastor's church.
8. It provides those who cannot, as well as those who would not, attend church with a daily spiritual message.
9. It will attract some people who are looking for a church home.
10. When a Bible course is sent out, people will continue to study Bible truths.

¹Harold Metcalf, "Telephone Evangelism" *Unlock Your Potential*, January - June, 1968, p. 39.

²Metcalf, *Telephone Evangelism*, p. 5.

³Metcalf Interview.

- ii. It finds openings
- iii. It puts thousands
- study of the Bible
- course.¹

Telephone Potential.

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¹ Metcalf, p. 12
² Ibid., pp. 12-13
³ Ibid., p. 93

11. It finds openings for personal Bible studies.
12. It puts thousands of people into the habit of a systematic study of the Bible through a requested Bible correspondence course.¹

Telephone Potential.

Telephone evangelism is a large, untapped potential that is waiting to be utilized by pastors and church leaders. Their time is valuable because it is extremely limited, and yet it is very important that they touch as many lives as possible every day in their ministry. Metcalf believes that the more individuals a minister can touch in his ministry, the greater will be his success. He also contends that the telephone makes it possible for them to be in contact with hundreds, whereas heretofore only tens could be reached in a day's activities. The telephone makes it possible for a pastor to transmit his personality and personal magnetism in a way that would not be possible through the printed page.²

Telephone evangelism enables a pastor to be his own evangelist, whether his pastorate or his city of residence is large or small. Metcalf offers three objectives for effective evangelism:

1. To reach those who, at present, are untouched by religious influences.
2. To present the message of Jesus in ways which can be appreciated and understood by non-churchgoers.
3. To add to the church those who are willing to accept Christ as their personal Saviour and Lord and to follow Him in their daily life.³

¹Metcalf, *Telephone Evangelism*, pp. 4 and 5.

²*Ibid.*, pp. 13 and 14.

³*Ibid.*, p. 95.

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1 Ibid., pp.
2 Metcalf I:

In order for an evangelistic program to be successful, there must be some degree of interest. That interest then "must be cultivated and nurtured before there can be a harvest of souls." Metcalf contends that one of the finest and quickest ways to get interest is through the use of the telephone. As the people call, they would be inspired by the message and their interest would be further cultivated by the offer of a free Bible correspondence course. As the people continue to study the lessons, their interest would be extended on an individual basis for a period of time. Considerable interest developed in a given area would be a signal for a series of public evangelistic meetings to begin. The telephone callers could then be invited to attend the public meetings; and if their interest has been properly cultivated by the telephone evangelist, the people would come to the public meetings.¹

Public evangelistic endeavors are very expensive. Cost and budget considerations constitute one of the chief areas of concern for a successful evangelist. Metcalf contends that telephone evangelism, on the other hand, is sufficiently inexpensive that it would not upset the operating budget of a minister or an evangelist. In fact, the cost of telephone evangelism is so low in comparison to other methods, that he suggests,

If I were pastoring a church and if the church and the city were large enough, I would certainly try to have most of these on. In fact, I would see to it that I had "Dial Your Family Bible" on one machine, "Smoker's Dial" on another, "Teen Dial" on another, and possibly "Slim Line" on a fourth machine.²

¹*Ibid.*, pp. 96 and 97.

²Metcalf Interview.

Telephone evangelism
through the use of daily
prayer in a seven-day cycle
verses of the Bible can
be point-by-point and
personal discussions.¹

Telephone evangelism
without assuming the duties
of the hands. Metcalf

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interest. I'd like
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Metcalf guaranteed
speech, he did not
could be reached on
the layman in full
Wisn.²

In the same
pastor in Houston
his church, the
telephone message

¹ Metcalf
² Metcalf

Telephone evangelism is not only economical; it is thorough. Through the use of daily messages, one important Bible truth can be completed in a seven-day cycle; and in the course of a year, the major doctrines of the Bible can be completely covered, and the callers can be led point-by-point and step-by-step through personal, systematic theological discussions.¹

Telephone evangelism, however, is not proposed as an automatic robot assuming the duties of the pastorate and leaving the pastor with folded hands. Metcalf warned the Michigan Adventist ministers:

It may startle you what I am about to say, but it's true, nevertheless. Telephone evangelism is a dangerous plan. Why? Because it will get our pastors and our laymen involved - involved with people. It might get you so involved that you'll wonder what you're going to do next. But brethren, I'd rather see it that way than be scratching around trying to find an interest. I'd like to have more interests than I could follow up. Wouldn't you? I can guarantee you one thing, based on our experience, it will work in your city - however large or small.

While Metcalf guaranteed interested callers through the telephone approach, he did not guarantee conversions or baptisms. That point could be reached only through the personal efforts of a pastor or qualified layman in following up the interests developed from telephone evangelism.²

In the same ministerial conference Metcalf related the story of a pastor in Houston, Texas, who installed two telephone answering units in his church, then decided he wanted a "hot line". At the close of his telephone message, he said, "Now if you would like to have a personal

¹Metcalf, *Telephone Evangelism*, pp. 99 and 100.

²Metcalf Lecture.

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- 1 Ibid.
 - 2 Metcalf
 - 3 Metcalf

interview with the director of 'Dial Your Family Bible', then phone this number." The church office number was given; his wife was stationed there to accept calls. When the people phoned, she would answer and make appointments for the pastor. In two days "she booked him up solid, from morning til night, for two solid weeks, and they had to shut it off."¹

Not only the pastor, Metcalf maintains, but "some laymen are well qualified to engage in telephone evangelism." A layman could either personally purchase or have the church purchase an answering unit to be installed in his home. He could record his or someone else's pre-recorded messages into the answering machine and the entire operation could be conducted from his home. Other laymen, of course, could be enlisted to record the names and addresses from the response tape and either mail out the Bible correspondence lessons, or visit the callers.²

In Metcalf's career of evangelism, he has been engaged in "just about every type of evangelism I think that there is to do."³ He was the principal speaker for a daily fifteen-minute radio broadcast entitled "Family Worship Hour" for a number of years. He was associated with George Vandeman of "It Is Written" in Atlanta and was the principal speaker on five-minute video tape trailers or commercials at the end of Vandeman's telecast. For six years he was director of the Southern Union School of Bible Prophecy in Atlanta, a printing and publishing

¹*Ibid.*

²Metcalf, *Telephone Evangelism*, p. 102.

³Metcalf Interview.

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In his book *Telephone Evangelism*, Metcalf drew a comparison between the cost of a telephone project and that of radio and television. The cost of a fifteen-minute radio broadcast, five days a week, he revealed, was between \$200 and \$300 a month. During this broadcast he also offered the free Bible correspondence course to any listener who would write and request it. Although the radio station officials assured him that thousands upon thousands of people listened to his programs, it was difficult to get direct responses from the listeners. Over a period of about three years, in the cities of Chattanooga, Tennessee and Atlanta, Georgia, direct mail response from his listeners totaled about 300 pieces of mail. In contrast to this, in a five-month period of experimenting with telephone evangelism, offering the same free Bible course, Metcalf's equipment recorded 51,000 callers who listened to the entire message and over 8,000 who recorded their names and addresses requesting the free offer. His conclusion was:

So one could hardly compare the results obtained by radio and television with the results obtained by telephone, at least when it comes to getting listener response.

In comparing the medium costs, Metcalf contended, "There would be no comparison." The expense of telephone evangelism would include the answering unit or units [the most deluxe model in 1969 would be less than \$1,000], monthly rental charge for a telephone line, advertising, and follow-up procedures. Metcalf consistently advertises in the

¹Metcalf, *Telephone Evangelism*, pp. 85 and 86.

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...including advertising
...a month."¹

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¹ Ibid., p.

² Ibid., p.

³ Ibid., p.

classified section of a local Atlanta paper for about \$1.00 a day. He figures his total cost of operation (after purchasing the answering units), including advertising and telephone charges, to be "not more than \$50 a month."¹

When a person listens to a radio broadcast or watches a television program, he must write a card or a letter, affix the proper postage, and place it in the mail in order to take advantage of any offer or make any response to the program he has heard or seen. The financial savings, however, would be insignificant in comparison to the convenience in requesting the same material by telephone as compared to radio or television. With the telephone instrument, all a caller needs to do at the close of the recorded message is simply to start speaking and to request that the material he desires be sent to his address. This is probably the chief reason why there is so much more response to the telephone message than to a radio or television message.²

The telephone method gives a listener the opportunity of responding quickly to any free offer and also to participate in the program by making comments or asking questions relative to the subject under discussion. Metcalf's theory on this point is, "We are living in such a busy world that the easier you make it for people to respond, the more response you're going to get through any program."³

Another advantage of the telephone program is that it is on a

¹*Ibid.*, p. 87.

²*Ibid.*, pp. 86 and 87.

³*Ibid.*, p. 88.

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1 ibid., p. 88.

2 ibid., p. 89.

more personal basis than radio or television would be. A public media auditor recognizes that he is only one in thousands or hundreds of thousands who are watching or listening at the same time, but the individual listening on the telephone gets the impression that the speaker is talking directly to him and the message is for his personal benefit.¹

A further advantage of using the telephone is that this ubiquitous instrument is familiar to everyone and is "a handy gadget that almost anybody can operate."²

How to Get Started.

Although there are a number of different approaches and format variations in telephone evangelism and each individual must work out the details for his own program which he thinks are the most advantageous, Metcalf has offered initial instructions for an individual who would like to begin a project of his own. By following eight initial steps, he can be launched on a project which can later be adapted or altered as desired.

1. Investigate the various answering machines available, get a demonstration, purchase the one with the most obvious advantages.
2. Arrange with the local telephone company for installation of a telephone line with a rotary or a "trunk seeking" number. While the telephone company charges only for the one number installed and in operation, several consecutively higher numbers are reserved for that same project in case additional lines or additional machines need to be added at a future date. Only the original number is advertised; and whenever additional machines are attached, the trunk seeking device automatically ignores any machine in operation and activates a dormant machine with the next highest telephone number.

¹*Ibid.*, p. 88.

²*Ibid.*, p. 89.

3. Have the telephone person design the machine can reports the operator it should not be. Some machines do not must be installed at night influence.
4. Gather the messages around the answers the operators to.
5. Choose the best yourself with the best of your ability.
6. Carefully control the operative to have time yourself as better. It should even if certain. It may appear to this will not be.
7. Make a smooth transition offer promised to choose the best correspondence's relations to them.
8. When the equipment in your local neighborhood? Dial mess cards can be members to their.
9. Be quick to deliver by mail or personally the best of your

Telephone Message.

Their preparation.
 Dr. Metcalf has written
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 How writing one message
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1. Metcalf, "Tele-
 vision," p. 7, and Metcalf

3. Have the telephone equipment installed in a location where the person designated to change the recordings and operate the machine can easily do so. The answering equipment disrupts the operation of a normal telephone line. Therefore, it should not be attached to a home or office private line. Some machines require a special telephone coupler which must be installed by the telephone company. This coupler might influence the location of the answering equipment.
4. Gather the missionary committee of your church together around the answering equipment; dedicate the machinery and the operators to the service of the Lord.
5. Choose the best available telephone messages, familiarize yourself with them, and record them on the machine to the best of your ability.
6. Carefully control the timing of the message. It will be imperative to have a stop watch as part of your equipment and time yourself as you speak. The shorter the message, the better. It should not be longer than two and a half minutes, even if certain sentences or paragraphs have to be deleted. It may appear to you that you are reading too fast, but this will not be as noticeable to the one who is listening.
7. Make a smooth transition from your Bible message to the free offer promised to those who give their name and address. Choose the best Bible course available, and be certain the correspondence school knows that you will be sending applications to them.
8. When the equipment is ready, place a two-line classified ad in your local newspaper with copy such as "Do you need advice? Dial _____." Inexpensive announcements or business cards can be printed for general distribution by church members to their friends.
9. Be quick to deliver all requests for free offers, whether by mail or personal visitation. Follow up the interests to the best of your ability and resources of your church.

The Telephone Message.

Their preparation is becoming increasingly less difficult now that Metcalf has written over 700 brief sermonettes specifically for telephone evangelism. At first he spent "sometimes three, four, or five hours writing one message" and found great difficulty in condensing a message into two and a half minutes, which would maintain a complete

¹Metcalf, *Telephone Evangelism*, pp. 109-111, "Telephone Evangelism," p. 7, and Metcalf Interview.

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1 Metcalf Inter
2 *ibid.*

idea and be a well-balanced presentation. Although he endeavored to cover one basic thought in his message, he sometimes would divide that thought into three or four parts. Having had considerable experience in public evangelism, Metcalf decided to divide his messages into a series of Bible topics which would lead logically from one point to another and complete one general subject in one or two weeks.¹

Metcalf's method of preparation for materials which go into his telephone messages has followed a plan similar to that used in preparing general evangelistic sermons. He regularly peruses a number of books that have a, more or less, complete Biblical message in them in order to get a certain idea from that message. Ideas for specific topics, texts on a particular subject, and perhaps even a title may come from the message in a book. Once having found the "heart" for a particular message, he will then look up his text or general topic in different Biblical concordances, dictionaries, encyclopedias, or reference books to find further material and/or texts relating to his subject. He hasn't copied other messages, but has used books "to stimulate the idea of the messages that I want to give." He has also adapted former evangelistic sermons to produce a series of telephone messages by dividing the sermons into short segments and adding beginnings and conclusions to them. To make one complete talk in two and a half minutes, he has often been able to give one evangelistic sermon in the course of one or two weeks of messages on the telephone.²

¹Metcalf Interview.

²*Ibid.*

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1. Ibid.

2. Metcalf, p. 23.

A number of his radio messages have also been condensed and used for the telephone. In fact, he believes there is virtually no difference between a radio sermon *per se* and a telephone message. By taking radio messages, choosing two-minute time slots out of them, and adding the opening and closing for his telephone format, he has been able to produce a number of telephone messages. He maintains that telephone evangelism does not require a different type of sermon composition than do other types of preaching.¹

Metcalf has set two objectives for his telephone messages. First, proclaim God's truth to a select voluntary audience. Second, make the message appealing and challenging so that the listener will eventually give his name and address to receive additional material offered on the program.² Some of the criteria he has set up for his telephone messages include:

1. The first few sentences of the conversation must captivate the person who is listening. Otherwise, there is the possibility he will hang up immediately. The next few sentences deal with the thought of giving advice or with the fact that the listener can be helped. This is followed by an introduction of the subject at hand with several Bible texts.
2. Be positive in the approach to the topic under discussion. Speak as one having authority. That was the way Jesus spoke several centuries ago and captivated the hearts of men and women. It is still possible to do the same today. A minister who has a message can speak in a positive, determined way, yet put in it all the love that is necessary to win hearts.
3. Raise a question at the end of the message which you believe people would like to have answered. This will motivate them to call the next day.

¹*Ibid.*

²Metcalf, *Telephone Evangelism*, p. 62.

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4. Discuss topics of Bible interest and of importance to all. While almost any Bible topic is invaluable, the way the subject is discussed is of utmost importance if you would hold the telephone audience. Lead into the subject in a way that will help them to see it is important to them. Make each sentence count. Make the subject interesting to the one who is listening. Keep the voice cheerful. Be in dead earnest, and be enthusiastic in the presentation of the message.
5. Say what you believe without berating others. Remember it is important to tell the truth; but always tell the truth in love. It will be many times diametrically opposed to the popular belief or teaching on a given subject; but because of your manner of presentation, even though the listener may not agree with all you have to say, he will listen in order to find out what you believe and why. It is when people make such investigations of truth that the Holy Spirit steps in and works the miracle of miracles, inspiring and impressing the listener with the truthfulness of God's Word.
6. Be sympathetic and understanding in your approach. When you bait your hook with your heart, you will be able to catch more men and women for God and your efficiency will be greatly increased. The minister must never be guilty of stooping to ridicule the beliefs of others; never use an illustration which will give that impression. It will do more harm than good.
7. There is real power in the right use of God's Word. The sharpest sword you can use in the presentation of truth with the least amount of hurt is the inspired Word of God. It takes study, tact, and wisdom to know how to use the right text at the right time when presenting a Bible topic.¹

Metcalf contends that a speaker on the telephone should maintain the same ethical standards that he would in public preaching with the audience sitting before him. The telephone speaker should not be adversely critical of other churches in his messages, even though he may present all the truths he believes; an unnecessarily critical attitude will only result in the loss of his audience. The telephone speaker should not offer anything, whether free or sold, which he does not deliver within a very short time to the listener who requests it. Good

¹*Ibid.*, pp. 22-24.

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1 Metcalf Inter
2 Todd.

advice for the speaker is to "make sure you do everything that you can to live up to your word."¹

The topics which have caused the most response from Metcalf's listeners have been topics dealing with the state of man in death and related subjects, such as spiritualism. Also, controversial subjects, such as the Sabbath vs. Sunday question, have brought a large number of responses. However, the subject or theme which Metcalf presents most frequently in his messages deals with the end of the world and the second coming of Christ. In fact, he believes that "everything else you present naturally converges into that one event." His reason for this attitude is frank and to the point.

If I didn't believe in the second coming of Christ, what difference would it make what I think about anything else, if there was no hereafter and no future. Right now I'm developing a series of messages on the parables of Christ, but this too will lead you into the second coming of Christ.²

Although Metcalf has spoken on specific subjects following a number of requests by his listeners, he has not encouraged the question-and-answer type of format. Because he is away from Atlanta a great deal or for other reasons could not answer a listener's question within a day or two, he believes this method would not be the most advantageous in his case. However, he believes the question-and-answer type of format has great potential and would bring about the largest volume of responses from the listeners. In fact, he says, "I think you'd develop a tremendous audience like this once it was noised abroad that you would

¹Metcalf Interview.

²*Ibid.*

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1. *Ibid.*

2. Metcalf, *Te*

3. *Ibid.*, p. 3

talk on a subject that they wanted."¹

After experimentation and considerable experience in producing telephone messages, Metcalf has come to believe that the best message is short, to the point, and developed over a series of talks extending one or two weeks. He suggests a series of seven individual messages so that a topic can be completed within one week. By following this format, the callers will come to know that each week a different topic will be discussed; and they will automatically know when a new topic is to be introduced or which days a topic is being concluded.² A few cautions that should be observed include:

1. Don't make the message too long. The ideal would be from a minute and a half to two minutes.
2. Don't become belligerent or over positive in the presentation of your message.
3. Ask questions before stating truth.
4. Anticipate the objections that may be offered concerning any given topic.
5. Because the message must be extremely short, concentrate on one key phase of your message.³

The clearer the message and the more challenging the questions which can be raised to awaken a desire in the listener to know the answers, the greater will be the response of the listener to those messages. Metcalf offers eight positive suggestions to be utilized in the presentation of a telephone message:

1. Be direct.
2. Know your subject completely.
3. Formulate a plan of imparting your knowledge of Scripture to the one who calls. Present your points of truth in

¹*Ibid.*

²Metcalf, *Telephone Evangelism*, p. 62.

³*Ibid.*, p. 37.

- logical sequence.
- 1. Be concise and ma
- 2. Be forceful and ma
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¹Ibid., p. 3

²Ibid., p. 9

- logical sequence.
4. Be concise and make each sentence clear.
 5. Be forceful and manifest zest in your presentation. You can arouse interest by the use of graphic, lively, and imaginative words.
 6. Anticipate the objections your listener may have.
 7. Appeal to the heart and intellect of the individual in each message.
 8. Adapt each message so there will be created in the listener a desire to give his name and address.¹

Metcalf maintains that the telephone evangelist must search for ways and means to grasp the attention of his callers and must express his messages in the language of the day. While subjects of topical interest, such as the second coming of Christ, the state of the dead, Sabbath observance, etc. are attractive, they do not "provide the best medium through which to express Christian truth." He believes the second coming of Christ, for instance, should be expressed as "Vietnam and Doomsday" or "Our Travel into Space". This type of contemporary language would catch the interest of the listener and assure a larger percentage of regular callers.²

Metcalf's practice is not always consistent with this widely accepted theory that modern sermonizing should be couched in contemporary language. In a private interview he acknowledged that he had not spoken on controversial subjects in the modern press such as Vietnam, birth control, etc., and had not mentioned the Apollo space program or specific current events in his messages. However, through his usual medium of deductive reasoning in his messages, he does substantiate Biblical facts and theories with references to scientific achievements

¹*Ibid.*, p. 39.

²*Ibid.*, p. 95.

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¹See Appendix
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²Metcalf, *TeDe*

³*Ibid.*, p. 73.

or events.¹

A list of Metcalf's topics, covering a span of fifty-two weeks, is included below in order to show his specific subjects as well as his manner of dividing them into separate segments. The subjects for the first thirteen weeks are taken from his published volume² and from a series of additional sermons printed in individual form which are unbound and have no date of publication. However, although the additional printed sermons contained individual topic titles with numbers indicating the week and number of individual message, there were no titles for the series. Therefore, the series titles from weeks fourteen through fifty-two have been arbitrarily assigned from the content of the individual messages in each seven-message series.

Voice and Delivery.

The voice is a very important means of communication. It is actually more important than most people realize. It is through the voice that thoughts come alive. . . . Man possesses no greater gift than his voice, yet probably no gift has been more neglected and abused.³

In the presentation of a telephone message, Metcalf believes, the voice is tremendously important. If the caller benefits as much as he should, the voice will be an outstanding contributing factor. Since all the gestures that are present in a face-to-face presentation are lost in a telephone message, the caller must "form his impression of you

¹See Appendix A for an extensive critique of Metcalf's messages on "The Inspiration of the Bible".

²Metcalf, *Telephone Evangelism*, pp. 125-332.

³*Ibid.*, p. 73.

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¹ Ibid., pp. 70

² Metcalf, loc

³ Ibid., p. 39

⁴ Ibid., p. 13

through the personality of your voice."¹

Through the proper use of the voice, a picture must be painted in the mind of the individual which will leave a lasting impression and create a desire in him to call and listen again. The voice should be interesting if the caller is to become interested in what the speaker is saying. The voice should "carry assurance without being overconfident."² Since the impression of conviction must come "through the voice by proper intonations and reflections", brusqueness, harshness, and impatience are particularly harmful to the telephone speaker. Metcalf contends that:

A telephone message will need to be carefully phrased, diplomatically given, and spoken in a tone that will give the utmost consideration to the individual who calls. . . . Don't present your message in an antagonistic way. A discussion of any topic should be sincere, clear, and pointed. Be certain that your message carries precisely the idea you want it to convey, and not something you did not mean to convey. The presentation of a message by telephone requires special skill and finesse.³

The telephone will carry more than mere words. It will reflect an individual's personality and character traits. It can reflect bad temper, harshness, impatience, nervousness, irritability, and contempt, even though the speaker may try very hard to hide these traits. On the other hand, the telephone is a medium through which an individual's positive traits may be equally transmitted. Enthusiasm, happiness, courtesy, interest in the other person, and calmness can be quickly detected by the listener, even though the speaker may not realize he is in that state at the time of recording the message.⁴

¹*Ibid.*, pp. 76 and 77.

²Metcalf, *Telephone Evangelism*, p. 77.

³*Ibid.*, p. 38.

⁴*Ibid.*, p. 15.

THE INSTRUCTION

- 1. The Bible is an old book
- 2. Can We Believe It?
- 3. Where Did the Bible Come From?
- 4. How Can I Know It?
- 5. Why Do We Need It?
- 6. How to Use the Bible
- 7. How to Get the Most Out of It

THE HISTORY OF THE BIBLE

- 1. The Old Testament
- 2. The New Testament
- 3. The Canon of the Bible
- 4. The Bible in History
- 5. The Bible in Art
- 6. The Bible in Literature
- 7. The Bible in Music
- 8. The Bible in Science
- 9. The Bible in Philosophy
- 10. The Bible in Education

THE BIBLE IN THE WORLD

- 1. The Bible in the East
- 2. The Bible in the West
- 3. The Bible in the Middle East
- 4. The Bible in Africa
- 5. The Bible in Asia
- 6. The Bible in Europe
- 7. The Bible in America
- 8. The Bible in Australia
- 9. The Bible in Oceania
- 10. The Bible in Antarctica

THE BIBLE IN THE FUTURE

- 1. The Bible in the 21st Century
- 2. The Bible in the 22nd Century
- 3. The Bible in the 23rd Century
- 4. The Bible in the 24th Century
- 5. The Bible in the 25th Century
- 6. The Bible in the 26th Century
- 7. The Bible in the 27th Century
- 8. The Bible in the 28th Century
- 9. The Bible in the 29th Century
- 10. The Bible in the 30th Century

THE BIBLE IN THE PRESENT

- 1. Can We Believe It?
- 2. Was It Inspired?
- 3. How Can I Know It?
- 4. Why Do We Need It?
- 5. How to Use the Bible
- 6. How to Get the Most Out of It
- 7. The Bible in the World
- 8. The Bible in the Future
- 9. The Bible in the Present
- 10. The Bible in the Past

"DIAL YOUR FAMILY BIBLE" MESSAGE TOPICS
by Harold Metcalf

1. THE INSPIRATION OF THE BIBLE.
 1. The Bible Can Help You.
 2. Can We Believe the Bible?
 3. Where Did the Bible Come From?
 4. How Can I Know the Bible Is Inspired?
 5. Why Do We Need the Bible?
 6. Hope for Those in Despair.
 7. How to Get the Most out of Your Bible.

2. THE DIVINITY OF CHRIST.
 1. Was Christ Divine?
 2. How Could Christ Be God and Man at the Same Time?
 3. Did Men Recognize Christ to Be Divine?
 4. How Was Christ a Revelation of God the Father?
 5. Nine Proofs Christ Had the Power of God.
 6. Does It Make Any Difference What I Think of Jesus?
 7. What Is Meant by the Immaculate Conception? Is It a Biblical Teaching?

3. THE ORIGIN OF SIN.
 1. The Origin of Sin.
 2. Where the Devil Is Now.
 3. How to Defeat the Devil?
 4. Why Didn't God Prevent Sin from Entering Our World?
 5. Why Doesn't God Kill the Devil Now?
 6. How Do I Know There Is a Real Personal Devil?
 7. Is It Necessary for God to Kill the Devil in Order for People to Live Right?

4. THE SIGNIFICANCE OF CHRIST'S DEATH.
 1. Why Did Christ Come to Earth?
 2. How Can I Be Sure I Can Keep from Sinning?
 3. Did Jesus Need to Die?
 4. Was Sinful Man Worth the Death of Christ?
 5. What Privileges Can I Have Since Christ Paid the Penalty of Transgression?
 6. Is It Possible for Man to Be Restored to His Sinless Condition?
 7. How Can I Be Sure God Will Pardon My Sins?

5. THE RESURRECTION OF CHRIST.
 1. Can We Be Sure Christ Rose from the Dead?
 2. Was It Possible for Christ to Have Been Kept in the Tomb?
 3. How Can I Know of a Certainty that Christ Has Power over Death?
 4. Did Christ Have a Real Body on the Morning of the Resurrection?
 5. Is It Important for Me to Believe Christ Rose?
 6. Will Everyone Who Dies Be Resurrected?
 7. When Will the Righteous and Wicked Dead Be Resurrected?

- THE SECOND COMING OF
1 Can I Know When
2 In What Manner Will
3 How Can I Know Will
4 Will the People
Return?
5 Is the World Gett
6 Why Is Christ Cor
7 What Influence Will
Person's Life

HEAVEN

- 1 Where Is Heaven?
2 When Do People Go
3 Will the Righteous
4 What Will the New
5 How Will People
6 Will We Recognize
7 Who Will Go to He

- THE IMPORTANCE OF
1 God's Law Is Impo
2 Did Adam Know abo
3 Did Jesus Condemn
4 Jesus Explained
5 Was God's Law Wai
6 Is It Possible to
7 The Man Who Cou

PRAYER

- 1 Your Most Import
2 How Should I Pra
3 Can I Be Sure Ho
4 What Prevents Ho
5 What Kind of Pra
6 For Whom Should
7 What Does It Mea

- THE HOLY SPIRIT
1 Who Is the Holy
2 How Does the Ho
3 How Has the Hol
4 How Is the Spir
5 Why Is the Holy
6 Can Anyone Have
7 What Is the Unp

6. THE SECOND COMING OF CHRIST.
 1. Can I Know When Christ Will Come?
 2. In What Manner Will Christ Appear?
 3. How Can I Know When the Coming of Christ Is Near?
 4. Will the People in the Last Days Be Eagerly Awaiting Christ's Return?
 5. Is the World Getting Better or Worse?
 6. Why Is Christ Coming Back to Earth?
 7. What Influence Will the Hope of Christ's Coming Have upon a Person's Life?

7. HEAVEN.
 1. Where Is Heaven?
 2. When Do People Go to Heaven?
 3. Will the Righteous Dwell Forever in Heaven?
 4. What Will the New Earth Be Like?
 5. How Will People Occupy Their Time in the New Earth?
 6. Will We Recognize Our Loved Ones in Heaven?
 7. Who Will Go to Heaven?

8. THE IMPORTANCE OF GOD'S LAW.
 1. God's Law Is Important.
 2. Did Adam Know about God's Law?
 3. Did Jesus Condemn the Law?
 4. Jesus Explained the Law.
 5. Was God's Law Nailed to the Cross?
 6. Is It Possible to Keep God's Law?
 7. The Man Who Couldn't Steal!

9. PRAYER.
 1. Your Most Important Business.
 2. How Should I Pray?
 3. Can I Be Sure God Will Answer My Prayer?
 4. What Prevents God from Hearing Prayer?
 5. What Kind of Prayers Does God Answer?
 6. For Whom Should I Pray?
 7. What Does It Mean to Pray According to God's Will?

10. THE HOLY SPIRIT.
 1. Who Is the Holy Spirit?
 2. How Does the Holy Spirit Guide a Person into Truth?
 3. How Has the Holy Spirit Manifested Himself through the Centuries?
 4. How Is the Spirit Active in the Work of Redemption?
 5. Why Is the Holy Spirit Necessary in My Life?
 6. Can Anyone Have the Power of the Holy Spirit?
 7. What Is the Unpardonable Sin?

THE STATE OF MAN IN 1

1. What Happens at 1
2. Is Death the End?
3. Will Anything Wor
4. Where Do the Dead
5. How Can One Be Su
6. How Soon after 1
7. How Are the Dead

THE SOUL OF MAN

1. What Is Man's Sou
2. What Is the Mean
3. Soul Sometimes M
4. Soul Also Refers
5. More Examples of
6. Man Is Composed o
7. Can the Soul Lie

FOLLOWING CHRIST

1. Following Jesus
2. How Only Can I
3. How Can I Be Fr
4. What Happens W
5. How Should I Be
6. What Standard
7. Can We Ever C

ANGELS.

1. Who Are the A
2. My Experience
3. Another Exper
4. Are the Angel
5. The Angels 1
6. How the Ange
7. Angels Sent

STEWARDSHIP

1. What Is Bel
2. When the Lo
3. Why You Sho
4. What Aid Lo
5. What Do I
6. Can the T
7. What Mater
Faith

11. THE STATE OF MAN IN DEATH.

1. What Happens at Death?
2. Is Death the End?
3. Will Anything Worthy Be Lost through Death?
4. Where Do the Dead Remain until the resurrection?
5. How Can One Be Sure that All Will Be Resurrected?
6. How Soon after Death Are the Dead Resurrected?
7. How Are the Dead Raised?

12. THE SOUL OF MAN.

1. What Is Man's Soul?
2. What Is the Meaning of the Word "Soul" as Used in the Bible?
3. Soul Sometimes Means Life.
4. Soul Also Refers to the Mind.
5. More Examples of Soul as Used in the Bible.
6. Man Is Composed of How Many Parts?
7. Can the Soul Die?

13. FOLLOWING CHRIST.

1. Following Jesus.
2. How Only Can I Live a Life Pleasing to God?
3. How Can I Be Protected from the Devil?
4. What Happens When a Person Yields to Christ?
5. How Should I Relate Myself to Light?
6. What Standard Does God Expect Us to Reach?
7. Can We Ever Claim to Reach Absolute Sinlessness in This Life?

14. ANGELS.

1. Who Are the Angels?
2. My Experience with the Angels.
3. Another Experience with the Angels.
4. Are the Angels a Race?
5. The Angels Often Meet Us to Help Us.
6. How the Angels Help Us.
7. Angels Sent to Help.

15. STEWARDSHIP.

1. What Is Believing in God?
2. When the Lord Calls, How Should You Respond?
3. Why You Should Be Zealous in the Lord's Work Now.
4. What Aid Does God Promise His Witnesses?
5. What Do I Owe God?
6. Can the Tithe Be Used As One Pleases?
7. What Material Blessings Has God Promised to Those Who Are Faithful in Tithing Their Income?

2. TITHES AND OFFERINGS
1. What Happens When
 2. What Does God Do
 3. Are You Defrauding
 4. Can I Give God
 5. How Is the Tithing
 6. Where Is the St
 7. Can I Expect

3. WHY SHOULD I TITHE
1. An Example of
 2. Is Tithing To
 3. Is There Ever
 4. Don't Strike
 5. What Is God's
 6. New Testament
 7. What Did God
the Wee

4. FAITH AND OBLIGATION
1. What Is the
 2. Can I Live
 3. How Can I
 4. Does God Me
 5. Should I Be
 6. Can I Walk
 7. What Must

5. MEMORIAL OF CHRIST
1. God's Memo
 2. Why Did Go
 3. How Long L
 4. How Did Go
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 6. Is a Subst
 7. Why Is the

6. SABBATH VERSUS
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 2. Since Chr
 3. Kept
 4. Did Jesus
 5. Why Did t
 6. What Will
 7. Is the Fi
Bible
Is There
First

16. TITHES AND OFFERINGS?

1. What Happens When a Person Doesn't Tithe His Income?
2. What Does God Require of His Children Beside the Tithes?
3. Are You Defrauding God?
4. Can I Give God One Tenth of My Income?
5. How Is the Tithe to Be Paid?
6. Where Is the Storehouse into Which the Tithe Is to Be Brought?
7. Can I Expect God to Bless Me If I Tithe My Income?

17. WHY SHOULD I TITHE?

1. An Example of God's Blessing.
2. Is Tithing Too Costly?
3. Is There Ever a Time When I May Have Reason to Withhold My Tithe?
4. Don't Strike at God.
5. What Is God's Plan for Underwriting the Cost of the Gospel?
6. New Testament Plan for Church Support.
7. What Did God Tell the Early Christians to Do on the First Day of the Week?

18. FAITH AND OBEDIENCE.

1. What Is the Secret the Virgin Mary Discovered?
2. Can I Live a Life of Sin and Still Die in Peace?
3. How Can I Please God - Through Faith or Through Obedience?
4. Does God Mean What He Says?
5. Should I Be Afraid of God?
6. Can I Walk with God in My Life Each Day?
7. What Must I Do to Be Saved?

19. MEMORIAL OF CREATION.

1. God's Memorial.
2. Why Did God Make the Last Day of the Week the Sabbath?
3. How Long Does God's Blessing Remain on His Sabbath?
4. How Did God Make the Sabbath?
5. How Did God Test His People on Sabbath Observance?
6. Is a Substitute Sabbath Satisfactory to God?
7. Why Is the Sabbath Day So Important?

20. SABBATH VERSUS SUNDAY.

1. Wasn't the Sabbath Made for the Jews?
2. Since Christ Arose on the First Day of the Week, Is It to Be Kept as the Lord's Day Now?
3. Did Jesus Come to Do Away with Any Part of God's Law?
4. Why Did the Pharisees Accuse Jesus of Breaking the Sabbath?
5. What Will Become of the Doctrines of Men?
6. Is the First Day of the Week Ever Called the Sabbath in the Bible?
7. Is There Just One Text in the New Testament Which Indicates the First Day Is to Be Kept as the Sabbath?

THE LORD'S DAY

- 1. Why is Sunday the Lord's Day?
- 2. When was the term transferred?
- 3. Who transferred it?
- 4. Does the Church have a right to change the Place of the Sabbath?
- 5. Do Protestants have a right to change the Sabbath Day?
- 6. How should the Sabbath be kept?
- 7. Shall we obey the Sabbath?

RESPONSE

- 1. Is God Responsive?
- 2. Why does God have a name?
- 3. Examples of what God has done for us?
- 4. Why do the angels praise God?
- 5. Is God immortal?
- 6. How long will God live?
- 7. Should I be responsive to God?

TEMPERANCE

- 1. What is the meaning of temperance?
- 2. What is the meaning of health?
- 3. What is the meaning of temperance?
- 4. Why is temperance necessary?
- 5. How long will it take to reach temperance?
- 6. Is there any reward for temperance?
- 7. Since the beginning of the world...

HELL

- 1. Is there such a thing as hell?
- 2. Where is hell?
- 3. How hot will it be?
- 4. How long will it last?
- 5. How long is it?
- 6. What is the nature of hell?
- 7. What is the punishment of hell?

HELL HELL HELL

- 1. Are heaven and hell the same?
- 2. Where will I go?
- 3. Is there any hope for the wicked?
- 4. Can a person be saved after death?
- 5. Will the wicked be punished forever?
- 6. Can a person be saved after death?
- 7. Where are the gates of hell?

21 THE LORD'S DAY.

1. Why Is Sunday Observed Today as a Day of Worship?
2. When Was the Term "Lord's Day" Applied to Sunday?
3. Who Transferred the Requirements of the Bible Sabbath to Sunday?
4. Does the Church Admit Substituting the First Day of the Week in Place of the Seventh?
5. Do Protestants Agree that the Church of Rome Changed the Sabbath Day?
6. How Should the Sabbath Be Kept?
7. Shall We Obey God or Man in Sabbath Observance?

22. SUFFERING.

1. Is God Responsible for Human Suffering?
2. Why Does God Permit Affliction?
3. Examples of What Affliction Has Done for Some Individuals.
4. Why Do the Innocent Suffer?
5. Is God Indifferent to Affliction?
6. How Long Will God Permit the Wicked to Oppress?
7. Should I Be Surprised When Trials Come?

23. TEMPERANCE.

1. What Is One of the Most Important Factors Which Maintains Good Health?
2. What Is the Most Important Cause of Disease?
3. What Basic Principles Should Govern Our Choice of Food and Drink?
4. Why Is the Lord Particular about His People's Diet?
5. Why Did God Say Certain Foods Were Unclean?
6. Is There Any Harm in Smoking?
7. Since the End Is Near, What Must I Do?

24. HELL

1. Is There Such a Place as Hell?
2. Where Is Hell and Who Is There?
3. How Hot Will Hell Be?
4. How Long Will Hell Fire Burn?
5. How Long Is Forever?
6. What Is Eternal Fire?
7. What Is Unquenchable Fire?

25. WILL HELL BURN FOREVER?

1. Are Heaven and Hell within Seeing and Hearing Distance?
2. Where Will Hell Be in Which the Wicked Are Destroyed?
3. Is There an Ever-burning Hell?
4. Can a Person Be Consumed and Still Live?
5. Will the Wicked Be Annihilated?
6. Can a Person Escape out of Hell?
7. Where Are You Planning to Go?

THE JUDGMENT

1. Will There Be a Judgment?
2. From What Evidence?
3. What Is the Standard?
4. How Shall We Be Awaiting?
5. When Does the Judgment Come?
6. How Do I Know the Day?
7. How Many Phases?

PREPARATION FOR THE JUDGMENT

1. What Happens in the Judgment?
2. What Is Meant by the Judgment?
3. Why Wait until the Judgment?
4. Why Must the Purification Come?
5. How Does God Wait?
6. What Kind of a Judgment?
7. How Can I Prepare?

THE TWO COVENANTS

1. What Is the New Covenant?
2. Is One Obligated to the Old?
3. What Was the Old Covenant?
4. Did the New Covenant Cancel the Old?
5. What Is the Significance of the Old?
6. How Did God Judge the Old?
7. Were People Saved under the Old?

BAPTISM

1. What Is Baptism?
2. Does Baptism Save?
3. Should Infants Be Baptized?
4. What Is the Significance of Baptism?
5. Did the Apostles Baptize?
6. Does It Matter How One Is Baptized?
7. When a Person Is Baptized?

PROPHECY

1. What Is the Significance of Prophecy?
2. What Encouragement Does Prophecy Give?
3. What Respect Is Due Prophecy?
4. How Could Prophecy Be Fulfilled?
5. Can We Understand Prophecy?
6. When Did God Give Prophecy?
7. What Is God's Purpose in Prophecy?

26. THE JUDGMENT.

1. Will There Be a Day of Judgment?
2. From What Evidence Will Men Be Judged?
3. What Is the Standard Used in the Judgment?
4. How Shall We Be Able to Stand in the Judgment?
5. When Does the Judgment Begin?
6. How Do I Know the Exact Year of the Judgment?
7. How Many Phases of Judgment Are There?

27. PREPARATION FOR THE JUDGMENT.

1. What Happens in the Second Phase of the Judgment?
2. What Is Meant by the Cleansing of the Sanctuary?
3. Why Wait until the Judgment to Blot out Sins?
4. Why Must the Punishment of the Wicked Wait until after the Judgment?
5. How Does God Warn the Nations of the Judgment?
6. What Kind of a Message is God's Last Message to Earth?
7. How Can I Prepare for the Judgment?

28. THE TWO COVENANTS.

1. What Is the New Covenant?
2. Is One Obligated to Keep God's Law under the New Covenant?
3. What Was the Old Covenant?
4. Did the New Covenant Set aside the Ten Commandments?
5. What Is the Strength of the New Covenant?
6. How Did God Do That Which the Law Could Not Do?
7. Were People Saved Differently before the Cross?

29. BAPTISM.

1. What Is Baptism?
2. Does Baptism Save a Person from His Sins?
3. Should Infants Be Baptized?
4. What Is the Bible Mode of Baptism?
5. Did the Apostles Sprinkle, Pour, or Immerse?
6. Does It Matter How a Person Is Baptized?
7. When a Person Is Baptized, what Else Is Necessary?

30. PROPHECY.

1. What Is the Most Conclusive Evidence of God's Power?
2. What Encouragement Does Prophecy Give?
3. What Respect Should We Give the Prophetic Word?
4. How Could the Jewish Nation of Christ's Day Have Known Jesus Was the True Messiah?
5. Can We Understand Prophecy?
6. When Did God Promise There Would Be a Special Unfolding of Prophecy?
7. What Is God's Ultimate Object in the Gift of Prophecy?

I. THE ANTICHRIST

1. Will the Nations
2. How Did God First
3. What Kind of Will
4. How Did the Anti
5. How Did Papal
6. For How Long Will
7. What Will Final

II. THE CHRISTIAN HOME

1. How Can I Have
2. Why Are Many Ma
3. How Should a m
4. How Should a W
5. What Should Be
6. What Are the I
7. What Does God

III. PREDESTINATION

1. What Is the Me
2. Being Saved by
3. Are Some Prede
4. Was Judas Prede
5. Which Prophet
6. Can a Person
7. Does God Play
- to the Hea

IV. GOD'S PLAN FOR ME

1. Is It Possibl
2. How Can I Cha
3. Can Anyone Be
4. What Is Neces
5. Does God Have
6. Is It Possib
7. How Can I An
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V. SALVATION

1. How May I Be
2. What Is Inve
3. How Do We U
4. How Does th
5. How Can I F
6. How Can I F
7. What Takes

31. THE ANTICHRIST.

1. Will the Nations Ever Unite under One Head?
2. How Did God First Reveal the Development of the Antichrist?
3. What Kind of Work Did Papal Rome Do?
4. How Did the Antichrist Wear out the Saints of the Most High?
5. How Did Papal Rome Think to Change Times and Laws?
6. For How Long Was the Antichrist to Be a Supreme Power?
7. What Will Finally Happen to the Antichrist?

32. THE CHRISTIAN HOME.

1. How Can I Have a Happy Home?
2. Why Are Many Marriages Unhappy?
3. How Should a Husband Relate Himself to His Wife?
4. How Should a Wife Relate Herself to Her Husband?
5. What Should Be the Basic Principle in Child Training?
6. What Are the Two Most Essential Virtues for Parents?
7. What Does God Expect of the Youth?

33. PREDESTINATION.

1. What Is the Most Expensive Thing in the Universe?
2. Being Saved by Grace, What Then Is My Relation to God's Law?
3. Are Some Predestined to Be Good and Others Bad?
4. Was Judas Predestined to Deliver Christ to Be Killed?
5. Which Prophet Was Almost Ruined Because of His Belief in Predestination?
6. Can a Person Change His Predestination?
7. Does God Play Fair When He Gives Me More Light Than He Gives to the Heathen?

34. GOD'S PLAN FOR MY LIFE.

1. Is It Possible for Me to Choose My Predestination?
2. How Can I Change My Predestination?
3. Can Anyone Be Saved?
4. What Is Necessary for Me to Enter Christ's Kingdom?
5. Does God Have a Plan for My Life?
6. Is It Possible for a Person to Fail to Enter into God's Plan for His Life?
7. How Can I Know God's Plan for My Life?

35. SALVATION.

1. How May I Know I Am Saved?
2. What Is Involved in Calling upon the Name of the Lord?
3. How Do We Obtain Knowledge?
4. How Does the Believer Know He Is Saved?
5. How Can I Feel I Am Saved?
6. How Can I Know I'm a True Believer in Christ?
7. What Takes Place in the Life When a Person Truly Believes Christ?

8 SPIRITUALISM

1. What Is the Con
2. Do Sorcerers
3. Who Is the Pa
4. What Is the Gr
5. Can Spirits
6. How Can I Be S
7. How Will Satan

9 SUPERNATURAL LIGHT

1. What Is the Ps
2. What Was Wrong
3. What's Wrong
4. How Did Spirit
5. Is There Any
Spiritual
6. How Serious W
7. Can We Lery I

10 THE LAST DAYS

1. How Can One B
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3. How Does Mod
4. Is There Any
5. Will People
6. Can Satan Do
7. What Prelimi
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11 THE NEARNESS OF

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12 WHEN WILL CHRIS

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7. How Have Th
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36. SPIRITUALISM.

1. What Is the Central Truth of Spiritualism?
2. Do Sorcerers Tell the Truth?
3. Who Is the Father of Spiritualism?
4. What Is the Great Deception of Spiritualism?
5. Can Spirits Impersonate Dead Relatives and Friends?
6. How Can I Be Sure the Spirits of Spiritualism Are of God or Not?
7. How Will Satan Counterfeit the Coming of Christ?

37. SUPERNATURAL DECEPTION.

1. What Is the Psychology behind Deception?
2. What Was Wrong with Satan's Theology in His First Sermon?
3. What's Wrong with Hypnosis?
4. How Did Spiritualism Get Started Here in America?
5. Is There Any Justification for Being Deceived by the Spirits of Spiritualism?
6. How Serious Was It to Tamper with Spiritualism in Bible Times?
7. Can We Deny Demonic Forces Today?

38. THE LAST DAYS.

1. How Can One Be Sure We Are in the Last Days of Earth?
2. Will the Coming of Christ Overtake the Christian as a Thief in the Night?
3. How Does Modernism Fit into the Picture of the Last Days?
4. Is There Anything to Which I Can Anchor?
5. Will People Be Deceived Regarding the Coming of Christ?
6. Can Satan Counterfeit the Second Coming of Christ?
7. What Preliminary Events Transpire just before the Appearing of Christ?

39. THE NEARNESS OF CHRIST'S RETURN.

1. Eleven Events in Connection with the Actual Appearing of Christ.
2. Why Is the Bible so Consistent?
3. What Is the Only Basis for the Christian's Logic?
4. What Was Meant When Jesus Talked of One Being Taken and the Other Left?
5. How Will Christ Know His Saints When He Returns?
6. When Was the Investigative Phase of God's Judgment to Begin?
7. When Will the Seven Last Terrible Plagues Be Poured out on the Earth?

40. WHEN WILL CHRIST COME?

1. Why Will Christ Return to Earth?
2. What Would Happen to the Dead if Christ Did Not Come?
3. When Will Immortality Be Given to the Saints?
4. What Would Happen to the Beautiful Significance of the Lord's Supper if Christ Did Not Return?
5. Does the Bible Speak of a Secret Rapture of the Saints?
6. What's Wrong with the Secret Rapture Theory?
7. How Have Those Who Believe in a Secret Rapture Been Able to Create a Theory that Christ's Coming Will Be in Two Parts, with Seven Years Between?

- 4 THE 1500 YEAR PROPHECY
1. When Did the Jews
 2. What Happened at
 3. Is There Any Pla
cerning the
 4. How Did Christ
 5. What Was to Happ
 6. Will There Be a
 7. Will Anyone Have
Millennium?

- 4 PEACE AND SECURITY
1. How Can I Be Hit
 2. How Can I Have
 3. When in Troubl
 4. How Can I Know
 5. Is It Easy for
 6. How Can I Have
 7. How Can I Have

- 4 THE NEED OF CHRIST
1. When Is the Bes
 2. Can I Make Mys
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 4. How Am I Manag
 5. What Is the Mo
 6. Was Jesus the
 7. Where Was Chri

- 4 THE INCARNATION
1. How Could Chr
Some Nine
 2. Can I Find Chr
 3. How Can I wor
 4. Why Celebrate
 5. What Is the M
 6. What Is the M
 7. What Happened

- 4 LIVING THE CHRIST
1. Do All Testim
 2. Who Is This C
 3. Do Good Works
 4. Is Faith Popu
 5. How Can I hia
 6. How Can I Wit
 7. Why Does God

41. THE 2300 YEAR PROPHECY.
 1. When Did the Jews Fill up Their Cup of Iniquity?
 2. What Happened at the End of the 490 Years Given to the Jews?
 3. Is There Any Place for a Secret Rapture in This Prophecy Concerning the Jews?
 4. How Did Christ Confirm the Covenant with Many for One Week?
 5. What Was to Happen in the Middle of the Seven Years?
 6. Will There Be a Mass Conversion of the Jews?
 7. Will Anyone Have a Second Chance for Salvation during the Millennium?

42. PEACE AND SECURITY.
 1. How Can I Be Fitted to Live with God?
 2. How Can I Have Peace?
 3. When in Trouble, Why Pray?
 4. How Can I Know My Prayer Will Be Answered?
 5. Is It Easy for God to Forgive Sin?
 6. How Can I Have Joy that Never Fails?
 7. How Can I Have a Christian Home?

43. THE NEED OF CHRIST IN THE LIFE.
 1. When Is the Best Time to Get a Person into the Kingdom of God?
 2. Can I Make Myself a Christian?
 3. What Is My Greatest Need?
 4. How Am I Managing My Life?
 5. What Is the Most Potent Thing in My Life?
 6. Was Jesus the True Messiah?
 7. Where Was Christ to Be Born?

44. THE INCARNATION.
 1. How Could Christ Be Born in Bethlehem When His Parents Lived Some Ninety Miles Away?
 2. Can I Find Christ Today?
 3. How Can I Worship Christ Today?
 4. Why Celebrate Christmas?
 5. What Is the Meaning of Bethlehem?
 6. What Is the Joy of Christmas?
 7. What Happened When Heaven's Gates Were Opened?

45. LIVING THE CHRISTIAN LIFE.
 1. Do All Testimonies Agree Christ Was Born in Bethlehem?
 2. Who Is This Child?
 3. Do Good Works Make a Person a Christian?
 4. Is Faith Popular?
 5. How Can I Have Pardon for My Sins?
 6. How Can I Witness for Christ?
 7. Why Does God Permit Trials?

- 4 THE NEW BIRTH
1. Which Way Should I Go?
 2. What Is the New Birth?
 3. How Can I Know I Am Born Again?
 4. Can a Rich Man Enter the Kingdom of Heaven?
 5. What Is Necessary for Salvation?
 6. Do I Have Time to Be Saved?
 7. Is My Life of Any Value?

- 5 THE LAW OF GOD
1. What Does God's Law Require?
 2. What Caused the Fall?
 3. Since Adam and Eve Sinned, Did He Proceed to Judge Us?
 4. How Can I Be Saved from the Law?
 5. Should God's Law Be Abolished?
 6. Did Christ Abolish the Law?
 7. What Was the Purpose of the Law?

- 6 OUR RELATIONSHIP TO GOD
1. What Should Be Our Relationship to God?
 2. To God's Glory or to Our Own?
 3. What Are the Characteristics of a True Christian?
 4. How Can a Sinner Be Saved?
 5. What Was the Purpose of the Law?
 6. Which of the Commandments is the Most Important?
 7. Was the Ceremony of Circumcision Necessary?

- 7 THE NEW COVENANT
1. Why Were the Jews Called to the New Covenant?
 2. What Should Be Our Relationship to the New Covenant?
 3. What Promise Did God Make to the Jews?
 4. What Was the Purpose of the Law?
 5. What Is the Relationship Between the Law and the Gospel?
 6. After Christ's Death, Did the Law Change?
 7. Can I Do Works to Earn Salvation?

- 8 THE TEN COMMANDMENTS
1. What Was the Purpose of the Ten Commandments?
 2. Does God Require Us to Keep the Ten Commandments?
 3. Is It Necessary to Keep the Ten Commandments?
 4. Did Christ Keep the Ten Commandments?
 5. When Christ Came, Did the Ten Commandments Change?
 6. What Is the Relationship Between the Ten Commandments and the Gospel?
 7. Does Faith Alone Save Us?

46. THE NEW BIRTH.
1. Which Way Should I Look?
 2. What Is the New Birth?
 3. How Can I Know When I'm Born Again?
 4. Can a Rich Man Be Saved?
 5. What Is Necessary to Meet God?
 6. Do I Have Time for God?
 7. Is My Life of any Value?
47. THE LAW OF GOD.
1. What Does God's Law Do?
 2. What Caused the People to Need a Redeemer?
 3. Since Adam and His Posterity Were Acquainted with God's Law, Why Did He Proclaim It on Mt. Sinai?
 4. How Can I Be Sure the Ten Commandments Were Clearly Understood before Mt. Sinai?
 5. Should God's Law Make Me Afraid?
 6. Did Christ Abolish the Law?
 7. What Was the Flying Roll God's Prophet Saw in the Sky?
48. OUR RELATIONSHIP TO THE LAW.
1. What Should Be the Relationship of the Christian to God's Law?
 2. Do God's Ten Commandments Accomplish Anything?
 3. What Are the Things God's Law Can't Do?
 4. How Can a Sinner Make His Way to Everlasting Life?
 5. What Was the Yoke of Bondage from which Christ Set Men Free?
 6. Which of the Ten Commandments Could Be Done Away With and yet the Blood of Christ Be Powerful to Atone for Sin?
 7. Was the Ceremonial Law a Yoke of Bondage to the People?
49. THE NEW COVENANT.
1. Why Were the Laws of the Rabbis the Yoke of Bondage?
 2. What Should Be Our Attitude toward Promises Made before Becoming a Christian?
 3. What Promise Did God Make Which He Couldn't Fulfill?
 4. What Was the New Covenant?
 5. What Is the New Covenant in the New Testament?
 6. After Christ Died How Much of His Requirements Could Have Been Changed?
 7. Can I Do What God Expects of Me?
50. THE TEN COMMANDMENTS.
1. What Was the New Commandment Christ Gave?
 2. Does God Want Me to Obey the Ten Commandments?
 3. Is It Necessary to Keep All Ten of God's Commandments?
 4. Did Christ Teach Contrary to What Moses Taught?
 5. When Christ Came Why Did He Emphasize the Love Aspect of the Law?
 6. What Is Your Passport to Heaven?
 7. Does Faith in God and the Grace of Christ Do Away With the Necessity of Keeping God's Law?

II. SEARCH FOR HAPPINESS

1. What Is Real Happiness?
2. What Are Some Types of Happiness?
3. Can Wisdom Include Happiness?
4. What Conditions Lead to Happiness?
5. Can Evil Thoughts Be Suppressed?
6. What Is It God's Will for Us to Be Happy?
7. How Can God Help Us Find Happiness?

III. PRESCRIPTION FOR LIFE

1. Where in the Bible Is the Prescription for Life?
2. What Is the Christian's Prescription for Life?
3. When Is a Person's Life Prescribed?
4. Is It Possible to Live a Prescribed Life?
5. Why Is a Prescribed Life Necessary?
6. What Is the Result of a Prescribed Life?
7. Does Christian Living Prescribe the Ten Commandments?

51. SEARCH FOR HAPPINESS.

1. What Is Real Happiness?
2. What Are Some Things I Must Not Forget in My Search for Happiness?
3. Can Wisdom Induce Happiness?
4. What Condition in the Heart Prohibits Happiness?
5. Can Evil Thoughts, Impure Imaginations, and Vengeful Feelings Be Suppressed?
6. What Is It God Can Do Which I Can't?
7. How Can God Pardon Our Sins and Yet Uphold His Law?

52. PRESCRIPTION FOR HAPPINESS.

1. Where in the Bible Is There a Prescription for Complete Happiness?
2. What Is the Chief Enemy to Bible Christianity?
3. When Is a Person Not under the Law But under Grace?
4. Is It Possible for a Person to Cease Wanting Everything?
5. Why Is a Strong Desire to Grasp Everything Wrong?
6. What Is the Reward Promised Those Who Keep God's Commandments?
7. Does Christian Liberty Give One the Right to Leave out Some of the Ten Commandments?

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1 Metcalf In
2 *Ibid.*

Metcalf asserts that a telephone speaker can put "warmth" in his voice by visualizing a person when he is recording as if he were talking to that individual right at the moment. When the speaker becomes engrossed in his message and wants his listener to accept that message, he will visualize the listener and personally speak to him on a first-person, friendly basis. "Don't overdo it," warns Metcalf, "but at certain points in the message say 'My friend, this advice will help you', or 'You see, friend, your Bible is an infallible guide'." This term "friend" helps the person to know that he has been especially recognized by the speaker. Lack of eye contact or physical presence should not hinder the speaker in making his messages personal, nor should using available telephone messages written by someone else dictate a purely mechanical situation. The caller can detect it whenever a speaker is reading a "canned" message, when he is merely following the words and not the impact of the message.¹

Metcalf recommends that, besides having a "warm voice", a telephone speaker should enunciate his message clearly and not talk too fast. The articulation should be correct. The pitch of the voice should be low rather than high, but not in a forced manner. When recording, the speaker should speak in a normal voice, as though he were engaged in a face-to-face private conversation with an individual in a secluded place.²

Whereas the minister may use several thousand words before his congregation and enjoy the advantages of the visual and environmental

¹ Metcalf Interview.

² *Ibid.*

situation conducive to a proper reception by his listeners, the telephone evangelist must usually content himself with from two to four hundred words, a complete lack of visual advantages, and perhaps a distracting and antagonistic environment on the part of the listener. For this reason, each word in the message must be well chosen and well delivered, at the most advantageous time and under the most ideal conditions possible by the speaker.¹

For those who do not already possess a positive, well-modulated voice, Metcalf suggests, "Endeavor to develop the pleasant 'I want to help you' tone." Every speaker should continually seek to improve and develop his voice. For this purpose he even includes a series of deep breathing exercises in his book in order to condition the voice.² In order to project a "smile into your voice", a small mirror should be placed by the telephone as the speaker records; and he should deliberately smile into the mirror and consciously project a sincere, pleasing manner in the tone, volume, and pitch of the voice.

Remember, your voice is you, and is the most characteristic thing about you. It will oftentimes betray your disposition, your breeding, your country, the state of your mind, the condition of your health. In fact, your voice tells the observant stranger a great deal more about you than you may choose to reveal. . . . You may even misspeak, but if the tone is right, your listeners will not become offended. . . . You can say what you want, but your voice is tremendously important in getting your message across.³

¹Metcalf, *Telephone Evangelism*, p. 38.

²*Ibid.*, pp. 77 and 78.

³*Ibid.*, pp. 78 and 79.

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Titles and Advertising.

In the Southern states, often called the "Bible belt", Metcalf advocates the use of Bible and social terms in advertising religious programs. His daily radio broadcast he titled, "The Family Worship Hour" and in his public evangelistic meetings he used such terms as "Bible Crusade", "God's Messages for Today", "The Canvass Cathedral" (a tent), and "Crusade for Christ Revival". It, therefore, seemed appropriate to call his telephone program "Dial Your Family Bible". This title, he believes, has an appeal with a large percentage of the population in the South and would be more effective than titles with psychological or scientific overtones. In eastern metropolitan areas such as New York City, he states, "The Bible does not have the same connotation in the minds of the people . . . as it does to those in the Southland; therefore, I would probably use a different approach. I might even call my telephone program 'Dial Peace of Mind'."¹

After Metcalf had recorded his first telephone message, he was encouraged by the Code-a-phone salesman to place a small, two-line ad in the classified section of a local newspaper to advertise the program. The attention-arresting phrase "Do you need advice?" appealed to Metcalf; and, from the beginning, this has been the type of newspaper advertisements consistently used for his telephone program.

When a new service is begun in a community, it is necessary for that service to be advertised. The public must hear about it. Once they are properly informed, many will take advantage of this service.

¹*Ibid.*, p. 25.

People will continue to call as long as the telephone number and the program are publicized. But "stop advertising, and the calls will begin to dwindle down to nothing."¹

The volume of calls will depend largely upon how well the telephone number is publicized. Metcalf hypothesizes that "catchy little phrases will do more to get people to call than telling them everything you're going to tell when they do call."²

As a matter of fact, the "Curiosity hook" is inextricably woven throughout the warp and woof of Metcalf's telephone evangelism enterprise. Two small ads are regularly placed in the *Atlanta Journal and Constitution* on a contract basis, seven days a week. The first ad under the "Personals" column of the classified section reads:

DO YOU NEED ADVICE?
DIAL 288-1666

The second ad is placed under the "Personal Interests" column of the classified section and reads:

NEED courage, hope, or comfort?
DIAL 288-1666³

Nine times out of ten, when an individual reads those ads, Metcalf asserts, his curiosity is aroused. He wonders "What is this all about?" and "What kind of advice or help are they offering?"⁴

¹Metcalf, "Telephone Evangelism," p. 7.

²Metcalf, *Telephone Evangelism*, p. 26.

³*The Atlanta Journal and the Atlanta Constitution*, "Want Ads, Section E," Sunday, March 16, 1969, p. 2.

⁴Harold E. Metcalf, "The Curiosity Hook," *Unlock Your Potential*, Fourth Quarter, 1967, p. 28.

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Metcalf compares this method of advertising to "fishing with a net". There are many ways in which an angler can fish; but when he fishes with a net, he gets all kinds of fish - some of them small, some large, some just the right size. Although many have to be thrown back by fishing with a net, he still catches more fish than he really wants than if he were fishing with a hook. By the same comparison, these two general ads get thousands of people in a metropolitan area to call. Some will laugh, others will ridicule, some will be impressed. Most people will call out of curiosity for the first time; but the more who call, the greater the response will be.¹

Like the varieties of fish caught in a net, the individuals who respond to the "Do you need advice?" ad could be placed in several categories. Some need financial advice. Some are in need of marital assistance. Others are looking for social advice. Some may even be in quest of spiritual advice. At any rate, the person's curiosity compels him to step to the telephone and dial the number. If the number happens to be busy and he must make several attempts to get an answer, Metcalf accepts this as a distinct advantage. "His curiosity becomes even greater and he will keep trying until he gets an answer."²

Another ad which has been placed under the "Personal Interests" column of the classified section of the newspaper has been "Are you lonesome? Dial 288-1666." This ad appeals to the curiosity of a different class altogether, and most people who read it will be curious

¹Metcalf, *Telephone Evangelism*, p. 43.

²Metcalf, "The Curiosity Hook," p. 28.

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enough to dial and find out what it is all about. The reaction of many people who have responded to this ad has "been terrible." Some of the individuals were perhaps sex perverts, and they would record very obscene remarks or comments at the close of the message. However, these obscenities are not of frequent occurrence (see the comments on Table 1 below). Metcalf believes, "There are a lot of lonely people in the world"; and although telephone evangelism is not a "Lonely Hearts Club", these people should be able to find comfort and friendship from dialing our number.¹

Metcalf contends, however, that he does "not try to deceive those who call - the very first words they hear when they dial are 'This is Dial Your Family Bible'." If the caller is not religious or does not care to listen to spiritual advice, it is a simple matter to hang up the telephone receiver.²

The "curiosity hook" is used only for the purpose of getting a large number of people to dial the number, and this type of advertising (which is admittedly small and inexpensive) yields "an average of ten thousand calls a month" on Metcalf's equipment in Atlanta.³

The "curiosity hook" is not only used to get people to initially dial the number, but is employed during the telephone message and especially near the close. Following the spiritual message, Metcalf inserts the statement, "When you phone tomorrow, I will answer the question,

¹Metcalf Lecture.

²Metcalf, "The Curiosity Hook," p. 28.

³Metcalf, "Telephone Evangelism," p. 11.

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(here is inserted the next day's topic in the form of a question)." The topic questions endeavor to anticipate the subjects about which people are curious. "This 'curiosity hook' method gets a lot of people to call," says Metcalf, and it has proven successful in the Atlanta program.¹ The small, two-line ads in the classified section of the newspaper are not Metcalf's ideal for advertising his program. However, due to the disadvantage of a limited budget and the advantage of a widely circulated metropolitan newspaper, this method is sufficient and brings in as large a volume of calls as they care to process in the Atlanta office.²

In order to gain the greatest amount of exposure with the least amount of expense, Metcalf followed an eight-point program of advertising in Atlanta with two objectives in mind: (1) to get as many people as possible to call and (2) to get as many church members as possible busily engaged in the program. Over a period of several months:

1. We placed two lines in the "Personal" section of the classified advertising in the *Atlanta Journal* and the *Atlanta Constitution* (morning and evening newspapers). These read, "DO YOU NEED ADVICE? DIAL 288-1666."
2. We asked our church members to tell their friends and neighbors about the program.
3. After about ten days, we printed a two-color announcement to be circulated in large shopping areas and on city streets.³
4. Church members were asked to distribute these announcements to friends, neighbors, and relatives at hospitals, at work, and at school.
5. The number was listed in the telephone book under "Dial Your Family Bible."

¹Metcalf, "The Curiosity Hook," p. 30.

²Metcalf Interview.

³See Appendix D for reproductions of various types of advertising used in telephone evangelism.

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6. After several weeks, another ad was placed in the "Personal Interests" column of the classified section reading: "ARE YOU LONESOME? DIAL 288-1666."
7. We started using the telephone message to advertise our program. After about a month, we began to give a new message each day and at the close of these messages, we gave the title of the next day's message and asked the people to dial again to hear it discussed.
8. For a few days we placed ads in about ten weekly and daily newspapers in various sections of greater metropolitan Atlanta. The ads were run from one to three times in these papers giving ten lines of newspaper copy. We feel this was some help in publicizing our program; yet, I'm convinced that had we just run the simple little question, "Do you need advice?", it would have been far less expensive and probably would have secured the same or even better results.¹

Some advertising principles advocated by Metcalf in promoting telephone evangelism include:

1. Advertising must tell the truth.
2. Never mislead in advertising.
3. It is not necessary to tell everything in advertising.
4. Keep the words in your advertisement to a minimum.
5. The same advertisement should appear in many different places in the very same way to make an indelible impression upon those who read.²

Of course, the amount of advertising, as well as the type of advertising done, may depend upon the available budget. Therefore, a particular city or community will need to be studied to determine which kinds of advertising might yield the best results. If the budget is substantial, a variety of methods could be used. Fifteen advertising ideas which could be used in promoting telephone evangelism include:

1. Brief classified ads such as:
 - a. Do you need advice?
 - b. Are you lonesome?
 - c. Are you in need of comfort?

¹Metcalf, *Telephone Evangelism*, pp. 52-54.

²*Ibid.*, p. 55.

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- d. Are you in trouble?
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 - f. You can have hope.
2. Small display ads in the newspaper.
 3. Submit articles in the form of news items to the local newspapers. Many papers will print these free of charge and sometimes this proves to be one of the finest ways of publicizing a program.
 4. Print announcements to be circulated by the thousands in populated areas, shopping plazas, and city streets.
 5. Place window cards in strategic points in shopping areas.
 6. Bumper strips for automobiles.
 7. Small gummed printed stickers to be attached to telephone booths, telephone books, and the base of telephone sets.
 8. Small calling cards or printed business cards which church members can carry with them to distribute to acquaintances.
 9. Community service, free advertising over radio and television.
 10. Advertise in the yellow pages of the telephone directory.
 11. Cover the entire city or certain sections of the city with direct mail advertising.
 12. Large billboard advertising, where a large budget is also available.
 13. Weekly church bulletins and the church bulletin board.
 14. Organize your church membership into telephone committees to call everyone in the phone directory and inform them of the new service.
 15. Use the series idea of presenting your Bible message. It will give you an opportunity to tell each listener that the next day you will answer a certain question and will tend to publicize your program and build up a tremendous listening or calling audience.¹

Since the first function of any advertisement is to get itself read, any art or device which will command attention and hold it is a good thing for advertising. There should be no letup in advertising. It must continue if the volume of calls are to continue. As long as the people are informed, they will respond. When the public becomes uninformed, the response immediately drops off accordingly. Metcalf speaks of "a vicious circle" in advertising.

¹*Ibid.*, pp. 56 and 57.

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You must advertise for results, yet it costs money to advertise. Spend little money - get little results. Spend no money and get next to no results.¹

Audience Response.

In telephone evangelism, there is a select audience. This audience is a little different from that of other types of public evangelism; for the telephone caller has made a special effort to contact you and, in general, wants to listen to what you have to say. The speaker, therefore, should be concerned about the reaction (whether favorable or unfavorable) of each listener. Will the caller listen all the way through? Will he call again? Will he be impressed to tell others of the program? Will he identify himself so that further personal contact can be obtained? The answers to these questions are very important to the telephone evangelist, for he knows that the reactions of his listeners will fall into several categories. Some reactions may be good, some bad, some indifferent, some ridiculous, some even obscene. One bit of advice offered by Metcalf is to "put yourself in the other person's shoes." After recording the message, dial the number and listen as you would expect a regular caller to do. You are an average person; and if your message thrills you and if your words instill enthusiasm and confidence in you, it will likely have the same effect upon others.²

In order to increase the percentage of immediate verbal responses by the listeners, these seven suggestions were proposed:

¹ *Ibid.*, pp. 57 and 58.

² *Ibid.*, p. 41.

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1. You must captivate the attention of the caller so that he will listen to the entire message.
2. Each sentence must sell your message.
3. Assume your caller has a degree of intelligence.
4. Appeal to his intellect when you ask him to request the free Bible guides.
5. Pray that the Holy Spirit will impress the heart of the caller to make a response.
6. Never suggest doubt. Instead of saying, "If you want our free Bible guides" why not say "To obtain our free Bible guides, give us your name and mailing address at the sound of the beep." The latter suggests, "This is the thing for you to do," while the other places the entire responsibility on the caller. I have found that people do not like to make a decision. They would much prefer having someone, speaking with authority, tell them what they should do.
7. Present your subjects in a series and raise questions that will be answered in succeeding messages. This will help to persuade your caller to call again not only once, but possibly each day of the week.¹

The psychology of an individual listening to a telephone message is different from that of one who is listening to a radio or television message. He knows that thousands are listening or watching the public media at the same time he is, and he considers himself more as a spectator to the events taking place. However, the telephone has been traditionally accepted as a private conversational instrument (except for those on a party line circuit!); and when he dials a telephone message, he knows that he is the only one listening to that particular message in that moment of time and feels that, in a measure, the speaker is conversing with him alone. "It becomes a personal, private conversation."²

When the telephone project first began in Atlanta, there were a number of awkward and embarrassing situations when people would dial and listen. They couldn't understand what they were supposed to say or do;

¹ *Ibid.*, pp. 35 and 36.

² Metcalf, "Telephone Evangelism," p. 5.

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and whatever they said, the speaker on the other end of the line just kept talking. Also, at the end of the message, many people had no idea that their comments could be recorded on a separate tape recording; and, of course, there were some who objected to "conversing" with equipment rather than with a person. However, those who continued to call soon realized that the message was recorded and their response could be recorded at the proper time. Metcalf believes that people not only can become used to talking to a machine, but can establish confidence in the recording, realizing that there is a live person behind each message. "The machine is not in the way," he says "if they're calling for a message." If the people were calling expecting to talk with someone personally or if the advertising was misleading, then perhaps the machine would be in the way and people would object to its presence. Metcalf himself revealed that he doesn't like to talk to a machine whenever he calls a business establishment that has a telephone answering service. However, he draws a distinction between the two types of service. Whenever one calls a business or professional establishment, he expects to purchase an article or a service from that establishment and may have questions in regard to his purchase. He wants to be sure that the arrangements are correct and in order and are well understood by both parties. However, someone who calls a telephone message realizes that the message is recorded, and he is not looking for a business or professional agreement, but for a message. Metcalf contends that the machine does not get in the way of a message, but actually has certain advantages over talking to a live person.¹

¹Metcalf Interview.

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If the individual wants to hear the same message again, he can dial the number again. If the message has been an inspiration to him, he can telephone others and invite them to listen to the identical message he heard. He can dial the number at his convenience and not be hampered or tied to someone else's schedule. Another advantage is that telephone evangelism encourages more men to respond. One expects women to be expressive, especially about religious matters; but when a man responds to a religious message and openly compliments "a Bible message, it is really something." One of the reasons for getting a large response from men is that they are able to listen in the privacy of their own homes or offices, or they may call from a telephone booth. In this manner, the call is completely private, and the individual can express his heartfelt convictions.¹

The telephone method can even be used on reluctant husbands. Metcalf related the story of a family where the wife was a member of the Adventist Church and the husband would not even go near the Adventists. The member tried to get her husband just to meet the pastor, but he would say, "No, I don't want to meet him." A telephone evangelism program was begun in that city; and when this couple awoke, about six o'clock each morning, to prepare for work, the wife would pick up the telephone receiver next to their bed, dial the number, and put the receiver on the pillow near her husband's ear while he was still in bed. At first, this surprised but intrigued him, so he listened. This was repeated morning after morning; and after about three weeks, the husband

¹Metcalf, *Telephone Evangelism*, p. 46.

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began referring to his wife's pastor as his pastor and mentioning how much he appreciated the spiritual messages heard each day.¹

The audience reaction is much different when the people know that they can talk and that their conversation will not only be heard by the speaker, but will be recorded. They realize that when the tape is played back, their comments will be heard - whether favorable or unfavorable.²

During the four-week period from February 19 through March 18, 1969, a detailed record was kept of the callers and the reactions of the callers who dialed the telephone program in Atlanta. (See Table 1) During this time every word recorded on the response tape was transcribed for analysis. A few examples of the various types of responses during that month included:

I know you're not going to believe this, but I know if your faith is as strong as you say it is, you will listen to me. This is God speaking and I disapprove of you spreading the gospel in this manner. Please discontinue this service.

You are a son of a B----. Goodbye.

I love you, honey. I love you, honey. I love you, honey. I love you, honey. I love you, honey.

I'm calling for Johnny Goodman, 3395 Highland Drive, Decatur, Georgia 30032. He can talk, but he can't talk English, so I'm calling for him. Okay? Do you mind? Well, I hope you will send it out, because he is in such pain. He is not really in pain, but he needs help. You see, his mother and father are real strict. He's going to commit suicide or something, so he needs this Bible guide so maybe he won't commit suicide.

I did not want your Bible guide. All I wanted was somebody to talk to, but you are like all the rest - mechanical in a mechanical world when people need a human understanding. Thank you.

¹Metcalfe Lecture.

²Metcalfe Interview.

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I had rather talk to you in person. Would you please call 458-1252. Thank you very much.

Mr. Metcalf, do you know why I'm calling this thing? Because I haven't got a date. Boo-hoo.

Come on over to our place and we'll have a little drink. If you are not married, you can come over. I hope you are not. Take a nice good shave before you come over. I'll get my best dress. We'll have some popcorn and Cokes. Would you like that? I think that would be fun. Then we'll see the "Love Ins" and the movies. Would you like that? I think that would be fun.

I would appreciate a set of your free Bible guides. My mother has some friends that told me about them and I would like very much to have some so I can study my Bible thoroughly. Thank you.

Mr. W. H. Adams, Owens-Illinois Glass Company, 3355 Lenox Road, N.E., Atlanta, Georgia 30326 (marked "personal").

The Sabbath ain't going get you to heaven, Buddy. You're going to do like Acts 2:38 said, "Repent and return from your wicked ways and be baptized in the name of Jesus Christ for the remission of your sins and you will receive the gift of the Holy Ghost speaking with other tongues as the Spirit of God gives to others." You think the Sabbath is going to get you to heaven, but it ain't going to get you nowhere.

Mr. Metcalf, your recording was not just what I needed. I do wish there was someone that I could call. I needed advice. I know the Bible Scriptures, but I did need advice about a problem. I do wish that somehow, some way, someone would furnish a number that we could get advice from. Thank you.

You stupid nut. I'll swear you shouldn't do things like that because it's like I said. People don't pay any attention to you. You might get discouraged or something like that. You know what I did? I went and got 500 of your papers and just kept them all so nobody would get them, so that's too bad for you. You say you're going to keep on doing it now? Do you hear me? I want you to tell your boss all this that I said. You buy all that tape and it's not going to be used. It's stupid and you're just wasting money.

(Joke) Governor Lester Maddox, c/o State Capitol, Atlanta, Georgia.

If this is any other religion except Baptist, don't send it, because I will not read anything but Baptist.

(Address) Thank you. I will really appreciate it if you will send it to me. I think it will be a great help to me. Would you please send it on?

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During this same month, 747 oral responses were recorded on the equipment. Most of these responses simply gave a name and mailing address. Nine responses were obscenities.

Metcalf believes a wide variety of people from various backgrounds and environments call his number. Most of the initial calls are motivated out of sheer curiosity or at the recommendation of a friend. While he hasn't "put forth any special effort" to find out what type or class of people dial his number, he has recorded responses from lawyers, physicians, and other professional people. A number of doctors have told him they were calling his number, and he knows of several psychologists who have been advising their clientele to dial the number. There have been "drunks, kids, and some crazy people that called. A lot of people from all walks of life call." By understanding the geographic environs of the city, he can determine in general who the people are by the addresses they give. For example, certain sections of the city are populated by black people; and if the address is in a certain office building, it is probably from a business man and, of course, sometimes the people tell who they are.¹ Although it is not always possible to identify the people, why they called, or what they thought of the message, it is relatively easy to record the fact that they did call and what their reaction was while they were on the line.

In Table 1, a "Four-week Summary of the 'Dial Your Family Bible' Project" in Atlanta, some of these statistics can be seen. From February 19 through March 18, 1969, complete records were kept daily of the

¹Metcalf Interview.

day of the week, the date of the month, the message presented, the number of that message in the series, the total number of calls for the day, the total number of those who listened to the complete message (recorded by an electronic beep on the response tape), the number of callers who gave any kind of oral response and the number of requests for the free offer. The totals of these daily requests were listed, and an attempt was made to determine whether they were male or female. Since the information compiled in Metcalf's office and sent to this researcher did not designate the sex of the caller, but listed names, addresses and responses (which sometimes indicated the sex of the caller) it was impossible to determine the exact number of male vs. female callers. Even some of the names, such as Jackie, Dale (Del?), Billie, Johnnie, etc., concealed the sex of its owner. Therefore, the total number of male vs. female requests does not always equal the total number of requests. Subtotals indicate a complete week from Sunday through Saturday, and grand totals are given for the entire month.

During the month under study, the telephone evangelism project in Atlanta received a total of 5,873 calls, with 3,153 of these persons listening all the way through the complete message. Of those who listened through the entire message, 747 responded by recording some type of oral comment in the form of distinguishable words. Some of these words were nonsensical or irrelevant, but they were still counted as oral responses. Five hundred forty one of these oral responses consisted of or contained names and addresses and requests for the free offer. Of these 541 requests, approximately 206 were male and 313 were female callers.

TABLE 1
 FOUR-WEEK SUMMARY OF "DIAL YOUR FAMILY BIBLE" PROJECT
 Speaker: Harold Metcalf Atlanta, Georgia
 February 19 - March 18, 1969

DATE	TOPIC	CALLS	BEEPS	ORAL RESPONSES	R E Q U E S T S		
					M	F	TOTAL
W-19	II 44-5. What Is Our World Moving Towards?	173	88	20	3	11	14
T-20	44-6. How Will Christ Come?	189	105	26	6	8	15
F-21	44-7. Will There Be a United States of the World?	162	89	31	12	8	22
S-22	45-1. How Did God Reveal His Plan of Salvation Anciently?	191	114	34	7	10	17
	Total	715	396	111	28	37	68
S-23	45-2. How Was the Worship Service Carried on in the Ancient Sanctuary?	210	108	31	11	9	22
M-24	45-3. How Was the Sanctuary Cleansed on the Tenth Day?	212	137	34	12	14	28
T-25	45-4. Are We to Understand that the Blood of Animals Atones for Sin?	165	89	16	2	12	14
W-26	45-5. Can We Know When the Heavenly Sanctuary Will Be Cleansed?	189	101	21	9	9	20
T-27	45-6. What Is Involved in the Judgment Now Going on in Heaven?	183	71	15	3	8	10

DATE	TOPIC	CALLS	HELPS	ORAL RESPONSES	TOTAL	
					M	F
10/20/47	What Is the Significance of the Book of	142	102	29	11	19

TABLE 1 --Continued

DATE	TOPIC	CALLS	BEEPS	ORAL RESPONSES	R E Q U E S T S		
					M	F	TOTAL
F-28	45-7. What Is the Significance of the Book of Remembrance in Heaven?	142	102	29	11	9	19
S- 1	46-1. Who Are the Bookkeepers in Heaven?	190	64	16	5	7	13
	Total	1,291	672	162	53	68	126
S- 2	46-2. What Is Man's Relationship to God in These Modern Days?	112	76	16	8	5	14
M- 3	46-3. Did Jesus Abolish the Ten Commandments When He Was Crucified?	163	115	22	7	9	17
T- 4	46-4. Does Modern Man Need to Keep the Sabbath Day?	186	142	34	12	15	32
W- 5	46-5. Which Day Did Jesus Keep?	218	90	21	5	13	18
T- 6	46-6. Whence Came Sunday?	235	93	22	4	13	18
F- 7	46-7. What Is God's Seal?	217	28	6	2	3	5
S- 8	47-1. What Does Satan Offer as His Mark of Authority?	272	30	11	5	4	9
	Total	1,403	574	132	43	62	113
S- 9	47-2. What Shall I Do in Regards to the Sabbath?	203	125	29	7	12	20

DATE	TOPIC	CALLS	BELFS	ORAL RESPONSES	W E Q U I N T I S	TOTAL
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TABLE 1 --Continued

DATE	TOPIC	CALLS	BEEPS	ORAL RESPONSES	R E Q U E S T S		
					M	F	TOTAL
M-10	47-3. What Happens When a Person Dies?	203	156	37	9	15	24
T-11	47-4. Who Invented the Lie Concerning an Undying Soul?	225	163	46	10	24	35
W-12	47-5. What Will Satan Do in the Last Days?	341	114	25	6	7	13
T-13	47-6. Will the Wicked Burn in Torment Forever?	204	188	29	9	12	21
F-14	47-7. What Really Happens at Death?	291	177	36	12	9	22
S-15	48-1. What Is Man's Need Now?	287	148	45	14	15	31
	Total	1,754	1,071	247	67	94	166
S-16	48-2. What Is the Future of Our World?	241	131	27	4	13	19
M-17	48-3. What Will Heaven Be Like?	212	127	19	3	8	10
T-18	48-4. What Will the Mansions Be Like Christ Is Preparing?	257	182	49	8	31	39
	Total	710	440	95	15	52	68
	TOTAL FOR MONTH	5,873	3,153	747	206	313	541

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Since Metcalf has four Code-a-phone machines operating continuously in his telephone project, a tally was kept of the work load of each of the machines during that month. These machines are connected by a rotary device or in a "trunk seeking" sequence. When a call comes in and the first machine registers a busy signal, the rotary immediately transfers the call to the second machine. If that machine is also busy, the call is transferred to the third machine. If a busy signal is also registered there and all three machines are in operation at the same time, then the call is automatically transferred to the fourth machine. During these four weeks, the first machine recorded a total number of 4,053 calls, the second machine 889 calls, the third machine 486 calls, and the fourth machine 445 calls - making a grand total of 5,873 calls for the month.

The question is often asked, "How many machines do I need to handle all the calls?" By using these same statistics in a hypothetical situation, one could theorize that if Metcalf had had only three machines in operation, he would have lost 445 calls during that month; if he had had only two machines in operation, he would have lost 931 calls during that month; and if he had had only one machine in operation, he would theoretically have lost 1,820 calls during that four-week period (almost one third of the total).

Follow-up.

It is not difficult to install a telephone evangelism program, get listeners to call the number and, at least in Metcalf's experience, obtain a large number of names and addresses for free literature.

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However, if the primary objective of the telephone evangelist is to obtain converts or members for his church, then the follow-up procedure is the acid test of the whole project (see the "Questionnaire on Telephone Evangelism" in Chapter IV). The usual method of obtaining the identity of the caller is to offer free Bibles and/or literature in the closing announcement of the telephone message. A file should be kept of the names and addresses of all individuals who show enough interest to listen to the message and identify themselves. While the type of follow-up methods may vary from program to program, a consistent, systematic method must be adopted and followed in order to have positive results. In the Atlanta project, most of the names and addresses received from callers are sent to the "Faith for Today" Bible correspondence school in New York, and the lessons are systematically mailed out to the applicant. Whenever a specific interest develops, the name of the individual is sent to the pastor of the local Adventist Church nearest the individual, and it becomes the responsibility of the pastor to contact this individual for further Bible study. However, this is not the ideal or recommended plan. Metcalf encourages each local church which engages in a telephone evangelism project to organize enthusiastic church members in such a way that they can personally visit each name and address received on the answering machine. He does not believe that telephone evangelism is a complete program in itself. On the contrary, each interested person must be visited, conducted through a series of Bible studies, and personally introduced to the church services before he could be ready for membership in that church. For this reason, the most advantageous plan and the quickest is for members of a local church to

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visit an interested person and eventually invite him to their own church.¹

This plan will also encourage local church members to give greater support to the telephone program and encourage them in missionary activities. Where a local church could not afford to purchase and distribute large numbers of Bibles and/or large quantities of literature, the missionary committee of the church should decide how much they could afford to distribute and then the announcement could be placed on the message tape offering the designated free literature. When the predetermined number of names have been obtained, the announcement of special literature could be discontinued and an offer of a free correspondence Bible course could be made. Subsequent names and addresses would then be sent to a denominational institution which sends out Bible correspondence courses, such as the Voice of Prophecy or Faith for Today. After a few weeks, when more names could be handled by the local congregation, the announcement of special literature could be repeated.²

For those engaged in a personal visitation program to follow-up telephone evangelism interests, Metcalf offered the following suggestions:

1. Be pleasant.
2. Be a good listener.
3. Never forget you are there as an ambassador for Christ.
4. Be kind and patient.
5. Never be critical of any other church.
6. Be alert for opportunities to conduct Bible studies or further meetings.
7. Use good judgment - do not tell all you know at one time.
8. Manifest confidence that the individual is planning to do all that the Bible has revealed to him.
9. Talk about the blessings of doing God's will.

¹Metcalf Interview.

²Metcalf, *Telephone Evangelism*, pp. 91 and 92.

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10. Do not be afraid to endeavor to lead the individual to make a decision for Christ and truth.
11. Invite the person visited to attend your Bible class or the evangelistic meetings you are or will be conducting.
12. Have prayer before leaving.¹

After two years of operation, Metcalf was personally acquainted with only two individuals who had been baptized into the Seventh-day Adventist Church as a direct result of his telephone evangelism project. A man living in Atlanta who had had no previous contact or acquaintance with Seventh-day Adventists, gave his name and address and asked for further literature. He and his wife were visited by a local church member and given a series of Bible studies. Following a period of information and preparation for church membership, the pastor of the church called Metcalf and said, "I want you to baptize a couple of people for me. These people have been contacted through your telephone program here and I'd like to have you do this." Metcalf is also aware "by hearsay and by articles that I've seen in other papers of people who have accepted the message."²

Evangelism Coordination.

Pastor Metcalf firmly believes that telephone evangelism should play a definite role in the over-all evangelistic activity of any active pastor or evangelist. This program should be a supplement to the pastor's other activities, and if properly conducted should not consume large quantities of the pastor's time. A well-organized telephone program has certain advantages which will continually enhance a minister's

¹*Ibid.*, pp. 98 and 99.

²Metcalf Interview.

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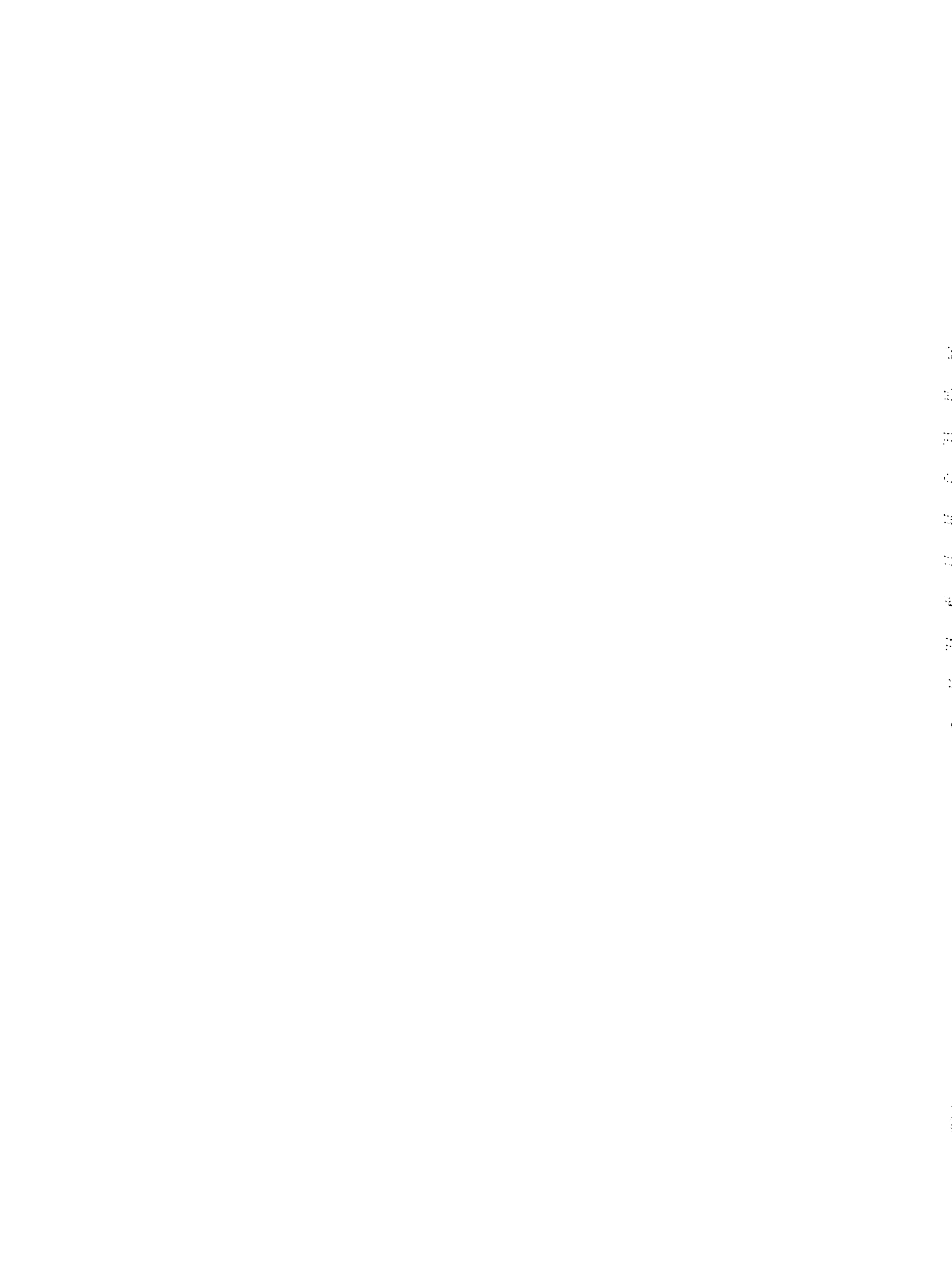
evangelistic activities.

1. Every person in your city is a prospect.
2. There is help in the Bible for every problem and situation the people in your community face.
3. There is no such thing as a person who has all the knowledge of the Scriptures he needs. Everyone could profit by further study of the Bible.
4. You can give a Bible message anywhere, since every person is a prospect, regardless of his social status.
5. You are your own boss and you can have an accumulative, continuing, rewarding experience that will pyramid to great heights as you work to bring men to Christ.
6. There is no limit to the souls you can win. You are free to work as hard and as long as you wish. You can attempt as many ways of winning souls as you like. There are no restrictions put on you. Yours is a creative job and encourages personal initiative.
7. Your work has this unique aspect - it enables you to concentrate on individuals. People will contact you and you will develop a reputation locally that will continue to grow, for you can never exhaust your territory. Should you stay in one city a lifetime, through the telephone alone, you would continue to receive a constant stream of interests that could result in souls won to Christ and added to your church. If the time comes when you do move to another locality, the same techniques are applicable and the same resources for soul winning are there also.¹

Everywhere Harold Metcalf conducts public evangelistic meetings, he requires that the local pastor install and provide a telephone evangelism service for the people of that community for three to four months before the beginning of the public meetings. This, he feels, prepares the community and conditions the people to receive his messages, or at least be more receptive to their presentation.²

¹Metcalf, *Telephone Evangelism*, p. 42.

²Metcalf Interview.



Theory and Practice of George Vandeman

Like Joseph in the Egyptian prison, telephone evangelism has waited a long time to be called forth. But now it seems that its hour has fully come. At a time of evangelistic crises it is at last being recognized as a sharp, embarrassingly simple, easily available tool that may yet cut its way through the formidable barriers of these last-day cities.¹

Pastor George Vandeman, speaker and director of the international "It Is Written" television series, has long recognized that radio and television could reach across city walls and into the living rooms of private homes. He has accepted the principle that if men and women would not come to the gospel, he must take the gospel to them. Through the "It Is Written" telecast, he has literally taken the gospel into thousands of homes. In areas where an organized program of evangelism was being conducted at the same time the telecast was being viewed, the practice has been followed of including an advertising trailer or commercial at the close of the telecast offering a free book to all viewers who called a certain local telephone number and requested it. This was his first experience of utilizing an organized telephone program in connection with his public evangelistic endeavors. However, at that time he "hardly thought of the telephone as an actual evangelistic medium." Responses were almost entirely limited to names and addresses of the people who were requesting the free offer.²

In order to receive these telephone responses, fourteen special telephones were installed in Manhattan's New York Center, a special bank

¹It Is Written, "Two-way Telephone Evangelism, a New Departure in Telephone Ministry," Washington, D.C., n.d., p. 1. (multigraphed). (Hereinafter referred to as Vandeman, "Two-way Telephone Evangelism".)

²*Ibid.*

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of phones was installed at the Greater New York Conference on Long Island, and another group of phones was installed in the Newark Adventist Church in New Jersey. Before Pastor Vandeman finished his free offer of his book, *Planet in Rebellion*, on the first "It Is Written" telecast, the calls began to pour in to the phones located in these three areas. Laymen were ready to take down the names and addresses and to enroll the people in the "Bible in the Hand" Bible course.¹

One particular telecast which had been shown five times at 10:00 a.m. on Saturdays brought in telephone responses ranging from 112 to 176 calls. Three-fourths of these calls were from women. On June 1, 1968, this same program was repeated for the sixth time, except the time slot was 11:30 p.m. on Saturday. By 2:00 a.m., 365 calls had come in. This was more than twice as many as the previous morning high of 149; and this time, the great majority of the callers were men.²

By the end of 1968, 30,000 people had responded to the "It Is Written" telecast and phoned in for literature. Thousands more had called and listened to the "Dial a Friend" telephone program. By this time telephone evangelism was playing "an important role in reaching the people of this city, where doors seldom open to strangers."³

Before long the over-all "It Is Written" evangelistic enterprise was organized into a tight-knit, workable plan consisting of the telecast, the books, the Bible study guides, the telephone, the visits, the

¹Don Hawley, "Report on It Is Written Telecast," *The Atlantic Union Gleaner*, October 28, 1966, p. 9.

²Don Hawley, "New Time Slot for 'It Is Written'," *Ibid.*, July 2, 1968, p. 8.

³F. R. Millard, *Review and Herald*, January 23, 1969, p. 19.

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records, and the pastor's Bible class. Vandeman described the plan as employing "certain sound principles of evangelism":

1. It involves full participation of the laymen under the direction of the pastor.
2. It encourages actual handling and marking of the Word of God.
3. An attractive volume is offered to the callers in the initial contact, and the "Bible in the Hand" is made available to a more select group, which results in a helpful sifting of names so that the genuinely interested receive first and immediate attention.
4. Those who do not at once enroll in "Bible in the Hand" still have the witness of the telecast and the books available.
5. As soon as the telecast is released in an area, it is supported by a carefully integrated program of evangelistic endeavor so that there is little opportunity for conviction to grow cold.
6. With the introduction of "Dial a Friend" and two-way telephone evangelism, the lowly telephone is brought into a place of spectacular potential.
7. "It Is Written" employs a strong combination of evangelistic influences - - the telecast, "Dial a Friend", the study guide and reading assignments, the books, the records, the telephone, the pastor, the laymen, public meetings, the pastor's Bible class, and the prayers of the church.¹

Vandeman's telephone evangelism program entitled "Dial a Friend" is an outgrowth and adaptation of previous experimental projects.

Dial a Prayer paved the way. We watched - - and were surprised. Then, from Atlanta, came Dial Your Family Bible, actually carrying the third angel's message by telephone. And then followed It Is Written's adaptation of the plan, Dial a Friend.²

This new medium proved to be even more penetrating than radio or television. An individual who would not attend a public religious meeting could dial this number in the privacy of his office, and no one would know. A non-Adventist husband who would hesitate to read one of

¹It Is Written, "From Screen to Harvest with It Is Written," Washington, D.C., n.d., pp. 18 and 19.

²Vandeman, "Two-way Telephone Evangelism," p. 1.

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his wife's books could satisfy his desire to know her religious beliefs "without ever committing himself." Lonely and discouraged souls could dial a number and find help. With every adaptation of the plan, men and women in larger numbers were giving responses and leaving their names and addresses on the tape requesting further contacts or literature.¹

The "Dial a Friend" telephone messages were especially written and designed to fit into the "It Is Written" evangelistic endeavor. These messages were soon developed into twenty-six subjects, with seven segments for each subject, designed to extend a daily program for a period of twenty-six weeks. The scripts have been professionally recorded on standard recording tape by George Vandeman and are made available in the area where the telecast is released. The messages are similar in title and content to those of the "It Is Written" telecast messages. The complete scripts have been printed in individual form and made available to those who desire to use or adapt these messages for their own telephone evangelism programs in other cities. The titles below were taken from these unpublished, individually printed scripts by Pastor Vandeman.² They are listed in one-week sections, allowing one message for each day of the week. Under the title for the week is listed in parenthesis the free offer promised by Vandeman to all callers who request it. The items in italics are titles of books, and the items in quotation marks are the "Bible in the Hand" Bible guides or 33 1/3 long play records.

¹*Ibid.*, pp. 1 and 2.

²See sample message in Appendix B.

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"Dial a Friend" was begun in the New York City area in February, 1968 using Code-a-phone answering machines and utilizing the recorded tapes by George Vandeman. Every six months these tapes are repeated on the program. The program soon branched out into five different local dialing areas of the city: New York, Suffolk, Nassau, Staten Island, and New Jersey with different machines located in these areas.¹

These messages, which were designed to attract the man on the street or the average city dweller, referred to social problems, health, and doctrinal issues of general interest. Roy Thurmon, the Metropolitan New York SDA Evangelistic Director, reported that Adventists in the New York area were favorable to the new program and active in its support and follow-up endeavors.²

After sixty-three weeks of operation, 60,538 callers had listened to the messages and 5,823 had requested the free offers.³ Approximately 75% of the total number of callers listened through the entire message, and approximately 11% of those who listened all the way through would offer oral comments of various types. Ten percent of those who listened all the way through the message would give their name and address for the free offer.⁴

The majority of the callers have been women and it was not uncommon for children to play with the telephone device and even leave non-existent names and addresses, to which free books were sent. The

¹Roy B. Thurmon, "Questionnaire for Telephone Evangelism," March 26, 1969.

²Thurmon Questionnaire.

³"Dial a Friend Statistical Report," Metropolitan New York, 1968 (typewritten).

⁴Thurmon Questionnaire.

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"DIAL A FRIEND" MESSAGE TOPICS

By George Vandeman

1. HOW TO PRAY.
(*"Bible in the Hand"*)
 1. Boys in Vietnam.
 2. The Prayer God Hears.
 3. Prayer Promises.
 4. Conditions of Answered Prayer.
 5. The Prayer of Relinquishment.
 6. The Three Trees.
 7. Power in Prayer.
2. THE TRUTH ABOUT SUFFERING.
(*Planet in Rebellion*)
 1. Life's Persistent Question
 2. The Source of Trouble.
 3. A Personal Devil.
 4. Where Did Sin Originate?
 5. Is God Responsible for Evil?
 6. Why God Did Not Destroy the Devil?
 7. How to Live with Trouble.
3. BEYOND THIS DAY.
(*"Beyond This Day"*)
 1. Passing through London.
 2. Does God Care?
 3. Comfort from the Book.
 4. What Jesus Did about Death.
 5. Hope for the Hopeless.
 6. What Will It Mean to You?
 7. Jesus Defeated Death.
4. THE OTHER SIDE OF DEATH.
(*Destination Life*)
 1. The Unknown Soldier.
 2. Twin Falsehoods.
 3. Why a Resurrection?
 4. Resurrected without a Story.
 5. Saul and Samuel.
 6. The Thief on the Cross.
 7. Devils Working Miracles.
5. THE DESPAIR OF LONELINESS.
(*Steps to Christ*)
 1. The Loneliness of Solitude.
 2. The Loneliness of Society.
 3. The Loneliness of Suicide.
 4. The Loneliness of Sin.
 5. The Loneliness of Judgment.
 6. The Loneliness of Decision.
 7. The Loneliness of Jesus.
6. THE CURE FOR CONFUSION.
(*Planet in Rebellion*)
 1. Striking the Tone.
 2. Confused about Destination.
 3. Confused Morals.
 4. Expanding the Mind.
 5. Confused Feelings.
 6. Confused about Beginnings.
 7. Confused about the Bible.
7. ESCAPE.
(*"Bible in the Hand"*)
 1. Escape into Imagination.
 2. Escape by Lost Weekend.
 3. Escape the Hippie Way.
 4. Escape into Security.
 5. Escape by Formula.
 6. Escape by Suicide.
 7. Escape for Real.
8. HOW MEN ARE SAVED.
(*I Met a Miracle*)
 1. The Fall.
 2. Sin.
 3. What Sin Cost.
 4. Can Man Save Himself?
 5. How to Begin.
 6. Man's Part and God's Part.
 7. The Will Is You.

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9. THE PROBLEM OF FAILURE.
(*I Met a Miracle*)
1. What Kind of Victory?
 2. When You Have Failed.
 3. Temptation.
 4. The Red-faced Monkey.
 5. The Willow and the Aspen.
 6. The Two Natures.
 7. The Unpardonable Sin.
10. WAS CHRIST DIVINE?
("Bible in the Hand")
1. Just a Good Man?
 2. Christ the Creator.
 3. Jesus at the Well.
 4. Power to Forgive Sins.
 5. Thirty Pieces of Silver.
 6. Three Witnesses.
 7. The Man in the Book.
11. GROUND ZERO.
(*A Day to Remember*)
1. Too Busy for Calvary.
 2. Countdown.
 3. Fallout.
 4. Gethsemane.
 5. Could Calvary Be Bypassed?
 6. Jesus on Trial.
 7. Calvary.
12. THE TRUE STORY OF BEGINNINGS.
(*A Day to Remember*)
1. In the Beginning.
 2. The Mystery of the Universe.
 3. The Building of the Bomb.
 4. Creation in Reverse.
 5. The Day the Stars Sang.
 6. Is Genesis a Myth?
 7. "Worship Him That Made"
13. THE SECRET OF HAPPY MARRIAGE.
("Bible in the Hand")
1. Promises to Keep.
 2. Till Death Do Us Part.
 3. Who Builds the House?
 4. Thou Shalt Not.
 5. Where Infidelity Begins.
 6. Home-made Heaven.
 7. Trouble with the Personnel.
14. HOW TO BREAK A HABIT.
(*I Met a Miracle*)
1. Don't Taper Off.
 2. Take a Walk.
 3. Reach for Water.
 4. Breathe Deep.
 5. Oranges Don't Mix.
 6. Booby Traps.
 7. Ask for Help.
15. A LOVE NOT UNDERSTOOD
(*Steps to Christ*)
1. Love Misunderstood in Eden.
 2. Love Misunderstood at Sinai.
 3. Love Misunderstood in Canaan.
 4. Love Misunderstood by Galilee.
 5. Love Misunderstood in Gethsemane.
 6. Love Misunderstood before Pilate.
 7. Love Misunderstood at Calvary.
16. SINCE THE DAY HE DIED.
(*A Day to Remember*)
1. Black Friday.
 2. Another Black Friday.
 3. Memorials.
 4. Assassin Still at Large.
 5. Since the Day He Died.
 6. Then What Happened?
 7. Are We Through with Bigotry?
17. VISITORS FROM OUTER SPACE.
(*Destination Life*)
1. Visitors from Outer Space.
 2. Who Are the Angels?
 3. How Many Angels?
 4. If We Could See.
 5. Celestial Errands.
 6. Angels in Our Day.
 7. Restless Angels.

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18. ARE YOU DISCOURAGED?
(*Steps to Christ*)
1. Discouraged about Money.
 2. Discouraged about Illness.
 3. Discouraged about Loneliness.
 4. Discouraged about Love.
 5. Discouraged about Death.
 6. Discouraged about Sin.
 7. Discouraged about World Conditions.
19. THE LAST COUNTDOWN.
("Bible in the Hand")
1. Stopped Clocks.
 2. The Last Countdown.
 3. Wonders in the Heavens.
 4. The Dark Day.
 5. When the Stars Fell.
 6. The Smoldering East
 7. Deliverance from the Skies.
20. STORM AHEAD
(*Planet in Rebellion*)
1. Coronation.
 2. Question for Computer?
 3. A Dictator's Dream.
 4. Signs in the Earth.
 5. The Last Night on Earth.
 6. Message of the Atom.
 7. Pathway Through the Skies.
21. DESTINATION EARTH.
("Bible in the Hand")
1. Space Travel Demonstrated.
 2. Space Travel for Men.
 3. What Is Heaven?
 4. Heaven Is Real.
 5. Heaven--Or Earth?
 6. Destination Earth.
 7. How Can I Be There?
22. FIREFALL.
(*Destination Life*)
1. Firefall.
 2. A Terrible Mistake.
 3. Some Questions of Logic.
 4. Will God Punish Sin?
 5. More Questions.
 6. How God Feels about Sinners.
 7. No Place to Hide.
23. PSYCHIC MASQUERADE.
(*Destination Life*)
1. Psychic Cinerama.
 2. Trickery or Fraud?
 3. More about Psychic Phenomena.
 4. Is Man Mortal or Immortal?
 5. Can the Dead Communicate?
 6. Devils Working Miracles.
 7. Who Is Writing on the Slate?
24. SAUCERS AND CRYSTAL BALLS.
(*Destination Life*)
1. Flying Saucers.
 2. Space-age Conditioning.
 3. Setting for Deception.
 4. Master Deception.
 5. What You Need to Know about Jeane Dixon.
 6. More about Jeane Dixon.
 7. The Telltale Signs of Error.
25. THE NEW MORALITY.
(*A Day to Remember*)
1. Is Obedience Outdated?
 2. Is Situation Ethics Scriptural?
 3. More Situation Ethics in Scripture.
 4. Guardrails.
 5. Ethics in the Moment of Temptation.
 6. More about Temptation.
 7. How Infidelity Happens.
26. THE TYRANNY OF THE CROWD.
(*A Day to Remember*)
1. The Five Camels.
 2. And Caterpillars.
 3. The Push and Pull of the Mob.
 4. The Mob That Black Friday.
 5. The Voice of the Majority.
 6. A Different Drummer.
 7. "Lord, Make Me Queer".

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calls in metropolitan New York were scattered throughout the day with virtually no peak time slots of heavy traffic.¹

Since the primary objectives of the "Dial a Friend" project were to offer religious instruction and the coordination of interests from the "It Is Written" telecast, the twenty-four Bible study guides entitled "Bible in the Hand" were devised in order to encourage the listener into a systematic Bible study program. These studies could then be followed up by personal invitation.²

The types of advertising used for the "Dial a Friend" program have been small ads in the New York local newspapers with the brief copy

For Peace of Mind . . .
DIAL A FRIEND
212-586-3208

and printed handbills circulated by church members to interested individuals. Newspaper advertising seemed to obtain the best results in metropolitan New York, and there was a noticeable increase in calls as a result of this type of advertising. Listener response would vary in different areas of the city, but the coordinator can "pretty well control the number of calls that come in by the amount of advertising we place in the newspapers."³

In order to capitalize on all possible advertising advantages,

¹Letter from Roy Thurmon, Director of Metropolitan Evangelistic Crusade, New York City, April 22, 1969.

²George E. Vandeman, "Questionnaire for Telephone Evangelism," June 2, 1969.

³Letter from Roy Thurmon, Coordinator, March 26, 1969.
See Appendix D for a reproduction of advertising samples used in New York City.

the Metropolitan Evangelistic Crusade has included a "mini-ad" on its postage meter stamping machine so that all envelopes distributed through the mail contain the announcement "FOR PEACE OF MIND DIAL (212)586-3208."¹

Table 2 is a Three-month Summary of the "Dial-a-Friend" Project in New York. The randomly selected months of August, September, and October of 1968 show the activity of the telephone program during that period. The table below indicates the weekly dates, the topic of that week, the offer of books or literature during each week, and the number of total calls from the five individual areas of metropolitan New York with the total number of calls recorded for the week in the entire project. The requests for the offer of the week are from the total calls calculated from these five areas of operation. The data for the table, collated from the "'Dial-a-Friend' Statistical Report, Metropolitan New York, 1968," shows a total of 1,064 requests from a total of 12,822 calls.

"Live" Two-way Telephone Evangelism.

Although thousands were calling the "Dial a Friend" number in the New York area and leaving their names and addresses for further contact and follow-up, the evangelistic team was not satisfied. The program was "still electronic." The messages were on tape, the listener responses were on tape, and there was no live two-way interchange of conversation. Vandeman described it as being "like two people living in the same house and writing notes to each other, but never meeting." One

¹Letter from Roy Thurmon postmarked New York, N.Y., May 20, 1968.

TABLE 2
 THREE-MONTH SUMMARY OF THE "DIAL-A-FRIEND" PROJECT
 Speaker: George Vandeman Metropolitan New York
 August - October, 1968

DATE	SUBJECT	OFFER	C A L L S				TOTAL CALLS	REQUESTS FOR OFFER
			N.Y.C.	Suffolk	Nassau	S.I.		
8/4-10	Storm Ahead	P.R.	403	500	45	437	1,335	99
8/11-17	Destination Earth	Record: D.E.	432	350	57	328	1,367	75
8/18-24	Firefall	D.L.	360	300	52	254	1,216	89
8/25-31	Psychic Masquerade	D.L.	356	150	60	135	928	90
9/1-7	Saucers & Crystal Balls	D.L.	331	200	20	184	914	88
9/8-14	The New Morality	D.R.	347	280	27	229	1,029	82
9/15-21	Tyranny of the Crowd	D.R.	318	180	30	266	943	80
9/22-28	How to Pray	Record: Prayer	350	80	30	318	883	56
9/29-5	Truth about Suffering	P.R.	368	135	20	220	844	65
10/6-12	Beyond This Day	Record: B.D.	273	180	21	131	699	38
10/13-19	Other Side of Death	D.L.	339	88	8	240	814	82
10/20-26	Despair of Loneliness	S.C.	416	40	--	338	906	126
10/27-2	Cure for Confusion	P.R.	325	192	--	312	944	94
	TOTALS		4,598	2,475	370	3,392	12,822	1,064

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of the evangelistic workers said, "If we could just get them to talk back to us, we would have something." Due to the ironic inaccessibility of the crowded masses in metropolitan New York, the evangelistic staff felt frustrated and thwarted in their efforts. High-rise apartments, unfriendly doormen, congested traffic, and the constant movement of people in their busy daily schedules greatly hindered the workers in their endeavor to contact interested persons. "What would happen," they began to ask,

if our appeal to the individual, and his response, could be live and personal? If men and women appreciate a recorded message, how much greater might be their appreciation of a personal approach by telephone? What if an individual could hear not a recorded prayer, but a voice praying for him and his problem? What if he could ask a question - and get an answer on the spot?¹

In a personal letter offering information on telephone evangelism, George Vandeman was quick to praise the "Dial a Friend" and other recorded telephone evangelism programs, but he was more excited about another approach.

One entirely new approach, however, over which we are excited, is the two-way telephone evangelism plan with merits which I know you will immediately perceive, as you sense the problems our evangelists are facing in the cities.²

It is "difficult to say" who first began to experiment with this "live, two-way telephone evangelism." The New York Metropolitan Committee began to feel that there might be a way to follow up the 15,000 names already in the files from the "It Is Written" and "Dial a Friend" responses. At least they decided to try an experiment. The first major

¹Vandeman, "Two-way Telephone Evangelism," p. 2.

²Personal Letter from George Vandeman, February 27, 1969.

experiment came in the early summer of 1968 when eight seminary students and their professor, Dr. E. C. Banks from Andrews University of Berrien Springs, Michigan, were assigned to New York for a "Field School of Evangelism" under the cooperation of the "It Is Written" evangelistic team. According to the experiment, the students were permitted to spend the first week of their four in traditional house-to-house visitation, where they met with the same frustrations and disillusionments with which big city evangelists had been acquainted for years. They then began a systematic program of live, two-way telephone evangelism in order to compare or contrast the two methods.¹

This new plan was one step beyond the "Dial a Friend" program; and "after they once get the folks on the phone and get their names, they are dialing back and talking to the people and actually conducting Bible studies and having prayer over the phone."²

The initial plan was deceptively simple. A member of the evangelistic team took a group of file cards on interested people who had called in following an "It Is Written" telecast or on the "Dial a Friend" telephone program or from other sources. He then sat comfortably at a desk where, at his fingertips, were the following materials:

1. A Bible.
2. A set of "Bible in the Hand" lessons with a key sheet.
3. All the books offered on the telecast.
4. Time and channel of the telecast.
5. "Dial a Friend" telephone numbers.
6. Time and place of public meetings or pastor's Bible class.

¹Vandeman, "Two-way Telephone Evangelism," p. 3.

²Personal Letter from Don Hunter, Chairman of the General Conference Committee on Telephone Evangelism, March 24, 1969.

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7. Scratch pad and pencil.
8. Record cards.

After looking at his file card to acquaint himself with the available details and information on the caller and his previous experience with "It Is Written", he dialed the interested person's telephone number and began the conversation. Immediately the worker identified himself with the "It Is Written" program and the name of George Vandeman, its speaker and director. After a brief exchange on various points of the "It Is Written" program, e.g., the telecast, the books, or Bible study guides, the conversation would focus on a particular Bible question and could result in a brief Bible study, following which the conversation often closed with prayer. On subsequent conversations, the "Bible in the Hand" Bible guides could be the focus of the conversation, and thus would begin systematic Bible study between a trained religious worker and an interested individual.¹

It may be that what Mr. Vandeman chooses to call "two-way telephone evangelism" will be the "greatest breakthrough in evangelism in many a decade."² At least the seminary students working on the project reported that the telephone visits had been surprisingly warm and satisfying. One enthusiastically exclaimed, "I have just had one of the most thrilling contacts in my life."³

Twenty-five telephone lines had been available for this first experiment: and in less than a hundred hours, over a period of three

¹Vandeman, "Two-way Telephone Evangelism," pp. 8,9.

²"From Screen to Harvest," p. 10.

³Don Hawley, "New Approach Penetrates Brick Walls," *The Atlantic Union Gleaner*, July 16, 1968, p. 9.

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weeks, 1,000 visits were made over the telephone. With this new technique, a worker would make about "twenty effective visits a day" instead of one or two, following the former method of house-to-house visitation. He can properly classify his interests, make the best use of his valuable time, and contact more people than could be visited in homes. The initial length of the calls ranged from five to forty-five minutes, depending upon the trend of the conversation and the interest of the person being called. One of the students prayed over the telephone with fifteen families in one evening.¹

Although this type of telephone evangelism is still in its initial stages, from the "first major pioneering" several working suggestions or "progress notes" were listed by those working on the project.

The advantages included:

1. A house call in New York City is often most unwelcome. A phone call is not.
2. People who would not let you in at the door will talk for fifteen minutes or more on the phone.
3. Telephone evangelism makes possible more visits per day than any other method.
4. A majority of those called, at least in the daytime, will not be at home. Only a minute is lost on the telephone in finding out.
5. Telephone evangelism is more economical because less travel is involved.
6. Rarely is a viewer contacted who does not show some degree of interest. If there is no interest, it only takes two or three minutes to find it out.
7. On the telephone an inconvenient or inappropriate time can be explained and the worker asked to call at another time.
8. The telephone conversation can take place in any state of dress or undress in complete privacy.
9. Home visits are often interrupted by the ringing of the telephone. This cannot happen when you are on the phone.

¹George E. Vandeman and Albert Ditts, "Two-way Telephone Evangelism in New York," *Review and Herald*, September 5, 1968, p. 20.

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10. People are more relaxed and less timid in conversation with strangers over the telephone than in their presence. They are more at ease with a first phone call than with a first home visit.
11. It is easier to find an excuse for a telephone call than for a personal visit.
12. Quicker evaluation of the interest is possible, because people tend to be more precise over the phone. It is possible to gather more vital information in a few minutes on the phone than in the home, where unrelated topics consume time.
13. It is possible to have prayer over the phone just as in the home.
14. Wealthy and professional people can often be reached personally by telephone when "It Is Written" is used as an introduction.
15. It is easy to establish a strong friendship by calling back at regular intervals. When the time comes for a personal visit, the worker enters the home as a trusted friend.
16. There is no better way than by telephone to keep people reminded of the television program. It is an ideal way to inform viewers of public evangelistic meetings.
17. Telephone evangelism builds for Seventh-day Adventists the image of friendliness. It breaks down prejudice, corrects wrong information, and is evidence that Adventists are interested in people.
18. If it is evident that a personal visit should be made, an appointment can be made over the phone.
19. Almost any situation can be handled over the phone - at least initiated - until the interested one is ready for a decision or baptism. Even some decisions may be made over the phone.¹

When asked about the disadvantages of this novel telephone plan, one of the workers said there were "none". Others who had participated in this first experimental project listed two disadvantages:

1. By telephone the worker cannot see the home environment and take in much information at a glance. He is dependent on the voice alone. It is thus more difficult to judge the total situation. Occasionally a worker will be favorably impressed over the phone, but disappointed later when he makes a home call.
2. A telephone call can never replace a home visit when the

¹Vandeman, "Two-way Telephone Evangelism," pp. 4 and 5.

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time comes that it is needed. There is no way to baptize an individual by telephone.¹

The seminary students demonstrated that everything which takes place in a regular Bible study can take place over the phone - even the prayer and the decision. "Everything but the handshake and the drink of water," said one student. Respondents can be guided through the "Bible in the Hand" course completely by telephone. Six lessons at a time would be mailed to the interested individual, and he could proceed at his own pace to study the lessons. A worker could be assigned to that student and periodically check with him by phone and help him with the lessons.²

Pastor Vandeman emphasizes that this procedure is "absolutely no substitute for the home visit," which must be made at the proper time. Telephone evangelism can never replace home visitation and is not a lazy way out. A pastor should not seize upon it as a way to evangelize his parish from the comfort of his air-conditioned study. There is no place in an hour like this for rocking-chair evangelism. The pastor will soon discover that telephone workers will keep him busy with decision visits. The ideal situation, however, is for the required home visits to be made by the same worker who has been the telephone teacher.³

It is evident that this new method of "two-way telephone evangelism" is working in greater New York, for it has been necessary to train more individuals in the techniques of this new ministry. On September 28, 1968, some thirty-seven laymen met at the Seventh-day

¹*Ibid.*, p. 6.

²*Ibid.*, pp. 11 and 12.

³*Ibid.*, pp. 14 and 15.

Adventist New York Center for a training session. George Vandeman and Roy Thurmon personally led out in the discussion.¹

Coordinator Roy Thurmon and his associates have conducted more than a dozen similar telephone evangelism workshops in the greater metropolitan area. There would be no lack of interested people for an army of trained workers to contact, for over 25,000 individuals have telephoned or written for books offered on the "It Is Written" telecast in the New York City area.²

At the 1968 Autumn Council of the General Conference of Seventh-day Adventists held in Toronto, Ontario, Canada, it was reported that the "It Is Written" evangelistic enterprise was going forward in a strong way in that metropolitan area. At the time of the Council, the "It Is Written" telephones were receiving more than 600 calls for information each week; and the telecast was reaching one-fourth of the English-speaking population of Canada. Along with the telecast, of course, would go the new method of telephone evangelism; and pastors were reporting far greater success in telephone visitation than had been obtained through former methods of house-to-house or personal visitation.³

¹Don Hawley, "Two-way Telephone Evangelism," *Atlantic Union Gleaner*, November 5, 1968, p. 9.

²Don Hawley, "Report on Metropolitan Evangelism in Greater New York Area," *Atlantic Union Gleaner*, March 25, 1969, p. 10.

³F. Donald Yost, "Highlights and Sidelights of the 1968 Autumn Council," *Review and Herald*, November 7, 1968, p. 5.

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Theory and Practice of W. A. Fagal

The telephone evangelism project of W. A. Fagal, speaker and director of the international "Faith for Today" telecast in New York City, was essentially a part of the merger that took place between the Southern Union School of Bible Prophecy, of which Harold Metcalf was the director, and the "Faith for Today" Bible correspondence school in the Spring of 1968. Metcalf had been utilizing telephone evangelism chiefly for the purpose of gaining applicants for his Bible correspondence course sent out from the Atlanta office. With the merger of the two schools into the one institution in New York, Fagal commenced a telephone evangelism program which would "continue to help in securing Bible school enrollments."¹

The Fagal program entitled "Inspirational Telephone Messages" was begun on April 30, 1968 in New York with the use of a 770 model Code-a-phone answering machine. These one-and-a-half-minute devotional messages were changed five times per week (excluding Saturday and Sunday), because the equipment was located in Fagal's "Faith for Today" office. The speaker identified himself as Pastor Fagal of "Faith for Today," and the program was offered as a community service, although actually it played a very minor role in the over-all operation of the "Faith for Today" evangelistic enterprise.²

The program got off to a poor start because of excessive

¹Gordon Dalrymple, "Southern Union and Faith for Today Bible Schools Unite," *The Atlantic Union Gleaner*, April 2, 1968, pp. 4-6.

²Dr. W. A. Fagal, "Questionnaire for Telephone Evangelism," May 5, 1969.

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mechanical difficulties with the equipment. The director of evangelism for "Faith for Today" wrote:

Actually, we have not had a good trial on the telephone evangelism in this particular area because the machine we were using was not working very well and we had to have it repaired several times, and in the meantime we lost a great share of the listening audience that we had begun with.¹

The "Faith for Today" involvement in telephone evangelism was "very minimal" for several reasons. The "Faith for Today" offices are located in a county with approximately one and a half million people; but the Adventist Church membership is very limited and personal follow-up is "considerably difficult." The telephone program was not included in the "Faith for Today" basic budget program, and the advertising was limited to a small personal ad in the classified section of the newspaper. Since "sufficient personnel to organize, promote and properly follow up the interests created" was not available, a large volume of callers was not encouraged or desired.²

Each of the callers who gave his name and address in request for the free Bible correspondence course was sent a letter from Pastor Fagal thanking him for enrolling in the Bible school course. This letter spoke of the spiritual ministry of "Faith for Today" and encouraged the applicant to continue viewing the program and studying his lessons.

Although the "Inspirational Telephone Messages" of Dr. Fagal were playing a minor role in the immediate environment of the "Faith for

¹Personal Letter from Everett E. Duncan, "Faith for Today," Carle Place, New York, May 13, 1969.

²Personal Letter from William R. Lawson, Business Manager of "Faith for Today," March 5, 1969.

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Today" offices, a number of them were professionally recorded on standard recording tape; and "in certain areas pastors are using his recorded messages instead of their own inasmuch as he [Fagal] is known as a television pastor. In fact, several of these recordings are now being sent to Australia to be used in telephone evangelism there."¹

A series of 120 telephone messages² by Pastor Fagal which included presentations on the home, the second coming of Christ, heaven, salvation, and other subjects, were recorded and sent to Melbourne and other large cities in Australia for use there. Australia had already witnessed a fantastic volume of calls in the "Dial a Prayer" projects previously developed (see Chapter I). This Australian series of messages which offer the "Faith for Today" Bible course and two special gift books written by Fagal, *By Faith I Live* and *Building a Happy Home*, were part of a larger project that will include 365 messages to be used both in the United States and abroad. Eighteen churches are already using the initial series of telephone messages by Fagal.³

Practice and Theory of H. M. S. Richards, Sr.

The telephone evangelism of H. M. S. Richards, Sr., speaker and director of the international Voice of Prophecy radio program, began in December 1967 in metropolitan Los Angeles, California. His program, entitled "Dial Your Family Bible", consisted of one-and-a-half-minute,

¹Letter from William R. Lawson, March 5, 1969.

²See sample message in Appendix B.

³"Australia to Use Code-a-phone Messages," *Tele-Notes*, November, 1968, p. 7.

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very personal, devotional messages¹ given in single, complete subjects. In each message, the speaker identified himself as "Mr. Richards of the Voice of Prophecy radio broadcast." While the telephone project plays a minor role in the over-all Voice of Prophecy evangelistic enterprise, it is recognized as an important element of this institution. At the close of Richards' messages, he offers a set of free Bible guides, one of several Voice of Prophecy Bible correspondence courses, which have been offered to the public for a number of years through the radio broadcast. Individuals who record their names and addresses on the incoming response tape of the answering unit are enrolled in a Bible course, placed on a mailing list, and otherwise followed up the same as those who respond to the radio broadcast.²

When these taped telephone messages were made available to the Southern California public, "hundreds of people . . . dialed, seeking encouragement or advice." It was hoped that through this medium "we may be able to reach many people with God's Word whom we could perhaps never reach in any other way."³

Richards has employed three units of the Kall-Taker answering machine manufactured by International Dataphone of Van Nuys, California. One particular model of the Kall-Taker unit, which has been specifically designed for Seventh-day Adventist telephone evangelism, was tested and

¹See sample message in Appendix B.

²H. M. S. Richards, "Questionnaire for Telephone Evangelism," May 15, 1969.

³"'Dial Your Family Bible' at 247-4822 Glendale," *The Voice of Prophecy News*, Los Angeles, California, February, 1968, p. 1.

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modified at the Voice of Prophecy to include all essential operations for telephone evangelism and to exclude unnecessary features. It was then offered to churches for \$295 a unit.¹

Besides small business cards asking "Do you have problems? Do you need advice?" which are circulated to acquaintances by church members in the area, Richards' chief method of advertising has been a small ad in the classified section of a local newspaper. None of this advertising contained the name of the speaker or the title of the program. Richards believed there was no noticeable increase in calls as a result of advertising,² and by the second quarter of 1969 had "discontinued all advertising" because the telephone evangelism program had "not been very successful in this area."³

An unexpected and interesting incident in connection with Richards' telephone evangelism took place the latter part of 1968. On "The Steve Allen Show" (an NBC network telecast) Steve Allen, with Joey Bishop as his guest, was looking at a Los Angeles newspaper and remarking about the numerous "dial a this and dial a that" services offered to the public. They decided to dial a few of these telephone numbers and let the viewers hear what they said. Some of them were high-pressure sales techniques. Others offered rare items and curios. Others offered medical and professional services, etc. The trend of the

¹Letter from Don Wendt, National Sales Director of International Dataphone, June 16, 1969.

²Richards' Questionnaire.

³Letter from Carol Pevsner, Secretary of Kall-Taker Evangelism, Voice of Prophecy, May 14, 1969.

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situation was becoming quite comical in view of some of the unusual and perhaps unbelievable statements made over the telephone. When one small ad asking "Do you need advice?" seemed particularly interesting, they dialed the number. What they heard was the voice of H. M. S. Richards, Sr. personally inviting his listeners to believe and accept Jesus as their personal Saviour and to read the Bible, the inspired Word of God. There was hardly anything in that message to produce laughs for a television entertainment show. Even Bishop's quip to turn off the message before his rabbi called up and censured him for promoting the gospel failed to get many laughs. The voice of Richards sounded so sincere that Steve Allen hesitated to disconnect it, perhaps for fear one of his viewers would accuse him of being prejudiced. He then remarked, "I'm going to be damned if I do [cut off the message] and damned if I don't." He finally read the telephone number to his viewers and said if anyone was interested he could call back and listen to the entire message, but that this wasn't exactly the type of message they thought they were going to hear. The videotape of this show was re-run on April 28, 1969.¹

To a large Saturday night congregation at the Michigan Camp Meeting of Seventh-day Adventists on July 12, 1969, Richards remarked to his audience that he couldn't have bought that much effective nationwide advertising for hundreds of dollars. Following the telecast, their three telephone answering machines in Los Angeles were swamped with calls.²

¹"The Steve Allen Show," NBC Network, April 28, 1969.

²H. M. S. Richards, Sr., Sermon at SDA Camp Ground, Grand Ledge, Michigan, July 12, 1969.

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CHAPTER III

TELEPHONE EVANGELISM IN MICHIGAN

In 1966 there were 4,301,000 telephones in the state of Michigan. There were 51.14 telephones for every 100 persons, and 94% of all households contained one of these ubiquitous instruments.¹

Aware of the potential of telephone service in reaching out to his surrounding community and curious about the developing use of telephone answering equipment for religious and community service purposes, Pastor Leslie Cox of the Reed City, Michigan, Seventh-day Adventist Church decided to experiment. He rented an answering unit from the Michigan Bell Telephone Company which permitted him to record a brief message. This unit did not have a facility for recording listener response, but did have an automatic counter to count the total number of in-coming calls. He began his program in April of 1966 with a two- to three-minute devotional on Christian hymns and advertised the program as "Dial a Hymn".²

Since he had little way of evaluating the success of his project, except by the number of calls received, Cox kept experimenting

¹U.S. Department of Commerce, *Statistical Abstract of the United States, 1968* (Washington, D.C.: Government Printing Office, 1968), p. 499.

²"New Kind of Service Available by Phone," *Tell*, October, 1966, p. 5 and Leslie W. Cox, "Questionnaire for Telephone Evangelism," April 13, 1969.

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with different attention-arresting devices. He changed the title and format of his program several times in order to find a successful formula. He experimented with the traditional "Dial-a-Prayer" and changed that to a devotional called "Dial-a-Message." He told stories designed for young people on a "Children's Dial" and even tried to build up an audience with "Bible Bingo". His bingo game by telephone "wasn't very good." Because his greatest response seemed to come from the "Smoker's Dial" program, this was repeated several times in his telephone project. In a period of about eight months, he received 17,533 calls or approximately "75 calls per day."¹

A pastor in the metropolitan area of Detroit who had been hearing reports of the success of two-way telephone evangelism coming out of Atlanta and other cities "down South" was Leslie Neal, pastor of the SDA Church in Melvindale, Michigan. Pastor Neal thought a devotional or inspirational type message would be more appropriate as a community service than a doctrinal approach. He therefore arranged for the purchase of a Code-a-phone answering machine with an immediate listener response facility and had it installed in his church office. In January, 1968, he began "Meditation for Moderns" with a small two-line ad in a local newspaper and printed business cards for distribution by his church members. Although Pastor Neal was within much of the local dialing area of metropolitan Detroit, he restricted his advertising to a local community weekly newspaper (circulation of 18,595) in order to contain the volume of calls within a small radius of the location of his church. About

¹Cox, Questionnaire.

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half of his regular auditors were either members or families of members of his church, which gave him a high percentage of callers who listened all the way through (90%). During the first year of operation he received about 6,000 calls.¹

Although a number of other ministers had been thinking about this new method of public contact and had been wondering how it might work in their communities, telephone evangelism really came alive among Seventh-day Adventists in Michigan at a special session of the ministers and the employees of the Michigan Conference of Seventh-day Adventists on February 13, 1968 in Lansing, Michigan. To this session had been invited Andrew Fearing, Associate Secretary of the Ministerial Association of the General Conference of Seventh-day Adventists from Washington and Harold Metcalf, Ministerial Secretary of the Southern Union Conference of Seventh-day Adventists from Atlanta. The emphasis during this session was on preaching and its relevance to modern society. Dr. Kenneth Hance, Director of Graduate Studies of the Department of Speech and Theater at Michigan State University, was invited to speak on the theory of preaching. His thesis was that the art of preaching could not be separated from the total personality.

The art of homiletics is an art in the right sense of the term. There is a body of principles. There is a body of methods pertaining to homiletics, to preaching. I think it behooves us to study these principles. . . . The word is there, but the word is not preached until it goes through a personality; and by personality we mean the total man, the total individual, a person of competence, of good character, of good will and with an understanding of the communication process. May I urge upon us all, therefore, a renewed interest in that aspect of our

¹Leslie Neal, "Questionnaire for Telephone Evangelism," April 14, 1969.

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work which we call preaching and study it in terms of its principles and methods in order that it can achieve for all of us and for those near and dear to us all that the word as articulated can possibly bring to us.¹

Metcalf had been invited to present one of his most successful and proven methods of communicating that "word" to the general public. In his opening remarks, he said, "I believe, brethren, that we ought to be utilizing every means of communication that is available these days in the proclamation of truth." Then he proceeded to reveal his conception and development of two-way telephone evangelism and how successful he thought it had been in Atlanta, Georgia, and other areas. He was not content, however, with theory. Arrangements had been made for Mr. Austin Allen, director of Austin Electronics in Detroit, the franchised dealer of Code-a-phone machines in Michigan, to be present at the meeting. During the entire three days of the conference, Code-a-phone machines were displayed and demonstrated near the entrance to the auditorium so that everyone could become familiar with their operation, cost, and potential. The result of this promotion was that twenty-six of the Adventist ministers ordered answering machines to be delivered and installed in their local church areas.²

Not only were the pastors inspired to try this medium of public contact, but the Michigan Conference Publishing Department also purchased a machine "to discover if it would work in furnishing leads for

¹Dr. Kenneth Hance, Message to the Ministers of the Michigan Conference of Seventh-day Adventists at Lansing, Michigan, on February 13, 1968.

²"New Evangelistic Device," *The Lake Union Herald*, April 16, 1968, p. 2.

religious books to our literature evangelists." Bible stories were narrated on the message tapes; and following the story, callers were requested to give their name and address for someone to come and display religious books to be purchased for children for character development and religious instruction.¹

Following this ministerial conference a number of telephone evangelism projects sprang up throughout the state of Michigan (including the Upper Peninsula) and soon became an integral part of the evangelistic outreach of many of Michigan's Adventist pastors.

Following is a list of all SDA telephone evangelism projects inaugurated in the state of Michigan (including the four telephone evangelists mentioned in Chapter II) with an indication of the population of the local surrounding community and/or the Standard Metropolitan Statistical Area from the latest census (1960) of government statistical figures.² Projects P16 and P17 include the Detroit and Flint SMSA population.

A cooperative telephone program was begun in the Andrews University area of Berrien Springs, Michigan, sponsored by four of the area Adventist Churches and utilizing five different ministers as speakers on the program. The title and format of "Dial Your Family Bible" was first used and then changed to "Minute Messages" with more of an inspirational type message. The answering units were installed in the town of

¹ *Ibid.*, pp. 2, 3.

² Bureau of Business and Economic Research, *Michigan Statistical Abstract, 1968* (East Lansing, Michigan: Michigan State University, 1968), and U.S. Department of Commerce, *Statistical Abstract of the United States, 1968* (Washington, D.C.: Government Printing Office, 1968), *passim*.

TABLE 3
TELEPHONE EVANGELISM PROJECTS UNDER STUDY

CODE	DIRECTOR	CITY	POPULATION (1960)
P1	- Harold Metcalf	Atlanta, Georgia	1,017,000 SMSA
P2	- George Vandeman	New York, N.Y.	10,695,000 SMSA
P3	- W. A. Fagal	Carle Place, N.Y.	10,695,000 SMSA
P4	- H. M. S. Richards	Los Angeles, California	6,039,000 SMSA
P5	- Lewis Anderson	St. Joseph, Michigan	11,755
P6	- Arthur Covell	Jackson, Michigan	50,720 131,994 SMSA
P7	- Leslie Cox	Reed City, Michigan	-5,000
P8	- Eugene Crane	Mount Pleasant, Michigan	14,875
P9	- Rodney Dale	Ann Arbor, Michigan	67,340 172,440 SMSA
P10	- William Dennis	Belleville, Michigan	-5,000
P11	- Peter Fritz	Adrian, Michigan	20,347
P12	- John Hayward	Battle Creek, Michigan	44,169
P13	- O. L. Johnston	Niles, Michigan	13,842
P14	- Elmer Malcolm	Pontiac, Michigan	82,233
P15	- Don Myers	Traverse City, Michigan	18,432
P16	- Leslie Neal	Melvindale, Michigan	13,089 3,762,360-D SMSA
P17	- Roscoe Nelson	Fenton, Michigan	6,142 416,239-F SMSA
P18	- James Papendick	Alpena, Michigan	14,682
P19	- Hal Rutherford	Port Huron, Michigan	36,084
P20	- James Ward	Kalamazoo, Michigan	82,089 169,712 SMSA
P21	- Robert Wiese	Munising, Michigan	-5,000
P22	- Glenn Hill	Battle Creek, Michigan	44,169
P23	- Harold Flynt	Battle Creek, Michigan	44,169
P24	- Howard Boeing	Lansing, Michigan	107,807 298,949 SMSA
P25	- Duane Miller	Lansing, Michigan	107,807 336,000 SMSA 1965

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Stevensville under the supervision of Pastor H. Ellis Morel¹ (later Lewis Anderson) and resulted in two baptisms as a direct consequence of the telephone project. The answering unit was installed in the home of a lay church member, whose responsibility was to keep the machine operating, change the messages from pre-recorded tapes from the five ministers, and record information from the in-coming response tape.² With a number of individuals and churches involved in the project, a "Procedure for Code-a-phone Evangelism" (see below) was worked out, mimeographed, and distributed to all those involved in order to keep the operation running smoothly.

The church board of the Jackson, Michigan, Adventist Church, under the leadership of Pastor Arthur Covell, inaugurated a "Tele-a-friend" program with a layman, Robert Marsh, as coordinator of a telephone committee of volunteers to handle most of the details of the project. A special room in the church was renovated and remodeled into a "recording booth," where tapes could be recorded free of distraction and extraneous noises.³

Although Eugene Crane, pastor of the Mt. Pleasant Adventist Church, believed that his telephone project was "one of the finest ways of securing interests" and was definitely worth the cost and effort involved, his church members did not share his enthusiasm. Not only were

¹"New Evangelistic Device," p. 2.

²Lewis Anderson, "Questionnaire for Telephone Evangelism," April 2, 1969.

³Arthur Covell, "Questionnaire for Telephone Evangelism," May 21, 1969.

PROCEDURE FOR CODE-A-PHONE EVANGELISM

Berrien Springs, Michigan

- I. Pastor
 - A. Provide Inspiration and Leadership
 - B. Record Messages
 - 1. Himself
 - 2. Delegate Responsibility
 - C. Help in Instruction for Visitation
 - D. Baptize Interests

- II. Lay Activities Leader
 - A. Responsible for Names Requesting Information
 - 1. Obtain Names from Missionary Secretary
 - 2. Delegate names to classes
 - a. By territory
 - b. By need i.e., if one territory is overworked.
 - 3. See everyone has materials
 - a. Stamps
 - b. Stationary
 - c. Envelopes
 - B. Make sure Records are kept.

- III. Lay Activities Secretary
 - A. Type and Organize Names Alphabetically
 - B. Care for Master File

- IV. Class Lay Activities Leader
 - A. Elected from Class
 - B. Distribute Names from Lay Activities Leader
 - 1. Give each team a number
 - a. As lessons are sent back persons concerned get it.
 - b. Lessons can be recorded on Master Card
 - 2. Give back returned lessons
 - 3. Be aware of load limits of individual team
 - a. Time
 - b. Ability

- V. Team
 - A. Be responsible for name
 - 1. By sending literature
 - 2. By taking Bible
 - B. To turn in information for master file once a month
 - C. Report unusual requests to pastor or lay activities leader

they "passive" in following up literature requests, but their "hands off" policy required the pastor personally to purchase his machine and pay the operating expenses. Pastor Crane reported the distribution of 500 Bible courses and 300 personal visits with non-SDA telephone callers. As a direct result of this telephone project, two individuals were baptized into church membership. Crane's "Dial Your Bible Speaks" program was continued until his retirement, at which time he sold his machine to another pastor in the state.¹

When John Clarkson, pastor of the SDA Church in Ann Arbor (home of the University of Michigan), initiated his program "Do you need advice?", he specifically designed his messages to reach the unchurched or non-religious individuals in hopes that his primary audience would be the youth of the area. However, his successor, Rodney Dale, believed the best approach would be the title and format adapted from Metcalf's "Dial Your Family Bible." Thinking that the response from the university students to a telephone program would be insignificant, he designed his messages to reach the Christian adults of the community. It is interesting that both men reported about the same frequency of callers and the percentage of those who listened through the entire message.²

When Pastor William Dennis began his telephone program in the "conservative" city of Belleville, he hoped to appeal to the adults of the area with a devotional type message. His public advertising gave

¹Eugene Crane, "Questionnaire for Telephone Evangelism," April, 1969.

²John Clarkson, "Questionnaire for Telephone Evangelism," March 26, 1969, and Rodney Dale, "Questionnaire for Telephone Evangelism," April 21, 1969.

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no identity of speaker, program title, or content. However, his business calling cards identify the program as "Minute Meditation"; and in the telephone message he identifies it as "Dial Your Family Bible." Although he didn't calculate statistical information from the incoming response tape, his counter showed an average of about "twenty calls per day."¹

In the Southern Michigan city of Adrian, Pastor Peter Fritz began a "Dial Your Family Bible" program using Metcalf's messages in presenting a doctrinal message for adults. His primary objective was to secure contacts for a follow-up Bible course, and he reported that his church members were "active" in visiting the interested people and distributing these Bible courses. Although Fritz did not keep a record of the information from the incoming response tape, except recording names and addresses, he indicated that most of his responses were from youth and children.²

At the time Metcalf was in Michigan for the 1968 Ministers' Conference, on Saturday he preached in the Adventist Tabernacle in Battle Creek (his home town) and mentioned some of his experiences with telephone evangelism. At the close of the service, several laymen approached Pastor John Hayward and Metcalf in the church foyer and inquired how such a program could be started in Battle Creek. Arrangements were soon made and Pastor Hayward "went on the line." Calling his

¹William Dennis, "Questionnaire for Telephone Evangelism," April 21, 1969.

²Peter Fritz, "Questionnaire for Telephone Evangelism," April 1, 1969.

program "Dial Your Family Bible", he at first patterned it after Metcalf's format and then adapted some of the features of the telephone evangelism project of his twin brother, Jim Hayward, who was reportedly having "fantastic success" in Phoenix, Arizona. During the first week of operation in Battle Creek, 400 calls and 50 requests for Bible courses were registered.

When Hayward began inviting questions from the listeners, he would answer these questions as soon as possible on a subsequent program; and he soon found that this type of format created more interest and resulted in more listener response than a "sermonette" message. Caller questions recorded on the response tape included:

Is it prophesied in the Bible that man would land on the moon?

Is there more sinfulness in the world today or do we just hear and know more about it?

What is the unforgivable sin?

Does it make any difference as long as I believe in God if I do not go to church?

How does the Christian deal with harassment?

Do you believe one already has eternal life when he becomes a Christian?

When do we receive Christ into our hearts?

If one has strayed from the Lord for a while, how does one know if he should be baptized again?

Adam and Eve had two sons. How did the world go on if there were only these two sons on earth?

How can I rid myself of bitter feelings against my family?

Can one go to heaven with two living husbands?

¹"New Evangelistic Device," p. 2.

What is the meaning of the word "selah" in the Psalms?

If we keep the Sabbath as commanded in the Old Testament, then one stroke of work from sunset to sunset calls for the death penalty.

Did religion originate with man or with the Bible?

Do you think that one will meet a husband after both have deceased?

Is it really wrong to smoke?

Do you feel it is wrong to let your children go to the theater as long as you use parental discretion?

What can I do about lying?

Pastor Hayward reported that one lady continued to listen to his telephone messages and then participated in a series of personal Bible studies over a period of four or five months. She attended his public evangelistic meetings, made her decision to become an Adventist, and was baptized into church membership.¹ As a result of increased interest, two other telephone programs "Teen Dial" and "Smoker's Dial" (see below) were begun in Battle Creek.

When O. L. Johnson, pastor of the Niles Adventist Church, conducted a "Dial Your Family Bible" program for about six months, he reported a total of 12,000 callers during that period of time and believed that 50% of the callers listened through the entire message. However, due to excessive equipment problems, "irresponsible kids", "false addresses, jokesters", "disinterested church members", and people who want "something for nothing", he disconnected his machine with the plan

¹John Hayward, "Questionnaire for Telephone Evangelism," April 8, 1969 and John Hayward, Interview on Telephone Evangelism, April 8, 1969.

of losing the type of audience he had attracted. He planned to reinstate the program after a few months with "high class ads and selective advertising." It was his contention that advertising for the program "must appeal to mature adults."¹

Pastor Elmer Malcolm endeavored to make his "Dial Your Family Bible" telephone program available in the Pontiac area with a minimum of personal involvement and a maximum of efficiency. A Code-a-phone answering unit was installed in the church office, and the principal of the church's local parochial school, Howard Greene, was the program speaker. The messages were changed three times a week (during school hours), and all names and addresses given on the response tape sent to "Faith for Today" in New York, where the caller was enrolled in the "Faith for Today" Bible correspondence course.² In this manner, after a decided interest or decision was made by the enrollee, he would be notified by "Faith for Today" and a pastoral call on the interested individual would be in order.

After "Dial Your Family Bible" had been operating in Traverse City for a year, Pastor Don B. Meyers had logged 9,545 calls and sent out 300 Bible courses to his listeners. As a direct result of his telephone program, 100 personal Bible studies had developed and were continuing. He estimates that he and his wife made about 500 personal visits to telephone evangelism interests and that a man and his wife had been baptized into membership of his church. Meyers stated that his local

¹O. L. Johnson, "Questionnaire for Telephone Evangelism," April 3, 1969.

²Elmer Malcolm, "Questionnaire for Telephone Evangelism," April 25, 1969.

church members were "favorable" to his telephone program, but were of little help in visitation or follow-up procedures. Meyers does not identify himself in the telephone message and usually does not identify his program in public advertising. However, he sometimes inserts the following ad in the local newspaper's classified column. "DIAL YOUR FAMILY BIBLE 947-4410 Ask your Bible questions."¹

By the time Pastor Roscoe Nelson's "Dial Your Family Bible" program had been in operation for three weeks, he had recorded 2,345 calls. Although he had anticipated an adult audience, he found that most of the responses were from youth or children. Nelson's equipment is located in the rural area of Fenton and Holly. However, his local telephone dialing area includes the entire city of Flint (second largest city in Michigan). Since Nelson desires to keep his listening audience within the areas of his local churches (Fenton, Linden, and Holly), he does not advertise in any of the Flint newspapers, but has a weekly ad in the *Fenton Independent* (circulation of 3,750). Nelson offers the "Amazing Facts" information folders (see Appendix D) to all who leave their name and address; he much prefers these illustrated folders to the traditional Bible correspondence course.²

Pastor James Papendick began a "Dial Your Family Bible" program in Alpena; but due to a severe illness, "too many names", and "not enough

¹Don B. Meyers, "Questionnaire for Telephone Evangelism," April 9, 1969.

²Roscoe Nelson, "Questionnaire for Telephone Evangelism," March 31, 1969 and *Lake Union Herald* (Michigan News) June 4, 1968, p. 11.

time", he discontinued the service "until a more convenient season."¹

Pastor Hal Rutherford, telephone evangelist in Port Huron, believes that "every minister owes this service to his community." In nine months of operation, he recorded 16,186 calls and distributed 1,300 Bible courses by mail. His program "Dial Your Bible" is designed for adults, but caller responses indicate that most of his listeners are youth. Rutherford has written his own series of twenty-one "basic Bible messages," and at the end of three weeks starts over again at the beginning of the series. He believes that these messages, listed below, are basic to an understanding of the Bible and that an individual could hear an specific message several times and still benefit by it. Rutherford also developed his own version of a telephone "Five-day Plan to stop smoking." His plan calls for five days of instruction and counsel, with messages changed three times daily encouraging the smoker to "kick the habit."²

"DIAL YOUR BIBLE" MESSAGE TOPICS

By Hal Rutherford

- | | |
|-----------------------------|-------------------------------|
| 1. Daniel 2. | 11. Three Resurrections. |
| 2. Wonderful Jesus. | 12. You Are Predestined |
| 3. Scriptures. | 13. A Salvation that Works. |
| 4. How Sin Began. | 14. Spiritism. |
| 5. When People Die. | 15. Why Jesus Rose on Sunday. |
| 6. Fitting into God's Plans | 16. Satan. |
| 7. Armageddon. | 17. Immortality. |
| 8. Sunday Sacredness. | 18. Signs in the Sky. |
| 9. Sabbath Solemnity. | 19. The A B C's of Salvation. |
| 10. Righteousness by Faith | 20. Repentance. |
| | 21. Health and Temperance. |

¹James Papendick, "Questionnaire for Telephone Evangelism," April 10, 1969.

²Hal Rutherford, "Questionnaire for Telephone Evangelism," March 31, 1969.

Rutherford summed up his attitude to telephone evangelism in this way:

Since installing the Code-a-phone, it seems that I am sitting on the pulse of the whole city of Port Huron. Call after call activates the machine. It conveys the impression that scattered throughout the town are individuals eager for something of value. It is simply amazing that heretofore this tremendous interest lay untapped.¹

James Ward, pastor of the Adventist Church in Kalamazoo (home of Western Michigan University), began his "Dial Your Family Bible" telephone program because of a frustrated feeling that he really should be doing something to reach the hundreds of students in his city, but he could think of no way to attract their attention, much less get them to listen to what he had to say. With telephone evangelism, he beamed his messages and appeals to the college campus and endeavored to speak in a contemporary language that the students would understand and appreciate. His only advertising was in the campus newspaper (circulated Mondays, Wednesdays and Fridays), and his format was quite simple - - answer the students' questions.²

Ward rejected the use of blind ads such as "Do you need advice? Are you lonesome?", etc., because he believed the students would be disappointed and irritated if they called for personal counsel or advice and received a recorded religious message. Therefore, he "put his cards on the table" and inserted in the campus newspaper this ad:

DIAL YOUR FAMILY BIBLE - 381-2237
For Biblical answers to questions you often ask about God,

¹"New Evangelistic Device," p. 2.

²James Ward, "Questionnaire for Telephone Evangelism," April 2, 1969.

truth, faith and morals. Listen to a brief recorded message then express your opinions or ask questions. Frequent live responses. New message daily. Dial 381-2237 anytime day or night.¹

With this type of revealing ad, he is averaging 366 calls a week (see Table 5) and believes that his program is "a potentially great means of evangelism."²

One of Ward's major concerns was that his complete format consisted of answering the students' questions. These questions were sometimes shocking, usually controversial, and always frank. However, in answering the questions, he frequently drew upon Biblical counsel, theological considerations, and moral conscience. When the question was about riots and demonstrations, Ward tried to steer the discussion into law and order and finally into a discussion of God's law. When the question involved sex, he pointed out human worth and dignity. When the question concerned scientific theories contrary to Scriptural teaching, Ward pointed out the reasonableness of creation, the flood, and Biblical accuracy. Questions about human organ transplants received a discussion on the nature of man. In the analysis of 173 messages presented over the telephone, it was found that 102 of them (59% , see list below, were theological in nature, fifty-nine messages (34% , were sociological in nature, and twelve (7%) dealt with philosophical matters. After analyzing and comparing a number of his messages in this way, Ward became aware that he was indeed presenting Biblical truths and moral

¹Classified Advertising, *Western Herald*, Kalamazoo, Michigan, Monday, March 31, 1969, p. 6.

²Ward Questionnaire.

"DIAL YOUR FAMILY BIBLE" MESSAGE TOPICS

By James Ward

THEOLOGICAL

Creation vs. Evolution; the Flood	16	
Value & Inspiration of Scripture	14	
End of the World; Second Coming of Christ	14	
Sin & Salvation	14	
Existence of God; Worship	12	
Archaeology & Bible Prophecy	9	
Christ & Christianity	6	
Prayer	6	
Death	5	
Attributes of God	3	
Sabbath vs. Sunday	2	
Spirits & Spiritualism	1	
	<u>102</u>	59%

SOCIOLOGICAL

Human Emotions	17	
Obedience to Law; War	14	
Sexual Relationships; Immorality	11	
Marriage & the Home	8	
Youth & the Generation Gap	4	
Protest & Human Rights	4	
Finance	1	
	<u>59</u>	34%

PHILOSOPHICAL

Nature of Man: Organ Transplants	5	
Life on Other Worlds	4	
Church & State	3	
	<u>12</u>	7%
		<u>100%</u>

TOTAL TOPICS

173

standards to his young audience. Pastor Ward has not been able to convince his church members of the worth of his project, however; and he personally purchased the answering machine and has been responsible for its operating expenses.¹

In Michigan's Upper Peninsula, Pastor Robert Wiese is conducting two telephone projects entitled "Christ for Today" in the cities of Munising and Marquette. He is also employing two different types of answering machines. One is a Recordophone, and the other a Code-a-phone. While recording his message into one answering unit, he is simultaneously recording into a standard tape recorder to be used in the other program. His machines do not have automatic call counters, but he estimates about 200 calls per week for the two units.²

When Glenn Hill was pastor in Bloomington, Indiana, in 1967, he initiated a "Teen Dial" program with a one-way telephone answering machine. The format consisted of questions written in by teenagers, researched by a committee, and recorded on the machine as "Counsel from Cathy".³ There had been such a large response from the Bloomington project that when Glenn became youth pastor of the Battle Creek Tabernacle (associated with John Hayward), it was only natural that he initiated a "Teen Dial" program in that area, particularly after listening to Metcalf's sermon on telephone evangelism in the Battle Creek Church in

¹*Ibid.*

²Robert Wiese, "Questionnaire for Telephone Evangelism," April 10, 1969.

³Glenn H. Hill, "Teen Dial in Bloomington," *Lake Union Herald*, April 4, 1967, p. 8.

February, 1968. With the new approach using two-way answering machines, "Teen Dial" had become "a telephone answering service designed to help youth meet the problems confronting teenagers in today's complex world." It was now "an appeal to higher living BY youth TO youth,"¹ with the facility for immediate listener "feedback" to the speaker.

From the beginning it was advertised that "Teen Dial" was sponsored by the Seventh-day Adventist Tabernacle youth groups and that the questions would be researched and answered by the youth guidance class at the Adventist-operated Battle Creek Academy. Such subjects as "school dropouts, teen-parent communication, inferiority complex, moral standards, smoking, hobbies, courtship, and use of time" would be presented in the recordings changed three times weekly.²

Out of 2,262 "Teen Dial Responses" (see tabulation below) collated and analyzed, it was found that 1,041 of these responses or questions dealt with sex, 295 with the individual person and his personality, 241 were concerned with home problems, 184 dealt with the generation gap, 94 dealt with school matters, 90 revealed drug problems, 53 asked philosophical or religious questions, 31 were concerned with employment, and 12 sought advice on legal matters. Ninety-eight responses praised the "Teen Dial" program, while 51 adversely criticized various aspects of it.

Some of the varied questions or comments recorded directly from

¹Everett E. Duncan, "Have You Heard about Teen-Dial?" *Southern Tidings*, April, 1968, p. 8.

²"SDA Youths Sponsor Teen Dial," *The Battle Creek Enquirer and News*, Saturday, March 23, 1968, p. 7.

"TEEN DIAL" RESPONSES
Battle Creek, Michigan

SEX		SCHOOL	
Boy-girl relationships	510	School Rivalries	31
Dating & going steady	311	Race & Creed	23
Petting & premarital sex	89	Teacher vs. student	17
Marriage	44	Formal Education	10
Illigitimate pregnancy	38	Sports	8
Information about sex	35	School Cheating	5
Homosexual & Masterbation	14	Total	<u>94</u>
Total	<u>1,041</u>		4.5%
	51.0%		
PERSON & PERSONALITY		DRUGS	
Getting along with people	45	Tobacco	38
Personal	42	Alcohol	27
Popularity	39	Narcotics	<u>25</u>
Deformity & Abnormalities	38	Total	90
Good Friends	28		4.4%
Personal habits & hygiene	27		
Personality	24	PHILOSOPHY	
Weight	23	Religion	51
Courtesy & Honesty	13	Bible Questions	10
Vulgarity	9	Inquiries about SDA's	8
Speech	<u>7</u>	Death	<u>4</u>
Total	295	Total	53
	14.5%		2.5%
HOME		EMPLOYMENT	
Parental Authority	133	Finances	12
Sibling rivalries	80	Baby Sitting	10
Strife between parents	10	Job Opportunities	<u>9</u>
Neighbors	9	Total	31
Relatives & in-laws	8		1.5%
Animals	<u>1</u>		
Total	241	LEGALITIES	
	12.0%	Delinquency & Law	7
GENERATION GAP		Political	2
Social Standards	79	Self Defense	<u>3</u>
Dress & Styles	46	Total	12
Reading & Music	15		.6%
Generation Gap & Hippies	13		
Motorcycles & Automobiles	10		
Teenage Reputation	7		
Special Interests	7	SUBTOTAL OF SUBJECTS	2,041
Shiftless vs. Ambitious	5		100%
Sick World	<u>2</u>	PRAISE OF "TEEN DIAL"	98
Total	184	CRITICISM OF "TEEN DIAL"	51
	9.0%	MISCELLANEOUS	<u>72</u>
		TOTAL RESPONSES	2,262

the in-coming response tape included:

My boyfriend always teases me, and I really like him, but I hate him.

My mother always says, "Tell me your problems," but how can I tell her all my problems when she is one of them?

How do I know when I have a boyfriend?

I want to tell you, "Teen Dial", what a wonderful person you are.

I think that girls should go steady with a boy at fourteen, but my parents think sixteen. It doesn't matter, because I go steady at twelve. You know how it is - parents are way out and don't know nothing.

I like this boy, but he doesn't like me, so what should I do, "Teen Dial"?

I am a mixed-up girl. My father is white, and my mother is black. I am almost exactly half of each of them, being black-skinned, blue eyes, black hair. Five boys asked me to the dance at Lakeview. Three were white, and two were black. My parents said for me to make up my own mind. Please help me. Please put this on soon, because I must make up my mind. Thank you very much.

I have the biggest problem any girl could have. I am seventeen and have a boyfriend whom I like very much, but there is one problem. He doesn't like me. He tells me he loves me, but those are just words. His actions are always towards my body, not me. I still have a good reputation, but what should I do? If you have any suggestions, please put this on Friday, because I really need help.

I think the most important teen problem is cigarette smoking.

Well, most problems with teenagers are their parents, really. Parents won't let them go nowhere or nothing. I think you should talk about teenagers and their parents, letting them go places.

What happens if you go out and get pregnant?

I think the most important problem that teens have today are boy-girl relationships and friends.

I would like to know what to do about your boyfriend if he is a drunkard.

I'm sick of this dumb world.

In the course of the year that "Teen Dial" had been operating in Battle Creek, over 20,000 calls were registered on the machine; and 120 special youth Bible courses entitled "Bright Horizon" were sent out.¹ "Teen Dial" receives "by far the largest response from females," and the "weakest link" is to get the problems researched properly by the Adventist young people and back on to the machine.²

A third telephone evangelism project was inaugurated in Battle Creek by Harold Flynt, chaplain of the Battle Creek Sanitarium. One of the Code-a-phone machines was received on loan from Pastor Hayward's telephone project to conduct a community service test case on "Smoker's Dial," at the conclusion of which a "Five-day Plan" to stop smoking would be presented to the public in the Sanitarium auditorium. Flynt changed his 90-second messages five times daily and received over 5,000 calls in a period of two months.³

Heartline

When it was revealed that Duane Miller, pastor of the Lansing SDA Church, was planning to inaugurate a telephone evangelism program in the greater Lansing area, arrangements were made with Austin Electronics, franchise agent for Code-a-phone, to secure on loan two 770 model

¹Glenn Hill, "Questionnaire for Telephone Evangelism," March 28, 1969.

²Personal Letter from Glenn Hill, Battle Creek, Michigan, May 8, 1969.

³Harold Flynt, "Questionnaire for Telephone Evangelism," April 8, 1969.

Code-a-phone answering machines for the purpose of conducting a closely observed and quasi-controlled empirical study of a specific telephone evangelism project. Since two or more types of program formats were anticipated, it was decided to find a program title which would meet three criteria: (1) to be included in each method of advertising without satisfying all curiosity about the content of the program, (2) to be a neutral or appropriate name for several different types of telephone evangelism, e.g., doctrinal, devotional, "Teen Dial", "Smoker's Dial", etc., and (3) to employ words with a warm personal appeal rather than those which would be scientifically or philosophically oriented. It was finally decided that the title "Heartline" could meet these three standards.

Other than the title, the rest of the features of this project follow the traditional methods of a typical: (a) "Smoker's Dial", (b) Metcalf's "Dial Your Family Bible", and (c) Vandeman's "Dial a Friend".

The two Code-a-phone units were installed in the office of the Lansing Seventh-day Adventist Church, and the first message was recorded on the machine by Pastor Miller on March 3, 1969.

In order to ascertain the volume of calls from the Adventists in the greater Lansing area without the benefit of any public advertising, the following letter, with two telephone tabs and four business cards enclosed (see Appendix D), was mailed out to all Adventist homes (458 letters) in the area. Also, the following announcement:

HEARTLINE - A new dimension in evangelism! Heart-to-heart messages by Elder Duane Miller of the Lansing Church. These three-minute sermonettes are changed daily and will appeal to



P.O. BOX 212, LANSING, MICHIGAN 48902

March 3, 1969

Dear Fellow Believer:

A new cooperative evangelistic endeavor has begun in the Greater Lansing area! This week two new Code-a-phone telephone answering machines have been installed in the new Lansing church on W. St. Joseph Avenue. These machines will offer to the public a daily 3-minute spiritual message which may be dialed twenty-four hours a day, seven days a week from the comfort of one's own home or place of business. This new dimension in public evangelism, which has proved very successful in many other areas, is expected to considerably increase our contact with and service to the people living in this area. It will be a coordinated program among the churches in Lansing, East Lansing, Grand Ledge, Holt, Eaton Rapids, and Williamston - in other words, all those who can place a local call to a Lansing telephone number.

The name - HEART LINE - suggests heart-to-heart messages or conversation to those who need comfort, advice, friendship or physical and spiritual counsel. These machines are designed to immediately record any and all responses of the caller in such a way that all his requests or comments will be received and preserved for us. This is almost like personal two-way conversation!

You will be seeing public advertisements about HEART LINE in various places and by different methods; look for them and make them a topic of conversation among your friends. For a limited time we will be offering a free Bible and set of "Bible Speaks" lessons to all who request them over the telephone. We anticipate that HEART LINE will be a major evangelistic effort and will require the combined assistance of all our members in all the churches in this area. We are asking you to begin working for HEART LINE immediately! First, dial 484-4534 and listen; second, pray for the project; third, call all your local friends and invite them to listen; fourth, take one of the enclosed gummed tabs, remove the backing and apply it to the base of your telephone as a constant reminder and then see that the other one is applied to a friend's telephone; and fifth, distribute the four enclosed business cards to your friends with the suggestion, "Dial this number and listen."

The cost of this equipment is about \$800.00, and the advertising and free literature will cost several hundred more; but again, with the combined support of all the local churches, the burden will not rest heavy on anyone's shoulders. A special account has been set up to receive your contribution; we invite you to place it in the regular church offering. Your treasurer will see that it gets into the special fund. We fully expect that the positive results of this program will far outweigh the expense involved. Feel free to offer your comments and suggestions (over the telephone) concerning HEART LINE and let us work together to support, promote and reap the benefits of this new concept in modern communications for the cause of God.

Elder Duane Miller
Pastor, Lansing Church

all ages. Listen and invite your friends to listen and offer comments on HEARTLINE. 484-4534. A 24-hour telephone service, was printed in three church bulletins and announced in all six Adventist Churches in the Lansing area on March 1.

On the first day of operation, 16 calls were recorded. The next day 111 calls were recorded, the next day 103 calls, and 110 calls on March 6. From March 3 to March 14 (11 days), 1,320 calls were registered, 793 callers listened through the entire message, 132 recorded oral comments, and 16 gave names and addresses.

Since Pastor Howard Boling of Grand Ledge (within the local telephone dialing area of Lansing) was planning to conduct a "Five-day Plan to Stop Smoking" in that town from Sunday, March 23 through March 28, it was also decided to conduct a regular "Smoker's Dial" preceding the public meetings, utilizing the "Heartline" equipment.

The first public advertising was placed in a local, weekly, shopper's guide called the *Ad-Visor* (circulation of 11,000). A one-column illustrated ad entitled "Want to Crush the Smoking Habit?"¹ and a four-column illustrated ad displaying "Smoker's Dial" (including telephone number) were released on the evening of March 13. The number of calls increased from 116 on March 13 to 187 on March 14.

The ten "Smoker's Dial" messages (see sample in Appendix B) were recorded by Pastor Boling on a standard tape recorder and transferred daily into the Code-a-phone machines. The ten-day program (March 14-23) offered free tickets to the "Five-day Plan" to be conducted, but only 21 persons gave their name and address requesting the free tickets to be mailed to them. Of the fifteen registered participants at the smoking

¹See Appendix D for examples of advertising.

clinic, no one indicated on the registration form that he had learned about the "Five-day Plan" through the "Smoker's Dial" program.

During the ten days of operation, "Smoker's Dial" recorded a total of 1,106 callers and 437 who listened all the way through. Seventy callers recorded oral responses and 21 gave their name and address.

The city of Lansing is located in the northwest corner of a tri-county area and the local telephone dialing area is managed by two separate and independent telephone companies (Michigan Bell and General Telephone Company). This local service includes fourteen other towns adjacent to Lansing and extends into four (possibly five) surrounding counties. The latest census figures (1960) indicated a population of 107,807 for the city and a 1965 SMSA population of 336,000 (see Table 3 above). It was found to be extremely difficult to obtain current statistical figures which would compare the population of the Lansing local telephone dialing area with the number of telephones in the local dialing area. However, it was determined that in the Greater Lansing Area (excluding six outlying towns) a total of 173,224 telephones were in service in April, 1969. According to a "rule of thumb" obtained from the office of Mr. George Voorhis, commercial manager of Michigan Bell in Lansing, the total population minus 4% would equal the number of telephones in a given area in Michigan.

Since three other telephone programs (two "Dial-a-Prayer" and one "Dial-a-Saint") were in operation in Lansing before "Heartline" began, the community was already acquainted with this type of service.

The first public advertising for the "Heartline" religious messages (Metcalf's messages recorded by Pastor Miller) was in the Michigan

State University daily (excluding Saturday and Sunday) newspaper on March 27, 28, 29 and April 1 and 2. A small classified ad in the "Personal" column which read "NEED a heart-to-heart talk? Dial Heart Line 484-4534"¹ brought an immediate response. Callers began giving university mailing addresses or identifying themselves as part of the university community. During the first week this ad appeared, 225 of the 435 callers listened through the entire message and 30 of the 50 who recorded oral responses gave their name and address. During the second week, 640 called and 302 listened through the entire message. From the 50 oral responses, 22 gave a name and address.

After the *State News* advertising ceased on April 2, the calls dwindled down to 35 on April 6 and 22 on April 9. On April 10, two separate ads were placed in the *Ad-Visor* (circulation 11,000) shopper's guide which read:

Need a solution to your problem?
Dial Heartline. 484-4534
24-hour telephone service

and

Need a new lease on life?
Dial Heartline. 484-4534
24-hour telephone service ²

On the day this ad appeared, "Heartline" calls increased to 69 and the next day to 123; but the third day they dropped to 40 and the fifth day after the ads, only 27 calls were recorded. During that week 385 calls were registered, 257 listened through the messages, and 41 responses

¹*Michigan State News*, East Lansing, Michigan, March 27, 1969, p. 14.

²*The Official Ad-Visor*, Lansing, Michigan, April 10, 1969, pp. 1 and 7.

yielded 28 names and addresses. This weekly shopper's guide appeared to be the weakest advertising attempted for the "Heartline" program.

The next week (April 13-19) no public advertising of "Heartline" appeared and 55 was the maximum number of calls received in one day. However, it was interesting to note the increase in percentage of listener response. Of the 252 callers, 177 listened through the messages, 49 recorded oral responses and 30 gave their name and address.

During a four-week period from April 25 to May 22, a closely observed and partially controlled experiment was conducted with the "Heartline" project. An ad was inserted in the "Personals" column of the classified section of *The State Journal* in Lansing (circulation of 75,777) which was similar to Harold Metcalf's suggested advertising:

ARE YOU LONELY? - Need Advice?
Dial Heartline, 484-4534
Free 24-hour service

Accordingly, Metcalf's messages were read verbatim by Pastor Miller.

Table 4 shows the dates (day of week and date of month) during this period and indicates Metcalf's messages, beginning with message six from the sixth week. On the first day (April 25), 73 calls were recorded and 24 persons (indicated by the number of beeps) listened through the entire message. Five callers (all adults)¹ recorded oral responses, four were male and one female. All five of these respondents gave their name and address over the telephone. Public advertising appeared that day in the *State Journal* (SJ).

¹Although it was impossible to determine the age of the callers, mature sounding voices were counted as adults and immature or childish voices were counted as youth (approximately 15 years of age or less).

TABLE 4
 FOUR-WEEK SUMMARY OF "HEARTLINE" PROJECT
 SPEAKER: DUANE MILLER LANSING, MICHIGAN
 APRIL 25 - MAY 22, 1969

DATE	TOPIC	CALLS	BEEPS	RESPONSES						REQUESTS			ADV.
				Adults		Youth		TOTAL	M	F	TOTAL		
				M	F	M	F						
F-25	(Metcalf's Messages) 6-6. Why Is Christ Coming Back to Earth?	73	24	4	1	0	0	5	4	1	5	SJ	
S-26	6-7. What Influence Will the Hope of Christ's Coming Have Upon a Person's Life?	57	46	3	6	1	1	11	4	4	8	SJ	
	Total	130	70	7	7	1	1	16	8	6	13		
S-27	7-1. Where Is Heaven?	112	25	2	1	0	0	3	2	1	3	SJ	
M-28	7-2. When Do People Go to Heaven?	61	53	3	6	1	7	14	2	10	12	SJ	
T-29	7-3. Will the Righteous Dwell Forever in Heaven?	101	59	1	4	1	5	11	2	9	11	SJ	
W-30	7-4. What Will the New Earth Be Like?	84	48	3	3	0	0	6	3	2	5	SJ	
T-1	7-5. How Will People Occupy Their Time in the New Earth?	79	43	2	2	0	6	10	1	5	6	SJ	

TABLE 4 --Continued

DATE	TOPIC	CALLS	BEEPS	RESPONSES						REQUESTS			ADV.
				Adults		Youth		TOTAL	M	F	TOTAL	M	
				M	F	M	F						
F-2	7-6. How Will We Recognize Our Loved Ones in Heaven?	62	20	0	0	3	4	7		3	3	6	SJ
S-3	7-7. Who Will Go to Heaven?	59	35	0	0	6	3	9		6	2	8	NONE
	Total	558	283	11	16	11	25	60		19	32	51	
S-4	8-1. God's Law Is Important	60	54	3	0	5	2	10		7	2	9	NONE
M-5	8-2. Did Adam Know about God's Law?	42	15	0	0	1	1	2		1	1	2	NONE
T-6	8-3. Did Jesus Condemn the Law?	52	11	0	0	4	0	4		4	0	4	NONE
W-7	8-4. Jesus Explained the Law.	40	18	1	0	1	3	5		1	3	4	NONE
T-8	8-5. Was God's Law Nailed to the Cross?	25	8	0	2	0	1	3		0	2	2	NONE
F-9	8-6. Is It Possible to Keep God's Law?	32	11	0	2	1	2	5		0	2	2	NONE
S-10	8-7. The Man Who Couldn't Steal!	20	6	0	1	1	0	2		1	0	1	NONE
	Total	271	123	4	5	13	9	31		14	10	24	

TABLE 4 --Continued

DATE	TOPIC	CALLS	BEEPS	R E S P O N S E S						R E Q U E S T S			Adv.	
				Adults		Youth		TOTAL	M	F	TOTAL	M		F
				M	F	M	F							
S-11	9-1. Your Most Important Business.	56	45	3	2	2	2	5	12	2	7	9	SJ	
M-12	(Vandeman Messages) 1-1. Boys in Vietnam.	93	76	18	7	3	4	32	32	17	11	28	SJ SN	
T-13	1-2. The Prayer God Hears.	189	124	16	7	0	3	26	26	12	7	19	SJ SN TC	
W-14	1-3. Prayer Promises.	198	151	18	17	4	8	47	47	18	12	30	SJ SN TA	
T-15	1-4. Conditions of Answered Prayer	187	112	3	9	0	7	19	19	3	11	14	SJ SN	
F-16	1-5. The Prayer of Relinquishment.	192	59	7	11	0	2	20	20	6	11	17	SJ SN	
S-17	1-6. The Three Trees	105	75	3	7	2	-	12	12	2	4	6	SJ	
	Total	1,020	642	68	60	11	29	168	168	60	63	123		
S-18	1-7. Power in Prayer	117	37	4	5	0	2	11	11	4	7	11	SJ	
M-19	2-1. Life's Persistent Question.	115	36	1	0	0	2	3	3	1	2	3	SJ	
T-20	2-2. The Source of Trouble	295	84	0	9	1	2	12	12	1	6	7	SJ	

TABLE 4 --Continued

DATE	TOPIC	CALLS	BEEPS	R E S P O N S E S						R E Q U E S T S			ADV.
				Adults		Youth		TOTAL	M	F	TOTAL		
				M	F	M	F						
W-21	2-3. A Personal Devil.	105	61	2	4	0	8	14	2	5	7	TA	
T-22	2-4. Where Did Sin Originate?	91	36	4	2	0	5	11	2	5	7	NONE	
	Total	723	254	11	20	1	19	51	10	25	35		
TOTAL FOR MONTH		2,702	1,372	101	108	37	80	326	111	135	246		

During the second week of the experiment, other factors or details remained the same with the exception that no public advertising appeared. The total number of calls (and correspondingly the beeps, responses, and requests) progressively dwindled down to 20.

On May 12 the program was altered. George Vandeman's messages,¹ beginning with his first message of the first week, were recorded by Pastor Miller and an ad similar to Vandeman's type of advertising (see Chapter II) was inserted in both the *Lansing State Journal* and the *MSU State News*. The ad read:

HOT LINE - to peace of mind
Dial Heartline . 484-4534
A 24-hour telephone service

Also, on Tuesday the same ad was placed in the *East Lansing Towne Courier* (TC) (circulation of 3,714) and on Wednesday it was put in the *Ad-Visor* "tri-ad" (TA) - three separate papers in three different geographical areas around Lansing. The number of calls increased to a peak of 198 on Wednesday (up to Thursday morning when the message was changed) and again began to recede² with the decrease in advertising.

In contrast to the results of several telephone programs mentioned in Chapter III, "Heartline" showed an overwhelming majority of adult respondents as compared to youth respondents - nearly twice as many. Also, the number of men respondents almost equalled the number of

¹No one made any mention, either on the response tape or to the "Heartline" director personally, of the abrupt, unannounced change in the messages. Everyone seemed to accept both sets of messages as though they were original with Pastor Miller.

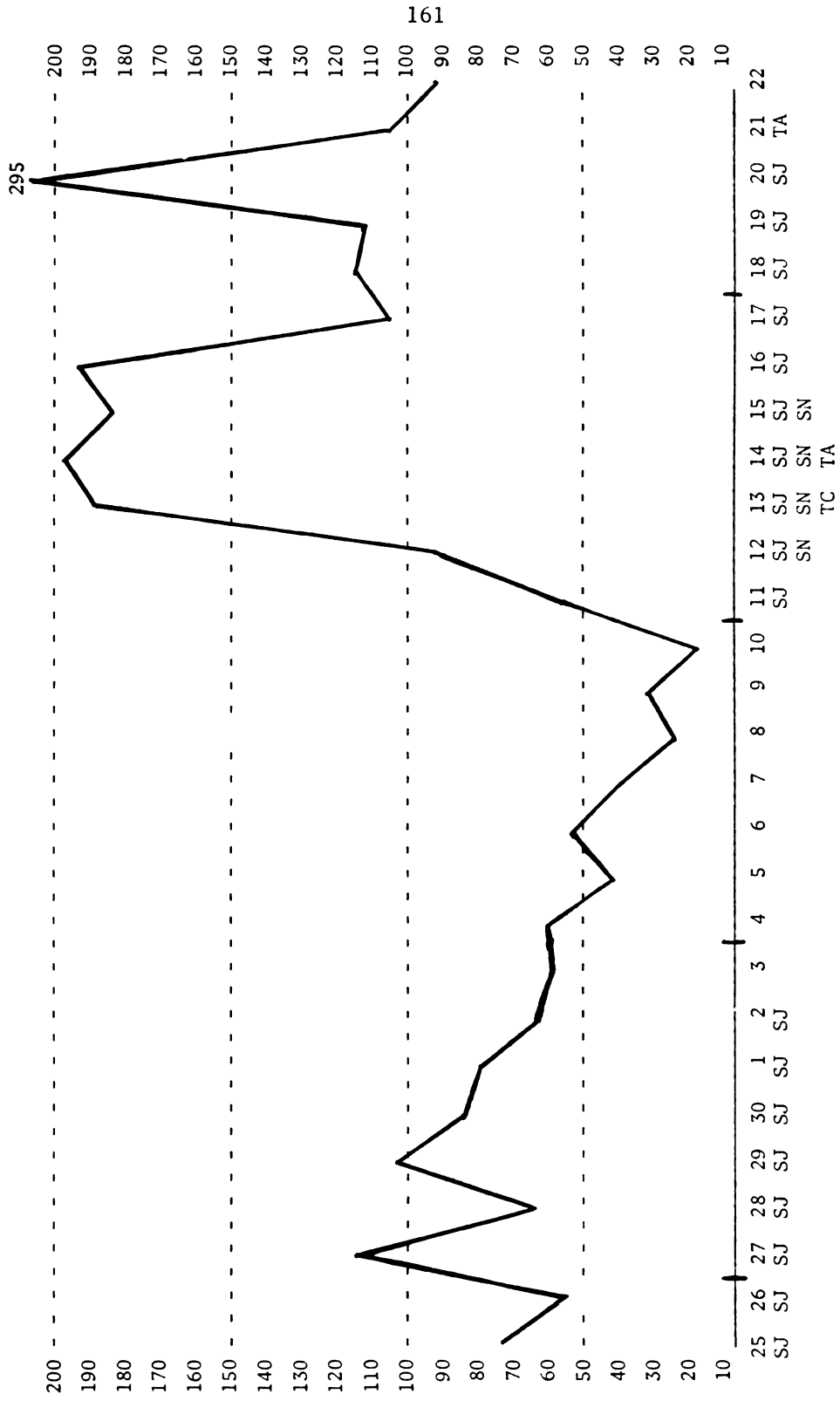
²Although the counters and resulting data were checked and rechecked, no logical explanation can be given for the 295 calls on Tuesday, May 20.

women respondents, and even the female names and addresses for literature requests (a Bible course) did not far exceed the male requests.

Figure 1 graphically illustrates the influence of newspaper advertising on the total number of calls during the four-week period mentioned above. The number of calls are indicated in the vertical columns and the days of the month are listed horizontally at the bottom. Initials of the four newspapers used are placed under the date an ad appeared in them. Although no comparisons can be drawn between the effectiveness of one newspaper over another, the total number of calls is in direct proportion to the amount of advertising (with the exception of May 20). It is of interest to note that, during the same month, Sundays and Tuesdays consistently averaged more calls than other days of the week.

In an endeavor to determine the average number of calls and responses on a given telephone evangelism program, weekly averages of each of the 25 projects in this study were compiled from available data. "Weekly Telephone Evangelism Data" sheets (see sample in Appendix C) were mailed out to all directors and the resulting statistical information from the available nineteen projects was tabulated. Only one full week of data was available from projects 23 and 24 (Smoker's Dials) and the information from project 12 was the director's approximation from a number of weeks. In Table 5, sub-totals are given of the four "professional" evangelists and the Michigan projects. The table shows the number of weeks from which an individual average was calculated, the total calls, beeps (listened through the entire message), oral responses and requests. The averages of the 19 projects were then calculated to

FIGURE 1. INFLUENCE OF NEWSPAPER ADVERTISING ON NUMBER OF CALLS



obtain total weekly averages. The results show a weekly average of 405 calls, 197 beeps (48.6%), 44 oral responses (10.8%), and 33 requests (8.2%) for free literature. Assuming that these 19 projects are representative of the total population of two-way telephone evangelism programs, any director could expect a similar volume of calls and listener response from his program.

TABLE 5
WEEKLY AVERAGES OF CALLS AND RESPONSES¹

	No. of Weeks	Calls	Beeps	Oral Responses	Requests
P 1	4	1,468	788	186	135
P 2	63	961	--	--	92
P 3	4	36	36	9	9
P 4	4	284	142	--	21
	Subtotal	687	322	97	64
P 5	27	170	107	--	11
P 6	4	127	73	--	6
P 9	6	376	214	18	16
P10	2	42	27	2	0
P12	*	600	400	--	50
P14	2	--	60	15	11
P15	4	138	51	20	8
P16	4	78	69	9	5
P17	4	135	74	39	31
P19	4	434	288	77	66
P20	11	366	174	33	--
P22	10	501	259	53	9
P23	1	218	162	--	--
P24	1	777	308	49	14
P25	10	586	317	66	39
	Subtotal	325	172	35	22
	Total Weekly Average	405	197	44	33
		100%	48.6%	10.8%	8.2%

¹Statistics for six projects were either incomplete or not available.

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CHAPTER IV

RESULTS OF QUESTIONNAIRE ON TELEPHONE EVANGELISM

This chapter consists of the collation and analysis of answers to a 64-point questionnaire which was created and administered specifically for the purpose of gathering information from telephone evangelists on the nature, policies and practices of their telephone projects.

An extensive list of pertinent questions and inquiries concerning telephone evangelism was compiled and the questions were arranged into the following major divisions which reflected the scope and extent of the subject: A. Speaker, B. Equipment, C. Potential Audience, D. Program Format and Message Content, E. Resources, F. In-coming Calls and Responses, G. Follow-up Activities, H. Advertising, and a final section on Evaluation. Because the intended questionees were distributed over the extreme limits of the United States (New York, Georgia, California, and Michigan), it was decided to compose a practical questionnaire which could be mailed to all the intended questionees, with the hope of an early return. Where possible and practical (due to space limitations), all questions which could be answered by the use of a word, a number or a check mark were organized into a three-page printed questionnaire (see sample in Appendix C, which has been reduced into two single-spaced pages).

All the questions which required extensive description or explanation were compiled into a 72-question interview (see sample in

Appendix C),

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Appendix C), the results of which comprise Chapter V.

Due to considerable interest in the proposed study on telephone evangelism shown by representatives of the Michigan Conference of Seventh-day Adventists, the full cooperation of ministers and laymen alike was enjoyed by this researcher. Ernest Wendth, Conference Public Relations Secretary, mailed out the questionnaires with an introductory letter, see below, to all SDA telephone evangelists in Michigan, urging their cooperation in the study. The returns, however, were disappointing and nearly all the questionees had to be visited personally. From a basic questionnaire or inquiry sheet sent out earlier, the weekly TE data sheets (see samples in Appendix C), and the questionnaires (as well as tape recordings, sample messages, sample advertising, etc.) the information contained in this chapter was compiled. The chapter is arranged to follow, point by point, the questions from the questionnaire and, in fact, the questionnaire numbers (Q1, Q2, Q3, etc.) were retained for easy reference. The answers are arranged into appropriate tables, following their description, where their rank, frequency and percentages are indicated. The answers represent 25 questionnaires, but 26 projects (notice dual project of P7). Where it was considered appropriate, the range, median and mean average of the answers are given. The questionnaires for fifteen of the respondents were filled out at the time of their private interview. Since most of the questionnaires were completed in the presence of the researcher, complete answers were encouraged.

TO PASTORS

Dear Brethren:

This is the first meeting in Feb if you need to desire to gather an analysis and

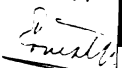
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Thank you ve feel free to c

Cordially,



Ernest N. W.
Public Relat

ENW:lmw
Encl.

Michigan
CONFERENCE OF SEVENTH-DAY ADVENTISTS

Phone: (517) 485-2226
P.O. Box 900
Lansing, Michigan 48904

March 13, 1969

TO PASTORS ENGAGED IN TELEPHONE EVANGELISM

Dear Brethren:

This is the first of the telephone evangelism reports that we promised you at the workers' meeting in February. We trust this general, over-all view will be of some benefit to you if you need to contact another worker about specific problems or approaches. It is our desire to gather additional detailed information from you in the near future in order that an analysis and evaluation of various aspects of telephone evangelism can be made.

As you are no doubt aware, Elder Jack Bohannon, now studying at Michigan State University, is writing his doctoral dissertation on telephone evangelism and is presently gathering material from all over the country and specifically here in Michigan. He will be in contact with you regarding the details of your specific project. It is expected that the conclusions reached in his thesis will be of real benefit to all of you who are interested in telephone evangelism.

A special closely-observed project in telephone evangelism is presently in operation in Lansing. Enclosed is a sample of the letter sent out to all Adventist homes within the local dialing area of Lansing. Public advertising will be appearing in the next few days.

In order to help us analyze and evaluate the response and effectiveness of various aspects of telephone evangelism, we would appreciate your filling in the brief weekly information sheet which is enclosed. A few minutes is all that is needed, but the information will be most beneficial to all concerned. At the conclusion of this study we hope to be able to tell you what messages and advertising are most effective and what reaction or response to expect from a given motivation or phase-of telephone evangelism.

Thank you very much for your cooperation. If we can be of any assistance to you, please feel free to contact us.

Cordially,



Ernest N. Wendth
Public Relations

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Q1. In determining the number of years the telephone evangelism director/speakers have been employed in church work, Table 6 shows that 40% of the men are in the second decade of their ministerial careers and 16% have been employed from six to ten years. However, the others are scattered over a wide range from four to forty-two years in church work. The answers produced a median of seventeen and resulted in a mean of 19.19.

TABLE 6
Q1 - NUMBER OF YEARS EMPLOYED IN CHURCH WORK

RANK	NO. OF YEARS	FREQUENCY	PERCENTAGE
1	11 - 15	6	24%
2	6 - 10	4	16%
3	16 - 20	4	16%
4	24	2	8%
5	26, 30	2	8%
6	31, 34	2	8%
7	37, 40	2	8%
8	4	1	4%
9	42	1	4%
10	No Response	1	4%
		25	100%
Range: 4 - 42		Median: 17	Mean: 19.19

Q2. All of the men questioned indicated that they had previously engaged in various other types of public evangelism. The first half of Table 7 shows that all but one had held public evangelistic meetings in a church auditorium; all but two had conducted evangelistic meetings in a public hall or tent. Also, a majority of them (17) had been the principal speaker of a religious radio broadcast or series of broadcasts. Six of the men had appeared on religious television programs and two had conducted religious programs on city street corners or

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sidewalks. No other type of public evangelistic endeavor was mentioned by the respondents.

TABLE 7
Q2 - TYPES OF PREVIOUS PUBLIC EVANGELISM

RANK	PLACE OR TYPE	FREQUENCY	PERCENTAGE
1	b. Church	24	33.35%
2	a. Tent/Hall	23	31.80%
3	d. Radio	17	23.55%
4	e. TV	6	8.50%
5	c. Street	2	2.80%
	f. Other	0	0.00%
			100.00%
=====			
1	abd	11	44%
2	ab	4	16%
3	abde	3	12%
4	b	2	8%
5	abe	2	8%
6	ad	1	4%
7	abcd	1	4%
8	abcde	1	4%
		25	100%

The second half of Table 7 specifies in which types of public evangelism each respondent had engaged. Eleven of them (44%) marked church, tent or hall and public radio as their various methods or types of evangelism; and 16% indicated they had engaged only in church and tent or hall preaching. Two indicated they had never preached outside their own denominational facilities.

Q3. Although the respondents commenced their TE projects over a wide span of time (from December, 1966 to March, 1969), it is of interest to note that thirteen of the projects (50%) were begun in the first six months of 1968. Table 8 indicates that twelve of the projects

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were started within five months after Pastor Metcalf's presentation on telephone evangelism to the SDA ministers in Lansing on February 13, 1968. Twenty-two of the TE projects (84.8%) were launched within 13 months after Metcalf's promotional presentation.

TABLE 8
Q3 - DATE OF BEGINNING OF TE PROJECT

RANK	QUARTER OF YEAR	FREQUENCY	PERCENTAGE
1	1-68*	7	26.9%
2	2-68	6	23.1%
3	1-69	6	23.1%
4	4-68	3	11.7%
5	3-68	1	3.8%
6	4-67	1	3.8%
7	4-66	1	3.8%
8	2-66	1	3.8%
		26**	100.0%

*one project before Metcalf meeting in Lansing.

**includes dual projects of P21.

Q4. Table 9 shows that only two (8%) of the respondents did not initiate their own TE project but inherited it from a former pastor. Eighteen (72%) began their projects by their own initiative and five others (20%) were aided in their decision by the urging of a colleague or members of their church congregation.

TABLE 9
Q4 - INITIATOR OF TE PROJECT

RANK	INITIATOR	FREQUENCY	PERCENTAGE
1	Questionee	18	72%
2	Questionee & colleague	4	16%
3	Predecessor	2	8%
4	Questionee & Congregation	1	4%
		25	100%

Q5. It was difficult to determine the single primary objective of the respondents' TE projects since five of them insisted on marking two or more of the listed objectives. However, Table 10 shows that ten (40%) marked "religious instruction" as their primary objective, five (20%) marked "obtain followers", and five others marked "community service". Of the total objectives, 13 (52%) had marked "religious instruction", nine (36%) marked "obtain followers", and seven (28%) marked "community service". No other objective was mentioned by the respondents, except "secure names for Bible course", which was considered another phase of religious instruction.

TABLE 10
Q5 - PRIMARY OBJECTIVE OF TE

RANK	OBJECTIVE	FREQUENCY	PERCENTAGE
1	Religious Instruction (RI)	10	40%
2	Obtain Followers (OF)	5	20%
3	Community Service	5	20%
4	Religious Instruction/Obtain Followers	1	4%
5	Community Service/Religious Instruction	1	4%
6	Community Service/Obtain Followers	1	4%
7	Public Relations/Obtain Followers	1	4%
8	Public Relations/ RI/OF	1	4%
	Other	0	0%
		25	100%

Q6. Table 11 points out that 17 (68%) of the respondents follow the practice of giving a continued series of topics on a given subject; while six (24%) usually give single complete subjects in one brief message. Two others (8%) have used both methods.

Q7. Table 12 shows that seven is the preferred number of individual messages to complete a given subject. Twelve respondents (48%)

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said that seven messages normally complete a given subject, and five others (20%) said that three to seven or seven to fourteen messages complete a subject. Perhaps the practice of following a weekly cycle reflects the influence of Metcalf, who consistently writes his messages so as to complete a subject in seven equal installments. The two respondents who used 10 and 26 messages to complete a subject were the directors of the two "Smoker's Dial" projects in this study. The four who gave no answer had already stated in the previous question that they employ only single complete subjects.

TABLE 11
Q6 - FREQUENCY OF SINGLE COMPLETE SUBJECTS OVER CONTINUED TOPICS

RANK	METHOD	FREQUENCY	PERCENTAGE
1	Continued Topics	17	68%
2	Single, Complete Subjects	6	24%
3	Both	2	8%
		25	100%

TABLE 12
Q7 - NUMBER OF MESSAGES IN A COMPLETE SUBJECT

RANK	MESSAGES	FREQUENCY	PERCENTAGE
1	7	12	48%
2	3-7	3	12%
3	7-14	2	8%
4	1	2	8%
5	10	1	4%
6	26	1	4%
	No Answer	4	16%
		25	100%

Q8. Table 13 clearly shows that the telephone evangelists in this study have not singled out any particular subject or theme for

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repetitious presentation. Thirteen respondents (52%) stated there was no particular subject repeated, and two (8%) gave no answer at all. Four (16%) of those who normally present doctrinal messages mentioned the second coming of Christ as a frequent subject, and the three (12%) who chiefly utilized "Smoker's Dial" presented the subject of smoking and health. One who uses a single topic, devotional message format mentioned prayer and faith as his most frequent theme, and the program whose primary audience is university students presented subjects on the reality of God and the inspiration of the Bible most often. The director of the "Teen Dial" project said sex and dating or courtship was by far the most frequent subject, because he was answering the questions of his callers.

TABLE 13
Q8 - MOST FREQUENT SUBJECT OR THEME

RANK	SUBJECT	FREQUENCY	PERCENTAGE
1	No Particular One	13	52%
2	Second Coming	4	16%
3	Smoking and Health	3	12%
4	Reality of God & Inspiration of Bible	1	4%
5	Prayer and Faith	1	4%
6	Dating and Courtship	1	4%
	No Answer	2	8%
		25	100%

Q9. According to Table 14, 15 of the respondents (60%) had not repeated a specific series of messages on a given subject. Eight of them (32%) had repeated such a series during the operation of their project. This may not indicate a normal procedure because several of those who said "no" had been in operation only a few weeks or had

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TABLE 14
Q9 - REPETITION OF SPECIFIC TOPIC SERIES

RANK	REPEATED SERIES	FREQUENCY	PERCENTAGE
1	No	15	60%
2	Yes	8	32%
	No Answer	2	8%
		25	100%

Q10. Because of the extreme brevity of the TE messages, a large majority of the men questioned chose to write out their messages in full and read them from the manuscript and/or read a previously prepared message verbatim when recording. Table 15 points out that 21 (84%) regularly read from a manuscript; two others (8%) read from extensive notes. One of the respondents had used both methods, and only one added that he would "sometimes ad lib". None of them followed a regular practice of recording without the benefit of notes.

TABLE 15
Q10 - TYPE OF RECORDING SCRIPT USED

RANK	METHOD	FREQUENCY	PERCENTAGE
1	Read from Manuscript	21	84%
2	Speak from Notes	2	8%
3	Manuscript/Notes	1	4%
4	Manuscript/Ad Lib	1	4%
5	Ad Lib without Notes	0	0%
		25	100%

Q11. The respondents estimated the average time they personally spent daily on their TE projects. Table 16 shows that seven (28%) spent one hour a day, six (24%) spent 1 1/2 hours a day, and four (16%) spent

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two hours - while four others spent 1/2 hour. Since the two who stated they spent three hours a day on their TE project had no salaried assistants, while the one who stated he spent 1/4 hour a day had several salaried assistants and/or associates, this table may indicate the amount of available extra help rather than the actual time required to operate a TE project.

TABLE 16
Q11 - AVERAGE TIME SPENT DAILY IN TE

RANK	NO. OF HOURS	FREQUENCY	PERCENTAGE
1	1	7	28%
2	1 1/2	6	24%
3	2	4	16%
4	1/2	4	16%
5	3	2	8%
6	1/4	1	4%
	No Answer	1	4%
		25	100%

Q12. The total number of messages given on a specific TE project would be dependent on several variables: date project began, number of messages per week, number of days the equipment is out of order, and the number of days the director is "on vacation" or temporarily disrupts the program, etc. All of these variables were at work in the projects in this study. The range of total messages from 10 to 725 yielded a median of 170 and resulted in a mean average of 202 messages. However, the greater significance of these figures would be gained by comparing the total number of messages given in a specified program to other pertinent features of that same project.

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TABLE 17
Q12 - TOTAL MESSAGES GIVEN TO DATE

RANK	NO. OF MESSAGES	FREQUENCY	PERCENTAGE
1	176-200	3	12%
2	1-25	3	12%
3	51-75	3	12%
4	301-325	3	12%
5	351-375	3	12%
6	32,44	2	8%
7	142,150	2	8%
8	163,170	2	8%
9	91	1	4%
10	225	1	4%
11	431	1	4%
12	725	1	4%
		25	100%
Range: 10-725		Median: 170	Mean: 202

Equipment

Q13. Table 18 simply lists by frequency the names of the local distributors from whom TE equipment was obtained. Although the local distributors vary, the equipment is predominantly the same (see Q15). The fact that 20 (76.9%) of the respondents had obtained their equipment from Austin Electronics of Detroit, Michigan, merely indicates that they all lived in the state of Michigan and chose to use a particular brand of answering equipment.

Q14. Question 14 was designed to determine the respondents' satisfaction or dissatisfaction with the distributors from whom they obtained the TE equipment. Since the success of an entire TE project hinges upon the proper functioning of the answering equipment, it is vital to complete repairs and/or servicing as soon as possible and with a minimum of interruption of the program. In the first half of Table 19,

20 (76.9%) of the men revealed their satisfaction with the quality of their distributor's service, while four (15.4%) were not satisfied. The two who refrained from answering the question had never asked for a service call since initial installation.

TABLE 18
Q13 - DISTRIBUTOR OF PURCHASED EQUIPMENT

RANK	COMPANY	FREQUENCY	PERCENTAGE
1	Austin Electronics	20	76.9%
2	Ford Industries	2	7.9%
3	Forrest Products	1	3.8%
4	Tell-a-phone	1	3.8%
5	Advanced Global Electronics	1	3.8%
6	Bell Telephone	1	3.8%
		26*	100.0%

*Includes dual projects of P21.

The second half of Table 19 indicates the respondents' satisfaction with the promptness of the distributor's service calls. On this question, three of those who were satisfied with service quality joined the ranks of the dissatisfied. Seventeen (65.4%) expressed satisfaction with the promptness of service calls, while seven (26.9%) were dissatisfied. Although a few hours would seem like a much longer time when the advertising has gone out and the frequency of the calls begins to increase, at any rate, there was obviously more satisfaction with the quality of the service performed than with the promptness with which it commenced.

Q15. Table 20 points out the overwhelming use of the Code-a-phone answering machine by the ministers in this study. Twenty-three (88.6%) were employing Code-a-phone whereas one (3.8%) was using the

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Record-o-fone, probably the closest competitor in automatic answering equipment in Michigan. It is interesting to note that the same director who was using a Record-c-fone machine in a TE project was also directing another TE project in a nearby city where he was using a Code-a-phone machine. The project which had leased equipment (a one-way answering unit) from the Michigan Bell Telephone Company had run for eight months, had been completed, and the minister had transferred to another state about the same time Pastor Metcalf was first experimenting with telephone evangelism in Atlanta in late 1966 and early 1967.

TABLE 19
Q14 - SATISFACTION WITH DISTRIBUTOR SERVICE

RANK	SATISFIED WITH QUALITY	FREQUENCY	PERCENTAGE
1	Yes	20	76.9%
2	No	4	15.4%
	No Answer	2	7.7%
		26*	100.0%

RANK	SATISFIED WITH PROMPTNESS	FREQUENCY	PERCENTAGE
1	Yes	17	65.4%
2	No	7	26.9%
	No Answer	2	7.7%
		26*	100.0%

* Includes dual program of P21.

The only minister outside of Michigan (in this study) utilizing any machine other than Code-a-phone was H. M. S. Richards in the Los Angeles area. The Kall-taker machine had been modified specifically for telephone evangelism, and Pastor Richards was conducting a pilot program with that particular machine. Again, it appears quite evident that Metcalf's promotion of the Code-a-phone equipment had a strong influence on

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TABLE 20
Q15 - TRADE NAME OF EQUIPMENT

RANK	BRAND	FREQUENCY	PERCENTAGE
1	Code-a-phone	23	88.6%
2	Record-o-fone	1	3.8%
3	Bell	1	3.8%
4	Kall-Taker	1	3.8%
		26*	100.0%

*Includes dual program of P21.

Q16. Question 16 seemed almost redundant and unnecessary; however, Table 21 clearly shows the new approach in telephone evangelism. The only machine that did not have an in-coming message recorder which would record the comments or instant "feedback" of the callers was the one employed in the largely "Smoker's Dial" project in Michigan in 1966. This researcher did not encounter a single SDA minister who was even considering the use of a one-way machine with no feedback facility.

TABLE 21
Q16 - EQUIPMENT WITH IN-COMING MESSAGE RECORDER

RANK	RESPONSE RECORDER	FREQUENCY	PERCENTAGE
1	Yes	25	96.2%
2	No	1	3.8%
		26*	100.0%

*Includes dual project of P21.

Q17. An automatic counter to record the number of in-coming calls is a separate accessory unit on most answering machines. However, 22 pastors (88%) had obtained these for their equipment; and three

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pastors (12%), only one in Michigan, did not have in-coming call counters.

TABLE 22
Q17 - EQUIPMENT WITH IN-COMING CALL COUNTER

RANK	CALL COUNTER	FREQUENCY	PERCENTAGE
1	Yes	22	88%
2	No	3	12%
		25	100%

Q18. One of the crucial problems in telephone evangelism is to provide sufficient facility to handle the volume of in-coming calls. If the volume of calls becomes excessive, the answering service is disconnected by the telephone company until the number of calls decreases or until another answering unit is installed to handle the increase in traffic. Table 23 indicates that 18 (72%) of the projects have only one machine, and four (16%) projects have two machines. All three of the projects employing more than two machines are in the metropolitan areas of Atlanta, Los Angeles, and New York City.

TABLE 23
Q18 - NUMBER OF UNITS PER PROJECT

RANK	NO. OF MACHINES	FREQUENCY	PERCENTAGE
1	1	18	72%
2	2	4	16%
3	5	2	8%
4	3	1	4%
		25	100%

Q19. Table 24 reveals that in ten of the projects (38.5%) the

TE equipment is located in the church, in six of the projects (23.1%) it is located in the minister's office (not situated in the church), and in six others it is located in the minister's home. In two of the projects the equipment is located in the home of a layman and the equipment is manipulated or operated by that layman.

TABLE 24
Q19 - LOCATION OF TE EQUIPMENT

RANK	LOCATION	FREQUENCY	PERCENTAGE
1	Church	10	38.5%
2	Office	6	23.1%
3	Home	6	23.1%
4	Home of Layman	2	7.7%
5	Home, Office and Church	1	3.8%
	No Answer	1	3.8%
		26*	100.0%

*Includes dual project of P21.

Q20. In response to the question "Where do you believe is the best location for the equipment?", eight (32%) replied that the church was the preferred location, seven (28%) preferred the home, and four (16%) preferred their office.

TABLE 25
Q20 - PREFERRED LOCATION OF TE EQUIPMENT

RANK	LOCATION	FREQUENCY	PERCENTAGE
1	Church	8	32%
2	Home	7	28%
3	Office	4	16%
	No Answer	6	24%
		25	100%

Q21. Another of the commonly mentioned problems in TE was the consistent daily routine of having to be in the same place at the same time to change the message and maintain the equipment (see interview question 54). In spite of this problem, 13 (50%) of the pastors speak directly into the TE unit microphone to erase the previous day's message and record the new one. Eight (30.8%) preferred to pre-record into a standard tape recorder and transfer (or have someone else transfer) the message into the TE unit at the appointed time. Five of the ministers have used both methods, including Pastor Wiese, who records simultaneously into the TE unit located in his own home while recording the message into a standard tape recorder to be transferred to the unit located in a layman's home.

TABLE 26
Q21 - METHOD OF RECORDING INTO TE MACHINE

RANK	METHOD	FREQUENCY	PERCENTAGE
1	Speak into TE Unit Microphone	13	50.0%
2	Transcribe from Tape Recorder	8	30.8%
3	Both	5	19.2%
		26*	100.0%

*Includes dual project of P21.

Potential Audience

Q22 and Q23. The population of a local telephone dialing area in Michigan is quite different from the population of a given city or county. The local telephone dialing area may include an entire Standard Metropolitan Statistical Area in a large city (or only parts of it, e.g., Detroit) or parts of several surrounding counties in a smaller city (see Chapter IV on the Lansing "Heartline" project). While data

on a local telephone dialing area are normally kept by the telephone company which services it, the problem in Michigan is greatly complicated by the operation of a number of independent telephone companies, often operating parallel with, and interconnected with, Michigan Bell Telephone Company in the same city. Chapter IV explains how this information was obtained for the Lansing area through considerable difficulty and a series of detours. Therefore, it was considered impractical to pursue the matter further in endeavoring to obtain accurate information on the population or the number of telephones in the local dialing area of all 25 projects.

The population and number of telephones in the local area of a TE project are believed by this researcher to be of vital importance to a TE director in determining his potential audience in that area. Since few in-coming long distance calls could be expected on the equipment, and local advertising is designed to reach certain areas of a city or surrounding county or counties, this type of information may vary greatly not only from one geographical area to another, but also from one telephone company to another. It came as quite a surprise to find that not one of the ministers questioned in this study knew or indicated that he knew the population or number of telephones in the local dialing area of his TE project. One said he would secure this information (which he subsequently did), but the others considered it of minor importance.

Q24. Since Michigan is famous as an industrial state, it is not surprising that 24 of the respondents named industry as a major factor in the economic base of their TE area. However, since they could mark

one or more factors, the first half of Table 27 shows that nine marked tourism, seven marked educational institutions, and five marked agriculture. The second half of the table reveals that nine of the areas (36%) are primarily dependent on industry for their economic base, and three (12%) couple education (universities) with industry to form their economic base. The remainder of the areas depend on various combinations of the types of economy listed in the first half of the table for their economic base.

TABLE 27
Q24 - ECONOMIC BASE OF TE AREAS

RANK	TYPE OF ECONOMY	FREQUENCY	
1	a. Industry	24	
2	c. Tourism	9	
3	e1. Education	7	
4	d. Agriculture	5	
5	b. Trade	2	
6	e2. Financial/Business	2	
7	e3. Retired & Professional	1	
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RANK	TYPE OF ECONOMY	FREQUENCY	PERCENTAGE
1	a	9	36%
2	ae-1	3	12%
3	ac	2	8%
4	ace-1	2	8%
5	acd	1	4%
6	ab	1	4%
7	ad	1	4%
8	ade-1	1	4%
9	abce	1	4%
10	acde-1	1	4%
11	cd	1	4%
12	ace-3	1	4%
13	ae-2	1	4%
		25	100%

Q25. Question 25 was designed to determine the primary anticipated audience which the TE director endeavored to reach. Table 28 attests that 21 (84%) of the ministers anticipated an adult listening audience, and three (12%) anticipated a youth listening audience. One endeavored to reach both adults and youth with the same messages.

TABLE 28
Q25 - PRIMARY ANTICIPATED AUDIENCE

RANK	TYPE	FREQUENCY	PERCENTAGE
1	Adults	21	84%
2	Youth	3	12%
3	Both	1	4%
		25	100%

Q26. The intent of question 26 was to determine if the directors specifically designed their TE messages to appeal to or reach the individuals in their area who claimed no church or denominational affiliation. Table 29 suggests that 18 (72%) of the directors did not specifically design their programs for the unchurched, while seven directors (28%) did.

TABLE 29
Q26 - MESSAGE DESIGN FOR UNCHURCHED

RANK	SPECIFICALLY DESIGNED	FREQUENCY	PERCENTAGE
1	No	18	72%
2	Yes	7	28%
		25	100%

Program Format and Message Content

Q27. Table 30 merely lists the various names of the TE programs in this study according to their frequency. "Dial Your Family Bible" (which is used and promoted by Metcalf) appears more frequently, although it does not enjoy a majority of the total. Twelve programs (48%) use this title, and two (8%) use the title "Smoker's Dial". The other directors have adapted and invented other titles which appeal to them personally and more closely intimate their type of program or format. The various titles with which Pastor Cox experimented in 1966 were: "Dial-a-Prayer", "Smoker's Dial", "Children's Dial", "Dial a Hymn", "Bible Bingo", and "Dial a Message".

TABLE 30
Q27 - NAMES OF TE PROGRAMS

RANK	NAMES	FREQUENCY	PERCENTAGE
1	Dial Your Family Bible	12	48%
2	Smoker's Dial	2	8%
3	Dial Your Bible Speaks	1	4%
4	Dial Your Bible	1	4%
5	Dial-a-Friend	1	4%
6	Dial-a-Prayer*	1	4%
7	Tele-a-Friend	1	4%
8	Inspirational Telephone Messages	1	4%
9	Minute Messages	1	4%
10	Meditation for Moderns	1	4%
11	Christ for Today	1	4%
12	Teen Dial	1	4%
13	Heartline	1	4%
		25	100%

*P7 employed various programs and names in the course of his TE project.

Q28. In spite of the wide diversity of the program titles listed above, Table 31 suggests that most of these titles were not

original with the directors now using them. Seventeen (65.4%) stated that the title they were using was not original with them. Seven (26.9%) believed that they had originated their program title. One of the directors (who gave no answer) was using an adapted version of the title of "The Bible Speaks" Bible course which he was distributing; the other one was using a title completely different from anything else encountered in this study - "Inspirational Telephone Messages".

TABLE 31
Q28 - ORIGINALITY OF PROGRAM NAMES

RANK	ORIGINAL	FREQUENCY	PERCENTAGE
1	No	17	65.4%
2	Yes	7	26.9%
	No Answer	2	7.7%
		26*	100.0%

*Includes multi-titled (2 borrowed, 4 original) project of P7.

Q29. The importance of a "good" telephone number for a TE program is discussed under questions 48, 49, and 50 of the interview; and since no two telephone numbers in this study are the same, they are not categorized here but are listed under Column 29 in the "Summary of Telephone Evangelism Questionnaire" below.

Q30. Table 32 reveals that 22 (88%) of the program telephone numbers were arbitrarily assigned by the local telephone company, whereas only two (8%) had been specifically requested by the TE director or his staff. (See questions 48, 49, and 50 of the interview for a further discussion of choosing a telephone number.)

TABLE 32
Q30. - ORIGIN OF TE TELEPHONE NUMBER

RANK	ORIGINATOR	FREQUENCY	PERCENTAGE
1	Arbitrarily Assigned by Co.	22	88%
2	Requested by TE Director	2	8%
	No Answer	1	4%
		25	100%

Q31. Although most telephone answering machines limit the outgoing message to a three-minute maximum, it was found that most of the preachers in this study did not utilize the tape to its three-minute capacity. Table 33 indicates that 12 (48%) speakers limit the average length of their messages to 2 1/2 minutes, and five (20%) speakers limit their talks to two minutes (this is the average limit which Metcalf expressed for his messages). Five (20%) of the speakers claimed they used no more than an average of 1 1/2 minutes, while three others (12%) endeavored to stretch the tape to its limit and put as much monologue on it as possible in the time allotted. When answering interview question 21, "Are there improvements you would suggest to the manufacturer?", one of the directors replied, "give me a five-minute message tape instead of three."

TABLE 33
Q31 - LENGTH OF TE MESSAGES

RANK	MINUTES	FREQUENCY	PERCENTAGE
1	2 1/2	12	48%
2	2	5	20%
3	1 1/2	5	20%
4	3	3	12%
		25	100%

Q32. By answering the question, "How often do you change your messages?", it was found that most of the directors follow Metcalf's practice and recommendation of changing the telephone message daily. Table 34 shows that 20 (80%) changed the message every day and one changed the message daily or every other day. One of the programs originating from a church changed the messages on Sundays, Wednesdays, and Fridays; one of the programs originating from an institutional office did not change the message on Saturdays and Sundays. The "Teen Dial" program changed messages on Mondays, Wednesdays, and Fridays. The "Smoker's Dial" director at the Battle Creek Sanitarium followed a novel plan of changing his messages five times a day.

TABLE 34
Q32 - FREQUENCY OF MESSAGE CHANGE

RANK	TIME OF CHANGE	FREQUENCY	PERCENTAGE
1	Daily	20	80%
2	Daily or Every Other Day	1	4%
3	Five Times Weekly	1	4%
4	S W F	1	4%
5	M W F	1	4%
6	Five Times Daily	1	4%
		25	100%

Q33, 34. Table 35 points out that 19 (76%) of the directors did not use any speaker on their TE program other than themselves. Three others (12%) used another minister occasionally, and two others used laymen. One unusual arrangement was the project in Berrien Springs consisting of five ministers who took turns giving the messages for one week each.

TABLE 35
Q33, 34 - ALTERNATE SPEAKERS ON PROGRAM

RANK	ASSOCIATES	FREQUENCY	PERCENTAGE
1	None	19	76%
2	Another Minister	3	12%
3	Lay Adult	1	4%
4	Lay Youth	1	4%
5	5-Minister Co-op	1	4%
		25	100%

Q35. Table 36 reveals that 14 of the director/speakers (56%) do not personally identify themselves in any way on their programs (all these are in Michigan). All four of those outside Michigan and four other directors in Michigan reveal their identity by name and/or pastorate and/or institution. One speaker occasionally identified himself as the pastor of the local SDA Church, but only one (Pastor Cox's program in 1966) said he consistently identified his program as "a service of the Seventh-day Adventist Church".

TABLE 36
Q35 - SPEAKER IDENTITY ON PROGRAM

RANK	TYPE OF IDENTITY	FREQUENCY	PERCENTAGE
1	No Identity	14	56%
2	Name	3	12%
3	Name, Pastor	3	12%
4	Name, Pastor, Institution	1	4%
5	Name, Institution	1	4%
6	Institution	1	4%
7	Pastor, SDA	1	4%
8	SDA	1	4%
		25	100%

Q36. When asked about the primary content of their messages, several of the TE directors insisted on marking two or more of the types

listed. Table 37 indicates that eight (32%) marked "doctrinal" as their primary message content, four (16%) marked "devotional", and six (24%) marked a combination of the two. "Health" was mentioned as the primary message content of one of the "Smoker's Dial" programs, and "social problems" was listed as the primary content of the "Teen Dial" messages. The other directors marked various combinations of these four types as their primary content. No one mentioned any other word as best describing the primary content of their messages.

TABLE 37
Q36 - PRIMARY CONTENT OF MESSAGES

RANK	TYPE OF CONTENT	FREQUENCY	PERCENTAGE
1	Doctrinal	8	32%
2	Doc./Dev.	6	24%
3	Devotional	4	16%
4	Doc./Dev./Health	1	4%
5	Doc./H/Soc. Prob.	1	4%
6	Dev./Soc. Prob.	1	4%
7	Doc./Health	1	4%
8	Health	1	4%
9	Health/Soc. Prob.	1	4%
10	Social Problems	1	4%
		25	100%

Q37. In marking the specific appeals which they have made to listeners, all the respondents except five marked two or more of the appeals listed on the questionnaire - - some wrote in other specific appeals in the space marked "other". The one respondent who stated that he made "none" probably could be listed with those who wrote in the additional appeal to "stop smoking", since he also conducted a "Smoker's Dial" as part of his project. Table 38 attests that 21 of the speakers asked their listeners to accept the inspiration of the Bible, 20

appealed to them to accept Christ as their Saviour and eight urged the belief and/or acceptance of specific Biblical doctrines. Four speakers had invited their listeners to attend church worship services.

TABLE 38
Q37 - SPECIFIC APPEALS TO LISTENERS

RANK	APPEALS	FREQUENCY	PERCENTAGE
1	Accept Bible	21	36.25%
2	Accept Christ	20	34.50%
3	Believe Specific Doctrine	8	13.50%
4	Attend Church	4	7.00%
5	Stop Smoking	4	7.00%
6	None	1	1.75%
		58	100.00%

Q38. When asked what gifts they had offered their listeners, the directors revealed that one offered no free gifts at all, one offered only certain books, others regularly offered a Bible course, and others (regularly or occasionally) would offer various pieces of literature and sometimes free Bibles. Table 39 points out that on seven programs (28%) a free Bible and a Bible course were offered and on five (20%) only a Bible course. The others offered the various gifts listed but not all at any one time. For 10 days, a "Smoker's Dial" program offered free tickets to a "Five-day Plan" to be subsequently held in the community.

Resources

Q39. Table 40 shows that 17 (68%) of the TE projects were financed by the local church congregations where they were located and five (20%) were financed by a supporting institution. However, in two

ses the pastor's church board had little confidence in his TE project and refused to support it financially. In both these cases, the pastor personally purchased his own equipment and was paying the monthly expenses.

TABLE 39
Q38 - TYPES OF FREE GIFTS OFFERED ON PROGRAM

ANK	TYPES	FREQUENCY	PERCENTAGE
1	Bible/Bible Course	7	28%
2	Bible Course	5	20%
3	Bible/Book/BC	3	12%
4	Book/BC	3	12%
5	Bible/BC/Literature	2	8%
6	Book/BC/Literature	1	4%
7	Book/BC/Record	1	4%
8	Book	1	4%
9	Tickets to 5-day Plan	1	4%
0	None	1	4%
		25	100%

TABLE 40
Q39 - SOURCE OF FINANCIAL SUPPORT

ANK	SOURCE	FREQUENCY	PERCENTAGE
1	Congregation(s)	17	68%
2	Institution	5	20%
3	Personal	2	8%
4	Personal, Congregation	1	4%
		25	100%

Q40. The resources available to a director determine to a large extent the time, effort, and expense which he personally must contribute to his TE project. Table 41 indicates that 11 (44%) of the directors have no salaried secretary, assistant, or associate personnel. Four (16%) said they had an associate worker, three (12%) had a secretary,

and four (16%) had a staff of several salaried personnel.

TABLE 41
Q40 - ADDITIONAL SALARIED PERSONNEL

RANK	PERSONNEL	FREQUENCY	PERCENTAGE
1	None	11	44%
2	Assoc. Worker	4	16%
3	Sec., Assoc., Staff	4	16%
4	Secretary	3	12%
5	Sec./ Staff	1	4%
	No Answer	2	8%
		25	100%

Q41. The availability of business machines or duplicating equipment to the director could facilitate the volume of correspondence, mailing of free offers, and production of advertising circulars or handbills in a given project. It is revealed in Table 42 that eight of the projects (32%) had only a mimeograph machine available, five (20%) had various business machines as well as a mimeograph, and four had business machines, mimeograph, and offset printing facilities. However, five projects (20%) possessed none of the listed equipment.

TABLE 42
Q41 - EQUIPMENT AVAILABLE TO DIRECTOR

RANK	EQUIPMENT	FREQUENCY	PERCENTAGE
1	Mimeograph	8	32%
2	Bus. Mach./Mimeo.	5	20%
3	None	5	20%
4	Bus. Mach., Mimeo, Press	4	16%
5	Bus. Mach., Press	2	8%
	No Answer	1	4%
		25	100%

Q42. As pointed out in question 4, the ministers usually initiated the TE project and then persuaded their congregation to finance it (see question 39). Perhaps this helps explain why the church members were less enthusiastic than the pastor might desire. The answers to question 42 were attitudes in a line of continuum: very favorable, favorable, unfavorable, passive. Table 43 suggests that the Adventists in the area of eight of the projects (32%) were very favorable, those in 16 (64%) were favorable, and those in one area were passive. No one listed the Adventists in his area as unfavorable.

TABLE 43
Q42 - ATTITUDE OF SDA'S TO TE PROJECT

RANK	ATTITUDE	FREQUENCY	PERCENTAGE
1	Favorable	16	64%
2	Very Favorable	8	32%
3	Passive	1	4%
4	Unfavorable	0	0%
		25	100%

Q43. Although a favorable attitude on the part of area Adventists did not seem difficult to obtain, physical assistance in follow-up work was apparently more difficult to achieve. The answers to question 43 were also on a line of continuum from enthusiasm to resistance. Table 44 shows that three directors (12%) marked their congregations as enthusiastic, seven (28%) marked them as active, seven marked them as little help, and two (8%) marked them as passive. The frequency of these answers forms a nearly perfect bell curve. Five of the projects (20%) did not necessitate active assistance from church members in a follow-up program. None of the directors suggested any overt resistance

from the Adventists in their area.

TABLE 44
Q43 - FOLLOW-UP RESPONSE FROM SDA'S

RANK	DEGREE OF RESPONSE	FREQUENCY	PERCENTAGE
1	Active	7	28%
2	Little Help	7	28%
3	None Requested	5	20%
4	Enthusiastic	3	12%
5	Passive	2	8%
	No Answer	1	4%
		25	100%

In-coming Calls and Responses

Q44. Because of variables such as day(s) of message change, day(s) of advertising release, and community demography, the day or days of most in-coming calls in the projects studied varied among the days of the week. A number of these are estimates rather than an accurate count of calls received over a period of weeks. Table 45 intimates that the most frequent answer (36%) was simply "don't know". Of those who did seem to know, eight (32%) stated that Saturday and Sunday were the days of the greatest volume of calls. The fact that 10 speakers mentioned Sunday and nine speakers mentioned Saturday as days of heavy in-coming traffic suggests that the weekend may indeed be the time period of the week when most calls could be expected.

Q45. Table 46 implies that the time of day when most in-coming calls are received is in the evening. Seventeen speakers (68%) believed that evening was the time of day most people called. Five speakers (20%) did not know the time of day when they received the most calls.

TABLE 45
Q44 - DAY(S) OF MOST IN-COMING CALLS

RANK	DAY(S)	FREQUENCY	PERCENTAGE
1	Don't Know	9	36%
2	Saturday, Sunday	8	32%
3	Sunday, Tuesday	2	8%
4	Friday, Saturday	1	4%
5	Thursday	1	4%
6	Wednesday, Thursday	1	4%
7	Monday, Wednesday, Friday	1	4%
8	Wednesday	1	4%
	No Answer	1	4%
		.25	100%

TABLE 46
Q45 - TIME OF DAY OF MOST IN-COMING CALLS

RANK	TIME PERIOD	FREQUENCY	PERCENTAGE
1	Evening	17	68%
2	Don't Know	5	20%
3	Noon, Evening	1	4%
4	Afternoon	1	4%
	No Answer	1	4%
		25	100%

Q46. The total number of callers for a given TE project would vary widely, depending on a number of variables. The answers to question 46 were spread over a wide range, and no two answers were the same. Therefore, all that Table 47 purports to do is group a few of the answers in multiples of 1,000 and simply list the others. The total number of callers in a specific project would, however, be an essential statistic when compared with other vital statistics or features of the same project.

TABLE 47
Q46 - TOTAL NUMBER OF CALLERS

RANK	NO. OF CALLERS	FREQUENCY	PERCENTAGE
1	300-1,000	3	12%
2	1,001-2,000	2	8%
3	3,001-4,000	2	8%
4	6,001-7,000	2	8%
5	9,001-10,000	2	8%
6	Don't Know	2	8%
7	2,267	1	4%
8	5,462	1	4%
9	7,360	1	4%
10	8,300	1	4%
11	12,000	1	4%
12	16,186	1	4%
13	17,533	1	4%
14	23,514	1	4%
15	28,000	1	4%
16	29,555	1	4%
17	60,538	1	4%
18	300,000	1	4%
		25	100%

Q47. It must be kept in mind that most of the answers given in section F of the questionnaire (questions 44 to 52) are approximations from available statistics or estimations from the director's knowledge of his TE project. Several of the respondents frankly stated they did not know the answers to the questions, and several others left the spaces blank. However, by comparing and analyzing answers from the entire 25 projects, an approximate average may be reached to indicate a representative answer. In Table 48, 11 respondents (44%) stated that children and youth constituted the largest group who recorded "feedback" or listener response on the TE machines, seven (28%) believed that adult women recorded the most response, and one (4%) felt that adult men recorded the most listener response.

TABLE 48
Q47 - ORIGIN OF MOST RECORDED RESPONSE

RANK	GROUP LEVELS	FREQUENCY	PERCENTAGE
1	Children and Youth	11	44%
2	Adult Females	7	28%
3	Adult F, Youth	1	4%
4	Adult Males	1	4%
5	All Age Levels	1	4%
6	Don't Know	1	4%
	No Answer	3	12%
		25	100%

Q48. In Table 49, 17 respondents (68%) believed that most of the callers who recorded listener response were Christians from churches other than the Seventh-day Adventist. Three (12%) were of the opinion that caller response was almost evenly divided between Christians other than Adventists and those who had no church affiliation. Only one believed that most of his response came from the unchurched. No one felt that most of his caller response was from Seventh-day Adventists.

TABLE 49
Q48 - RELIGIOUS BACKGROUND OF MOST RESPONDING CALLERS

RANK	RELIGIOUS BACKGROUND	FREQUENCY	PERCENTAGE
1	Christians, Other Than SDA	17	68%
2	Other Christians, Unchurched	3	12%
3	SDA, Other Christians	1	4%
4	Unchurched	1	4%
5	Don't Know	1	4%
6	SDA's	0	0%
	No Answer	2	8%
		25	100%

Q49. The questionees were asked in question 49 to state the percentage of callers (as recorded on the automatic call counters) who

listened all the way through the messages (indicated by an electronic beep recorded on the in-coming response tape at the conclusion of each message) before hanging up the telephone receiver. Table 50 reveals a wide range of answers (from 25% to 90%); four (16%) said they didn't know, and two respondents gave no answer at all. From the stated answers, a calculated median of 60% and a mean of 60% might suggest a representative percentage for an answer.

TABLE 50
Q49 - CALLERS WHO LISTEN TO ENTIRE MESSAGE

RANK	PROPORTION OF CALLERS	FREQUENCY	PERCENTAGE
1	Don't Know	4	16%
2	60%	3	12%
3	65%	3	12%
4	40%	2	8%
5	50%	2	8%
6	75%	2	8%
7	80%	2	8%
8	25%	1	4%
9	30%	1	4%
10	55%	1	4%
11	70%	1	4%
12	90%	1	4%
	No Answer	2	8%
		25	100%
Range: 25-90%		Median: 60%	Mean: 60%

Q50. In Question 50, the ministers were asked to state the percentage of those who listened to the entire message (not the total number of callers) who would then record an oral response or make some comment on the recording tape. This statistic could be calculated by dividing the number of oral responses on the response tape by the number of electronic beeps recorded on the same tape. Table 51 shows that

four (16%) did not know the answer, and two gave no answer at all. The other answers were scattered over a wide range from five to fifty. The answers form a median of 11% and a mean of 16%.

TABLE 51
Q50 - CALLERS WHO RECORD COMMENTS

RANK	PROPORTION OF BEEPS	FREQUENCY	PERCENTAGE
1	Don't Know	4	16%
2	5%	3	12%
3	10%	3	12%
4	15%	3	12%
5	50%	2	8%
6	6%	1	4%
7	7%	1	4%
8	8%	1	4%
9	11%	1	4%
10	12%	1	4%
11	14%	1	4%
12	25%	1	4%
13	40%	1	4%
	No Answer	2	8%
		25	100%
Range: 5 - 50%		Median: 11%	Mean: 16%

Q51. Question 51 was designed to determine the percentage of those who listened to the entire message and who, in their oral response, would then give their name and address in request for the free offer. In Table 52, four directors (16%) did not know the answer and two left the question blank. The answers range from 2% to 40%, form a median of 7%, and result in a mean of 10%.

Q52. Question 52 asked the directors to state the most frequent attitude expressed by their callers. They were to mark this attitude on a line of continuum from very favorable to obscene. Five (20%) believed their callers' response was very favorable, 16 (64%) believed it was

favorable, and one (4%) believed it to be unfavorable. One felt the expressed attitudes were about evenly divided between favorable and antagonistic; no one stated that the majority of his callers were antagonistic or obscene.

TABLE 52
Q51 - CALLERS WHO RECORD NAME AND ADDRESS

RANK	PROPORTION OF BEEPS	FREQUENCY	PERCENTAGE
1	10%	6	24%
2	5%	4	16%
3	Don't Know	4	16%
4	2%	2	8%
5	3%	2	8%
6	7%	2	8%
7	20%	1	4%
8	25%	1	4%
9	40%	1	4%
	No Answer	2	8%
		25	100%
Range: 2 - 40%		Median: 7%	Mean: 10%

TABLE 53
Q52 - EXPRESSED ATTITUDE OF MOST CALLERS

RANK	ATTITUDE	FREQUENCY	PERCENTAGE
1	Favorable	16	64%
2	Very Favorable	5	20%
3	Unfavorable	1	4%
4	Favorable/Antagonistic	1	4%
5	Don't Know	1	4%
	No Answer	1	4%
		25	100%

Follow-up Activities

Q53. Question 53 asked for the number of Bible courses distributed (by mail or in person) as a result of the telephone requests. According to Table 54, three respondents (12%) had distributed no Bible

courses, and five (20%) did not answer the question. All the other answers were spread out over an extremely wide range from 12 to 25,000. Two significant answers are the 25,000 Bible courses distributed by the Atlanta, Georgia project in a little over two years and the 1,300 Bible courses distributed by the Port Huron, Michigan, project in about nine months - with no additional help except the volunteer assistance of the local church members.

TABLE 54
Q53 - DISTRIBUTION OF BIBLE COURSES

RANK	NO. OF BC DISTRIBUTED	FREQUENCY	PERCENTAGE
1	None	3	12%
2	300	2	8%
3	12	1	4%
4	20	1	4%
5	24	1	4%
6	25	1	4%
7	30	1	4%
8	40	1	4%
9	87	1	4%
10	100	1	4%
11	120	1	4%
12	125	1	4%
13	250	1	4%
14	500	1	4%
15	1,000	1	4%
16	1,300	1	4%
17	25,000	1	4%
	No Answer	5	20%
		25	100%

Q54. Table 55 indicates the number of follow-up letters or correspondence (not including the mailing of Bible courses) sent out to the telephone callers. Sixteen (64%) had engaged in no correspondence with those who had recorded a name and address on the TE machine. One didn't know whether he had sent out any letters to callers. The answer of

1,600 was given by a respondent who had not answered the previous question on the number of Bible courses sent out; therefore, it is not certain in which category the statistic should be placed.

TABLE 55
Q54 - SENDING OF FOLLOW-UP LETTERS

RANK	NO. OF LETTERS	FREQUENCY	PERCENTAGE
1	None	16	64%
2	100	2	8%
3	35	1	4%
4	50	1	4%
5	600	1	4%
6	1,600	1	4%
7	Don't Know	1	4%
	No Answer	2	8%
		25	100%

Q55. Table 56, on the distribution of literature, offers a wide range of answers (15 to 5,823). However, a majority of the respondents, 13 of them (52%), stated they had distributed no literature other than the Bible course already mentioned above.

TABLE 56
Q55 - DISTRIBUTION OF LITERATURE

RANK	NO. OF PIECES	FREQUENCY	PERCENTAGE
1	None	13	52%
2	15	2	8%
3	80	1	4%
4	200	1	4%
5	300	1	4%
6	400	1	4%
7	1,000	1	4%
8	2,000	1	4%
9	5,823*	1	4%
	No Answer	3	12%
		25	100%

*Indicates the total "requests for offer" by P2.

Q56. The directors were asked to indicate the number of visits which they personally had made with individuals other than Seventh-day Adventists as a direct result of their TE project. Table 57 shows that nine (36%) of them had made no visits, and six (24%) did not answer the question. Most of the other answers are spread over a small range of from two visits to 30 visits. One exceptional answer was 500 visits in less than 12 months, as stated by the director of the Traverse City, Michigan, project.

TABLE 57
Q56 - VISITS WITH NON-SDA's

RANK	VISITS	FREQUENCY	PERCENTAGE
1	None	9	36%
2	2	1	4%
3	3	1	4%
4	6	1	4%
5	8	1	4%
6	15	1	4%
7	16	1	4%
8	20	1	4%
9	25	1	4%
10	30	1	4%
11	500	1	4%
	No Answer	6	24%
		25	100%

Q57. In ascertaining the number of Bible studies which the directors had personally begun as a direct result of their TE project, it was found that nine of them (36%) had developed none, five of them (12%) offered no answer, and two (8%) didn't know whether or not they had developed any. Table 58 points out that four men had begun up to ten Bible studies, and three (12%) had started ten. The one exceptional answer of 100 was (like the 500 visits) also from the Traverse City

project.

TABLE 58
Q57 - DEVELOPMENT OF PERSONAL BIBLE STUDIES

RANK	NO. OF BIBLE STUDIES	FREQUENCY	PERCENTAGE
1	None	9	36%
2	10	3	12%
3	Don't Know	2	8%
4	1	1	4%
5	2	1	4%
6	4	1	4%
7	6	1	4%
8	30	1	4%
9	100	1	4%
	No Answer	5	20%
		25	100%

Q58. Table 59 suggests the number of TE callers who are now attending worship services in an SDA church who had not attended prior to the telephone evangelism contact. Thirteen of the respondents (52%) said none was now attending church, six (24%) gave no answer to the question, and two (8%) didn't know if a caller had begun attending church. The number of callers believed to be attending church ranged from two to six individuals per project.

TABLE 59
Q58 - CALLERS NOW ATTENDING CHURCH

RANK	NO. OF CALLERS	FREQUENCY	PERCENTAGE
1	None	13	52%
2	Don't Know	2	8%
3	6	2	8%
4	2	1	4%
5	4	1	4%
	No Answer	6	24%
		25	100%

Q59. Table 60 reveals that no one had been baptized into SDA church membership as a direct result of telephone evangelism in 16 (64%) of the TE projects, one minister didn't know, and two refrained from answering the question. Four ministers (16%) stated that they knew of two individuals who had been baptized, and two others (8%) knew of one individual who had been baptized as a result of their telephone evangelism.

TABLE 60
Q59 - BAPTISMS ORIGINATING FROM TE

RANK	NO. OF BAPTISMS	FREQUENCY	PERCENTAGE
1	None	16	64%
2	2	4	16%
3	1	2	8%
4	Don't Know	1	4%
	No Answer	2	8%
		25	100%

Advertising

Q60. Various methods of advertising were used in the TE projects under study. However, newspaper advertising was used in all but one of the projects. Table 61 points out that six (24%) of the directors had used only newspaper advertising, and six had supplemented newspaper ads with small printed business cards. The others used various types and combinations of methods to advertise their telephone programs. It is interesting to note that although 17 of the directors said they had been the principal speaker on religious broadcasts, only three had made use of radio in advertising or promoting telephone evangelism.

TABLE 61
Q60 - METHODS OF TE ADVERTISING

RANK	METHODS	FREQUENCY	PERCENTAGE
1	Newspaper (N)	6	24%
2	N/Business Cards (BC)	6	24%
3	N/Handbills (H)	2	8%
4	N/Direct Mail/BC/Phone Tabs	2	8%
5	N/Posters/H/BC	1	4%
6	N/House to House	1	4%
7	N/Radio/TV/BC	1	4%
8	N/H/BC	1	4%
9	N/Direct Mail/Phone Tabs	1	4%
10	N/Mass Telephoning/BC	1	4%
11	Radio/Posters/Mass Telephoning	1	4%
12	N/Radio/Direct Mail	1	4%
13	N/Posters/H	1	4%
		25	100%

Q61. According to Table 62, public advertising resulted in a noticeable increase in the volume of calls in 20 (80%) of the programs, but did not result in a noticeable increase in three (12%) of the programs. One director did not know whether public advertising helped increase the number of calls to his program.

TABLE 62
Q61 - INFLUENCE OF ADVERTISING ON NUMBER OF CALLS

RANK	NOTICEABLE INCREASE	FREQUENCY	PERCENTAGE
1	Yes	20	80%
2	No	3	12%
3	Don't Know	1	4%
	No Answer	1	4%
		25	100%

Q62. Fourteen of the ministers (56%) stated, in Table 63, that they believed the most effective type of public advertising (from the

standpoint of increased callers) was the newspaper, three (12%) believed the distribution of small printed business cards with the title, slogan, and telephone number of the program was the most effective, and two (8%) believed the direct mailing of promotional literature to addresses in the telephone directory or city directory was the most effective. Only one believed radio advertising to be the most effective, and four others offered no answer.

TABLE 63
Q62 - MOST EFFECTIVE TYPES OF ADVERTISING

RANK	TYPE OF ADVERTISING	FREQUENCY	PERCENTAGE
1	Newspaper	14	56%
2	Business Cards	3	12%
3	Direct Mail	2	8%
4	Handbills	1	4%
5	Radio	1	4%
	No Answer	4	16%
		25	100%

Q63. Table 64 intimates that 16 of the directors (64%) include the title of their TE program in all public advertising, but seven (28%) did not include the program title, and two gave no answer. All seven of those who said "no" were using revealing titles (six "Dial Your Family Bible" and one "Christ for Today") which would immediately identify their program as religiously oriented.

Q64. Contrary to nearly all public evangelistic advertising engaged in by SDA ministers, it was found that in 11 (44%) of the TE programs studied, no identification of speaker, religious affiliation, or message content was apparent in the public advertising of that program. Table 65 signifies that 10 of the directors stated the religious

content of their program messages in public advertising, and two revealed the denominational affiliation of their program in advertising (one only occasionally).

TABLE 64
Q63 - PROGRAM TITLE IN ADVERTISING

RANK	TITLE INCLUDED	FREQUENCY	PERCENTAGE
1	Yes	16	64%
2	No	7	28%
	No Answer	2	8%
		25	100%

TABLE 65
Q64 - IDENTIFICATION OF PROGRAM IN ADVERTISING

RANK	TYPE OF IDENTIFY	FREQUENCY	PERCENTAGE
1	No Identification	11	44%
2	Religious	5	20%
3	Religious/No Identification	2	8%
4	Health Messages	2	8%
5	SDA	2	8%
6	Religious/Health Messages	1	4%
7	Religious/SDA	1	4%
	No Answer	1	4%
		25	100%

Table 66 is a composite summary of all 25 of the TE questionnaires. The table is included in this form so that any of the projects can be reviewed in their entirety (by comparing the Questionnaire questions from Appendix C) and a complete picture of the project can be gained by analyzing various features. The 25 projects are listed by their code number on the left vertical column and the numbers of the questions are arranged horizontally along the top of the table. An

arbitrary line is drawn horizontally between every group of five projects for easy reference, but a vertical line is drawn after every major division of the Questionnaire.

TABLE 66. SUMMARY OF TELEPHONE EVANGELISM QUESTIONNAIRE

	A	1	2	3	4	5	6	7	8	9	10	11	12	B	13	14
P 1	26	abcd	12/6	a	c	b	7	SC	NO	a	1 1/2	725	TP	YES		
P 2	30	abcde	2/8	ac	cd	b	7	N	YES	a	--	431	FI	NO		
P 3	--	abe	4/8	a	c	b	7-14	N	YES	a	1/4	75	FI	NO		
P 4	40	abde	12/7	a	bc	a	--	--	--	a	1	163	AGE	YES		
P 5	8	ab	3/8	b	c	a	--	--	--	a	1/2	375	AE	YES		
P 6	15	abd	2/9	ad	c	a	--	SC	NO	b	1 1/2	44	AE	Y/N		
P 7	13	abde	4/6	a	b	ab	5-7	S&H	NO	a	1 1/2	180	BT	YES		
P 8	42	ab	4/8	a	b	b	7	N	NO	a	1 1/2	91	AE	YES		
P 9	17	abe	11/8	b	c	b	7	N	NO	a	2	142	AE	YES		
P10	12	b	3/8	a	acd	b	7	N	YES	a	1 1/2	325	AE	YES		
P11	11	ab	11/8	a	d	b	7	N	NO	a	1	70	AE	YES		
P12	18	abd	3/8	a	c	ab	7	SC	NO	ab	1/2	365	AE	YES		
P13	24	abd	6/8	a	ad	b	7	Pr.	YES	ac	1	320	AE	NO		
P14	10	abd	3/9	a	d	b	7	N	NO	a	1	13	AE	--		
P15	34	abd	3/8	a	d	b	7	N	YES	a	2	365	AE	--		
P16	8	ab	1/8	a	b	a	--	N	YES	a	1/2	312	AE	YES		
P17	17	b	7/8	a	c	b	7	N	NO	a	3	195	AE	YES		
P18	7	abd	4/8	a	c	b	7-10	N	NO	a	1	18	AE	Y/N		
P19	37	ad	6/8	a	c	a	1	N	YES	a	2	186	AE	YES		
P20	31	abd	6/8	a	c	b	3-7	G&B	NO	a	1 1/2	225	AE	YES		
P21	4	abd	12/8 3/9	a	d	b	3-7	SC	NO	b	1	150	AE FP	YES NO		
P22	15	abd	3/8	ac	bd	a	1	S&D	NO	a	2	170	AE	Y/N		
P23	18	abd	2/9	a	b	b	26	S&H	YES	a	3	32	AE	YES		
P24	14	abde	3/9	ac	b	b	10	S&H	NO	a	1/2	10	AE	YES		
P25	24	abd	3/9	ac	d	b	7	N	NO	a	1	75	AE	YES		

TABLE 66--continued

	15	16	17	18	19	20	21	22 ^C	23	24	25	26
P 1	1	YES	YES	5	b	b	ab			a	b	NO
P 2	1	YES	YES	5	abc	--	b			abce	b	YES
P 3	1	YES	NO	1	b	--	b			ae	b	NO
P 4	3	YES	NO	3	b	--	b			ace	ab	YES
P 5	1	YES	YES	1	a	--	b			ade	b	YES
P 6	1	YES	YES	1	c	c	a			a	a	YES
P 7	4	NO	YES	1	c	a	ab			acde	b	NO
P 8	1	YES	YES	1	--	--	a			ace	b	NO
P 9	1	YES	YES	1	c	c	ab			ae	b	NO
P10	1	YES	YES	1	c	--	a			a	b	NO
P11	1	YES	YES	1	a	a	a			ad	b	NO
P12	1	YES	YES	2	b	b	ab			a	b	NO
P13	1	YES	YES	1	d	c	b			a	b	YES
P14	1	YES	YES	1	c	c	a			a	b	NO
P15	1	YES	YES	1	a	a	a			cd	b	NO
P16	1	YES	YES	1	c	c	a			a	b	NO
P17	1	YES	YES	1	c	c	a			ac	b	NO
P18	1	YES	YES	1	c	c	a			acd	b	NO
P19	1	YES	YES	1	a	a	a			a	b	NO
P20	1	YES	YES	1	a	a	a			ae	a	YES
P21	1 2	YES YES	NO	2	d a	a	b a			ac	b	NO
P22	1	YES	YES	1	b	b	b			ab	a	YES
P23	1	YES	YES	1	b	b	a			a	b	NO
P24	1	YES	YES	2	c	a	b			ace	b	NO
P25	1	YES	YES	2	c	c	ab			ae	b	NO

TABLE 66--continued

D	27	28	29	30	31	32	33
P 1	Dial Your Family Bible	YES	1666	a	2	a	NO
P 2	Dial-a-Friend	YES	3208	b	2 1/2	a	NO
P 3	Inspirational Telephone Messages	--	8611	--	1 1/2	c	NO
P 4	Dial Your Family Bible	NO	4822	b	1 1/2	a	NO
P 5	Minute Messages	YES	1553	b	2	a	YES
P 6	Tele-a-Friend	NO	7151	b	3	a	YES
P 7	Dial-a-Prayer	Y/N	5858	b	2 1/2	ac	YES
P 8	Dial Your Bible Speaks	--	1453	b	2 1/2	a	NO
P 9	Dial Your Family Bible	NO	1301	b	2 1/2	a	NO
P10	Dial Your Family Bible	NO	8086	b	2 1/2	a	NO
P11	Dial Your Family Bible	NO	7400	b	2 1/2	a	NO
P12	Dial Your Family Bible	NO	3196	b	2 1/2	a	NO
P13	Dial Your Family Bible	NO	3500	b	1 1/2	a	NO
P14	Dial Your Family Bible	NO	2094	b	2 1/2	c	YES
P15	Dial Your Family Bible	NO	4410	b	2	a	NO
P16	Meditation for Moderns	NO	3770	b	2 1/2	a	NO
P17	Dial Your Family Bible	NO	4191	b	2 1/2	a	NO
P18	Dial Your Family Bible	NO	2415	b	2 1/2	a	NO
P19	Dial Your Bible	YES	6211	b	3	a	NO
P20	Dial Your Family Bible	NO	2237	b	2 1/2	a	NO
P21	Christ for Today	NO	0776 3333	b	3	a	NO
P22	Teen Dial	YES	7728	a	2	c	YES
P23	Smoker's Dial	NO	9408	b	1 1/2	c	NO
P24	Smoker's Dial	NO	4534	b	1 1/2	a	NO
P25	Heartline	YES	4534	b	2	a	YES

TABLE 66--continued

	34	35	36	37	38	^E 39	40	41	42	43	^F 44	45
P 1	--	a	a	abcd	abc	c	a	ac	a	a	7,1	EV
P 2	--	ab	acd	abcde	bcf	c	abc	abc	b	b	?	?
P 3	--	abf	b	b	bce	c	abc	abc	b	c	7,1	EV
P 4	--	af	bd	ab	bc	c	abc	abc	b	--	7,1	EV
P 5	d	e	ab	ab	ac	b	ac	ac	b	b	5	EV
P 6	b	e	b	a	c	b	--	b	b	b	?	?
P 7	a	d	abc	N	b	b	N	N	b	N	4,5	?
P 8	--	bd	a	ab	ac	a	N	N	b	d	--	--
P 9	--	e	ab	ab	abc	b	a	ab	a	c	?	EV
P10	--	e	b	ab	ac	b	N	b	a	a	?	EV
P11	--	e	a	abc	c	b	N	b	b	b	7,1	EV
P12	--	a	ab	abc	ace	b	abc	abc	a	b	?	EV
P13	--	e	ab	ab	ac	b	--	--	d	d	7,1	EV
P14	a	e	a	abc	c	b	b	b	b	N	?	EV
P15	--	e	a	abc	c	ab	b	b	b	c	6,7	EV
P16	--	e	b	ab	ace	b	N	ab	b	b	4	EV
P17	--	e	a	abcd	ac	b	N	b	b	c	7,1	?
P18	--	e	ab	ab	ac	b	N	b	b	b	?	?
P19	--	e	ac	abce	bc	b	N	ab	a	a	?	AF
P20	--	e	a	ab	abc	a	N	N	a	N	2,4,6	EV
P21	--	ab	a	ab	bc	b	N	b	b	c	7,1	EV
P22	c	e	d	ad	c	b	N	ab	a	c	7,1	N/EV
P23	--	f	cd	e	N	c	a	ab	a	N	?	EV
P24	--	a	c	e	f	b	b	N	b	N	1,3	EV
P25	a	ab	ab	ab	ac	b	b	N	b	c	1,3	EV

TABLE 66--continued

	46	47	48	49	50	51	52 ^G	53	54	55	56	57
P 1	300,000	b	b	65	10	7	b	25,000	50	1000	6	--
P 2	60,538	b	bc	75	11	10	b	5,823	?	5823	--	?
P 3	9,890	--	--	--	--	--	b	--	--	--	--	--
P 4	29,555	abc	bc	65	7	5	b	--	1600	2000	--	--
P 5	8,300	c	b	60	50	25	a	1,000+	--	--	25	10
P 6	305	a	b	60	50	40	a	N	N	N	2	1
P 7	17,533	?	?	70	?	?	?	N	N	N	3	N
P 8	2,267	--	--	?	?	?	b	500	N	N	--	--
P 9	7,360	bc	bc	65	10	5	b	250	100	300	a	30
P10	3,500	b	b	?	?	?	a	25	N	N	N	10
P11	1,200	c	b	?	?	?	b	30	N	N	N	N
P12	28,000	b	b	75	5	2	a	300	N	N	N	2
P13	12,000	c	b	50	12	10	bd	20	N	N	N	N
P14	600	b	b	--	--	--	--	--	N	N	N	N
P15	9,545	c	b	40	5	3	b	300	N	400	500	100
P16	6,518	b	ab	90	40	10	b	87	35	15	16	4
P17	3,400	c	b	30	14	10	b	125	N	N	20	N
P18	400	b	b	80	15	10	b	40	N	80	N	10
P19	16,186	c	b	25	15	10	b	1,300	N	200	30	N
P20	?	c	c	55	5	3	c	12	N	15	N	N
P21	?	c	b	?	8	7	b	100	N	N	15	6
P22	23,514	c	b	60	15	5	b	120	100	N	N	N
P23	5,462	--	b	80	10	5	a	--	600	--	--	--
P24	1,106	c	b	40	6	2	b	N	N	N	--	N
P25	6,285	c	b	50	25	20	b	24	N	N	N	?

TABLE 66--continued

	58	59	H 60	61	62	63	64
P 1	6	2	acd ^g	YES	a	NO	d
P 2	?	?	ad	YES	a	YES	d
P 3	--	--	a	YES	--	--	--
P 4	--	--	ag	NO	--	NO	d
P 5	--	2	ag	YES	a	YES	d
P 6	--	N	ag	YES	a	YES	bd
P 7	N	N	ab ^g	YES	g	YES	a
P 8	--	2	a	--	--	--	a
P 9	6	N	ad ^g	YES	a	YES	b
P10	N	1	ag	YES	a	NO	d
P11	N	N	a	YES	a	NO	d
P12	2	1	aeg	YES	e	YES	b
P13	N	N	a	YES	a	YES	d
P14	N	N	a	NO	a	YES	b
P15	4	2	af ^g	NO	a	YES	bd
P16	N	N	ag	?	g	YES	d
P17	N	N	ag	YES	g	NO	ab
P18	?	N	bc ^f	YES	b	NO	d
P19	N	N	aeg	YES	a	YES	bc
P20	N	N	a	YES	a	YES	b
P21	N	N	ad	YES	d	NO	b
P22	N	N	abe	YES	e	YES	d
P23	--	N	ag	YES	a	YES	c
P24	N	N	acd	YES	--	YES	c
P25	N	N	aeg	YES	a	YES	d

CHAPTER V

RESULTS OF INTERVIEW ON TELEPHONE EVANGELISM

This chapter consists of the collation and analysis of answers to a 72-question interview which was created and administered specifically for the purpose of gathering information from telephone evangelists on the nature, policies, and practices of their telephone projects.

As mentioned on page 164, an extensive list of pertinent questions and inquiries concerning telephone evangelism was compiled and the questions arranged into nine major areas. These questions which could be answered simply and briefly - with a word, number or short phrase, were organized into the questionnaire (see Appendix C); and questions which required extensive description or explanation were compiled into the three-page interview (see sample in Appendix C).

The major headings of the interview remained the same as those of the questionnaire, but were further subdivided into the following areas:

- A. SPEAKER
- B. EQUIPMENT
- C. POTENTIAL AUDIENCE
- D. PROGRAM FORMAT
MESSAGE CONTENT
DELIVERY
TELEPHONE COMPANY RELATIONS
- E. RESOURCES

F. IN-COMING CALLS AND RESPONSES

G. FOLLOW-UP ACTIVITIES

H. ADVERTISING

I. EVALUATION

The interview questions were typed on 4 X 6 inch cards in their proper order, with each card containing questions from one major section of the interview. The questions were not shown to the interviewees, but were asked in the consecutive order in which they appeared. The answers were given without prior consultation or preparation.

In each case (except two) the interviews were conducted in the home or private office of the interviewee; and in no case was anyone else (except the wife) present during the interview. The interviews were conducted orally with the aid of a Wollensak model 1515 standard tape recorder, which was switched on at the outset and allowed to run continuously during the course of the interview.

Following the interview, the tapes were transcribed verbatim; the answers were edited for proper continuity, grammar, and extraneous material. For the sake of brevity, only segments of answers were used at times, but always in context and enough to represent an entire answer to a given question.

All these interviews, including Metcalf's, took place in Michigan and included all fourteen Michigan Seventh-day Adventist directors of telephone evangelism projects in current and continuous operation. In each case the directors showed no hesitancy in granting the interview; but, on the contrary, they exhibited a readiness to share the experiences they had encountered in telephone evangelism, in hopes of

obtaining a mutual exchange of ideas and information from similar telephone programs included in the study.

Two other interviews were arranged and conducted in order that their findings could be analyzed and compared with those of the telephone evangelists. One of these interviews took place in Detroit, Michigan, with Mr. Austin Allen, Director of Austin Electronics (franchise dealer for Code-a-phone answering equipment). Mr. Allen was asked thirty-six questions (see interview sample in Appendix C) on various aspects of telephone evangelism, particularly on equipment. The other interview took place in Lansing, Michigan, with Mr. Bert Green, Marketing Department of Michigan Bell Telephone Company, and included twenty-five questions on telephone evangelism as it relates to the telephone company which provides line service.

This chapter is arranged to follow, point by point, the questions from the interview and, in fact, the numbers of the main interview are included at the beginning of each capitalized question for easy reference. The respondent's answers are arranged in single spaced quotation form and, where it appears appropriate, the name of the respondent, e.g., (Metcalf), (Green), etc., is placed in parentheses at the beginning of his comment. The comments of Green and Allen are included under the appropriate questions asked the telephone evangelism directors.

I 1. WHAT IS EVANGELISM?

Since using telephone answering equipment for the purpose of giving doctrinal or Bible-based messages has been termed "telephone evangelism" by its proponents, this question sought to obtain a definition of evangelism from the respondents of this interview. Though several of the answers are similar, the fifteen respondents replied:

(Metcalf) A method of taking the gospel to men and women.

An outreach from the church to the surrounding community with an endeavor to bring the people of that community face to face with Christ's saving grace.

A type of communication for witnessing, winning souls to Christ or getting church members.

The work of the church in spreading the gospel message with the objective of winning adherents to it.

Holding meetings and proclaiming the message that we have for these last days to individuals and trying to win them to the Lord.

Endeavoring to present the gospel story in a way that will appeal to the emotions and the minds of individuals, to accept the Lord Jesus and be saved by the truth that comes to them.

To present the gospel in such a way it will help people to understand the truths of the Bible and make a decision to follow the Lord.

Helping people to become aware of the possibility of eternal life, gaining them for Christ.

Seeking to find people who are interested in our message.

The reaching of people.

Appealing to the hearts of people to accept Christ.

Reaching people with a message that would bring them to the foot of the cross.

Reaching the masses with the message we have.

The giving of the gospel.

I 2. WHAT IS THE DIFFERENCE BETWEEN PUBLIC AND PERSONAL EVANGELISM?

Since the telephone is not usually listed among the "public media" although telephone evangelism is reaching out to the public or community outside a local church congregation, this question was designed to determine the respondents' understanding of the difference between public and personal evangelism. The answers were varied and several of them quite vague.

(Metcalf) Public evangelism is seeking to sway the masses of people. In personal evangelism you're dealing with one individual and that one individual's needs whereas in public evangelism you've got to anticipate their needs and you've got to try to present something that's going to appeal to everybody.

Public evangelism is involving numbers; personal evangelism would be primarily a one-soul audience.

Public is dealing with the masses, holding evangelistic services where the public is invited. Personal is individual contacts.

Public evangelism would be the effort of one or a group of individuals to reach the widest possible audience in a given community whereas personal evangelism would be a one-to-one ratio.

Public evangelism is working with a group whereas personal evangelism is working with an individual - both conveying the same message.

Public evangelism is where you hold a public meeting any place you would invite a number of individuals. Personal evangelism is where you would go into the home or it might be by telephone.

In public evangelism you meet more people at the same time with the same subject whereas in personal evangelism you're only dealing with one family or one subject.

Public evangelism would be that which you stress in large meetings or large mailing programs. I would think of personal evangelism as a smaller number, one-to-one ratio in the homes or small contacts where you have few in the audience at a time.

Public evangelism is where you hold a series of meetings with the public invited in and you have large groups. Personal evangelism is individual - from person to person on a one-to-one basis usually - and even in public evangelism you still have to have this person-to-person evangelism, too.

Public would be in the church or in a hall, but personal evangelism is when you get with individuals and talk with them about their soul salvation.

Public evangelism would be a means of communicating to an audience or a group of individuals in a public meeting whereas personal evangelism would be on the basis of a home contact.

I like to think of public evangelism also as being personal, because, really, unless you're speaking to the person, it's rather difficult.

The manner in which these individuals are contacted. In personal evangelism we give it to them in a personal way.

I suppose that personal evangelism is where you're person to person and you have to have this relationship.

The only difference would be the difference in numbers.

I 3. IN WHICH DIFFERENT TYPES OF PUBLIC EVANGELISM HAVE YOU ENGAGED?

This question is very similar to question 2 in the "Questionnaire for Telephone Evangelism." However, it was included in the interview in the hope of gaining further information on the background of evangelism of the respondents. However, since the answers were very similar and yielded no further information than is given in the questionnaire tabulation, no further collation or comparisons are given here. On the other hand, this same question asked of Metcalf yielded a number of interesting items which have been included in Metcalf's biography or background of evangelism in Chapter I.

I 4. HOW DOES A MINISTER BECOME AWARE OF POTENTIAL "NEW APPROACHES" OR "NEW METHODS" IN EVANGELISM?

Since telephone evangelism has often been called a "new approach" or a "new method" in evangelism, this question was designed to ascertain how a person might discover or become aware of a new method in his chosen field of evangelism. The respondents replied:

(Metcalf) I read a lot. I read a lot of magazines and I am constantly aware of all types of advertising. Any way that businesses can contact people I think is a potential for me as well, as a minister, to contact people. I keep asking myself, "Will this work? How could I use this to contact people and tell them what I have?" I'm not selling something, but I have something to give away at least.

From tried and proven methods with industry and business. This is probably the greatest way in which we come in contact with the newer methods.

Perhaps by watching the attitudes of the general public - what they're interested in.

You try to discover all of the avenues that maybe have not yet been tried. In this process of seeking, you are going to reach out and try something else.

Perhaps through a need. Experience would reveal certain needs.

Hard study is the best way and try to find how you can make approaches to individuals in keeping up with the times and the attitudes of the people.

Just by reading and observing what others are doing.

Through reading and through our conference workers' meetings where ideas may be shared.

Through reading the current periodicals and through word of mouth from other men.

I look at *Ministry* magazine a lot until I see something that I think possibly I could adapt or I just keep my ears open and ask a lot of questions.

Reading what others have done. Talking to people and thinking of what way you would reach different kinds of minds.

I suppose from contacts with friends who are in evangelism - new methods that they may have used.

To check with what other men are doing and if something appeals to me I'll try it.

By keeping his eyes open. Workers' meetings are probably one of the best opportunities.

By keeping his eyes and ears open - hearing what others have done.

I 5. WHEN DID YOU FIRST HEAR ABOUT THE TELEPHONE BEING USED AS A TOOL FOR EVANGELISM?

Although Metcalf had listened to "Dial-a-Prayer" and similar messages on one-way answering equipment previous to 1966, he believes he conceived of and developed the two-way type of telephone evangelism in September of that year. Eight of the respondents had first heard of the telephone being used as a tool for evangelism through Metcalf's article in the *Ministry* magazine in November of 1967, and four of them had first heard about it at the Michigan SDA ministers' meeting in 1968 when Metcalf presented the subject of telephone evangelism. Three others said:

I had heard, of course, of other denominations using the telephone for "Dial-a-Prayer" - inspirational type program - previous to the use of Metcalf's method.

In New Jersey, about 1964, I knew of a Protestant church that had a "Dial-a-Prayer" method. The first Adventist Church I heard of was in Trenton, New Jersey about 1966.

It was the last of 1965 when we were in Bloomington, Indiana that I knew of things like "Dial-a-Prayer".

Mr. Allen's comments on this question were:

I read an article when I first went into the Code-a-phone business in Toledo more than four years ago. I sent out some literature to churches because I thought at that time it was a good way to reach a lot of people that aren't necessarily going to walk into a church. The first guy that I sold was Reverend Wally Took of the Unity of Toledo and when I was able to observe what this had done for him and his people, I found myself calling it quite frequently. . . . It was just fantastic and to the best of my knowledge, right now he's got four units and it's not a big congregation.

JB When did you first hear about it being used in Michigan?
 AA After Toledo I opened my office here and started contacting Unities here (in Detroit). This was about three years ago, but the first real break came when we got a bulletin from Ford Industries that Elder Metcalf was using it in Atlanta, Georgia. Then a publication came out in the *Ministry*. We ordered a bunch of them afterwards and when I got this we started mailing to Seventh-day Adventists and the Baptists. We could see where a lot of people could be reached and, of course, it was a market

for our equipment. Dick Fullerton, my salesman, went to your state headquarters in Lansing and made arrangements to show our equipment at your conference (February 1968).

JB Then you actually weren't selling very much for religious purposes before this conference?

AA Not a lot. This really opened the door.

JB Then the first equipment that you sold for religious purposes was sold to Adventists?

AA Yes, I think so. We sold to a couple of other churches. One was a Negro church out in Inkster (suburb of Detroit) and I can't recall right now what the other was, but more than 95% of our customers using it for religious purposes in the state of Michigan are Seventh-day Adventists.

I 6. HOW DID YOU FIRST BECOME INTERESTED IN USING TE? WHEN? BY WHOM?

Metcalf's response was essentially a restatement of his conception and development of telephone evangelism with an Adventist layman, Harry Swinson, in Atlanta, Georgia in 1966. Ten of the respondents stated that they first became interested in using telephone evangelism from Metcalf's presentation at the 1968 Ministers' conference in Lansing, Michigan. Two others first became interested from the 1967 article by Metcalf in the *Ministry* magazine. Two others first became interested from reading Metcalf's book, *The Magic of Telephone Evangelism*. One had become interested and inaugurated a "Smokers' Dial" program in his church a few years previous to the interview after having heard of its use in Denver, Colorado. Mr. Allen's response to the question, "When and where did "Dial-a-Prayer" begin? Two-way TE," was:

I really can't answer that. As far as I'm concerned it began with Unity. I wouldn't say that someone else didn't have it before this, but I think they are the ones who, if you will, merchandised the "Dial-a-Prayer" just like Seventh-day Adventists are the ones who merchandised "Smoker's Dial", "Slim Line", etc.

I 7. WHY DID YOU CHOOSE THE TELEPHONE AS A TOOL FOR EVANGELISM?

Although the answers to this question vary, economy and ease of operation seem to predominate.

(Metcalf) Well, telephone was inexpensive. It was something that we could get into without upsetting our budget. All we had to do was put in one line and the company loaned us the machine to begin with. Even if we had to buy it, it was only a matter of about \$600. Cost was a factor.

I thought it would be the most inexpensive way to reach the multitudes.

I think this is one of the most economical and relatively easy ways and you reach a different audience that perhaps you would have no other way of reaching.

I've been in radio and it's very time consuming, expensive and you're always working in an unknown area as far as response is concerned. But this didn't appear to be as expensive and perhaps not quite as time consuming as radio programs. I felt that this offered an opportunity to reach the specialized group of university students. I don't know that they're reached by the ordinary religious broadcasts.

We thought this was a convenient way of reaching the town on a subject they were particularly interested in - how to quit smoking. When the people call you, it's at their desire so they are possibly favorable to your message - at least interested.

It is comparatively simple to operate. It's something that can go on all the time.

Because I was very busily engaged in getting a new church built, I thought this was something I might be able to use at the same time I was carrying on that other work.

Because it seemed to be an avenue that was not overworked and had, I felt, great potential.

In a large metropolitan area, we have to use every possible means available to reach some and this seemed to be a good means.

I had been hoping to start it when I arrived in my new pastorate and was happily surprised that the machine was already here.

We thought it was going to be a personal contact and I believe we need more personal contacts. The contact that we have by radio or television is fine, but it's a one-way conversation.

I have felt for a long time that the telephone should be used more than it is, because most every home has one and it's a good way to make a contact.

We're desirous of using any and every means at our disposal and this was offering one more opportunity of communication.

It sounded like a way in which you could reach people that possibly no other way would and that they would respond a lot easier that way than by other methods.

Metcalf sold me on it at that meeting.

I 8. WHAT DID YOU EXPECT TE TO ACCOMPLISH FOR YOU?

(Metcalf) We thought largely that it would get people to respond and take our Bible course; then if they would enroll in our Bible course, we knew that a certain percentage of these would then become members of our church eventually.

Secure applications for the Bible correspondence course.

We were looking for contacts with whom studies could be given, basically through Bible Speaks. It was our desire to tie the two together.

To provide names which would ultimately enable us to get in the homes for Bible studies.

Get interests mainly. Make contacts for Bible studies.

I really felt that we would get a number of interests from it, our church members would become active in their personal evangelism, meeting the public, learning to give Bible studies, and, of course, eventually we would gain members to the church.

Find some definite interest where we could get in the homes and have Bible studies and help people make decisions.

To find interested people without having to go from door to door, so we could break through prejudice and find out just who we could approach with our Bible lessons.

To be able to make contacts with individuals who were interested without knocking at a lot of doors.

A greater amount of interests that we could cultivate toward baptism.

I felt that Belleville (Michigan) was somewhat of a conservative city and it was difficult to go from door to door with much response. I thought that if people would have enough interest to dial a number this just might get over that chill that seemed to be there.

To build up a rapport and to identify with the name "Christ for Today", which we use in our public meetings.

A public relations medium in which people would know what Seventh-day Adventists believe.

To interest these young people who we in no other way were reaching with the Advent message.

That people would learn about the technique to stop smoking.

I 9. WITH HOW MANY DIFFERENT FORMS OF TE ARE YOU ACQUAINTED?

All fifteen of the ministers interviewed stated that they knew of only the telephone evangelism programs mentioned in Metcalf's book. However, Metcalf himself was aware of the programs developed and conducted by Harold Lindsay and Luther Mier (see Chapter I). Mr. Allen responded, "Those in Metcalf's book and "Dial-a-Thought", which Unity has kind of capitalized on."

I 10. HOW WIDESPREAD IS TE? (WHO ELSE IS USING IT? IN YOUR DENOMINATION? OTHERS?)

It was hoped by this question to gain further specific information on the development and widespread use of telephone evangelism. However, the results were meager and quite disappointing. Ten of the respondents knew of no further information on the use of telephone evangelism other than that given by Metcalf in his lecture and printed materials. Metcalf himself believed there were from 80 to 100 machines being used in the Southern Union Conference area. When asked about other denominations, he responded:

Most of my contacts have been with Seventh-day Adventists, but I have had a number of contacts from other churches. Church of Christ members have contacted me to get a copy of my book and even to get copies of the messages so that they might put the program on in their area. We've had some contacts from Methodists out in Kansas City. A man is using it there. He's contacted me by letter and by telephone.

Metcalf further believed that telephone evangelism had "spread over the States and also into Inter-America. They're using it in South America. I've had contact with people in Australia and they're supposed to be using it there and Canada. I think Hawaii is using it."

Other varied answers were:

I don't believe it's widespread in any other denomination. Probably the Adventist Church in this area is far excelling the use of the machine by other denominations.

It hasn't spread very far at all. At the present time, in Port Huron, I learned that the Grace Episcopal Church puts on a "Dial-a-Prayer".

"Dial-a-Prayer" we have here in Battle Creek by a Methodist pastor. Other than that, I don't recall any two-way approach by other denominations.

I have heard of ministers using this from one end of the country to the other.

Mr. Allen's response was "I don't think any Catholics are using it except for answering purposes only. Baptists, Methodists, and Unity are using it for telephone evangelism. No doubt, there are some using it that I wouldn't know about."

I 11. WHAT TE PROGRAMS OR FORMATS BESIDES THE DEVOTIONAL OR DOCTRINAL HAVE YOU ENGAGED IN?

Eleven of the respondents (including Metcalf) had engaged in no other type of telephone evangelism other than the devotional or doctrinal format. Two had also conducted brief "Smoker's Dials". Pastor Hill had conducted exclusively a "Teen Dial" program and Ward only a question and answer format. However, Metcalf's ideal was:

If I were pastoring a church and if the church and the city were large enough, I would certainly try to have most of these on. In fact, I would see to it that I had "Dial Your Family Bible" on one machine, "Smoker's Dial" on another, "Teen Dial" on another, and possibly "Slim Line" on a fourth machine.

I 12. HOW IS TE RELATED TO OTHER FORMS OF EVANGELISM?

(Metcalf) Basically there's no difference except that I'm just a little bit more personal in my talking than I would be on the radio. The main difference would be more in media rather than in content. . . . The audience reaction I think is a lot different, because these people know that they can talk and eventually I'm going to hear what they've said, even though most of them know that I can't hear them right at the moment. They know if that tape is played back that I'm going to hear what they had to say - whether it's favorable or unfavorable. Whereas with radio, they know they can't talk back to you.

I think of it as a community service, a way of reaching the community with something you have to offer. It would prepare the territory when you were to hold a series of public meetings.

I think they can be interrelated. In holding public efforts, telephone evangelism can be a means of conveying the doctrinal messages that will be projected from night to night at the public meetings. It can arouse interest and be a stimulus to the meeting. It can also act as a means of advertising for a meeting.

It has a limited scope because of the extreme brevity of each message and because you would have to utilize some other means of contact in order to bring a person to a decision. I don't think that it will ever replace the public meeting as an effective means of bringing an individual to a decision to join the Seventh-day Adventist Church.

It's a medium which acquaints people and is more of a public relations medium. Due to the lack of tremendous response which I had hoped there would be, I'm going to have to think now that it is a preparatory thing in which we are getting the minds of the people ready. When issues develop, people are going to turn to "Dial Your Bible" to get the answer.

It's more of an interest getter than anything else.

It has a message. It reaches the heart. It calls for a decision - a response. However, it does call for a personal contact from there on. It's a means to make this personal contact.

You're dealing with a select audience, because anyone who will dial in and leave his name does have a certain amount of interest. When you put out advertising to the public, you're just putting it out to see who grabs the hook.

As far as the actual results are concerned, and this of course is what we're looking for, I must recognize that public meetings

are more productive as far as actual accessions to church membership are concerned. I think that telephone evangelism is a seed sowing - perhaps an entering wedge - where interests are created. They must be followed up by other means of evangelism.

It's simply broadening the net, putting another hook on the line in hopes that someone will call that you can be of service to, help, and thus bring to Christ.

I think this would augment the other types, but it seems that it's just another means to reach the same goal on a lesser scale and with a different audience.

It can be a complete program in itself. During the course of the year that I've been presenting the messages on the telephone, I've just about covered all the major doctrines of the Bible.

We've got a five-minute daily radio program where we're trying to tie the two of them in. The only way we figure we'll get a response on the radio program is to have them ask for our free booklet or whatever we're giving away and to dial our telephone number.

The telephone is used to obtain names of individuals who would like to study the Bible through this gift-Bible program and this, of course, is an avenue of obtaining a person-to-person relationship in evangelism.

TE is a very impersonal method. You never see your audience. You wonder sometimes who is listening and who will listen and it's rather hard to project the enthusiasm that should be there.

Mr. Allen responded:

I really don't know that I could give you a good evaluation of that. I believe this - it's proven that people will dial the telephone before they'll write a note or walk down the street a block. I think that telephone evangelism helps other ways of carrying the message. I believe that most people are frightened somewhat of the unknown. They see a revival meeting and maybe they're reluctant to go to this because they think someone is going to grab them by the arm and set them down. I think telephone evangelism lessens this fear.

I 13. WOULD TE BE THOUGHT OF AS PERSONAL OR PUBLIC EVANGELISM?

Ten of the ministers interviewed believed that telephone evangelism should be considered personal evangelism. However, five of the

ministers, including Metcalf, maintained that it is a hybrid or a combination of personal and public methods. They said:

(Metcalf) It's certainly a public method in some respects. That is, it's a community service. But it's reaching the masses on a personal basis. I think it's a cross between the two.

I suppose it would be both, because it is a personal person-to-person thing and yet it's a public access as far as contact is concerned.

It's personal on the basis of a one-to-one contact at each given call. But in the sense that it's available to the public at large, it would be considered public evangelism.

Public evangelism basically, not to say that it couldn't become personal evangelism depending on your hookup. You might work out something where you would talk to the person individually on the phone as they call in a response.

It's public in that it's advertised to the public. It also partakes of personal evangelism, because at the giving of the message it is directly on a one-to-one basis.

(Allen) "I think it would have to be thought of as public."

I 14. WHAT IS THE RELATIONSHIP AND PLACE OF TE IN YOUR OVERALL EVANGELISTIC PROGRAM?

Pastor Metcalf usually conducts two series of public evangelistic meetings in a year, and his telephone messages are taped and made available to the public in that city about three months before the three-to-four-week series of public meetings begins. He stated:

Any public evangelism that I do we will require that the conference put this telephone program on ahead of time and we have done this as a means of getting acquainted in the community with the people. . . . I've felt that our evangelists who travel from one place to another, if they had their messages taped so they could send these ahead, could prepare the ground work through telephone just as they would do through radio or other types of advertising that they might use months ahead of time.

The other ministers replied:

It is an integral part of our whole program. We are scheduling this in our budget and planning to continually advertise. I



feel this is going to be one of our greatest avenues for contacts for Bible course applications.

This will be one of our major means of evangelism this year in trying to find out how it will work.

In my overall evangelistic program, it plays a major portion.

At the moment it's the only form of evangelistic outreach that we're utilizing. Later I intend to conduct some public meetings.

It is a major evangelistic thrust for me. Right now telephone evangelism is the only expression that I'm using for personal or public evangelism.

We are trying telephone evangelism with our five-minute daily radio program.

Simply an interest getter - neither minor or major. We consider it important to make contacts with people.

It's a seed-sowing device. It does begin an interest that, in turn, is followed up by our "Bible Speaks" program. Several people have attended our public evangelistic meetings as a result of a follow through on a personal basis. We've had three public campaigns in the last year, during the same time that our telephone evangelism has been in effect.

This is just another hook in the river of fishing to work into the overall program for the year. We'll plan to coordinate it with other evangelism. We're planning for some public youth meetings in the summer and we want to either get another Code-a-phone or change the messages and direct them to teenagers. We would use the telephone to advertise the youth meetings.

I think it has an important place. We create an interest in the home and then it helps to develop the interest there for public meetings. So far, with the responses that we have got here, it plays a minor role in the evangelistic program.

It keeps stirring. It keeps bringing interests up to the top that our members can begin working with that comes to fruition in time.

We hope in the Fall to have a public series of meetings and we're hoping that we can build up a list of names that will be called upon to come and listen to our public evangelism.

It's not a major role. I'm not satisfied with the results I'm getting.

"Teen Dial" deals with personal problems in a teenager's life. We expect that later on, as we hold a series of public meetings for young people in the town, some would come because they are familiar with the participants on "Teen Dial". They've listened to them for a period of time. They've built up some measure of confidence in their counsel.

I 15. HOW MUCH OF YOUR WEEKLY WORK LOAD IS TAKEN UP BY TE? YOUR STAFF'S?

Although this question is similar to question 11 in the Questionnaire for Telephone Evangelism, it was added here to gather further information on the time required not only by the director, but by others in working on his TE project. In some cases secretaries and associates spent more time on the project than the director himself.

(Metcalf) I spend about an hour to an hour and a half a day in my messages. I suppose the staff would spend several days a month on it - as much as five days a month at least.

This takes several days a week. I'm here at least two or three hours every morning making messages, delivering messages, listening or writing letters to the people who have called. My secretary puts in about three hours a week on this, recording names and addresses.

About ten to fifteen hours a week.

Now that we have gone through the initial building of the program, I have developed a format which simply is taking sheets of paper and putting them in envelopes. It's all cut and dried so that I don't have to take time to do a new thing. Church volunteers spend about four or five hours a week on the project.

Presently very little, but I can envision that it will take considerably more time. It will take a couple of hours a day when we really get it working.

When we are offering something on the telephone, a secretary will take off the names and addresses. The half hour a day that I spend, on the average, would be the preparation of the message, recording and taking off of questions.

About an hour and a half a day, seven days a week.

An hour a day.

Somewhere near an hour a day.

Very little at present.

When I got the names and addresses, my wife and I went to the homes to give them the guidelines and at one time we were giving forty-five Bible studies in a week's time. We started out early in the morning, continued right through the day. At least five days a week we were out giving Bible studies. But we just couldn't keep up with a program like that. We continued it until camp meeting and we've never been able to revive it since then. We've been sending out the Bible guides by mail since then and we're not getting near the responses.

("Teen Dial") About two hours a day. So you might say one-tenth, just as an offhand figure. It's hard to pin down because it's not like "Dial Your Family Bible" or some of the others where you sit down, compose your message and record it on the machine. Part of the time I'm catching kids at school before or after chapel or I'm at home working on the questions or here in the office typing off responses or actually trying to put the thing on the tape. It's hard to get all these segments together. Mine is the bulk of the time; but the young people study out and build up responses to these questions that come in and I have no way of knowing how much time they spend on those.

I 16. DO YOU KNOW OF CONDITIONS OR SITUATIONS WHERE TE MIGHT NOT BE AN ASSET TO A PASTOR'S PROGRAM OF EVANGELISM?

Nine of the ministers (including Metcalf) answered "no" to this question. However, the rest of them qualified their answers with variables such as time, work load, and population.

I don't know unless it would just take so much time it would keep him from doing other things he ought to do.

If he did not have sufficient time to handle it carefully, but I think in most cases he would not find this to be true.

That's difficult to answer. It is a tremendous load for one man. When he can get some lay help it lifts some of it, but it's every day at the same time and our programs are so varied that it can become a drag at times.

If you had a church where you felt it would be highly unlikely the members would help you with the contacts, you might just as well not buy it. You would never keep up. If they wouldn't help you, your money would be wasted. You can never really tell the total results; but for the tangible results or benefits like raising your membership in the church, you'd have to have followup.

If the town is too small then it wouldn't be advantageous to have telephone evangelism.

(Allen) I can't think of any. I think the more population you've got the more use you're going to get out of it. You've got to vary it more in a small community. I don't think that you can leave your Bible study on for too long. You've got to change it around more than you would in a big city because you haven't got the drawing power.

(Green) This I don't feel qualified to answer. It might be worth a try to see if he could get a continued response on it in a smaller town, but to say that you would get a given percentage, I really couldn't answer.

I 17. WHAT PUBLISHED MATERIAL ON TE HAVE YOU READ?

Questions 17 and 18 were included in the interview for two reasons. One was to ascertain what material the respondents had read which had influenced their own TE projects. The second reason was the researcher's continued search for published or unpublished material on the subject of telephone evangelism.

Metcalf knew of no other published or unpublished material on the subject of telephone evangelism (other than news items in denominational periodicals) except the article on Luther Mieir in the *Moody Monthly* magazine. The other fourteen ministers knew of no other material on the subject other than that written by Metcalf or periodical news items.

(Allen) Metcalf's book and that *Ministry* article. *Moody Monthly* also had an article.

(Green) Part of what you have given me and mostly discussions. I haven't seen too much written on this.

I 18. DO YOU KNOW OF ANY OTHER?

None of the interviewees, including Allen and Green, knew of any published or unpublished material on the subject of telephone evangelism



other than that already mentioned. Metcalf stated: "As far as I know, mine is the only book on it. I've had requests from libraries all over the country for this book, but I've never seen anything else published on telephone evangelism."

B. Equipment

I 19. WAS YOUR ANSWERING EQUIPMENT DESIGNED FOR THE PURPOSE OF TE?

This question was inserted to find out whether the respondents believed their equipment was designed by the manufacturer for the purpose of telephone evangelism or at least with telephone evangelism in mind. Seven of the respondents including Metcalf believed their units were not designed with telephone evangelism in mind, but that they were easily adaptable for that purpose. Five of the respondents believed that their units were designed for the purpose of telephone evangelism, and two others replied that they didn't know. The only director in this study employing a Record-o-fone machine answered:

The Record-o-phone they had to redesign. They had to give it a longer message tape and incoming response tape. Then they had to put on a seven-second action delay thing so that it would automatically cut off. It wasn't factory designed that way.

(Allen) No, not necessarily. It was designed for giving information out over the telephone and receiving communications via the telephone.

He further stated that although his company made seven different unit models available, and 75% of these units would be two-way models, less than 5% of all the Code-a-phone answering service machines in Michigan are used for recorded religious messages.

(Green) It was originally designed so that an individual operating a small office and a limited or no office staff could have



his phone answered or the resident could have his residence phone answered when he was not at home. . . . You can't isolate its usage to any one profession or business. It will be up to the individual and how he wants to operate.

I 20. HAVE YOU OBSERVED ANY LIMITATIONS OR TECHNICAL PROBLEMS IN ADAPTING IT TO TE?

Although three of the ministers (including Metcalf) mentioned the extreme brevity of the message tape, none of them believed there would be any real advantage gained by lengthening the message tape beyond its three minute capability. Eight other ministers believed there were no limitations or problems at all in adapting their units for telephone evangelism. Four others remarked:

I have not been able to record the messages in advance and have them played into the machine satisfactorily and this ties a person down every day.

Yes, the problem of not being able to record except on the Code-a-phone.

I've found that the Record-o-fone is not as easy to use; it's not as versatile as the Code-a-phone.

The message tape should have greater flexibility so you wouldn't have to be tied so closely to the machine.

(Allen) No problems whatsoever.

(Green) It's a standard type of announcement and the only thing I have observed is that some machines have a rather limited capability for announcement message.

I 21. ARE THERE IMPROVEMENTS YOU WOULD SUGGEST TO THE MANUFACTURER?

Eight of the respondents (including Metcalf and Green) could think of no suggestions to offer the manufacturer of answering equipment which would improve its use for telephone evangelism. Three of the ministers suggested that an interchangeable message tape would be very helpful. Others replied:

An easier way to transmit from the tape recorder into the Code-a-phone. There's no way you can make a pre-recorded "Teen Dial" message and run it directly from the tape recorder into the machine and still be able to add a "live" closing yourself at the end of the tape.

Four-minute messages instead of three.

We find it very difficult to read the responses on the incoming tape, because of excessive static and noise.

On the Record-o-fone the tape cycles all the way through and when you shut it off it doesn't just rewind. It goes through a complete cycle and if you want to cut off in the middle of the message, you have to wait for that three-minute cycle to finish. It is most annoying when you're trying to put on a tape, make a mistake and have to wait for the cycle to finish before you can start again. However, it's easier to take the names off the Record-o-fone than the Code-a-phone, because the actuating device for the tape has a slower response.

When Mr. Allen was asked if his company had plans for developing an interchangeable message tape, he responded:

I couldn't answer that honestly. We've got a lot of new improvements coming. We've got one that is real close to being here where you can change your announcement remotely. In other words, you could be in Texas on vacation and want to put a new announcement on your machine in Lansing; you would be able to do this remotely. I can't see any reason for being able to take the message tape cartridges out. This is the first time I've had this question come up to me.

I 22. WHAT MECHANICAL DIFFICULTIES HAVE YOU ENCOUNTERED?

Since any machinery which is expected to operate twenty-four hours a day, seven days a week is certain to have mechanical failures over a long period of time, this question sought to ascertain the type of mechanical problems or failures which could be expected on answering equipment used for telephone evangelism. Three respondents had experienced no mechanical difficulties at all. Three others had encountered problems only with the coupler connected between the telephone line and the answering unit. Two others (including Metcalf) felt their mechanical

difficulties had been very negligible. Mechanical problems encountered were:

In being rewound, the message tape became jammed and the machine was heating terribly when someone found it and turned it off. Among the three machines we have actually had quite a bit of trouble. When our last advertising by mail went out and we had such a rush of calls, the machine was overheated and it just wouldn't answer or else it would answer for a little bit and then click off.

While putting my message on, it kept going back to the beginning and wouldn't allow me to continue and finish the message.

We had the message tape jump off the reel and also had some trouble with the equipment giving busy signals, rejecting calls, and cutting people off in the middle of the message.

Our message tape broke twice.

A crystal in the mike stuck once.

Once the in-coming response tape twisted up inside the machine.

We haven't had any with the Code-a-phone. The Record-o-fone automatically cut off the power at the end of the response tape and we weren't able to reactivate it because when the company had put on the longer tape, they hadn't fastened it properly.

When Mr. Allen was asked, "What mechanical difficulties do you encounter most often," he replied:

Most of our service problems are taken care of right over the phone. You run into trouble in your lines whether you've got a piece of answering equipment on it or just a home phone. Usually we'll get a call where there's "something wrong with the machine" and we check it out by telephone before we make a visit out there. Once in a while we'll have a transistor go out or a relay. There are about fifty pieces of answering equipment with Seventh-day Adventists in Michigan and we probably haven't made fifteen service calls in a year. We've run into some problems because we adapt the equipment. Once you start modifying equipment your percentage of problems will increase, but we've got equipment that's been on the line two years and never had a service call on it.

I 23. HAVE YOU EXPERIENCED ANY UNIQUE AUDIO PROBLEMS WITH YOUR EQUIPMENT?

Although there had been a few audio problems with their various

units, Metcalf maintained that:

Under normal conditions the recording sounds much the same as a person speaking normally. In fact, it's more distinct. You can make it a little louder because the machine automatically brings it up to the level that it ought to be, whereas if you're talking directly into the phone, if you're not talking loud enough, the person may not hear on the other end.

Other problems included:

The tape moved at an uneven pace and my voice became a bit wavy.

A high-pitched tone, I called the telephone company and it soon stopped.

Distinctness in receiving. Also I find it hard to produce the right voice modulation on it. When I speak on the telephone normally, my voice is all right; but when listening to it on the Code-a-phone, it sounds harsh.

A static sound from overheating that distorted the sound of my voice.

It doesn't seem to make any difference how far away I get from the microphone or how loud I speak into it; it still comes over the telephone at about the same level, which seems quite low.

Difficulty in recording the message so that it's clear and distinct. Perhaps the room itself is not conducive to recording.

When recording from the tape recorder into the Code-a-phone, we get a hollow ring that sounds like the speaker is down in a box.

Often the out-going message is not clear.

Receiving the names off the response tape is very difficult.

It's frequently difficult to understand the recorded response from the in-coming tape.

Mr. Allen's observations on audio problems was: "If you have a bad storm or your cables get wet, your communications just by direct telephone will suffer. Consequently, it's going to suffer on the Code-a-phone, too."

I 24. IS LISTENING TO TELEPHONE ANSWERING EQUIPMENT ANY DIFFERENT IN QUALITY FROM LISTENING TO AN INDIVIDUAL OVER AN OPEN LINE?

Five of the ministers, including Metcalf, believed there was no

appreciable loss of quality in voice reproduction on answering equipment. Three believed there was a negligible loss of quality. Seven ministers thought there was a noticeable loss of quality and a noticeable amount of distortion when listening to answering equipment recordings.

Mr. Allen unequivocally replied: "I don't think so. No. It's the same quality. Answering equipment gives you the same quality, and you can't tell it's a machine."

(Green) My experience has been that it depends entirely on whether the person who is using the equipment puts a good announcement message on. If they seem a little excited or tend to transmit microphone fear, they will get less response or a poorer response from the people calling in. If the message is put on properly, it should approach the quality of a regular telephone line.

C. Potential Audience

I. 25. AT FIRST DID YOU PERCEIVE OF YOUR POTENTIAL AUDIENCE AS DIFFERENT FROM THE AVERAGE COMMUNITY. IF SO, HOW? WHY?

Ten of the respondents, including Metcalf, believed that their local potential audience was no different from the average community. Of the five who believed their potential audience was different, three mentioned a large university in their city, one believed he lived in a very "conservative community", and another believed the population of his community was predominantly Roman Catholic.

I 26. DID YOU ENDEAVOR AT FIRST TO REACH A PARTICULAR CLASS OR GROUP OF PEOPLE? IF SO, WHICH ONE?

Although thirteen of the ministers did not design their programs to reach any particular group or class of people, Metcalf added to his answer:

No, I presented my message just like I would present it if I were going to hold a public evangelistic meeting. I was just

hoping, I suppose, that we would at least reach the middle class of people and any others that we could.

Two other comments included:

(Ward) All of my messages have thus far been aimed directly at reaching the university student.

(Teen Dial) It was our specific purpose to reach the teenagers of the community exclusively.

I 27. HOW CAN YOU DETERMINE WHO YOUR LISTENERS ARE?

A number of the respondents seems surprised by this question, suggesting that they had not thought of it before; and their answers were sometimes correspondingly vague. No one mentioned any other method of gathering information about their callers than what could be determined from the in-coming response tape.

(Metcalf) We determine who they are a lot of times by the address that they give. We know that certain sections of the city may be populated by black people. We know that if it goes to a certain office building, then it is probably a business man who is calling. Sometimes they will tell us who they are.

JB Have you made any effort to find out what type or class of people they are?

HM No. We haven't put forth any special effort, but we have noticed that we have all types of people calling.

Sometimes from the names and addresses of the area where they live. We are acquainted somewhat with the district lines and the ethnic relationships here in our community.

Only by the recorded response, by name and address or church affiliation or by the type of question they ask.

By listening to the names and addresses to see who they are and what age they are.

We haven't made any particular effort to reach a particular type of people, but we have found quite a similarity between what we thought people might look like and be like just by listening to their response, and it's proven true quite often.

Only by the calls that we get in.

Mainly from the response tape.

It's difficult to say for sure just who they are. You can tell some by the sound of the voice.

Perhaps by the tone of the voice. I've had quite a few juniors calling in.

Once in a while you can tell by their tone of voice.

From the nature of their questions we could well determine that most of our listeners would be considered church goers.

By the response on the tape.

From the recorded voices.

Only by their response, whether they are of a Christian nature, that is all.

By the comments that they make. Our average caller, I would judge to be ten or twelve years of age.

D. Program Format

I 28. HAVE YOU CHANGED THE PROGRAM FORMAT SINCE YOU FIRST BEGAN? IF SO, WHY? IN WHAT WAY?

Seven of the directors reported they had not changed their program format at all, and eight of them had made changes in their initial program format.

(Metcalf) In the last year I have been announcing my name, because quite often people would say, "Why, don't you tell us who you are? What's back of this program? Are you ashamed of it?" Had I been a pastor, I would have said, "I am Pastor Metcalf of such and such a church."

I went through all of Metcalf's doctrinal messages twice and now I am using quotations from the book *Christ's Object Lessons*. I did write some myself, but I discovered it took me a lot of time. I read exactly what *Christ's Object Lessons* says, and I usually try to stop at a point where I can inject a thought, carry on and then offer the Bible course. I suppose this change was for lack of material really.

We've offered three different types of formats: (1) a doctrinal series, (2) a question and answer series, and (3) a devotional type series.

The message was a little too simple so I decided I would try the question and answer method and I've appreciated it. I can become much more involved in the thing. I'm speaking to them directly; the other way as much as I tried there wasn't any real interest in me. I wasn't really communicating.

When I first began I was leading up to a doctrinal approach. I finally changed that format and went to a devotional, conversation type. I felt that my listening audience wasn't ready for specific doctrines.

I changed from Metcalf's messages to Vandeman's.

In the beginning I used Metcalf's messages, then I began to give promises of the Bible from various versions or translations. But now that we are more familiar with the equipment and analyzing what we're trying to do, I want to do more than just say the lovely things that are found in the promises. I want to help people to be able to make a decision to live in the closing days of our earth's history. That's why I've gone to this new format of presenting full-fledged Bible studies over the telephone. Each Bible study has six propositions and six texts, and we endeavor to read from different translations.

Our "Teen Dial" format is a hybrid between Metcalf and our own ideas. In Metcalf's book, "Teen Dial" is presented as a series of general discussion questions. We like the idea of actually getting questions from the young people and answering them; yet we like the idea of a teenager answering the question. An adult announcer asks the question and ties in the various parts of the program.

I 29. HAVE YOU MADE USE OF RADIO IN YOUR MINISTRY? IF SO, HOW EXTENSIVELY?

Questions 29 and 39 were included in the interview in order to ascertain whether the respondents believed there was any close parallel or similarity between religious radio messages and religious telephone messages. Four of the respondents had never been the principal speaker on a religious radio broadcast; and two others had done "very little, taking turns in the city ministerial association." The others revealed varied radio experiences:

(Metcalf) A daily fifteen-minute broadcast for a number of years.

About twenty radio devotionals in connection with the ministerial association.

Only a little five-minute devotional-doctrinal program.

I had a weekly, fifteen-minute broadcast for over a year entitled "The Adventist Hour."

In the first church I pastored, I had a fifteen-minute radio program for a year and a half. In the second church, I had a radio program for over a year. In the third church I also had a radio program. Now we are conducting a youth radio program.

I've basically used devotional messages, and I feel its benefits will be seen here. I have given about 200, six-minute message capsules on radio.

I have put on fifteen-minute programs five days a week in three different localities. One place for about six months, another place two months, and another place about one month.

In the early part of my ministry, I was on the radio every day for half an hour. Altogether maybe 200 radio sermons.

I was on the radio about four years in all.

I 30. HOW ARE TELEPHONE MESSAGES DIFFERENT FROM RADIO MESSAGES?

Only those who had been the principal speaker on a series of religious, radio broadcasts were asked this question. Of the ten who answered the question, nine specifically mentioned that the major difference between radio and telephone messages was the time factor. To Metcalf, this seemed to be the only difference:

They're different because the radio message would be longer. I think that's the basic difference. I've used a number of my radio messages and condensed them for telephone.

JB You can take the same message and just choose a two-minute time slot out of it and put it right on the telephone?

HM Yes.

The other respondents replied:

I don't think there's any real difference.

I don't make them any different, except you're limited to three minutes.

It's difficult for me to say, because I really haven't had that much experience. The radio program is longer, but the message content is the same.

They are briefer, and you recognize you are talking to one individual on the telephone. You are continually conscious of the one-to-one approach in telephone evangelism.

What I have done has been actually the same length of time - about two minutes. A devotional type of message for public service radio and it's much the same as what this telephone program is.

On the telephone you've got to come right to the point and make it very brief. Too many just won't stand or sit at their telephone and listen like they do with the radio.

They are much more brief, but presently we're involved in this devotional type presentation (inspirational messages) and I am adapting old radio scripts that I have used in the past. They only have to be condensed and adapted.

Telephone messages are brief - more concise.

They're more brief. Therefore, you must present just one basic idea. The telephone message is conversational. I think the tone of voice would be similar in both and your basic objectives are the same.

Message Content

I 31. HOW DO YOU BEGIN WHEN YOU WANT TO DEVELOP NEW TE MESSAGES?

Five of the respondents indicated that they did not create new telephone messages of their own, but used the messages almost verbatim from Metcalf's book on telephone evangelism. The speaker for the "Heart-line" project used the printed messages from Metcalf and Vandeman.

Metcalf revealed the conception of his messages in this manner:

I'll leaf through a lot of books that may have, more or less, a complete message in them and I'll get certain ideas from those books. I may even get the ideas for the topics from a book and then I develop my message from that point. I may even get the text on that subject and then I give my ideas on it. I may look it up in a concordance or something else to get an additional text that I want to use, but basically, this is what I've

done. I've used books to stimulate the idea of the messages that I want to give. Also, I've taken some of my sermons and divided them up. Here again, I'd have to leave out a lot - a lot of the stories - you can't put too many stories in. They take too much time to tell. You have to determine whether you're going to tell stories or whether you're going to give Scripture, and I like the method of giving Scripture as a basis for all I say.

The other respondents indicated various sources for the material for their messages:

I have been capitalizing on recorded responses that I have received.

I start from the questions the callers ask.

I've been getting material from the book *Meditation for Moderns*.

In the beginning I was using messages that were given by Jim Hayward from Dallas, Texas. He wrote out his entire series, and I started to use those, then I wrote out a few myself. Then I found some messages in a book by Robert Pierson which I thought could be adapted quite easily. I began adapting those and taking out language which would be peculiarly our own.

I begin by taking a series of subjects that I would probably use in public evangelism or that I would follow with a Bible correspondence course. I develop the telephone messages geared to the lessons that we would like to give out to the callers.

If it's going to be the doctrinal approach, I utilize my own personal evangelistic sermons. I have used, besides Metcalf's book, material from *Christ's Object Lessons* by Ellen White.

I use Metcalf's book and *Christ's Object Lessons* by Ellen White.

Just begin.

I 32. HOW DO YOU CHOOSE WHICH TOPICS YOU WANT TO PRESENT?

Since several of the respondents were following the sequence of topics or subjects available from messages by Metcalf, Vandeman, etc., or were following the sequence of topics adapted from devotional-doctrinal material available in books, or were allowing callers to

dictate the choice of subjects by their recorded responses, only five of the respondents gave an answer to this question.

(Metcalf) Of course, being in evangelism for a number of years, I know the sequence of messages that ought to follow one another and so I try to lead my telephone audience from one point to another. When I finish one thought, I ask a question that will naturally lead them into another thought that I will amplify. I try to anticipate their needs and their questions; and when a number of similar questions are received on the response tape, I talk on that.

On a doctrinal series I'll follow the same format that we would ordinarily use in a public series of evangelistic meetings. If it's an inspirational type, there's no specific order of subjects which I use.

The topics follow the sequence of the Bible correspondence course, and most of the messages are adapted from resource material on those subjects.

Once people have begun to accept basic fundamental principles, later they'll be more apt to accept some of the deeper subjects that are more controversial.

Time will not permit to present everything. Therefore, we're just choosing those more pertinent and more demanding subjects on which people should be informed in these days.

I 33. HOW DO YOU USUALLY SELECT MATERIAL FOR YOUR TE MESSAGES?

This question was included in the interview in order to determine the type of material selected by the respondents for their messages and conversely what material might be rejected as unsuitable. However, since nearly all the respondents either were using available messages (adapted or verbatim) or at least were following their basic format, this question had been chiefly answered in their responses to questions 31 and 32. However, two of the respondents added:

I don't use copied material from any source unless I'm giving a quotation.

I usually present a brief story as an illustration, then lead into a Bible text and follow through with a message and a de-

cision of some kind. When we're presenting a doctrinal series, I begin with a question relative to a Bible subject, then lead on with a series of a few Bible texts while commenting on these texts.

I 34. DOES MOST OF YOUR MATERIAL COME FROM THE BIBLE, HISTORY, OR CURRENT EVENTS?

All of the respondents indicated that the material for their messages, even when answering caller's questions, came chiefly from the Bible.

I 35. HAVE YOU CHANGED THE CONTENT OF THE MESSAGES VERY MUCH SINCE YOU FIRST BEGAN?

One of the respondents had changed his message content from Bible promises into doctrinal presentations. However, none of the other respondents indicated any basic change from their initial message content. In other words, those who had begun by giving a devotional, presenting a doctrinal subject, or answering caller's questions were still presenting that type of program.

I 36. HAVE YOU BEEN ABLE TO ADAPT OTHER AVAILABLE TELEPHONE MESSAGES TO YOUR OWN PROGRAM?

This question was also anticipated and chiefly answered by questions 31 and 32. All of the respondents except two had adapted available telephone messages by others and presented them on their own program. Metcalf replied; "No. Nothing. It was purely original - everything I did."

I 37. DOES TE REQUIRE A DIFFERENT TYPE OF SERMON COMPOSITION THAN OTHER PREACHING? IF SO, WHY?

Of the seven respondents who answered this question (the other eight declined to answer since they did not compose their own telephone messages), three, including Metcalf, believed that telephone messages do

not require a different type of composition from other types of sermons.

The variable mentioned most frequently was brevity.

Principally, I have been using somewhat the same as ordinary preaching, only trying to put it into a conversational style. I can take sermons from the pulpit, break them into two-and-a-half-minute segments with a beginning and conclusion at each section and give them on the telephone.

I present the same basic message, but in such brief form it would be eliminating many of the aspects of other sermons.

We are stating our material in a very brief and concise manner. We only have three minutes and can't elaborate. We have to have the greeting, body, and the closing all in those three minutes, so the format has to be changed somewhat from sermonic presentations.

What you're going to say has to be done in three minutes. Only the clearest and the best must be said. It must be very personable.

One has to be more precise and make his points precisely, because he doesn't have much time. I have endeavored to say something significant in the first few seconds of the message so that if the person listened only a few seconds, he got some specific idea.

The message is quite different.

I 38. ARE TELEPHONE MESSAGES DIFFICULT TO WRITE?

Of the seven respondents who had endeavored (partially or completely) to write their own telephone messages, six stated that telephone messages were quite difficult to write in comparison to other types of sermonic material. Additional comments on this question were:

(Metcalf) They're not now, after I've written over 700 of them. They come a lot easier now, but to begin with it was very, very difficult. I spent sometimes three, four, or five hours writing one message.

When I first began, yes, because I found difficulty in presenting a subject of Scripture in such a brief form, but I've gotten into the habit of it now, and it's much easier than it used to be.

Yes, I think that which we have to do in a limited time takes much more preparation than if we have greater time in which to present a subject.

No. I find them very easy, because that's my nature. I just love to do this.

I 39. WHAT SEEMS TO BE THE MOST DIFFICULT PART IN WRITING THEM?

Again the condensation or brevity of the messages appeared to be the predominant factor in writing telephone messages. Other than the imposed barrier of a three-minute time limit, five of the respondents added:

(Metcalf) They were difficult because I had to simmer everything down and get a complete idea in that message and yet say it in a few words. This was hard for me to do. I can preach an hour easier than I can talk for two minutes. I try to cover only one basic thought in each message.

There's plenty of material, but to highlight the most important part gives us added thought. A three-minute presentation might take almost an hour for each moment that we're putting on.

They can't be presented as a regular sermon. There has to be a condensation of them, and you have to pick out key thoughts and present them in an orderly fashion.

To decide on the objective which you are going to drive toward and choose the topic you're going to discuss. Also, the precision with which one must express his ideas in order to get this idea across in a very brief time.

There isn't any part more difficult. It's all difficult, but it's just a joy.

I 40. ARE YOU ACQUAINTED WITH THE PROCESS OF "INDUCTIVE" AND "DEDUCTIVE" REASONING? IF SO, WHICH DO YOU GENERALLY USE IN YOUR MESSAGES?

Although it was difficult to determine from some of the vague answers to this question, it appeared that only three or four of the respondents were acquainted with the difference between inductive and deductive reasoning. Of those who said they were acquainted (those who did not write their own messages were not asked this question), two said

they were presenting a devotional type of message which did not require reasoning or proofs. The others replied:

(Metcalf) Deductive.

I present both types, but I fear I use the deductive more when I analyze what I have been presenting. I must recognize that the inductive has a very definite place.

I use both of these approaches in my messages.

Delivery

I 41. WHAT VOICE CHARACTERISTICS OR QUALIFICATIONS ARE IMPORTANT TO THE SPEAKER?

Although various voice characteristics were mentioned by the respondents in answering this question, the predominant factors were articulation and voice pitch.

(Metcalf) First of all, he's got to enunciate clearly. He shouldn't talk so fast. High pitch is not good. A low pitch would be best, but if it could be in between it would be even better. When I dictate my message onto the telephone, I talk in a voice that's just normal to me. I think you can put warmth into your voice if you just visualize these people as if you're talking to them right at that moment. . . . If you're going to be cold, they're not even going to listen to you - if it's just a mechanical, read message.

A clear tone, clear enunciation, and a conversational approach.

Enunciation and a slower rate of speed.

Articulation is very important. One should speak clearly and slowly. The tone should be mellow - a sympathetic type that would be appealing to an individual.

A deep resonance certainly contributes.

You must round your vowels and strive for a mellowness in your voice, because the machine seems to pick up the harsh tones and amplify them.

A conversational style. Try to put a depth of meaning into it. It has to be energetic and enthusiastic.

If an individual had a squeaky voice or a foreign accent, that might be a deterrent. The voice is very important. One should have a mellow, resonant voice and be able to inflect it for emphasis and effect.

One should speak clearly and distinctly - not in a monotone - and put a little feeling in the voice. Quality of voice is very important - preferably a male bass voice.

Speak distinctly into the microphone. The voice is more pleasant if it is lower instead of higher.

One should speak with a conversational tone - not like you're preaching. Your voice ought to be calm, subdued, quiet and inviting.

I would think the same type of voice characteristics necessary that would be best qualified for radio.

I like to see the voice carry over the phone. I think a great deal of hope and comfort can be carried in the tone of the voice.

I'm not an authority, so I really don't know. I try to speak as if I'm animated, interested, as if this is something very important to me.

(Teen Dial) If our objective was maximum quality of the program, we would probably limit it to one, two, or three people who have a warm friendly voice over the telephone. We often speak of a "magnetic voice" - one that catches and holds the attention and gives the feeling of deep interest and concern, and yet not so much the people are afraid they're going to get hooked into something.

(Allen) The same characteristics apply as to the man that's giving a talk or a speech. There is nothing that's peculiar to the Code-a-phone. It's got an automatic gain control on it. If you speak too loudly, it will correct that or if you speak too softly, it will increase the volume. Use a normal, natural voice.

(Green) He should do it just as naturally as if he were talking to that person on the phone.

I 42. CAN ANYTHING BE DONE IN THE MESSAGE TO HELP THE CALLER ACCEPT YOU AS A FRIEND?

This question (similar to question 41) was designed to ascertain what the telephone speaker might say, in word or manner, which would persuade the listener that the man behind the voice is really his friend

and is interested in him personally and which would instill confidence in the mind of the listener. From some of the vague answers given, it appears that this question was one to which the respondents had not given a great deal of previous thought. However, their answers indicated that Scriptural authority and voice quality could best be utilized to instill confidence.

(Metcalf) I think that if you call their attention to the Bible, the fact that the Bible has helped you to find the answers, this helps them to have confidence.

I think being personal, being friendly, showing that you're really interested and backing up what you say with Scripture.

I think by speaking with authority as far as the Scriptures are concerned.

Presenting the Bible, presenting positive things of good character development.

By offering a service of answering any Bible questions they may have that may be perplexing to them.

Be warm and personable.

I don't know. I start out by simply saying "Hello, friend." I try to put a depth of meaning into it as though I really were a friend of theirs.

A person has to project himself in this message to make himself sound friendly and that he is interested in people. This is a difficult thing to do when you are just talking into a microphone.

I find that when I allow myself to imagine the person to be present and to smile at him, that my voice, my contact with him, is better.

There should be warmth in our message as we contact these people. Sincerity is something you don't hide. If you're really sincere and you can intimate this in your message, it's easily detected by the listener.

I think the very tone of the voice, not only quality and resonance, but the way we speak can be made to be appealing or mechanical. I do attempt to make a personal approach rather than just a mechanical reading of certain words.

You can speak in such a way as to assure the individual that you are trying to help them. If you are calm and if you really know your message, I think this would instill confidence.

I do not know. I endeavor, when I read the messages, to think as though I'm talking to someone right there in front of me.

The way you speak and the tonal inflections.

This has to be entirely in your voice.

I 43. DO YOU EMPLOY PERSONAL PRONOUNS OR GIVE A GENERAL MESSAGE?

The purpose of this question was to determine whether the respondents endeavored in their messages to speak to the listener on a person-to-person basis (I, you, we) or whether they gave a general message (in the third person), as though they were speaking to a regular audience. Six of the respondents indicated that they used the personal approach in their messages and spoke in such a way that the listener might feel the message was recorded for them personally. Four others presented a general message as though they were speaking to a regular audience and three of the respondents employed both types of approaches. Metcalf replied: "Most of the time I use personal pronouns. Occasionally, because I've done public evangelism, I'll say 'We will send you such and such' when I should always say, 'I will see to it that it's sent to you.' I think the personal is better."

Another of the ministers responded: "I've given a general message by presenting an ordinary sermonette, but I have been thinking very seriously about changing my form to conversational."

I 44. DOES LACK OF EYE CONTACT OR PHYSICAL PRESENCE HINDER YOU FROM MAKING YOUR MESSAGES PERSONAL?

Similar to radio speaking, the telephone speaker must depend on his voice to project and communicate everything he would like to get across to the listener without visual or environmental advantages. The

respondents were almost equally divided on this point. Seven respondents, including Metcalf, believed they were not hindered in making their messages personal, one of whom stated, "Because of my experience with the radio." Seven other respondents believed they were hindered on the telephone from making their messages personal. Three of them amplified their answer:

It's hard to imagine someone out there, although I'm trying to picture myself as though I'm talking to one individual.

It's more difficult to be personal without being able to see the one you're speaking to; but after a while you can sort of visualize the individual on the other end of the line.

I really don't know. I personally feel I am not hindered, but my wife tells me it's not so. She says I sound like I'm reading.

The "Teen Dial" director endeavored to speak for the various individuals employed on his program:

I don't believe it hinders me personally as the continuity on the program who reads the question and gives the sign-off at the end, but I think this is true with many of our young people. They're scared of the microphone. They've had very little experience with recording, and they don't picture a particular teenager out there listening.

I 45. HOW WOULD YOU COMPARE OR CONTRAST TELEPHONE DELIVERY WITH THAT OF RADIO?

Several of the previous questions had led up to this question on telephone delivery. The seven respondents who answered this question were those who had been the principal speaker on a series of religious broadcasts over public radio. The consensus of opinion seemed to be that there was very little difference between the two or at least ideally there should be no difference.

(Metcalf) I don't think it needs to be different. Although a lot of people on radio develop a preaching air, I don't think

that's the best thing for radio. I think it ought to be conversational - just as it is in telephone evangelism. However, on the telephone one difference is the personal aspect. You're always talking to just one individual at a time, whereas you may tend to use different phrases and different methods a bit when you are talking to a potential of say a hundred thousand people. But on the telephone you are talking to one individual and you make it real personal from that standpoint.

I don't see much difference between the two - just about the same.

For me, there is no difference. Possibly there should be, but not for me.

They ought to be very much alike.

To me there is no difference. When I speak into the microphone, I visualize that somebody is going to be listening to that. I talk into the microphone as though it were a person.

It's practically the same thing. You're speaking into a mike and it's all a recording.

It's about the same since you don't see your listening audience. Your delivery would be about the same with the exception of the thought in mind that more are listening at any given moment. But on telephone evangelism, you know you only have one listener at a time. However, as far as the presentation is concerned, it would be pretty much the same.

I don't have the mike fright on the telephone that I would in front of a radio microphone. This definitely affects some people, and I suppose it affects all of us to some degree.

I think in radio delivery a person would tend to be more "preachy". This would be a hazard he should avoid on the telephone, which should be conversational.

Telephone Company Relations

I 46. WHAT IS THE NAME OF YOUR TELEPHONE COMPANY?

Twelve of the respondents have their telephone answering equipment located in areas serviced by the Michigan Bell Telephone Company. One is located in the Southern Bell (Atlanta) area, and another is in the General Telephone Company area. Pastor Wiese has equipment serviced

by two companies; in Marquette it's Michigan Bell, and in Munising it's the Munising Independent Telephone Company.

I 47. HAVE THEY EXPRESSED ANY REACTION TO YOUR TE PROJECT? IF SO, WHAT?

It is interesting to note that although two-way telephone evangelism is a relatively recent innovation, the telephone companies involved in this study were either prepared for it or were taking a "wait and see" attitude towards it. Ten of the respondents, including Metcalf, stated they had received no expression or reaction at all from the employees of the telephone companies installing their equipment. Five other respondents had received very little reaction from the telephone company involved.

Not really. They expressed an interest in our program and hoped it would succeed.

None. I must say that the manager was very pleased to have us become his customer and did everything he could to help us. When we had something go wrong with this coupler, they came out and exchanged it without any hesitation.

No. When they first installed it, they indicated that we would either have to buy another machine or else we would be disconnected if they got an overload on the line.

They were quite concerned when we began that we wouldn't conduct some major, massive advertising program that would swamp their circuits here. Beyond that, the communication has been rather limited.

Since the company selling the telephone answering equipment (at least in Michigan) is the middle-man between the telephone company and the church group, Mr. Allen of the Code-a-phone Company was asked: "What are the reactions of the telephone company to using answering equipment for telephone evangelism?" He replied:

At first I think there was a little concern here in Michigan, but today there is not. We can call the marketing people and

say "The Seventh-day Adventists (especially if it's a known religion) are going to put in a 'Dial-a-Prayer' or a phone line for a Bible study." We don't get any reaction from them. I think it's proven itself over a period of time. Maybe a denomination we or they hadn't heard of, they might question a bit. We ran into a problem in one place with identity where they did want the church to be identified on the phone.

Mr. Green of Michigan Bell was asked, "How does the telephone company feel about telephone evangelism?" He replied, "We encourage usage of any type that fits within our tariffs." When asked, "What comments or suggestions for improvement would you offer?" he suggested:

Do a careful job of preparing your message and getting it on the machine. Also, be sure as to how many calls you are apt to get and provide enough telephone facility and enough machines to do the job properly.

I 48. DID YOU CHOOSE THE TELEPHONE NUMBER FOR YOUR TE PROJECT?

This question, similar to question 30 in the questionnaire, was included here as a lead-in to questions 49 and 50. Twelve of the respondents stated that they simply asked the telephone company for a number and the company arbitrarily assigned one that was available. Three others, including Metcalf, indicated that they had asked for a "good number" that was "easy to remember".

I 49. WHICH NUMBER(S) WOULD YOU SELECT IF GIVEN A CHOICE? WHY?

Questions 49 and 50 were designed to determine (if possible) the advantage of one telephone number over another for a telephone evangelism program. However, since most of the respondents had let the telephone company decide which number was best for them, their answers indicated they had not given a great deal of thought to this question. Metcalf replied:

That's a pretty good question. I don't know, offhand, what I would choose. . . . I wanted something that had a lot of the same numbers in it or descending digits, something you could

keep in mind easily. . . . The number I have is real good - 288-1666. It's an easy number to keep in mind once you get it. If it had been 1689 you can see it would have been hard to remember.

Other answers included:

I would select one with all one number or a number with zeros on it.

I would get a number with as many zeros in it as possible or any sequence of repeated numbers.

Something with a series of similar numbers or the same number.

I would choose a number that's very easy to remember such as 4000, 3000 or the same numbers - 3333.

All the same number like 5555 or something like that.

The one they gave me is real fine - 3333.

I don't know. I think a number with three zeros in it would be one of the easiest to remember.

5432, all six's or all fives. My choice would be 1010.

My home phone number is 2005. This is a very easy number. I had no problem remembering that number from the time we got it because of the sequence of the numbers.

I also have a program which I call "Are you able?" I ask, "Are you able to give a text to prove various points?" So I endeavored to get a number that would correspond to that on the telephone. But in looking it up I saw the digits would be difficult to memorize, so why do it?

I think it's well to get a number with sort of a descending ratio or something.

I'd select a number that's not too difficult to remember. The number we have is not bad.

I would select a number that would spell out TEEN - which I had hoped to use if and when I would use "Teen Dial".

We would take 8 and then whatever "TEEN" spells out on the phone. That would probably be easier for the teenagers to remember.

I 50. ARE SOME NUMBERS MORE EASILY REMEMBERED? WHY?

The answers of the respondents to this question indicate a vagueness in their minds of any advantage of one telephone number over another. If there were advantages or disadvantages, they did not seem to be aware of them. Five respondents said they did not know whether some numbers were more easily remembered than others. The others offered answers such as:

(Metcalf) There must be, but I'm not familiar with it.

If we had 1111 or 0000 I think this would be easier to remember.

All the same numbers - all fives, all sevens or all zeros would be easier to remember.

Yes, I think it would have something magic about it.

Yes, I think so. For instance, I shall never forget the telephone number, I believe, of the Hinsdale Sanitarium - 2100.

Yes, but I'm not sure why.

I would suppose the frequency of certain numbers would be.

Yes, very definitely, but I'm not sure why.

I really can't give you a good answer.

For instance, if it's 2000, this would be much easier than 2357.

Mr. Allen's reply to this question was: "I would think so. I read an article about this by the American Telephone and Telegraph Company that if you can get two consecutive numbers like 12 and 78, then 1278 is easier to remember than say 1359." When asked "Are some telephone numbers more easily misdialed?" he replied, "I can't answer that. I would assume that there would be, but I really don't know which ones they are." Mr. Green's (Michigan Bell) answer to question 50 was:

There are some indications to this, but again this depends a lot on how a person breaks the number down or how they are accustomed to dialing or writing down the number. Some numbers

are a little easier to dial and this is what we would refer to as "on the top of the dial." Stay away from the "long pull" numbers.

When asked, "Are some telephone numbers more easily misdialed?" he replied:

A number where the same digit repeats itself too many times, the people are inclined to misdial. One with too many one's or too many two's would be easily misdialed, or any digit repeated too many times.

It is of interest to note that the numbers most frequently desired by the respondents are the same numbers which Mr. Green contends are most easily misdialed!

I 51. WHAT IS THE RELATIONSHIP BETWEEN THE TE USER AND THE PHONE COMPANY?

This question was designed to determine what contractual or business agreements or understanding (if any) existed between the telephone company and the telephone evangelism directors. None of the ministers was aware of any contracts or agreements with the telephone company, and all of them indicated that their understanding was simply that of a business offering service to a customer - no different from a regular private line. Evidently the apprehensions and understandings are worked out between the telephone company and the answering equipment company, for Mr. Allen replied to this question:

When this first started, the telephone company was reluctant. We value our relationship with the telephone company. At first they would tell some of these pastors, "You've got to put in three lines for this or you're going to foul up our switchboard." We assured the telephone company that if ever the unit was getting this many calls consistently, that the customer would put in another line and machine and they weren't going to let it foul up the equipment. It doesn't cost the church anything to reserve a couple of lines in sequence and put in one unit, then if the calls warrant it, the church could purchase another unit. They're not against it if they can get the use out of it.

Mr. Green, in representing the Michigan Bell Telephone Company, replied:

It's just a business relationship. Be sure that you have enough in-coming telephone lines to take all of the messages with not too many busy signals. We have to provide usable service for all people. We cannot have this service in a section where the number of calls would block or load up a section of our central office so that the people could not place a call.

I 52. ARE THERE ANY LEGAL RESTRICTIONS THE USER SHOULD KEEP IN MIND?

Twelve of the respondents, including Metcalf, knew of no legal restrictions in the use of telephone answering equipment and/or adapting it for telephone evangelism. One of these conjectured:

I'm sure that if we started giving things that would be highly objectionable, if we used rabble-rouser techniques, tried to stir up young people to go out and demonstrate and burn down buildings or something on a controversial social issue, the backlash would be swift and justified.

Three other ministers remarked:

I believe there is a law stating that we are not allowed to use profanity and any obscene language.

In Marquette when I started, the business contact man told me there were legal restrictions, that you had to identify the name of the church. I told him that I identified as "Christ for Today" and he felt that would be sufficient.

The only legal problem I ran into was in recording both sides of my conversation. If I wanted to come in on the line, in order for my side of the conversation to be recorded also, a different kind of coupler was required that injected a ten-second interval beep.

When Mr. Allen was asked if there were any legal restrictions, he responded:

Not to my knowledge. We call these machines and check the announcements. If it's not a good announcement or not a good message, we'll leave a message identifying ourselves and making some suggestions to them. We've never run into any problem on this. I think there probably are legal restrictions that I'm not aware of. I would think that if you started making false statements, they would discontinue your service, if it was

breeding some kind of chaos. I'm sure there would be some appropriate action, but we have never run into it.

Mr. Green did not mention any legal restrictions, and he indicated that the problem was of little significance in telephone evangelism. He simply mentioned, "The primary legal restrictions I think you'll find in the Federal Communications Codes as to type of language and intent of use."

I 53. ARE THERE ANY ETHICAL CONSIDERATIONS THE USER SHOULD KEEP IN MIND?

Nine of the respondents, including Metcalf, specifically mentioned that the speaker should not adversely criticize other churches, denominations, or church organizations over the telephone. Other considerations mentioned were:

(Metcalf) I also think that if you offer something, you should make sure the people get it. We wouldn't want to condemn or defame any individual or personality or use any language that would not be appropriate.

On some of the response questions, I have not identified who the people are because I feel that a great number of them wouldn't want to be identified.

This is a service to the community and we should limit our remarks to a small number of words spoken and not abuse this system or the telephone in any way.

If we offer them Bible lessons, we ought to see that they get them as soon as possible.

The type of appeals should be on a good high spiritual level.

I think all the ethical proprieties that a minister observes in his personal contact with people at all times is the only one.

(Teen Dial) First of all, we would not betray a confidence. Secondly, sometimes we get hoax calls on the phone that will mention a very serious problem and will give a name and telephone number. They are obviously wanting us to call back and to embarrass somebody else. We guard against this very carefully.

(Allen) I think the same ethics that he would keep in mind in preaching from his pulpit. I don't think there is any difference.

(Green) This again would equate back to the legal and ethical considerations that are referred to in the FCC practices as to language.

E. Resources

I 54. WHEN YOU ARE OUT OF TOWN FOR SEVERAL DAYS, WHO PREPARES THE TALKING MACHINE FOR THE NEXT MESSAGE? (WHAT ARE THE PHYSICAL ARRANGEMENTS?)

One of the frequently mentioned disadvantages or problems in telephone evangelism (see questions 20 and 21) has been that the answering equipment (as presently designed) dictates a permanent daily schedule which requires the speaker to return to his equipment every day at approximately the same time in order to change the message. This not only is inconvenient when the pastor is in town, but greatly complicates the problem when he must be out of town for several days. This question was included to ascertain the arrangements made by the ministers in maintaining a continuity in their programs.

Five of the respondents said they had to depend upon an associate or a layman in the church to record the message for them in their absence. All of these indicated a desire to find a suitable arrangement so that they could pre-record their messages on tape in order that in their absence some responsible person could transfer the message from that tape onto the tape of the answering equipment. Six respondents who could find no other suitable arrangement had to resort to the method of recording a message explaining that they would be out of town for a number of days and that the message would not be changed until their return. Two of the respondents had pre-recorded their messages on a standard

tape recorder, and at the proper time someone else had put the microphone of the answering service machine up to the speaker of the tape recorder and transferred the message in this manner. However, both indicated that due to noise, static, and distortion this method was not completely satisfactory. Only two of the respondents had found a suitable arrangement whereby the messages could be pre-recorded on a tape recorder and then transferred directly by wire into the answering service equipment at the proper time. One of these respondents recorded his messages on a cassette tape recorder, and then the person transferring the message had to monitor it from a small earplug connected into the tape recorder. The other respondent (Metcalf) appeared to have found a "compatible arrangement" with the Norelco Model 150 Cassette tape recorder. He would dictate his messages onto the recorder for each day that he would be out of town, and his secretary would transfer them to their Code-a-phone machine. Since this particular model of tape recorder is small and portable, Metcalf stressed that one of the advantages was to purchase a second identical recorder. This second recorder he would carry with him on his trip; and if he had failed to record a sufficient number of messages or was delayed beyond his intended schedule, he would record further messages in his hotel or motel room and send them by airmail back to his office. Metcalf also seemed to have solved his audio and technical problems by the use of a special patch cord between the Norelco tape recorder and the Code-a-phone machine. Since the details of this plan appeared to be satisfactory, they are included here with the hope that others may benefit from them.

The secretary connects the patch cord from the output of the tape recorder to the input of the Code-a-phone. She sets the



Code-a-phone machine for record, flips the switch on the patch cord, and immediately, as the recording light on the Code-a-phone comes on, she turns on the tape recorder to play the message. Now, in order to get that exactly right, I put on my tape recorder this statement, "The following message is for Sunday, March 20," for instance. Then I take my stop watch, click it twice and wait just a moment after that click before I start speaking. She listens for "This message is for Sunday, March 20." When she hears the second click, she immediately turns the tape recorder off. When she turns the Code-a-phone on and the recording light comes on, immediately she turns the tape recorder on and it says "Hello there. I'm Harold Metcalf, etc."

When Mr. Allen was asked, "What is the best way to transfer a message from a tape recorder to a Code-a-phone machine?" he answered:

In most cases you will get just as good an audio if you do this in a quiet room with no background noise or trucks going by, etc., just from tape recorder speaker to Code-a-phone microphone. In fact, if you take it in a quiet room and record from speaker to microphone and then record from the jack from your output to the input of the 770 model you can't tell the difference. There are a thousand different makes of tape recorders, and this is probably the biggest problem in telephone evangelism - transferring your messages from a tape recorder into the 770. We've talked about this a number of times - What is the best way of doing it? You've got to match impedance, and everybody has different tape recorders.

Mr. Allen was also asked if he could name a specific model of tape recorder which would match the impedance of the Code-a-phone machine and could be connected by a direct patch cord. He replied that this information would have to come from the manufacturers in Portland, Oregon.

[Following this interview, Mr. Allen telephoned Ford Industries in Portland, Oregon, and a few days later confirmed by telephone their recommendation of the Norelco model 150 Cassette tape recorder as being the most compatible to and most nearly matching the impedance of the Code-a-phone unit.]

F. In-coming Calls and Responses

I 55. WHY DO PEOPLE CALL YOUR NUMBER?

This question was designed to ascertain what prompts individuals to dial a telephone evangelism number. Of course, the answer would depend partly on the type of advertising employed and what the speaker knew about his listeners and their responses. (See Section "C. Potential Audience" above.) Although various answers were given, curiosity or novelty were mentioned by eleven of the respondents as major reasons.

Varied answers included:

(Metcalf) The first time they call they may be curious to see what I'm going to say. After that first time, I think, if they call back, they call because they liked what I said and it challenged their thinking a bit and maybe it was a help to them spiritually. The first time, it's been the advertising. They didn't know what it was and through curiosity they were prompted to call. I think perhaps the second and third time and continually it may be the Holy Spirit that prompts them to call.

I suppose because of curiosity or maybe a friend gave them the number and recommended they call it.

Curiosity would be one thing. A need would be another. They see in the ad something they want. For example, when we say, "Do you need advice?"

Some call from curiosity, and some really want advice.

At first I think it was out of curiosity. Some called because they expected to get some financial advice.

I feel certain that a number call out of curiosity and others call because they feel they are getting a spiritual uplift as well as gaining more knowledge of the Bible.

A lot of it is curiosity - especially with this "Do you need advice?" That's just plain curiosity.

Many of them call out of curiosity. Many of the university students are non-religious, and many of them are actually irreligious. When they read this ad that openly says, "Dial Your Family Bible," they call out of curiosity and find that this is something unusual in a university setting.

I think curiosity is the greatest factor. I think we are reaching a handicapped group, too; the blind, hospitalized, aged, etc.

It's different. There's nothing else like it in town. They're curious about human problems and what answers might be given. I think there are also those who call because they have a real problem they would like to have an answer to and they believe that we have something to say to them.

Many children have dialed because of the novelty of it. A number of adults dial because they want the consolation that they find in the Bible promises.

I suppose because of a need that they feel for help of some kind when they see this ad in the paper "Are you lonely? Are you discouraged?" They are seeking help and feel that perhaps they can get it from listening to this number.

That's an interesting question. I think it's difficult to answer why everyone calls. Some are having family difficulties. Others are having personal difficulties. One lady was concerned with committing suicide. Others call just for something to do. Sometimes children call for the privilege of being able to use the phone and have a number to call. Others are sincerely looking for some spiritual courage and fortification, and call for that reason.

We have a definite spiritual approach in our advertising, so people no doubt call because they feel some spiritual need of some kind.

We advertise with the title "Dial Your Family Bible." If people are seeking for comfort, security, or a better knowledge of Scripture, they will respond to that invitation.

I 56. WHAT ARE THE REACTIONS OF INDIVIDUALS "CONVERSING" WITH ANSWERING EQUIPMENT INSTEAD OF A "LIVE" PERSON?

Although telephone answering service machines have been on the market for a number of years, people do not normally expect a machine to answer when they dial a telephone number. Since the task of a telephone evangelist involves the art of persuasion as well as dispensing information, it is important that individuals respond positively toward the message they are hearing. This question sought to ascertain the reactions of individuals when they discover they are listening to a tape

recording from a machine rather than a human personality at the moment of communication. The varied answers included:

(Metcalf) We had difficulty at first. But I think now that we've been on more than two years in Atlanta, many of the people who call are repeaters who are calling back all the time and they've gotten used to it. At first, it was a new thing and people couldn't understand what they were to do. I think what happened is they called back several times, and eventually they just started talking. I know personally that when I call a business and I want something immediately, I don't like to talk to this machine myself, because I like an immediate response. However, telephone evangelism is a little different. The machine is not in the way if you are calling for a message; but if they're calling expecting to talk to you, then of course, the machine would be in the way and if your advertising has been misleading, I suppose it would be in the way with some people.

I don't think there's any problem. They give their name and state that they appreciate the message.

Most of them appreciate it. They like the fact that it is impersonal, because it is a protection to them.

To some there seems to be a bit of embarrassment, but it's not uncommon today to have a telephone answering service.

When they begin to realize that they are talking to a machine and not a human, they'll begin talking; and then they're not inhibited in any way.

I hear folks say, "Oh, he hung up. Where did he go?" and things of that nature. There is a little difference. You can tell that. When they find out it's a recording, some folks are a little bit shy.

They are hesitant. They tend to build up a lot of tension. When that beep sounds, they just blurt into the phone a lot of times.

In a few cases, they would say, "Hello. Hello. Hello," with no response and "Well, what's the trouble?" They didn't realize that it was a recording evidently, but now I think the majority of the people in the community know that it's put down on tape.

Sometimes they will say, "Hello. Hello. Are you there? Why don't you answer me?" But this doesn't happen often.

I think it's a little difficult for them. I've tried calling in myself just to get the feel, and you have a funny feeling

like you're just left dangling and I suppose this is one reason why you don't get so much response.

It would be a very, very brash person indeed who would let loose a string of obscenity if he knew that a live individual on the other end was listening to this. But he knows that this is going onto a recorder, and he feels he is not likely to be identified personally, so he's going to demonstrate himself with more freedom. I think the individual giving a serious response finds himself a bit inhibited, because he would respond more easily if he knew there was a live ear on the other side of the line.

Sometimes I have picked up the telephone receiver as the message would come to the conclusion and say, "This is the telephone director. Can I help you?" They would immediately hang up, and so I have learned that people would rather talk to a machine than talk to a person.

Occasionally I have heard people say, "Hello. Hello. Oh, this must be a recording." And they would hang up. I think a few of them have been surprised.

I'm sure it was strange to them at first; particularly when they knew they could be recorded.

I really haven't listened to any of the responses on the tape.

(Allen) This is probably the most common objection that you get. People don't like to talk to a machine. It's true to a certain extent, but with our equipment, if the announcement is prepared properly, for the first four or five seconds you really don't know whether you're talking to a machine or whether you're talking to a human. It's the person rather than the machine that makes it sound mechanical.

(Green) They will usually hesitate before they start to say anything unless they know it's specifically a "Dial-a-Prayer" or this type of program.

I 57. HAVE YOU OBSERVED THAT PEOPLE CAN ESTABLISH CONFIDENCE IN A RECORDING?

This question, in following question 56, was designed to find out whether individuals can accept an obviously recorded message and establish confidence in it as a personal message for themselves. Fourteen of the ministers, including Metcalf, believed that individuals can establish confidence in a recorded message; and one replied, "I don't

believe we have been able to establish that." Additional comments included:

(Metcalf) Oh, yes. A lot of people. In fact, many, many people call late at night just before going to sleep. One woman told me, "My husband is in Vietnam. If it weren't for this message every night at 11:30, I don't know how I would ever go to sleep." It just seemed to give her confidence.

We definitely have regular callers who do develop confidence in our program.

They see behind this recording an individual.

They do this because as they listen to the recording they have the feeling of the presence of an individual there. They believe the individual; and afterwards, if they want to say something, they have more freedom because they are not talking to the individual.

Not so much in the recording as in the message that is presented. They don't seem to object to it being recorded.

(Teen Dial) Very often they say in their response how much they appreciate an answer. Some have mentioned how they appreciate "Teen Dial" because it answers their specific problem. Maybe we were answering someone else's, but it got through to them.

(Allen) I think it would depend on what they're calling about. If it was advertised or promoted as a Bible study, a "Dial-a-Prayer", or "Dial-a-Thought", I feel sure that the people would comment. However, I think they would have more tendency to comment by talking to the minister directly.

(Green) If the announcement message is properly put on the machine, they will have confidence in it.

I 58. TO WHAT EXTENT ARE YOUR MESSAGES A RESULT OF, OR A RESPONSE TO, EXPRESSED ATTITUDES, QUESTIONS, OR COMMENTS OF THE CALLERS?

Although the potential exists in telephone evangelism for a speaker to record a message one day, have a listener record his response to the message and request an answer to a specific question, and the speaker answer the question the next day, most of the respondents in this interview were not utilizing their answering equipment to this

extent. Nine of the respondents stated they had not answered any specific questions of callers in subsequent messages. Three respondents indicated they had answered a few specific questions of callers; and three others regularly answered specific questions from callers - often on the following program after the call.

As one of those who had not answered specific listener's questions, Metcalf added:

I haven't done very much of that, but I think there is a great field here. Some of the brethren in my office have wanted me to experiment with the idea of talking on subjects that people ask me to talk about. In other words, tape their response and let them know that their questions wouldn't be answered until maybe the following week, because we could hardly do it on a day-to-day basis. This would give us time to get their response off the tape, then the next week we would start answering their questions. I think there could be a real good response this way. I think you would develop a tremendous audience like this once it was noised abroad that you would talk on a subject that they wanted.

Additional comments by two other respondents from this group included:

I haven't answered questions the callers have raised. I think it would be interesting. We haven't been recording the responses from the tape, besides names and addresses. We've just been listening to them.

I did that once or twice, but never found much of an interest along that line so never did anything about it further. I just took the initiative and presented the message for the day and that was it.

The two respondents who had answered a few specific questions from callers commented:

I wrote a few messages in response to questions. I did that maybe for a month, but it really took me a lot of time and I felt that I didn't have that much time to work at it.

We were in a question-and-answer type series three full months, and everything we said was directly related to the questions that they themselves had given us. During our regular series, we don't ask for a response.

I 59. WHICH TOPICS GET THE MOST RESPONSE?

Although the number and type of responses to a specific message can easily be checked from the in-coming response tape, seven of the respondents did not know which topics or subjects received the most responses from their callers. Five respondents believed that the subjects of "the end of the world" and "the second coming Christ" received the most response from their listeners. Three other respondents replied:

(Metcalf) One topic that has gotten a lot of response has been the state of man in death. When I talk on that and on spiritualism, we seem to get a lot of reaction. Also, when I would talk on the Sabbath question, it seemed that my calls picked up tremendously. [Metcalf further stated that he did not include references to current events or controversial subjects in his messages, e.g., the Apollo space program, birth control, etc.]

Questions and answers, without question. We were overwhelmed with the number of questions. The predominant topics were personal salvation, how can I be assured of salvation, and the forgiveness of sin.

Obviously love, courtship, and marriage. Probably 90% of our questions revolve in some way about a boyfriend or a girlfriend or a social relationship among the sexes.

G. Follow-up Activities

I 60. ARE YOU HAVING DIFFICULTY FOLLOWING UP ALL THOSE WHO GIVE THEIR NAMES AND ADDRESSES?

When the speaker offers a free gift following his telephone message and the listener gives his name and address and requests this gift, it is then up to the director to devise and carry out a system whereby these gifts can be delivered to the listener. Two methods have been followed by the respondents of this interview, and they are almost evenly divided in their choice of these two methods. Eight of the respondents, including Metcalf, stated that all free offers are sent out by mail to the address of the listener. Seven respondents indicated

that members of their local church receive the names and addresses and personally take the gifts out to the home of the listener. Those who follow the method of sending free gifts through the mail indicated they were not having difficulty sending these gifts out since this is the extent of their follow-up program. Only one of the respondents who arranges a personal call at the homes of the listeners who ask for a free offer indicated that he was not having difficulty following up the names and addresses. Comments from those who are having difficulty with the visitation follow-up plan include:

Part of the problem is getting our church members to work on this. I'll give them a list of ten names, and they will run them down and find maybe one or possibly two out of ten that really wanted the lessons.

Some of the addresses are not clear and are not the right address.

We find that some give other people's names and fictitious names and addresses. Sometimes children call in and give incorrect addresses. Also, if they're not followed up immediately, people tend to forget that they ever asked for anything. We weren't ready for follow-up when we first started the program; and by the time we got to the names, we had considerable difficulty. Follow-up is active to the degree that the church is active. In other words, members are not any more reticent to do this work than they are to do other missionary work.

We've had quite a few who have given their names and an incomplete address. We've spent hours trying to locate certain individuals that have called in.

Some church members have gotten discouraged because we've received so many fictitious names.

Because of the time element, I don't have time myself; and when I give names and the Bible courses to the members of the church to take out, somehow they just don't take it seriously enough. I ask them a week later, "Have you made those contacts?" "No, but I will." Another week, "Have you made those contacts?" "No, but I'll do it right away." Maybe three, four, or five weeks will go by. Then in exasperation I ask for the names back and try to get caught up, but that's quite a long time to let those names go.

We're trying to get our church people to go out, and so far we've been able to do it. But we're just about to the saturation point, so to any excess names we're going to send out lessons by mail.

I 61. WHAT IS THE BEST SOLUTION (PERSONAL VISITS, MAIL)?

Although seven respondents were following a regular method of personal visitation follow-up, ten of the respondents believed that personal visitation was the best method of follow-up activity, and five believed that mailing the free gifts was the best method. Metcalf, who from the beginning has followed the method of sending a free Bible course by mail to his listeners, believes that the personal follow-up is the best method. He said, "If every one of these names could be contacted by a person, even if it was just taking a piece of literature, this would be the best method." Further comments on these two methods included:

Of course, the ultimate aim is to get into the home personally. If you get so many names you just couldn't handle them, perhaps mailing might be the solution at first and then getting people to visit them later on.

I don't think the mail is the best solution, but I think it's a better solution than having so many names that it takes weeks and months before you make a contact. It's far better to send the lessons out by mail with a personal letter to tie the thing in and then try, as you're able, to get out to visit them.

I do not believe that mailing is a good way. It might be since I never tried it; but I was asking this equipment to discover contacts for me. I wanted people that I could go see, and that's why I used it. I wouldn't want to discount mailing. I just think it's sort of bypassing the real thing I was after.

By all means, individuals calling right to the door, in spite of bogus or false addresses.

One difficulty is that people give someone else's name and address. We experienced considerable difficulty with this when we had our members going to each home. It did bring about some hesitancy on the part of the members going out to find an

address and discover that the people had never heard of it.

We thought at first to mail the Bible lessons; but when we came to the conclusion that we really didn't know how many of these were valid and existing addresses, we switched to the personal contact. Now the personal contact, unless it is done by someone who is able, will create anxiety and the people are afraid to let them in. If you were to mail the lessons to them, I think it might get into a few places that you couldn't get into by actual personal contact.

I think the "Bible Speaks" with a personal contact has proven the most successful. We've had a few incorrect or false addresses, but not enough to discourage the follow-up.

We send something through the mail. I think this is the best contact, because I believe folks like to feel a certain freedom of being able to call in without feeling that they are signing some sort of a contract with you. I think we build a greater confidence this way.

We're mailing out inquiry letters at the present time to get them to verify their name and address. We feel that this way we'll get some solid interests.

From my experience, the mailing method is the best. Before I made a personal visit, I waited until I felt I had a bit of a rapport with the listener. But I soon discovered that even though I thought I had established confidence, they were dropping off and not dialing anymore. So I even quit visiting them.

I feel that the university student is very, very reticent to establish any contact in which you can follow him up. These young people are not going to be tricked into putting themselves at your disposal at all. And yet I get so many calls that I know many of them are listening, but they're just not about to put themselves where I will have any hold on them at all.

(Teen Dial) We've run into a problem in this area. When we started out, we invited them to leave their phone number if they had a personal problem. Then we distributed these among our young people and had them call back and try a personal conversation; but we found such a large number of these were hoax calls, crank calls, etc., that it was wasting our kids' time and causing embarrassment, so we've not stressed this lately. We also find a large margin of error in taking down names and addresses from the in-coming response tape. When we got a name, we sent them a mimeographed letter telling more about the "Bright Horizon" course and telling them about the delayed time element (that it would take to receive the course) and asked them

to be sure that we had their name and address correctly. If not, to let us know. We had a large number of these come back. We had the wrong addresses. Young people want a faceless, nameless situation as far as possible. In preparation for a series of public meetings, we will get our young people to visit each of the names we have and just see that the listener is receiving the "Bright Horizon" course and be sure that the name and address is correct. This would give a legitimate reason for contacting them and it would establish face-to-face contact.

I 62. HOW DO YOU JUDGE THE EFFECTIVENESS OF TELEPHONE EVANGELISM?

Although various answers were given to this question, eight of the respondents mentioned the number of calls and the number of responses on the tape as a basis for judging the effectiveness of their telephone evangelism project.

(Metcalf) I judge the effectiveness of it by several ways. One would be by the number of calls that I get and especially the number of people who listen all the way through. Also I judge the effectiveness by the type of response that I get. If these calls permit us to send the material that we're offering, we know that some of these people are going to become members of the church. My program has done far more than I thought it would do. I never thought it would spread like this. It's making thousands and hundreds of thousands of contacts with people in the community and making them aware of the Seventh-day Adventist pastor who, otherwise, they didn't even know existed.

You'd have to judge it ultimately by the number of contacts that you're able to receive which will develop into bonafide interests of folk who are seeking for a better way of life.

There's only one way that we can know, really. That is, by the number who listen to the message all the way through, give their name and address, and carry through with a regular Bible study program.

By the response in calls and by the requests.

Simply by the number of persons who listen all the way through.

I judge the effectiveness primarily by the response we'll get for the Bible courses.

The total effectiveness is never known, but you try to determine

how much of your original objective was achieved. We found that, for what advertising we did, we received many contacts. Every day we have from three to five new names to contact, and that's more than we can handle.

By the response that I get from the people whom I contact. On many occasions I've met people who were strangers to me who said, "Don't you have that telephone program?" I've answered, "Yes." "I thought from the sound of your voice that it was yours." And they would give their reaction as to how they appreciated the telephone message.

I sometimes wonder about that and wonder if it's worth the expense and effort or if it's just another gimmick. However, this last week, a married lady left her name, and I went out and visited her. She had requested anything that we had available. She had five children and had just finished the "Faith for Today" course. She was very receptive. Now we have five people there that we're going to be studying with. So once in a while you get something like this that kind of makes you feel like we're doing something.

If we get more people to attend church, more people to join the church because of this work, then, of course, this is naturally what we desire.

This is extremely difficult, and I don't know that I'll ever be able to judge it. This is not one of my primary objectives. My feeling is we will have accomplished something if we simply get them to listen.

To be candid with you, I don't think ours has been real effective yet. I still am not totally satisfied with what we're doing. It hasn't brought the response that I would like to see.

That is a hard question. The way we judge most of our work is by how many baptisms we get. This is the old standby. I don't know how to judge telephone evangelism.

I think it's strictly a bait or seed-sowing type of approach that must be followed through with other methods. I don't think telephone evangelism is a means to an end.

(Teen Dial) Simply by the fact that the kids keep calling back. Some say they have been really helped in a problem that they've had and they hope that we'll continue. In spite of all the foolishness that we get on it, which is considerable sometimes, there is the hardcore group that verbally express appreciation for it and say how it has been a help to them.

I 63. CAN TE BE USED, BY ITSELF, TO SECURE CONVERTS OR BAPTISMS? IF SO, UNDER WHAT CIRCUMSTANCES?

This question was designed to determine whether telephone evangelists believe that the program of telephone evangelism was a complete evangelistic agency and could result in direct baptisms or converts to their faith. Their answers to this question were in harmony with question 59 of the "Questionnaire on Telephone Evangelism," where 16 of the 25 respondents knew of no one who had been baptized as a result of their telephone evangelism projects and only six respondents knew of one or two individuals who had been baptized as a result of their telephone evangelism.

None of the 15 respondents believed that telephone evangelism could be a complete agency to secure converts or baptisms to their faith.

Additional comments on this question included:

(Metcalf) The telephone would be used as a preliminary method of finding interests which would have to be followed up. In other words, offer the "Bible Speaks" program, get your members to go out and contact these people and give personal Bible studies, but keep them contacting you through the telephone program.

I think it can only be used to secure interests.

This is used mainly for the initial contact.

Without any follow-up, your results would be minimal.

I think it could surely shorten up the Bible studies that you would have to conduct with them, but I don't think that you could get around visiting them personally.

In the general public, you might be able to contact people who would open the door for you to come in and instruct them fully enough that they would have enough information to make a decision. But I don't believe this would ever be possible on a university campus.

I think it's merely that which creates interest that must be followed with a personal contact to bring results.

This is only a stepping stone to find the interest and then it has to be developed.

Of the ten people who have been baptized as a result of telephone evangelism (see Table 60), all of them had given their name and address on the response tape, received personal visits by members of the local church and/or the pastor, and had continued through a series of personal Bible studies before being considered a candidate for baptism and membership into a local Adventist Church.

H. Advertising

I 64. DOES TE REQUIRE A DIFFERENT TYPE OF ADVERTISING? IF SO, WHY?

Since the type of advertising employed for two-way telephone evangelism has, from its conception, been radically different from any other type of advertising for Seventh-day Adventist public evangelistic endeavors (see Chapter I and questions 63 and 64 of the "Questionnaire on Telephone Evangelism"), this question in the interview sought to determine whether this different approach was required and why. Metcalf, who had devised the type of telephone evangelism advertising chiefly in current use, replied:

I think you've got to arouse their curiosity to get them to call. I don't know if I could tell you any other reasons. It just seems to me if I were going to hold a series of meetings I would do it differently than I would with telephone evangelism. I'd never think of advertising my public meetings in the classified ads. I don't think this would be the place to put it. I'd hate to have my audience (and this I think does happen with this type of advertising "Do you need advice?") come for a meeting at night thinking I was going to give them advice. They'd get up and walk out on me. It would hurt my meeting. But it doesn't hurt me on the telephone. If it isn't what they want, they can shut it off immediately. I'll get a lot of people who do like to hear something about religion who will continue to listen. With the telephone equipment these people soon learn, if they don't know the first time they call, in order to talk back to me, no matter if they want to say a lot

of smutty things, they have to listen to my message. When they have listened to my message, then it has already made an impression on their minds. They'll never forget some of it, and the Holy Spirit can then work on that person to get them to call again, even if they didn't believe the message.

Answers from the other fourteen respondents indicated that they probably had not thought too much about the advantages or disadvantages of different types of advertising for telephone evangelism, but, in the main, had followed the suggested methods already in use.

Yes, because it's something entirely different from what we've ever done before in the line of evangelism.

Yes, it is a different form - putting in just this little ad in the "Personal" column.

We use the same media, but it's different in that it's just a brief statement in the classified section of the newspaper.

Yes, the greatest media to advertise telephone evangelism is the newspaper; without question it has proven itself here. We are hoping to use the radio, newspaper, and the little stickers that we place on the phone.

Yes, I don't think you need to go to any great expense. A minimum of advertising will give you the result you want. You're asking the people for one little simple response, to dial a number. You're not asking them to get in a car and drive for a few miles to come to an evangelistic series of meetings. All you're asking is for three minutes of their time, in any state of dress, to just dial a number.

Evidently you can get good response from just a line in the "Personal" classified ads which you couldn't get from a public evangelistic meeting.

The advertising idea we got from Metcalf's book; this is what we've used from the beginning.

We don't come right out and say this is a given church program. We try to give it the picture of a public service which people can use. I think if you were to advertise this as an evangelistic service, you might not have as many calls.

I haven't gone into advertising too much, because the responses that I've gotten so far have kept us busy and our resources are limited. I just felt that the responses that we were getting

would be sufficient to take care of what interest we could develop. We have kept an ad in the classified section every day six days a week continuously.

There again I'm still groping. I've found a little handbill the most effective thing we've used.

I think many of the same forms of advertising could be used for telephone evangelism if we had the money to test them out.

It requires considerable advertising. It has to be continually brought before the people. I don't think necessarily different.

It all depends on the town. We're in a city that is isolated from every other town, about sixty miles from the next largest, and we're fortunate to be in this city where the local newspaper has such an impact on the people.

(Teen Dial) It has more potential perhaps than other types of evangelistic advertising. You may get a newspaper story to feature "Teen Dial" very prominently whereas they would hardly do this with some other type of evangelism.

In the course of the interview, Mr. Allen was asked, "What would be the best way to advertise telephone evangelism?" His comments included:

I think you've got to go right back to Metcalf. He has tried different ways - blind ads and leader ads, such as "Do you need advice? Call such and such a number." I don't know whether this was a misleading ad. It depends on how you look at it. I'm sure that if I dial a number and I think I'm going to get advice on the stock market or the weather, it may be misleading. But I think I'm much richer for it even though I'm not going to get the same advice that I had assumed I was going to get when I dialed the number. What I would call a leader ad is "Do you want to lose weight?" "Do you want to stop smoking?" There the ad is the same as your subject.

JB What do you think of the blind ad?

AA I wish we could evaluate it. I know it will get more calls, but it's tough to evaluate what percentage of the calls are receptive to what they're hearing. Of course, this is tough to do with people who are coming to church, too, but the blind ad will get more calls.

JB Suppose you were going to put one of these programs in yourself, for instance. Would you put a blind ad in or tell them what it is - "Meditations for Moderns" or "Dial Your Family Bible"?

AA No, I'd put a blind ad in because I think most of us have got fixed opinions. . . . People who are brought up under a different denomination have a tendency to think that everybody

else is way out. I was brought up and raised a Catholic and I think any time you can get somebody to listen, you have done them a service.

JB What would you think of putting the ad in the paper as "Dial Your Family Bible" for instance?

AA I think this is fine. You'd get a lot of response, but I don't think you're going to get the response from the people who are not affiliated with any denomination. It's better to get more people to call by the blind method and let them sift themselves out automatically than to put into the paper what you're going to do and then only those who are extremely interested would call.

This opinion by the director of the agency for Code-a-phone answering service machines in Michigan seemed to substantiate the theory of Metcalf in advertising telephone evangelism. When Mr. Green was asked, "What do you think would be the best method of advertising telephone evangelism?", he merely mentioned the traditional advertising devices available to a local pastor:

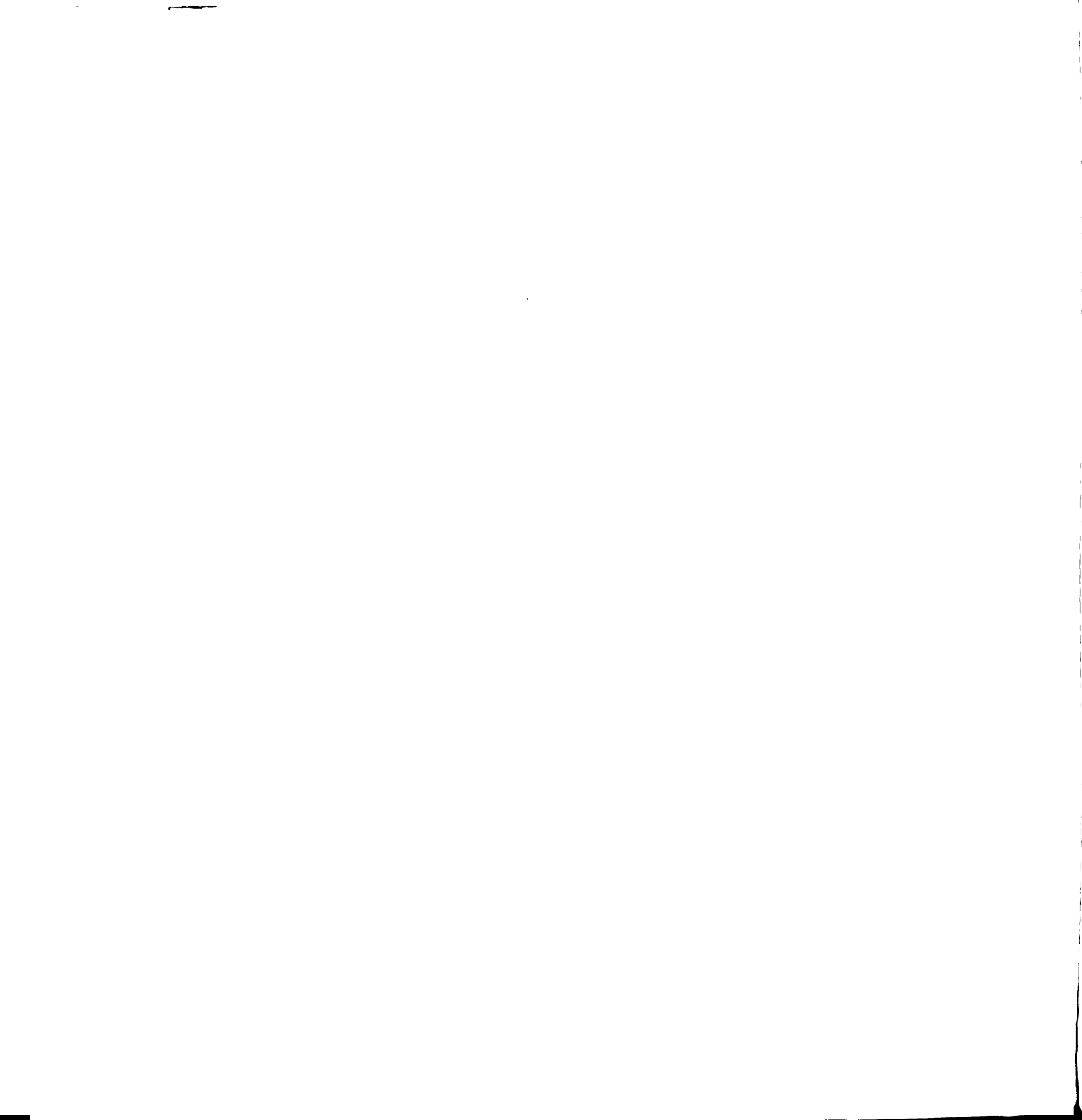
I would assume the use of church bulletins or church news letters. You might also use it in advertisements in the church section of the newspaper or if the minister speaks on the radio he could advertise there.

I 65. HOW DID YOU DEVELOP AN ADVERTISING APPROACH (FROM WHOM)?

Thirteen of the respondents revealed that their advertising approach to telephone evangelism was adapted from the methods used by Metcalf. (The development of Metcalf's approach to telephone evangelism advertising is detailed in Chapter I.) The other two respondents, who are both in youth appeal programs, replied:

I tried to write something that I thought would appeal to these young people and yet would tell them enough so that when they dialed that number, they had a pretty good idea what they were going to get. I didn't try to use the blind ad, "Are you lonesome?" I felt that I would have to overcome a hurdle the moment I did this.

First of all we gave the story to the newspapers, which they used; not a paid ad, but a story. Secondly, we had cards



printed telling about "Teen Dial". We distributed these among patients at the sanitarium, our own school kids, and also the public high schools in the area. Also, we announce about "Teen Dial" at the beginning of our youth radio program each Sunday morning, inviting them to call.

I 66. HAS YOUR BASIC ADVERTISING APPROACH CHANGED SINCE YOU BEGAN TE?

Twelve of the respondents (including Metcalf) indicated that they had not changed their basic advertising approach since initiating their telephone evangelism projects. The three other respondents who had made slight changes remarked:

Now we're in the illustrated section of the newspaper. I think what we're doing, using the title of the program with a picture of a telephone and the telephone number, is the more effective method.

We started with "Do you need advice?" and later went to "Dial Your Family Bible". We are including that title in all our advertising now.

I changed from Metcalf's approach to Vandeman's method of advertising.

I 67. WHAT IS YOUR CHIEF ADVERTISING METHOD OR MEDIUM TODAY?

Ten respondents (including Metcalf) said that currently their chief method of advertising was a small ad in the classified section of the local newspaper. Not all these respondents, however, preferred this method. One believed that the direct mail of circulars to the homes of people in the community was a superior method. Another believed the distribution of handbills was better, and another believed that small printed business cards handed out by church members was more effective in getting people to call. However, cost and expediency were factors that kept them using chiefly the classified section of the newspaper for their main advertising approach. The other five respondents listed as their chief advertising methods:

Illustrated ad in the newspaper.

Presently I'm using small printed business cards.

We're not advertising in the newspaper at all now. We are preparing another 20,000 circulars to go out by direct mail in about six weeks.

When friends tell others, that's better than newspaper.

We advertise on our radio program and, of course, other teenagers tell their friends about "Teen Dial".

Evaluation

I 68. WOULD YOU INITIATE A TE PROGRAM IN ANOTHER AREA IF TRANSFERRED?

Ten of the respondents stated that they would initiate a telephone evangelism program if they were transferred or moved to another area. Five respondents indicated they were favorable to initiating a telephone evangelism project in another area if transferred, but gave some qualifications to their answers.

I believe I would. Of course, it depends on the locality.

It would depend a lot on the type of area, not in a rural setting.

I haven't fully decided that yet. I'd say at the moment I might not.

Not unless I had more help, an assistant pastor or something of this nature.

(Teen Dial) It would depend on the potential for follow-up in that area. I would definitely consider telephone evangelism in one form or another. If I were alone in a small church district I probably would have "Dial Your Family Bible" in preference to "Teen Dial". If I had two programs, then I would add "Teen Dial" as a second one. If it were near a youth center and I had youth resources there, I would probably put "Teen Dial" in first. It would depend entirely on the local situation.

I 69. DOES TE APPEAR TO BE WORTH THE COST AND EFFORT INVOLVED?

Eleven of the respondents, including Metcalf, believed that

telephone evangelism was definitely worth the cost and effort involved, and one even remarked: "In comparison, for instance, six months of this would produce far more, as far as names, addresses, and actual Bible studies are concerned, than even our television program did." Another remarked, "If we have one baptism out of a year's work from telephone evangelism, it's worth it." Four respondents gave varying degrees of favorable/unfavorable comments.

I don't think that I can make a fair judgment on that yet.

I would think so. If you're thinking in terms of souls baptized and in the church as your only justifiable end, then I would say no. I doubt that "Teen Dial" will produce an immediate harvest of souls, but I think the long-range program is very productive as far as winning friends in the community and attracting attention to the church indirectly is concerned. We have had a response that far exceeded our anticipation as far as people listening in a community of this size. It is a tremendous potential, but we need to cultivate improved methods.

Up to now I couldn't say that it does. The results may come later.

First I would assess the missionary mindedness of the church. Secondly, if I were pastor of two or three churches, I don't think I would use it. You concentrate your efforts in one area at the expense of the others; and while it's only an hour a day, nevertheless, that's a consistent time and it must be at a specific time of day. I've found this very difficult to keep up with because there might be any number of emergency calls here and there and changes of program, etc. I find it very confining.

When Mr. Allen was asked, "What is your evaluation of telephone evangelism?" he responded:

I think it's another "sales aid" to getting people to come to your meetings and services. I don't think telephone evangelism itself is going to, if you will, convert anyone. But it's going to get them interested enough to want to come and see more or hear more. I feel it's a very valuable sales aid. It breaks down a barrier. I probably would not grant a minister or priest an interview to come to my home. But if I made a few phone calls and liked what I heard, I'd probably go to whoever was talking and try to see what I could see and hear what I

could hear. I think it would break down a barrier.

Mr. Green of Michigan Bell was also asked, "What is your personal evaluation of telephone evangelism?" He hesitantly replied:

I don't feel I'm really qualified to evaluate it in this instance. The only thing I can say is that I think the idea has merit. It can be used. It has a definite usage for some people. It will reach, or it would appear to me that it will reach, people that you might not be able to talk to until after they've called this several times and the message tends to sink in. Then it might draw them to you or give you the opportunity to speak to them.

I 70. WHAT PLANS DO YOU HAVE FOR THE FUTURE DEVELOPMENT OF TE?

The varied answers to this question included:

(Metcalf) What I will do with it will be very limited unless I were a pastor again. If and when the time comes when they have television on the telephone so that you can see the person, I think then we're going to have an even greater potential.

After we've gone through the series in the Bible correspondence course, we will use the "Five-day Plan" and "Teen Dial".

I've thought about using "Teen Dial" and I would like to start a "Five-day Plan" in this area with "Smoker's Dial".

"Smoker's Dial" and maybe "Teen Dial".

We plan to advertise our youth meetings through telephone evangelism and in the future for the "Five-day Plan".

Later we plan to hold "Five-day Plans" and we're going to turn it into a "Smoker's Dial"; then when we have established a strong youth department, we might run it as a "Teen Dial". By that time we would probably go back again to the original devotional format.

We want to use this as a means of advertising our public evangelism.

I hope to utilize direct mailing advertising, which I think would be much more effective than the newspaper. I hope we can supply more literature that would give a broader base to what they are hearing.

We're going to offer our gift Bible plan again, and in doing this we probably will think of operating by mail more.

I will still give a devotional type message, but I'm going to try and put more of a personal contact into it.

I haven't made a full decision what I'll do after I get through with Metcalf's materials.

We have no immediate plans for a change of format. We're going to continue with the three types of approaches that we've been using, with more mass mailing to encourage more listening. However, we do want to develop further the follow through with the "Bible Speaks" program.

We're going to get new cards printed and place them in all our spring visitation tracts, about 10,000 copies, which we will distribute door to door.

Get a corps of church young people who are willing to visit and to get acquainted with these young people who call. We need to invite them into a social environment at first and then to meetings, such as Sabbath School, M.V., and church services. Secondly, we would like to eventually establish a way of referring a person with an immediate, intense problem to a qualified professional counsellor to answer his problem.

Just continue to stir up interest.

Mr. Allen was asked, "What are your plans for the future development of answering equipment which might affect telephone evangelism?" After mentioning the recent modification for voice control whereby the caller could leave a message as long as he continued talking (as soon as his voice ceased, the message tape would also stop), he continued:

We've learned an awful lot from the Seventh-day Adventist program. But what plans Ford Industries has to improve on the equipment I don't know, other than this remote announce change whereby the outgoing message can be changed remotely from any other telephone. Being able to have an interchangeable message tape cartridge would be an advance. You could program these tapes ahead when you're going away, but of course, this would put the cost of the unit up again.

Mr. Green's response to the question "What plan does the telephone company have for the future development or improvement of telephone answering service equipment?" was:

We're encouraging the customer to buy his own equipment and properly interconnect it. That is to say, we use either a recorder coupler, which is an interphase unit that we rent, or he should use a type of machine that has an acoustic or an induction type arrangement so that it is not wired directly to the telephone line.

I 71. ARE THERE ANY OTHER "NEW APPROACHES" YOU WOULD LIKE TO TRY?

This question was designed to ascertain whether telephone evangelists, who themselves are recent innovations in the field of evangelism, were thinking of further innovations or new methods of evangelism with which they would like to experiment. Nine respondents couldn't think of any other new approach or different method of evangelism they would like to try. Six respondents offered these suggestions:

(Metcalf) Yes. One that really intrigues me is developing a series of messages that could be put on tape and then have a slide projector hooked up with it. This could be put into a store window down town or even in certain stores as an attraction. It would give a Bible study in a period of say five minutes or even less, but it would show those pictures as you're talking. I've thought of this, but I don't know whether we'll get it developed or not.

City saturation evangelism - a story hour for kids, television devotionals, and a youth panel discussion type program on television.

A twenty-minute public health lecture coupled with a twenty-minute gospel message.

We have not at all been active in the community, and I think we should get out into the community. I like some of the features of this plan of a Baptist Church down at Hammond, Indiana, and we're initiating some of those very soon.

A public evangelistic-dialogue approach. When we began "Seek" [a two-man panel dialogue with audience participation] here in Battle Creek, we noticed a definite increase of enthusiasm and interest on the part of our members because it was different. Secondly, we noticed a difference in the response of non-members who were attending that type of meeting, because it was such a relaxed atmosphere.

One type of evangelistic approach, the cost of which seems to

be prohibitive, is where you have a large public billboard with some picture and just a few words, such as "Did you know that The seventh day is the Sabbath?" "Did you know that Saturday - not Sunday - is the Sabbath?" Have these strung out over an area, changed often, and list a telephone number to call for further information.

I 72. HAVE YOU SEEN ADVERTISEMENTS OF THE PROPOSED "PICTUREPHONE"? IF SO, HOW WILL THE "PICTUREPHONE" SYSTEM AFFECT TE?

Eight respondents revealed that they had seen no advertisements or articles on the proposed "Picturephone" (audio visual telephone). The seven other respondents had seen such articles or advertisements and offered these evaluative comments:

(Metcalf) It's projected that we will have it by about 1980 and this would improve telephone evangelism. You would have to look right when you're dictating, and perhaps it would be more than just reading your message. I think then you're going to have to talk to the person. You're going to have to have your Bible right there, turn to your text, and then talk to that person as you're looking at them. This would require the speaker to be there at the phone unless he had a videotape recorder.

That perhaps is a new day. I think it would be a wonderful thing for telephone evangelism, because when you can see a person, sometimes his expression will take on what his voice won't register.

It certainly would help if we could get a visual image as well.

If that develops, I would prefer it above what we have, because it would be a greater personal contact.

It might help, because at least they could see with whom they're talking. It might give you more of that personal touch that we were talking about.

Unless it were useable as an automatic answering device, I don't see how we could use it. You'd have to be by your telephone all day.

I don't know how the thing would work, but I would suppose that you'd have to do your broadcast live every time, which would make it a busy schedule. However, I think it would help.

When Mr. Allen was asked how the proposed picturephone would affect

telephone evangelism, he replied: "The pastor is going to have to make the calls personally to these people by the telephone. I think when you can see someone, it's an advantage, no doubt." His reply to the question "Would a video tape for 'Picturephone' be practical?" was, "I would expect that it's very probable. What they're doing with electronics today, like those pictures we get from space, is unbelievable."

When Mr. Green from Michigan Bell was asked, "When do you expect 'Picturephone' service to be available to the general public?" he responded, "I have no idea, but the idea of it has excellent merit." His reply to the question: "How will the picturephone system affect telephone evangelism?" included:

I would think that it would be more primarily used in the merchandising application or a conference type application than it would be for something of this nature. However, it does have merit here, too, I believe. The caller could see the minister, and the minister could see the person that he would be talking to. Facial expressions or attitude expressions would help them perhaps carry on a better conversation. Both could get reflections that could not be received as readily from the voice only.

CHAPTER VI

SUMMARY AND CONCLUSIONS

By 1966, the time was ripe for a new innovation such as two-way telephone evangelism. There were 98,786,000 telephones in the U.S. at that time (50.18 for every 100 population), and eighty-seven percent of all households possessed one of these ubiquitous instruments of communication. The field of education had long before discovered the values of "Tele-teaching", "Tele-learning", "Tele-lecture", "Tele-class", etc. in meeting demands created by the education explosion.

Due to the fierce competition and increasing demands of the business and professional world, telephone robots - automatic answering machines - were put to work supplying customers with the information they desired as well as providing innumerable other services on a round-the-clock basis, seven days a week.

Religious leaders were not long in recognizing the potential of this willing servant for reaching out to the general public with church-oriented programs. A community service program entitled "Dial-a-Prayer", utilizing one-way answering units (with no provision for immediate listener response or "feedback" on the same machine", was inaugurated by a number of religious denominations in churches around the nation.

One of the first Seventh-day Adventist ministers who became known as a "Dial-a-Prayer" pastor was Ben Mondics in Charleston, West Virginia in 1956. His recorded prayers were "an instantaneous success"

and created considerable interest in the public media of the area.

By the end of 1964, E. F. Irish (hospital chaplain) and A. W. Vandeman (public relations director) of the Porter Memorial Hospital in Denver, Colorado, had initiated "Smoker's Dial" as a "shot in the arm" to their lagging "Five-day Plan to Stop Smoking" clinics. One-way answering units with a sixty-second message, changed three times weekly, offered advice on how to quit the smoking habit and provided reservations at the next smoking clinic by calling the hospital telephone number. During the first 24 hours, 2,000 calls came in; thousands more jammed the telephone company's central exchange.

"Smoker's Dials", usually preceding a "Five-day Plan to Stop Smoking", sprang up in major cities throughout North America and created what the Seattle, Washington, Telephone Company called "the greatest snarl-up and greatest response in the history of the telephone."

By the time the 1965 Spring Council of the General Conference of Seventh-day Adventists had voted a recommendation that Smoker's Dials be encouraged in every union conference throughout North America, Porter Memorial Hospital had already given birth to three new telephone services. "Drinker's Dial" and "Slim Line" provided brief recorded messages aimed at helping the dialer find a solution to his drinking problems or overweight frustrations. "Teen Dial" consisted of youth-centered problems recorded by teenagers for teenagers. By October, 1965, 15,000 callers had dialed 833-TEEN (8336) to hear what teenagers had to say to each other.

In 1961 a spark from Ben Mondics' success leaped across the oceans and set a "Dial a Prayer" program aflame in Sydney, Australia.

There it spread like wildfire throughout the length and breadth of the continent. Pastor Walter Scragg of Sydney was soon praying simultaneously over five different lines, twenty-four hours a day. In sixty days, 100,000 calls were registered; and the General Post Office officials (governmental agency for telephone services) indicated that Scragg was losing more calls than were getting through. During the first quarter of 1966, five years after the program was initiated in the continent, over nine million calls had been recorded. By the end of the year, sixty-three telephone lines were in service for the Adventist "Dial-a-Prayer" program. By the end of 1966, the world was literally dialing the Seventh-day Adventist Church through "Dial a Prayer", "Teen Dial", "Smoker's Dial", "Drinker's Dial", "Slim Line", and "Dial a Story".

While many ministers were pricking up their ears to the potential for church-related projects of one-way automatic answering equipment being used around the world and especially in North America, several of them were being introduced to the possibilities of recording a Bible-centered "sermonette" on a machine which was capable of recording immediate listener response or "feedback" - two-way telephone evangelism!

In September, 1966, an Adventist layman who was a salesman for Code-a-phone answering machines, walked into the Atlanta, Georgia, office of Harold Metcalf, Ministerial Secretary of the Southern Union Conference of Seventh-day Adventists (comprised of eight Southern states) and Director of the Southern Union School of Bible Prophecy (publisher of religious literature). Harry Swinson had hardly sat down before he

asked, "Brother Metcalf, why don't you start giving Bible studies over the telephone?" Metcalf looked at him, laughed, and said, "Harry, you're crazy!" Metcalf's hesitancy in plunging into this new venture did not reflect any lack of experience on his part in the various methods and types of programs used to communicate the gospel of Christ. He had been engaged in various kinds of evangelism for over a quarter of a century. As a boy, Metcalf had observed his father doing "street preaching" in Battle Creek, Michigan, and was trained to do the same in that and various other methods in the Adventist parochial schools he attended.

From the time of his first full-time employment as a minister in West Virginia in 1944, Metcalf has continually been engaged in public preaching in churches, public halls, and tents while at the same time conducting a local radio program. His series of public evangelistic meetings usually continued every night for three weeks; and his five-day-a-week radio program entitled "Family Worship Hour" was, at one time, on eight different stations (transcribed and/or in person) located in the South. Metcalf had had plenty of experience in sermonizing - but not on the telephone!

Although Metcalf at first refused to consider giving Bible studies on the telephone, Swinson continued to press the subject until one day Metcalf said, "Well, Harry, if you'll loan us a machine, we'll try it." A two-and-a-half-minute Christmas message was recorded on a Code-a-phone unit on December 15, 1966, and a small two-line ad which read "Do you need advice? Dial 288-1666" was placed in the *Atlanta Journal*. During the first week, 650 people called and listened all the way through Metcalf's first message.

The program was christened with the title "Dial Your Family Bible," and soon a program format was devised which divided a specific Bible topic into seven equal parts to be presented in seven consecutive days and a preview of the next day's subject was added at the end of each message. Since Metcalf's primary purpose was to secure enrollments for his Bible correspondence course, he began to add a "commercial" at the end of his message offering a free set of Bible guides or lessons to all who spoke their name and address into the telephone receiver.

At the end of the first year of operation, 109,774 calls had been registered on the counters of his five answering machines; and almost 14,000 people had given their names and addresses requesting the free Bible guides.

Although Luther Mieir of the Bethel Union Church of Duarte, California, and Harold Lindsay, an SDA pastor in Richmond, Virginia, were experimenting with inspirational messages over two-way answering machines in 1967, Harold Metcalf is usually credited with having originated and developed two-way telephone evangelism as it is now conducted, at least in Adventist circles.

On August 8, 1967 a newly formed General Conference "Committee on Telephone Evangelism" met in Washington, D.C. and voted to recommend virtually the entire plan presented by Metcalf. A month later, the Radio-Television Department of the General Conference of Seventh-day Adventists officially adopted and promoted the proliferation of telephone evangelism. Following such actions from the power structure of the denomination, of course, telephone evangelism quickly spread throughout North America and several foreign countries; and Metcalf was

in constant demand as a guest speaker on evangelism at state-wide conventions and gatherings of Adventist ministers.

Instead of adding to an active minister's over-crowded, over-burdened schedule of activities, Metcalf believes he has initiated a program which has the potential for assisting a minister in reaching more people in his community with less personal effort and expense than any other type of evangelistic medium. However, as a warning to "rocking-chair preachers", Metcalf asserted that telephone evangelism is "a dangerous plan," because it will get pastors and laymen involved with people, "so involved that you'll wonder what you're going to do next."

Metcalf contends that his plan is far more economical than using the public media for disseminating religious instruction and affords the listener an opportunity for immediate, effortless response or participation. The telephone program is on a more personal basis than methods involving the public media.

Metcalf's method of preparation for materials which go into his telephone messages has followed a plan similar to that used in preparing general evangelistic sermons. He regularly peruses a number of religious books and magazines. Ideas for specific topics, texts on a particular subject, and perhaps even a title might come from the message in a book. After obtaining the skeleton for a particular subject, he would then look up his text or general subject in different Biblical concordances, dictionaries, encyclopedias, or reference books in order to provide flesh and blood for it. He has adapted former evangelistic sermons and radio talks by choosing two-minute time slots from them and adding the opening and closing from his telephone format. He maintained

that telephone messages do not require a different type of sermon composition than do other types of preaching.

Metcalf called his method of advertising the telephone plan a "curiosity hook" or "fishing with a net". His classified ads asking, "Do you need advice?", "Are you lonesome?", or "Need courage, hope, or comfort?", yielded an average of ten thousand calls a month and brought in as large a volume of free-offer requests as they cared to process in the Atlanta office.

During a four-week period (February 19 - March 18, 1969) statistical records were kept which showed that 3,153 of the 5,873 callers listened through the entire message. Of those who listened through the entire message, 747 recorded some type of oral response in the form of distinguishable words. Five hundred forty one of these oral responses contained a name and address (requesting the free offer of Bible guides), of which approximately 206 were male and 313 were female (written names did not always reveal the sex of the caller).

Although Metcalf follows the plan of sending all names and addresses of callers to the "Faith for Today" Bible School in New York City (since the dissolution of the Atlanta School of Bible Prophecy), he recommends the plan of personal visitation by members of the local church providing the program.

George Vandeman, speaker and director of the international "It Is Written" television series, adapted Metcalf's plan into a twenty-six-week, professionally recorded series entitled "Dial a Friend" and integrated it into his over-all evangelistic enterprise. The messages are similar in title and content to those of the "It Is Written" telecast

messages. "Dial a Friend" was begun in New York City in February, 1968, using Code-a-phone answering machines and utilizing the recorded tapes, and repeated the twenty-six-week series every six months. This program soon branched out into five different local dialing areas of the metropolis.

After sixty-three weeks of operation, 60,538 callers had listened to the messages and 5,823 had requested the free offers. Approximately 75% of the total number of callers listened through the entire message, and about 11% of these offered oral comments of various types, and 10% gave their names and addresses for the free offer.

Due to inaccessibility of private homes in metropolitan New York, Vandeman and his evangelistic team began to experiment with direct or "live" two-way telephone evangelism. A minister or prospective minister would call a list of names from the files of the telecast or the "Dial a Friend" telephone program and review materials offered by "It is Written", discuss a religious topic (sometimes give a regular Bible study), and close with a prayer. In the initial experiment, 25 telephone lines were manned less than a total of a hundred hours over a period of three weeks in which "1,000 visits" were made over the telephone.

The telephone evangelism project of W. A. Fagal, speaker and director of the international "Faith for Today" telecast in New York, was essentially a part of the merger that took place between the Southern Union School of Bible Prophecy and Faith for Today in 1968. Fagal's program of one-and-a-half-minute devotional messages entitled, "Inspirational Telephone Messages", using a Code-a-phone machine, plays a major

role in New York, but 120 messages have been professionally recorded for use in Australia and North America.

H. M. S. Richards, Sr., speaker and director of the international "Voice of Prophecy" radio program in Los Angeles, California, began a "Dial Your Family Bible" telephone program in December, 1967 which consisted of a very personalized talk from Richards and offered a Bible course from the "Voice of Prophecy" correspondence school.

With the 4,301,000 telephones in the state of Michigan in 1966 (51.14 telephones for every 100 population; 94% of all households), Leslie Cox, pastor of the Reed City SDA Church, became aware of the potential of telephone service for religious and community service purposes. He rented a one-way answering unit from the telephone company and began experimenting with various programs, e.g., "Dial a Hymn", "Dial a Prayer", "Dial a Message", "Children's Dial", "Bible Bingo", etc. In a period of about eight months, he received 17,533 calls before he was transferred to another state.

One two-way telephone project, entitled "Meditation for Moderns", began in Michigan in January, 1968; but telephone evangelism really came alive among Seventh-day Adventists in Michigan at the 1968 annual session of the Michigan Conference of Seventh-day Adventists meeting in Lansing on February 13. The emphasis on preaching and evangelism was high-lighted by Andrew Fearing, Associate Secretary of the Ministerial Association of the General Conference of Seventh-day Adventists, Dr. Kenneth Hance, Director of Graduate Studies of the Department of Speech and Theatre at Michigan State University, and Harold Metcalf.

Telephone evangelism was one of the outstanding features

presented during this three-day session, and Code-a-phone machines were displayed and demonstrated so that everyone could become familiar with their operation, cost, and potential. As a result of this promotion, 26 orders were placed by the attending ministers, and 12 new programs began within five months after Metcalf's presentation at the February session!

While a number of the TE programs in Michigan are similar to the programs of others already mentioned, several are making innovations and modifications which may prove interesting.

Pastor Rutherford has designed a series of twenty-one "basic Bible messages" which are repeated every three weeks as a permanent format.

Pastor Ward has appealed exclusively to the college and university students of his community and although he answers their specific questions, he has given 102 messages (59%) out of 173 on theological subjects, 59 (34%) on sociological subjects, and 12 (7%) on philosophical subjects.

Glenn Hill, director of "Teen Dial" in Battle Creek, has the advantage of an SDA parochial academy in his city from which he can draw on the resources of young people in researching and answering youth questions. Out of 2,262 responses, 1,041 of them dealt with sex, 295 with personality, 241 with home problems, 184 with the generation gap, 94 with school problems, 90 with drugs, 53 with religion, 31 with employment, and 12 with legal matters.

The "Heartline" project in Lansing demonstrated that public advertising is quite important in maintaining a large volume of callers

on a TE program. It also indicated a larger percentage of adult callers, especially men, than other directors believed they were receiving. Only slightly more women (135) than men (111) gave their name and address for a free set of Bible guides during a closely observed four-week period. In that four-week period, 2,702 persons called and 1,372 listened through the entire message. From these listeners, 326 recorded oral responses and 246 gave a name and address.

From the combined weekly, mean averages of 19 telephone evangelism projects, a total weekly, mean average of 405 callers was calculated. One hundred ninety seven of these callers (48.6%) listened through a complete message, 44 of them (10.8%) recorded an oral response, and 33 of them (8.2%) gave a name and address for the program's free offer of literature.

During March, April, and May of 1969, a 64-point questionnaire was administered to the director of every SDA telephone evangelism program in Michigan, including the four programs outside of Michigan included in this study. Also, a 72-question personal interview was conducted with the directors of 15 of these programs (those currently engaged in active, continuous telephone evangelism programs) in order to determine the theory and practice of telephone evangelism in Michigan, the largest state conference of Seventh-day Adventists outside of California. The following conclusions were drawn from the questionnaires.

The majority of the respondents had: previously held evangelistic meetings in churches, public auditoriums or tents, initiated their own TE projects in 1968 with "religious instruction" as their primary objective, normally given a continued series of topics on a specific

subject and completed a subject in seven topics, presented no particular subject or theme more frequently than any other, had not repeated a specific series of messages on any given subject, and read from a prepared manuscript while recording.

The majority of the respondents had: purchased their equipment from Austin Electronics in Detroit, been satisfied with the quality of their distributor's service and his promptness in service calls, been using one Code-a-phone machine equipped with a listener response tape and call counter in their projects, and had spoken each message into the TE unit without transcribing from pre-recorded tapes.

A majority of the respondents anticipated an adult listening audience and did not design their messages for the unchurched.

A majority of the respondents: called their programs "Dial Your Family Bible" or "Dial Your Bible" and did not originate their program title, used telephone numbers arbitrarily assigned by the telephone company, gave two-and-a-half-minute daily messages, did not use any other speakers on their programs or personally identify themselves in any way, made specific appeals for their listeners to accept the Bible as inspired and Christ as their Saviour, and offered a Bible course at the close of each message.

A majority of the respondents financed their programs through their local church congregations, whom they believed to be favorable to their TE project.

A majority of the respondents: expected most of the in-coming calls in the evenings, believed most of their callers were Christian youth from churches other than SDA who were favorable to their program,

and estimated that of the 60% of their callers who listened to the entire message, 16% recorded oral comments and 10% gave their name and address.

A majority of the respondents had: engaged in no personal correspondence at all with their callers, distributed only a Bible course, known of no TE contacts then attending church services, and had baptized no one as a result of their TE programs.

A majority of the respondents: used the newspaper for their primary advertising medium, had a noticeable increase in calls as a result of public advertising, believed the newspaper was the most effective type of advertising, and did not identify the religious nature of their program in advertising.

The results of the interview are indicated by the following points.

A majority of the respondents: accepted evangelism as a means of communicating the gospel to the whole world; understood the difference between public and personal evangelism as primarily a difference in numbers; thought a minister should become aware of potential "new approaches" in evangelism through reading and observing the methods of others; had first heard of telephone evangelism through Metcalf's published works, chose TE because of its economy and ease of operation, expected TE to secure enrollments in a Bible correspondence course, were acquainted with only the forms of TE promoted by Metcalf, had engaged in no form of TE other than the devotional or doctrinal format, believed that TE should be considered as personal evangelism, knew of no situation where TE might not be an asset to a pastor's program of evangelism,

and knew of no other published material on TE except Metcalf's.

A majority of the respondents believed that their answering units were not originally designed for the purpose of TE, but could think of no suggestions to improve the machines.

A majority of the respondents: did not believe their local potential audience was different from the average community, did not design their programs to reach any particular group or class of people, and believed they could determine who their listeners were from the in-coming response tape.

A majority of the respondents: had made changes in their initial program format, had been the principal speaker on a religious radio program, and believed that the major difference between radio and telephone messages was only the time factor.

A majority of the respondents indicated they chiefly utilized the messages of others in their TE program.

A majority of the respondents believed articulation and voice pitch were important voice qualifications in TE.

A majority of the respondents: had received no expression or reaction at all from their local telephone company regarding TE, were aware of no contract or agreement with the telephone company regarding TE, except a business understanding, knew of no legal restrictions in regard to TE, and believed the TE speaker should not adversely criticize other churches or church organizations.

A majority of the respondents: believed that most people called their number through curiosity, observed that people can establish confidence in a recording, and had not answered any specific questions of

callers in subsequent messages.

A majority of the respondents: sent out all free offers to their callers by mail, believed that personal visitation was the best method of follow-up, believed they could judge the effectiveness of TE through the number of calls and listener responses, and did not believe TE could be a complete agency to secure converts or accessions to their faith.

A majority of the respondents had adapted their TE advertising methods from Metcalf's suggestions and were utilizing the newspaper as their chief method of advertising.

A majority of the respondents: stated that they would initiate another telephone program in another area if transferred, believed that TE was definitely worth the cost and effort involved, and could think of no other "new approach" in evangelism they would like to try, and had seen no advertisements or articles on the proposed "Picturephone".

Conclusions

Although two-way telephone evangelism is less than three years old, and is a continuing, developing process, a few conclusions can be drawn from what has been done which may be of value to those currently engaged in telephone evangelism, as well as those contemplating its commencement in their areas.

The telephone messages analyzed in this study were similar to those designed for other preaching situations, e.g., radio, television, pulpit, etc. The primary difference (often the only difference) was the time allowed for delivery. However, these same messages could be presented (variations of them have been) on one-way answering units -

without a listener response tape.

The advantages pointed out by proponents of two-way equipment are greater accessibility to the listener and his immediate, convenient response to the message presented. Properly employed, the possibility exists for virtual two-way communication with an individual or at least a delayed or "time-lapse" conversation. It is ironic, however, that few of the program directors in this study were approaching a personal relationship with their listeners - not even as direct as a newspaper columnist who answers write-in questions from his readers! Harold Metcalf and other telephone evangelists recommend direct answers to specific questions by callers; and a "Teen Dial" format and an approach to university students in this study verify the popularity (if not the effectiveness) of this plan.

Although it appeared relatively easy to obtain a large volume of calls on a TE program (controlled by public advertising), an adequate method of handling the requests and an effective plan for follow-up procedures were obviously weak links. In fact, several of the directors deliberately restricted the potential number of callers in order not to collect "too many" names and addresses which would require postal processing or visitation. Perhaps further experimentation with George Vandeman's method of "live" telephone communication will prove effective in continuing initial contacts between the speaker and his callers.

A majority of the TE directors in this study anticipated an adult listening audience, but received most of their listener response from youth or children. Either their type of advertising is attracting more young people than adults or the youth are more vocal than the

adults. For the sake of compatibility (and probably greater effectiveness), the directors should either adapt their program to a youth-centered format or alter their advertising to appeal to the adult. The "blind ad" in the classified section of newspapers appears to have more attraction for the youth or the immature mind. It also appears to attract the fringe elements of society rather than the stable, conservative, mature individual (whom the telephone evangelists hoped to attract) who would be more susceptible to further contacts. Of course, a worthwhile service could be performed for the minority groups, fringe elements, or the "now generation," however, the telephone evangelist should be aware whether or not his results are compatible with his objective.

Contrary to all previously conceived methods of Seventh-day Adventist evangelism, a majority of the telephone evangelists in this study did not follow the practice of identifying themselves (by name or title) or their denomination on their program, nor did they identify the religious nature of their program in public advertising. There seemed to be no clear-cut reason for this other than the traditional Adventist concept that a positive rapport should be established between an interested individual and the evangelist before denominational sponsorship is revealed. In the opinion of this researcher, a telephone caller would be extremely handicapped in endeavoring to establish rapport with a nameless, faceless, churchless voice. Where a telephone program is well received and respected, the listener would tend to associate his good will with the speaker's church also. Where a program is not well received and adverse criticism becomes excessive, the speaker should alter

his program or stop wasting his time and money. Obviously, the telephone is an instrument especially suited for a personal, friendly approach and the program speaker should be as inviting and approachable to the listener as he would, in return, like the caller to be to him.

There is little the telephone evangelist can do to effect changes in the answering equipment at his disposal. However, if manufacturers were made aware of specific needs for adapting their equipment to telephone evangelism, they would not be adverse to making essential changes which would increase their potential market. A pastor's busy schedule and physical proprieties preclude his personal attention to a machine every day at the same time and place on a permanent basis; a number of the TE directors expressed the lack of a workable solution to this problem. To interrupt or discontinue the program while the director is "away", "on vacation" or "for the summer", would appear to be the *coup de grace* to a popular program of community interest. A better plan (if no substitute speaker could be found) would be to obtain an electronically compatible tape recorder from which another individual could transfer the messages to the answering machine. The best plan, in order to obviate audio and acoustical problems, would be an interchangeable message tape which could be recorded under the best conditions available and retained, at least a few of them, on permanent file. With a few interchangeable message tapes, an uninitiated, unskilled recording operator could exchange message tape cartridges on the answering equipment.

A majority of the TE directors in this study had given little thought to the telephone number of their projects and those who expressed

preferences usually indicated a number which a telephone company marketing specialist stated were not the best numbers. The "long pull" numbers at the bottom of the dial are not easily remembered and identical numbers in succession are the most frequently misdialed. A telephone number should be requested which would provide the greatest possible aid to the memory and convenience to the dialing finger.

Recommendations

Although telephone evangelism is barely out of the experimental stage and few, if any, absolute rules can be laid down for its operation at any given time or place, the following recommendations are the outgrowth of this researcher's experience and the suggestions of others.

A pastor contemplating the utilization of telephone evangelism in his area should carefully and deliberately determine his objectives. Some community service programs (such as "Dial-a-Prayer", "Smoker's Dial", etc.) may be conducted as well and as effectively with one-way answering equipment.

After determining his potential audience, he should choose a format compatible with his anticipated audience and then design messages and advertising which would attract that type of individual.

A telephone number should be requested from "the top of the dial" (numbers 1 to 5) with no more than two identical, succeeding numbers. Two sets of twin numbers in descending ratio (4422 or 3311) would be easy to remember and dial.

Advertising should be chosen for its appeal to the speaker's anticipated audience. One type of ad will not appeal to all classes of people; an "all-purpose ad" probably does not exist. Newspaper

illustrated ads and radio spot announcements should be tried for effectiveness. "Shopper's Guide" magazines or newspapers are probably the least effective for telephone evangelism.

The messages should be recorded in as professional a manner as possible, e.g., good room acoustics, early in the morning, with all telephones "off the hook", in a low, but normal, voice, and with the content of the message well enough in mind to avoid mistakes. They should be recorded in as personal a manner as possible, e.g., maintaining a conversational, not a reciting or reading, manner, talking into a mirror as though it were a person, and using frequent personal words such as friend, I, you, we, etc.

The speaker should immediately identify himself by name and position (pastor, doctor, chaplain, nurse, etc.) and endeavor to make the caller acquainted with him. Should a listener need special help or counsel he would take the trouble to look up the speaker's name in the telephone book and call him personally. An unknown or unavailable pastor cannot be of much help to an individual in need of his services.

When a devotional or doctrinal type program is to begin in an area, the speaker should not endeavor to obtain the names and addresses of his callers for the first few months. Many people will initially call out of curiosity and they should not be made to feel they are going to be "hooked" into something. After confidence has been established in a community, people will begin to believe that your free offer is genuine and your intentions are honorable. At first invite them to comment on their reactions to the new program and to ask questions.

The name or title of the program should be chosen with care and

deliberation and should be a title the director can "live with" over a long period of time. Any program series can become stale: and radio and television have adequately demonstrated what happens to stale programs. While some directors could continue a single format for years and maintain fresh, appealing messages, many could not. A telephone evangelism project could operate somewhat like an evangelistic center. A rotation of programs on a continual, year-round basis would offer new attractions to an increasingly larger proportion of a given community and would enable the director offer new and different advertising for each new program format. In the course of a year, all of the currently available types of programs (doctrinal, health, youth, question and answer, etc.) could be presented at the most advantageous time of the year. A youth program could be conducted during the school term, a "Smoker's Dial" could be presented preceding a "Five-day Plan" clinic, health messages could be presented before a community physical fitness program, doctrinal messages could precede and advertise public evangelistic meetings

A format of answering specific questions from the callers should play a prominent role in a telephone evangelism project. This type of program offers the greatest potential for a friendly, person-to-person relationship between the director and caller. The listener will often direct his question to the speaker by name and request an early answer. This would give the director an opportunity to answer the question by directing it to "a young man", "a young lady", "a gentleman", "a minister", or "a teacher" who had called a day or two before.

A program title which could be continued through all these various types of formats would be an advantage to the project. The same

title would be repeated in all advertising and would soon become recognized in the community. Titles such as "Heartline", "Action Line", "Dial a Friend", "Tele-a-Friend", etc. could be consistently used for programs involving religion, health, youth and questions from callers.

When names and addresses are obtained, bogus names and non-existent addresses could first be checked against the telephone directory (a standard procedure in business practice) and a call ("to confirm your correct address") could be made to the individual who gave his name. If the address cannot be confirmed, the time and expense of postal processing or visitation is avoided. If the name and address is confirmed, the director is doubly assured of the caller's interest and should not hesitate to grant the request. This would be one further step in establishing the caller's confidence in the director, cementing a friendship, and continuing an association between the program and the listener.

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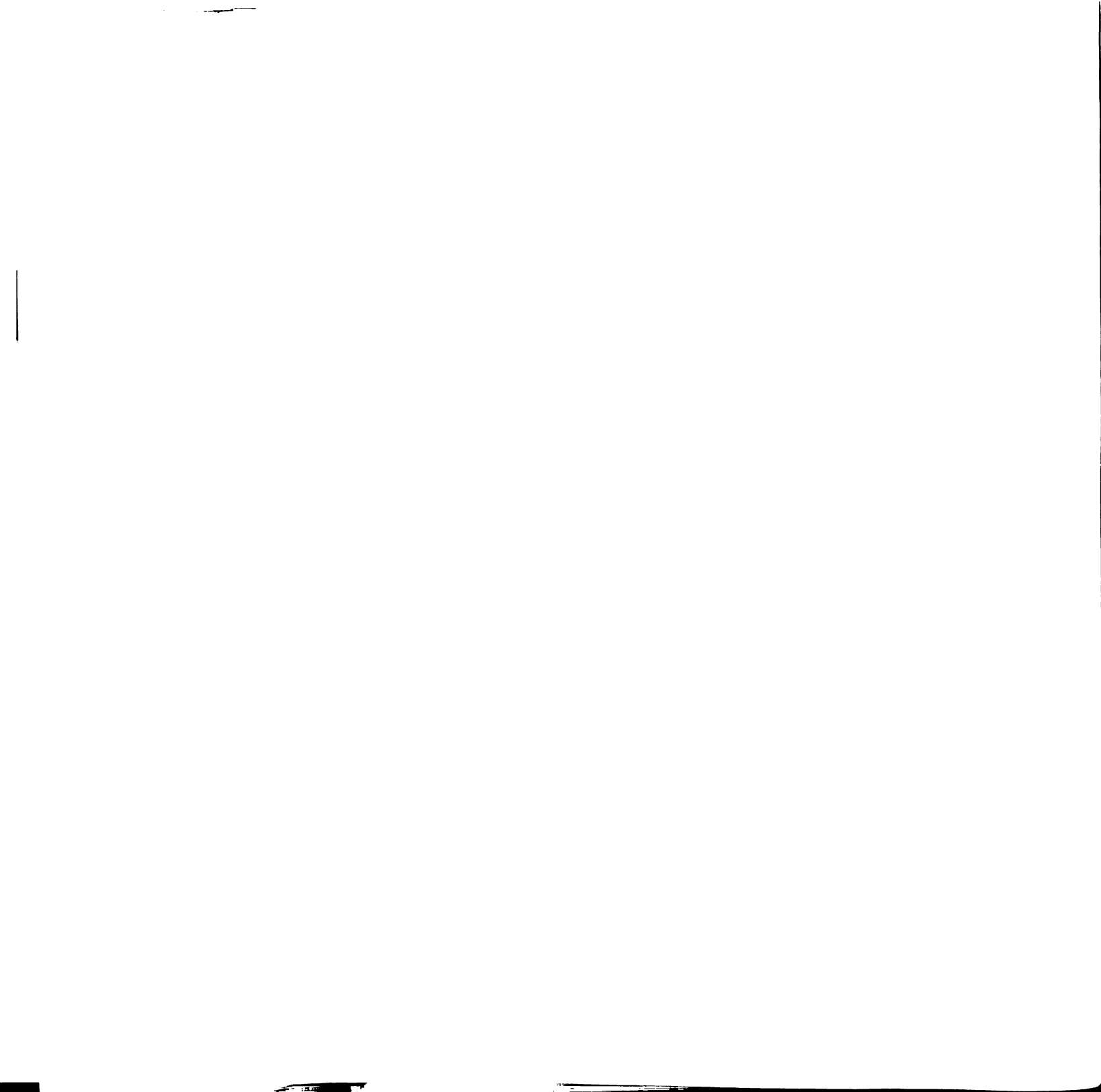
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Interview with Pastor James Ward, Kalamazoo, Michigan, April 2, 1969.

Interview with Pastor Robert Wiese, Munising, Michigan, April 10, 1969.

APPENDICES

APPENDIX A

A CRITICAL ANALYSIS OF "THE INSPIRATION OF THE BIBLE" BY HAROLD METCALF

The following unit of seven messages on "The Inspiration of the Bible" from the "Dial Your Family Bible" series was designed, written, and recorded in Atlanta, Georgia by Harold Metcalf. From the outset these messages were written out in full and carefully edited in order to provide the most thorough and comprehensive communication possible on the topic under consideration in the two-and-a-half minutes allotted for each message. It is assumed that the typed manuscript was the foundation or "original source" for each recording and that its message was to be transferred verbatim onto a Code-a-phone tape machine.

For the purposes of this critique, the printed messages from *The Magic of Telephone Evangelism* and Metcalf's tape recordings of the messages were utilized. Following the printed messages, chronological substance outlines of two of them (numbers 2 and 3) are included for analysis.

The analysis of the messages is divided into five separate parts: criticism of structure, criticism of personal proof, criticism of materials of development, criticism of materials of experience, and criticism of style.

Since a majority of the telephone evangelists in this study were using the adapted, or complete, messages by Metcalf, this critique should serve as a representative sample of his other message series.

THE BIBLE CAN HELP YOU

This is Dial Your Family Bible. During the next few moments I'll give you invaluable advice. If you are lonely, you will begin to see how to find a friend who will stick with you through thick and thin. For the discouraged there is comfort, and should you be in trouble, we'll help you to get started on the road to happiness.

Actually there is no condition in life for which there is no solution. Your Family Bible reveals that God is constantly seeking men and women to bring peace to them out of their chaos and comfort to them out of their loneliness and discouragement.

Centuries ago, when man had sinned, he became discouraged and needed help. God did not give him up, but immediately visited him and sought to help him out of his predicament. Your Bible says, "They heard the voice of the Lord God walking in the garden in the cool of the day: . . . and the Lord God called unto Adam and said unto him, Where art thou?" Genesis 3:8, 9.

Now, friend, have you ever stopped to think how discouraged and lonely Adam and Eve became when they learned as God talked with them that they must leave their beautiful home? They were in great trouble and they needed help.

It was God who promised and provided that help. Read Genesis 3:15. There a Redeemer was promised who would regain for them the things they had lost. They accepted God's promise to them; it gave them something to live for. Life took on a different meaning in the light of God's promise.

Friend, I want to suggest that you read a portion of your Bible each day. It is filled with promises especially for you. Before long you will come to know a Friend who will be to you a constant companion through all of life. Jesus alone can give comfort and guidance, and He will do this for you through His written Word, the Holy Bible.

Phone us tomorrow for another message in this series when I will answer the question, "Can we believe the Bible?"

Now to help you read your Bible every day with a better understanding, we have a set of free Bible Guides. We will send these to your home, postage paid. To receive these free Bible Guides, at the sound of the beep, give us your name and mailing address. Please spell your last name and your street address. Be sure to phone again tomorrow for another comforting message in this series.

CAN WE BELIEVE THE BIBLE?

This is Dial Your Family Bible. Many people today are at the point of desperation simply because they do not know whom or what to believe. Centuries ago David spoke convincingly of the Bible, "Thy word is true from the beginning." Psalm 119:160.

There are some modernists who dispute this statement, declaring that they have discovered many historical, geographical, chronological, and scientific "mistakes" in the Scriptures. They contend that if the Bible is not accurate in details which can be tested by outside evidence, it cannot be infallible in its spiritual teaching.

I am happy to tell you that the things about us do witness to the truth of the Bible record. Here are just a few of the many things which it mentioned long before they were discovered by the scientists:

Your Bible says in Job 26:7, "He hangeth the earth upon nothing." The suspension of the earth was first described by Copernicus in the year 1543.

Your Bible says in Job 28:24, 25: "He looketh to the ends of the earth . . . to make the weight for the winds." It was Galileo who lived from 1564 - 1642 who was the first to affirm that air had weight.

Again your Bible declares in Isaiah 40:12: "Who hath measured the waters in the hollow of his hand,

and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Only in recent years has it been realized how important are the proportions and balance of the land masses and oceans on the surface of the earth.

Yes, my friend, you can rely upon all the Bible says. It is trustworthy, accurate, and worthy of your full confidence. Why not cry out as David did in Psalm 119:140: "Thy word is very pure: therefore thy servant loveth it"?

Phone this number tomorrow for the answer to the question, "Where did the Bible come from?"

Why not do what thousands are doing—allow the Bible to help you by asking for our free Bible Guides. These Bible Guides will be sent to you postage paid. They will help you to understand what you read.

To obtain the free Bible Guides, at the sound of the beep, give us your name and address. Speak into the telephone slowly. It will help for you to spell your last name and street address. Be sure to phone again tomorrow for another inspiring message in this series.

WHERE DID THE BIBLE COME FROM?

This is Dial Your Family Bible. If you are calling for advice, I have some which I know can change your whole life. Should you happen to be lonely or discouraged, the advice will meet that need too. You can take your Bible and read it daily and your life will never be the same again.

Years ago two well educated Englishmen undertook to attack Christianity and the Bible. In preparing for the attack, they diligently studied the Scriptures. The result: The attacking lectures were never given. Instead, Lord Lyttelton and Gilbert West became sincere defenders of the Word of God. The Bible is the only book which has power to change a person's life.

The reason for its power is its divine origin. Isaiah calls it "the book of the Lord." Isaiah 34:16. It is "the gospel of God." Romans 1:1. It is called "the good word of God" and "the word of Christ" in Hebrews 6:5 and Colossians 3:16.

As you read your Family Bible you will find that its writers give God the credit for their messages. Moses said, "God spake all these words." Exodus 20:1. David declared, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Samuel 23:2. John in Revelation 1:1 leaves no doubt as to the

divine origin of the Scriptures when he says, "The revelation of Jesus Christ, which God gave unto him; . . . and he sent and signified it by his angel unto his servant John."

The Bible is God's book. It came from heaven, and although it has never been added to nor detracted from for nearly two thousand years, it meets the needs of men today. 1 Peter 1:23 says, "The word of God . . . liveth."

Through the Bible God speaks directly to mankind in all the complexity of their need. Friend, reading your Bible every day can be a source of real help and power. An old highlander one day said, "I cannot give the reasons why, but I know this—when I was a man of evil character the Bible got hold of me and quelled the tiger in me." Turn to the Scriptures and it will lift you out of an earthbound experience into the pure light of God.

To help you understand your Bible better, you can have our free Bible Guides simply for the asking. We will send them to your home immediately. At the sound of the beep give us your name and mailing address. Talk into the telephone slowly; it will help to spell your last name and your street address. For another helpful message in this series, phone us tomorrow. I will then answer the question, "How can I know the Bible is inspired?"

HOW CAN I KNOW THE BIBLE IS INSPIRED?

This is Dial Your Family Bible. Today I will present help for those in need of comfort. By following my advice you no longer need to be lonely. Your life can take on a new meaning.

If you have come to a moment of deep need; if you yearn for freedom from life's entanglements; if you are seeking light in the place of darkness; if it is food you seek to satisfy your heart's hunger, or if you need your soul's thirst quenched, then turn today and every day to your Family Bible. In God's Book you will see the true image of yourself as a human being; you will behold the true shape of your destiny; and more, you will see what, by the grace of God in Christ, you may become.

The Bible can do all this for you because it is divinely inspired. It says in 2 Timothy 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

If you are among those who look upon the Bible as a good book, the product of wise men of past generations, I want you to know it is far more than that. Peter declared: "For the prophecy came not in

old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

My friend, the Bible will become the Word of God to you when you allow it to become the medium of God's voice. You will come to a better understanding of the Bible when you experience through it an encounter with the living God.

Right now there may be many problems you are facing. The Bible can help you to solve them. Use your Bible. Read, practice, and read it again. Permit the Bible to find you teachable and possessed with a deep feeling of need of its help.

Should there be any question as to the inspiration of the Bible, read it with a desire to do God's will, and you will soon know by experience it is God-inspired.

We have prepared a series of free Bible Guides to help you in your study of the Bible. You can have these Guides sent to your home, postage paid, by giving us your name and address at the sound of the beep. Speak into the telephone slowly and remember to spell your last name and street address. Tomorrow I'll give another message answering the question, "Why do we need the Bible?"

WHY DO WE NEED THE BIBLE?

This is Dial Your Family Bible. I am aware there are thousands of lonely people in the world today. Multitudes are in the valley of discouragement. Many have problems which seem too hard to solve. It is because of these conditions and other reasons that we have need of God's unerring Word, the holy Bible.

Read the Bible and it will reveal God. Anciently Job asked the question, "Canst thou by searching find out God?" Job 11:7. The Bible reveals the knowledge God has for us. Moses declared: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deuteronomy 29:29. In the Bible you hear God speaking, expressing His mind and instructing you.

The Bible transforms the lives of men and women. Says the Scriptures: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.

The Bible blesses the life of a transformed person in many ways. It gives understanding. "The entrance of thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. It keeps a person from sin. "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11. It will

guide one in the way of life. "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

If you have reached the point of discouragement, reading the Bible will give you hope. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans 15:4. It is important to let the Bible be your constant guide.

Phone us tomorrow when I will present a message of hope for those in despair. I will tell you of some beneficial results of a diligent study of your Bible.

We have prepared a set of free Bible Guides designed to help you in your understanding of your Family Bible. These Bible Guides are free and we will mail them to you postage paid. At the sound of the beep give us your name and mailing address. As you speak into the telephone it will help to spell your last name and your street address. Remember to phone tomorrow for another helpful message in this series.

HOPE FOR THOSE IN DESPAIR

This is Dial Your Family Bible. If you are calling because you may have reached the point of despair in your life, and you recognize you need some helpful advice to know what to do or where to go from here, I have a message of hope especially for you.

There is no real, lasting, sure hope for anyone apart from God and the Bible. Instead of discarding it, you need to seek the Bible and its messages. Isaiah says, "Seek ye out of the book of the Lord, and read." Isaiah 34:16.

The next step is to give earnest heed to the things you read in your Bible. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews 2:1.

Now when God through His Word gives instruction, what should our attitude be? Surely a person should obey what God says: "Be ye doers of the word, and not hearers only." James 1:22.

What happens when you read your Bible with a desire to do God's will? The Bible finds you where you are and directs you in the way you should go, and in what you should do if you are to have peace, hope, and happiness in your life. The promises of the Bible are fabulous but not fable.

Friend, you should diligently study your Bible every day. It points the way to personal salvation. Paul said, "The Holy Scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15. The Bible will equip you for the service of God. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." 2 Timothy 2:15.

We have a set of free Bible Guides which can help you as you read the Scriptures daily. They are absolutely free. To obtain them, at the sound of the beep speak into the telephone and give us your name and mailing address. It always helps to spell your last name and street address. Phone us tomorrow for my last message in this series when I will tell you how to get the most out of your Bible.

HOW TO GET THE MOST OUT OF YOUR BIBLE

This is Dial Your Family Bible. We are dedicated to helping those who have problems to find satisfactory solutions for them. For the discouraged there is hope. There is comfort for those in dire circumstances. Nothing can give such constant peace of mind as a continual daily reading of your Bible.

Let God speak to you every day through His Word.

Open the Book of God,

And read a portion there;

That it may hallow all thy thoughts

And sweeten all thy care.

There was a lady who went to consult a physician about her health. She was of a nervous temperament. She was astonished when the doctor gave her this brief prescription—"Go home and read your Bible an hour a day, then come back to me a month from today." At first she was inclined to be angry; then she reflected that at least the prescription was not an expensive one. So she determined to read her neglected Bible. In one month she returned to the doctor's office a different person. She asked how the doctor knew that was just what she needed. For an answer the physician turned to his desk. There, worn

and marked, lay an open Bible. He said, "Madam, if I were to omit my daily reading of this book, I would not know how to pray or what to pray for and I would lose my greatest source of strength and skill."

Now to get the most from your Bible several things are important. First, as Paul says in 1 Thesalonians 2:13, accept it "not as the word of men, but as it is in truth, the word of God." Second, read the Bible with a desire to obey what it says. Jesus said, "If any man will do His will, he shall know of the doctrine." John 7:17.

To obtain the Bible truth on any topic it is necessary to compare spiritual things with spiritual. In other words, take what all the various Bible writers say on a given topic and put it together. "Precept must be upon precept, . . . line upon line, . . . here a little, and there a little." Isaiah 28:10. What you find will be the truth.

You should do what thousands are doing—let us send you our free Bible Guides. To obtain our free Bible Guides, at the sound of the beep give us your name and mailing address. Speak slowly into the telephone; it will help to spell your last name and street address. Be sure to phone us tomorrow, for I will then begin a series of messages on the subject, "Was Christ Divine?"

CHRONOLOGICAL SUBSTANCE OUTLINE OF
 "THE INSPIRATION OF THE BIBLE"
 CAN WE BELIEVE THE BIBLE? 1 - 2

- PROLOGUE This is Dial Your Family Bible.
- INTRODUCTION Many people today are at the point of desperation simply because they do not know who or what to believe.
- BODY
- I. ["Outside Evidence" Claim of Modernists.]
 (Centuries ago David spoke convincingly of the Bible, in these words, "Thy word is true from the beginning." Psalm 119 verse 160.)
- A. Now there are some modernists who dispute this statement, declaring that they have discovered many historical, geographical, chronological, and scientific "mistakes" in the Scriptures.
1. They contend that if the Bible is not accurate in details which can be tested by outside evidence, it cannot be infallible in its spiritual teaching.
- PURPOSE SENTENCE II. Friend, I'm happy to tell you that the things about us do witness to the truth of the Bible record.
- A. Here are just a few of the many things which were mentioned in the Bible centuries ago, before they were discovered by the scientists:
1. Your Bible says in Job 26 and verse 7, "He hangeth the earth upon nothing."
 a. Now the suspension of the earth was first described by Copernicus in the year 1543.
2. Your Bible says in Job 28:24,25: "He looketh to the ends of the earth . . . to make the weight for the winds."
 a. It was Galileo who lived from 1564 - 1642 who was the first to affirm that air had weight.
3. Again your Bible declares in Isaiah 40 verse 12: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"
 a. Only in recent years has it been realized how important are the proportions and balance of the land masses and oceans on the surface of the earth.
- CONCLUSION Yes, my friend, you can rely upon all that the Bible says. You see, it's a trustworthy book; it's accurate; and it's worthy of your full confidence. Why not cry

out as David did in Psalm 119 verse 140: "Thy word is very pure: therefore thy servant loveth it"?

- EPILOGUE
- A. Phone this number tomorrow for the answer to the question, "Where did the Bible come from?"
 - B. Why not do what thousands are doing - allow the Bible to help you by asking for our free Bible Guides. Now these Bible Guides will be sent to you postage paid. They will help you to understand what you read. To obtain these free Bible Guides, at the sound of the beep, give us your name and mailing address. Speak into the telephone slowly. It will help for you to spell your last name and street address. Be sure to phone again tomorrow for another inspiring message in this series.

CHRONOLOGICAL SUBSTANCE OUTLINE OF
 "THE INSPIRATION OF THE BIBLE"
 WHERE DID THE BIBLE COME FROM? 1 - 3

PROLOGUE This is Dial Your Family Bible.

INTRODUCTION If you are calling for advice, I have some which I know can change your whole life. Should you happen to be lonely or discouraged, the advice will meet that need too.

- BODY
- I. [Does the Bible reveal its origin?]
 - A. You can take your Bible and read it daily and your life will never, never be the same again.
 1. Years ago two well educated Englishmen undertook to attack Christianity and the Bible. In preparing for the attack they diligently studied the Scriptures. The result; the attacking lectures were never given. Instead, Lord Lyttelton and Gilbert West became sincere defenders of the Bible.
 2. The Bible is the only book with power to change a person's life.
 - B. The reason for its power is its divine origin.
 1. Isaiah calls it "the book of the Lord." Isaiah 34 verse 16.
 2. It is "the gospel of God " according to Romans 1 verse 1.
 3. It is called "the good word of God" and "the word of Christ" in Hebrews 6 verse 5 and Colossians 3 verse 16.
 - C. As you read your Family Bible everyday you'll find that its writers give God the credit for their messages.

1. Moses said, "God spake all of these words." Exodus 20 verse 1.
2. David declared, "The spirit of the Lord spake by me, and his word was in my tongue." 2 Samuel 23 verse 2.
3. John in the book of Revelation the first chapter and the first verse leaves no doubt as to the divine origin of the Scriptures when he makes this statement, "The revelation of Jesus Christ, which God gave unto him; . . . and he sent and signified it by his angel unto his servant John."

PURPOSE
SENTENCE

- The Bible is God's book. It came from heaven,
- D. and although it has never been added to nor de-
tracted from for nearly two thousand years, it
meets the needs of men today.
 1. 1 Peter 1:23 says, "The Word of God . . .
liveth."
 - E. Through the Bible God speaks directly to mankind
in all the complexity of their need. Friend,
reading your Bible every day can be a source of
real help and power.
 1. An old highlander one day said, "I cannot give
the reasons why, but I know this - when I was a
man of evil character the Bible got hold of me
and quelled the tiger in me."

CONCLUSION

Turn to the Scriptures and it will lift you out of an
earthbound experience into the pure light of God.

EPILOGUE

- A. To help you understand your Bible better, you can have
our free Bible Guides simply for the asking. We will
send them to your home immediately. At the sound of
the beep just give us your name and mailing address.
Talk into the telephone slowly; and remember it will
help to spell your last name and your street address.
- B. For another helpful message in this series, phone us
tomorrow. I will then answer the question, "How can I
know the Bible is inspired?"

CRITICISM OF THE STRUCTURE OF
"THE INSPIRATION OF THE BIBLE"

In these telephone messages, Pastor Metcalf was working against
difficult odds. In the first place, he only had two and one-half min-
utes to develop his subject in each message and, in the second place,
the only connection between the speaker and listener was by telephone
wire. It was imperative that the first few words properly introduce the
program, grasp the attention of the caller, and lead into the topic of
the day. Several attempts to "straddle the fence" between appealing to

that caller motivated by the public advertising of "Do you need advice?" and the one interested in hearing the message advertised from the previous day resulted in confusion and a rough transition into the topic.

It wasn't felt necessary to introduce the speaker personally, but a continuous stream of friendly phrases, personal pronouns, and colorful, emotion-packed symbols were used to establish and maintain rapport and goodwill - and keep the caller on the line!

Metcalf lost no time in plunging into the body of the subject (even if a major proposal wasn't clearly stated) and building up his evidence through deductive reasoning. Since a dramatic - often shocking - statement could be given to capture the attention, (e.g., "There is no condition in life for which there is no solution", "the Bible transforms the lives of men and women.") and then the supporting evidence added to it, this method would tend to retain the caller's interest until he heard the conclusion.

In each individual message, usually one major point (sometimes two) was covered and a brief conclusion "wrapped up" the findings of the evidence. Since the program was called "Your Family Bible" and it was clear that the "voice" was a clergyman, the primary source of evidence and proof was the Bible itself.

Following each conclusion was a two-pronged epilogue that sought to anticipate the next logical question of the caller and offer to answer it in the following message and then urge the listener to simply speak his name and address into the phone - immediately - in order to receive a set of free, postage-paid Bible Guides. A studied attempt was made to establish a regular listening and a permanent correspondence friendship with the caller.

Usually the logic of Metcalf's deductive reasoning was clear and concise, but in message three he seemed to get bogged down in a mis-fire introduction, illogical reasoning, and an abstract, disconnected conclusion. Particularly in the last two messages, the introductions are attention-demanding and concise and lead smoothly into well-developed, logical and persuasive messages, which are merged into well-defined, convincing and motivating conclusion-epilogues.

Most of Metcalf's illustrations are clear and applicable, but he sometimes reverts to the "popular preacher" tradition of telling undocumented, hypothetical, low-credibility stories (e.g., the old Highlander and the physician and his lady patient) that seem out of place with the usual high quality of his evidence.

Metcalf trimmed and edited these messages as "lean" as possible in order to cover the most important material within the restricted time limits. The over-all structure of the seven units follows well the general theme of the "Inspiration of the Bible" series and is actually one whole, complete, topical message divided into seven equal parts. He used techniques of organization that were compatible to the unusually brief messages he wanted to impart to his unusually concealed audience.

CRITICISM OF PERSONAL PROOF
OF "THE INSPIRATION OF THE BIBLE"

It is readily apparent that Pastor Metcalf is painfully aware of the difficulties imposed on him as a speaker in these messages. He not only must present a clear, logical, persuasive case in the seconds (literally) available to him, but he must establish himself as a reputable, intelligent, authoritative, warm friend to a hidden, evasive listener who is the exact opposite of a "captive audience". He has been advertised as an authority who can give sound advice and solve personal problems (without stating what kind)! In the opening words of the message, he must urge the caller to accept his friendship and experience as a clergyman and the Bible as the answer and solution to life's frustrations. Therefore, from the ring of the telephone the emphasis is on FRIEND, I want to help YOU overcome YOUR problems and together WE with the help of the Bible can be successful. From the very nature of the situation, personal proof plays a tremendous role in these messages! Metcalf's rich, friendly, baritone voice uttering a constant stream of personal pronouns and friendly suggestions, captures the attention of the caller and convinces him (hopefully) of the speaker's sincerity and goodwill. The series title and continuous interweaving of the phrase "Your Family Bible" serves to build a bridge of common bond and reassures the practicing Christian of the "orthodoxy" of this unseen "preacher".

In spite of several excursions into weak transitions from one point to another (e.g., message three and the introduction to message 7) and abstract, irrelevant conclusions, Metcalf's ethos as a creditable, competent authority is greatly enhanced by clear, logical, and persuasive thinking. Although most of his evidence, proof, and illustrations are taken from the Bible itself, they are accurate, to the point and convincing. Some of his illustrations were undocumented, hypothetical, and smacked too much of the "typical preacher" image - however, perhaps, their emotional value outweighed the logical! Lack of credit to authors of quoted material implies that the credit should go to the one quoting it - a poor if not unethical practice!

Again, with the time and space factors in mind, Metcalf comes to a decisive conclusion and immediately appeals to the listener to continue their conversation the next day on a related question and to request the offer of a free set of Bible Guides. These are both designed to continue the friendship on a regular, permanent basis. Any embarrassment is eliminated by offering to send the Guides to a home address where they can be read in private - away from prying eyes!

Metcalf's skillful handling of the "modernist's" charge in opposition to the established facts and findings of "you and me" and the "scientists" is commendable and sends his goodwill, competence, and authority image soaring!! Also in speaking of the Bible critics, he mentions their attack THREE TIMES, but he does not attack or criticize them.

In message four, he builds up the listener's ego by praising his "true image of yourself", "true shape of your destiny", and "what you may become". Few people could hang up the phone and criticize the speaker's goodwill at that point!!

The constant interplay of personal, colloquial speech puts the listener at ease and more readily inclined to accept the offers and suggestions of his "Friend".

It is evident that Metcalf knew what was necessary to develop personal proof and also how to establish it in the mind of the caller.

CRITICISM OF MATERIALS OF DEVELOPMENT OF "THE INSPIRATION OF THE BIBLE"

In developing the general theme of the "inspiration of the Bible" in these seven messages, Metcalf apparently had five goals in mind: (1) to develop confidence in the speaker as a friend and the Bible as an accurate guide, (2) to persuade the listener of the "divine origin" of the Bible, (3) to start the caller on a daily reading of the Bible, (4) to secure a request for the free Bible Guides, and (5) to persuade the caller to continue listening to the telephone messages daily.

Realizing the difficulties of an unidentified speaker persuading a hidden auditor through an impersonal communications media in two and one-half minutes, Metcalf concentrated on making his introductions attention-arresting and appealing in order to compell the caller to pursue further the line of reasoning to be developed in the body of the message. He repeated and emphasized the contrast between negative and positive mental attitudes and a promise of hope, peace, and happiness. Then without stating (one would almost think hiding) the major premise, he would plunge into his logical material.

The method of deductive reasoning seemed to be deliberately chosen by Metcalf as the best method of "proving his case". His usual procedure was to make an assertion (mainly personal testimony) and then set out to affirm it by testimony from appropriate authority. Since Metcalf was advertising and reaching out to the general public in these telephone messages in an endeavor to convince the curiosity seeker of the authenticity and "divine origin" of the Bible, it seemed strange that the bulk of his evidence was taken from the Bible itself. Evidently, his basic assumption is that the Bible can better establish its own validity and needs no other "authority" in affirming its claims.

His offer of "experience" as the final evidence and clinching proof of the validity and inspiration of the Bible is well developed and logical; perhaps this is, after all, the only real, acceptable proof of Biblical claims!

Although deductive reasoning is the most prominent, inductive reasoning is employed in one minor role and other types of reasoning are sprinkled throughout the messages. Reasoning from cause, sign, analogy, and example is employed as needed and woven in the text of the messages. His examples of the expert testimony of Lord Lyttleton and West, the doctor and the patient, and the admirable use of scientific evidence to support Bible claims are well chosen, logical, and persuasive. However, this type of convincing, documented material seems to be at a minimum!

Restatement of significant ideas, concise purpose sentences, and repetition of key words helped to drive home the major premises of the messages. Repetition and vivid contrasts between the despair, loneliness,

and discouragement of the life without the Bible and the hope, peace, and happiness of the individual who trusts in the Bible serve to keep before the listener the major premise of the entire series: the Bible offers solutions to life's personal problems. Words like "Your Family Bible", "read your Bible daily" and "divine origin" are often repeated for emphasis. The program identification, offer of free Bible Guides, and an invitation to continue the topic "tomorrow" were each repeated in every message.

Analogies drawn between physical and spiritual elements ("food to satisfy your heart's hunger . . . your soul's thirst quenched") were especially appealing.

Factual evidence and statistics were used sparingly, but effectively on occasion; e.g., Copernicus, Galileo, etc. For the purpose of emphasis and strengthening his evidence, Metcalf occasionally employed the same phrases in his assertion that were found in the supporting evidence: "seek after the Bible" - "Seek ye out of the book", "give earnest heed" - "give the more earnest heed", "do whatever He says" - "doers of the word".

In pursuit of the general theme, these messages are constructed and developed in a clear, logical manner and if they instill in the heart of the listener a desire to know more about the Bible, perhaps they will have more than served the purpose for which they were written!

CRITICISM OF MATERIALS OF EXPERIENCE OF "THE INSPIRATION OF THE BIBLE"

It seems to be in the materials of experience that the force of persuasion in Pastor Metcalf's messages is chiefly applied. His introductions are designed to gain immediate attention and persuade the listener to believe: "This is what I have been looking for!" The constant interplay, interweaving and contrast between despair, loneliness, and discouragement on the one hand and hope, comfort, and happiness on the other hand appeals to man's deepest and most important needs. There is frequent appeal to preservation and confidence, but he even offers to "change your whole life!", "your life will never, never be the same again"! What more can one ask for? The listener's attention is captivated and impelled to continue listening.

The skillful use of vivid narrative paints a clear picture of man's situation in the mind of the hearer and carefully placed rhetorical questions keep emphasizing the points to be made.

Metcalf appears to run the entire gamut of motive appeals. He seems to play on the emotions like a musician playing a piano - striking keys left and right! There are frequent appeals to preservation, friendship, pride, security, personal honor, social approval, anger against "modernists", happiness, time and expediency, and to the pocket book (free Bible Guides). His story of the old Highlander and the conclusion which offered to "lift you out of an earthbound experience into the pure light of God" are examples of pure emotion! They are highly sentimental and appeal to honor and man's innate desire to become better. In the "earthbound experience", he is probably trying to hitchhike on modern space-age language. His offer of an "encounter with the living God" and to "have peace, hope, and happiness in your life" are powerful motive

appeals and are the ultimate goals of nearly every individual! It's hard to turn away from this kind of offer! Emotional overtones are present throughout the messages. However, the most captivating and convincing of all is the assertion that the Bible offers the "true image of yourself as a human being . . . true shape of your destiny . . . and what you may become"! This is moving, evocative and persuasive language and appeals to the highest emotional centers of man. A more attractive offer could hardly be made!

There is a constant interweaving of friendship terms - friend, I, you, we, us, etc. - in these messages to build and maintain a feeling of closeness and intimacy in a "hidden audience" situation.

Metcalf's bold assertions of "divine origin" and "accuracy" of the Bible serves to arrest attention, force reflective thinking and provoke decision. His personification of the Bible as "God's voice" and a "lamp for your feet and a light for your path" conjure colorful and compelling imagery in the mind!

There is an occasional massing of logical material to emphasize and support a major premise; but when employed is clear and skillfully executed. One wishes there were more frequent use of this device! The illustration of Lyttleton and West is not only logical and to the point, it appeals to fair play and respect for true scholarship and strongly suggests that all honest scholars will understand, affirm, and defend the authenticity of the Bible record.

The power of suggestion is strong and recurring in these messages; suggestions of friendship, worth of the Bible, support of science and nature in substantiating the Bible story, greater happiness in serving Christ, and the solution of personal problems through a daily reading of the Bible are frequently felt. In urging the listener to follow the judgment of "thousands of others" in requesting the free Bible Guides, the positive suggestion is advanced that here are the answers to many of life's problems.

In a sense, this entire series of messages is a well-developed, logical-emotional appeal to accept the validity, accuracy and divine origin of the Bible and employ it as a personal guide and prescription in overcoming the anxieties of life and establishing hope, peace, and happiness in the life.

CRITICISM OF STYLE OF "THE INSPIRATION OF THE BIBLE"

In view of the unusual setting of these telephone monologues, Pastor Metcalf is denied many of the "normal" advantages granted to a public speaker. Not only is the speaker unable to enhance his ethos and credibility by his personal appearance and denied the opportunity to observe the physical reaction of his audience, but he is not even formally introduced to the listener and is forced to complete his presentation and secure a decision in two and one-half minutes! For these reasons, much of Metcalf's persuasion in these messages depends on his style.

Recognizing his handicaps, Metcalf has prepared well-written and carefully edited manuscripts and reads (almost verbatim) from them in

order to include the most logical, persuasive content in the brief allotment of time. Of course, the manuscripts were prepared to be read and reflect a verbal rather than a "standard written" style. However, in the oral presentation a number of connectives and introductory phrases are interjected which increase the impression of a conversational, face-to-face encounter.

From the prologue to the epilogue, there is a deliberate emphasis and interplay of personal pronouns and personal address. This is, no doubt, designed to establish a warm, friendly relationship and indicate the personal concern of the speaker. The whole tenor of his speaking seems to emphasize one point: I have a message of hope and happiness for you! Phrases like "I have some advice", "I will present", "my advice", and "designed especially for you" would forcefully remind the listener of the personal nature of the conversation. The frequent use of "we" and "us" indicates that the "voice" is not a religious bigot, but himself an earnest seeker of truth.

The variety of sentences and the logical arrangement of the few compound, involved sentences contributes to the clarity of these messages. There are numerous short simple sentences; there are several compound sentences (divided into logical sections); and there are a few where the subject is omitted - but definitely understood. There are no dangling phrases or clauses and no awkward words to obstruct the flow of thought. Words exceeding three syllables are included in this entire series of messages less than thirty-five times - and several of those are repeated. In short, there is instant intelligibility in the oral presentation.

Metcalf's varied experience as a public evangelist in the Southern states of America makes adapting to his Atlanta audience an easy and natural task. He is an outstanding preacher with the church congregation, but it is widely recognized that his highest level of performance is in public evangelism - which, in these messages, has been modified and adapted for telephone evangelism. Expressions such as "God-inspired", "Bible truth", the Bible is "God speaking, expressing His mind", "man's predicament", "valley of discouragement", and "continual daily reading" of your Bible, appeals to the Southern Protestant and helps to establish instant rapport between the speaker and his audience. His "Southern" diction is revealed in such expressions as: "help ya da get started", "now da help you", "ought da . . . ought da", "twenny-two", "accrate", and "be sure da phone". There are a number of common colloquial expressions like "I want you to know", "thick and thin", and "something to live for" and a frequent use of contractions.

However, he once tripped over too many S's in a sentence and stumbled over the words "detracted", "discarding", and "force" ("source" in the manuscript). He pronounced Copernicus as Co per ni cus and at times gave a hurried, rushed impression in the oral presentation.

There is no ornateness in Metcalf's style, but rather a simple, colorful, persuasive choice of words that retain the attention of the listener and help him to make an affirmative decision.

APPENDIX B

THIRTEEN REPRESENTATIVE TELEPHONE MESSAGES

Included in this appendix are thirteen telephone messages which represent some of the various types of messages from telephone evangelists in this study. Since several of the directors were utilizing the messages of Harold Metcalf or George Vandeman, and were not writing original scripts, they have not been included in this list. However, three of the directors said they had no available scripts. Messages from all four of the "professional" evangelists, Metcalf, Vandeman, Fagal, and Richards, are included, as well as nine of the Michigan ministers.

The format of the doctrinal or devotional messages are similar; an introduction, a brief discussion of a Biblical topic, and a conclusion which includes an offer of free literature, seem to comprise a "standard" telephone message.

The "Teen Dial" and the "Smoker's Dial" messages vary slightly from the usual programs of these types. "Teen Dial" includes a minister as a permanent announcer or moderator asking a question of a different teenager on each program. This format resembles the popular broadcasting programs where a roving reporter with a microphone asks impromptu questions of interviewees. The "Smoker's Dial" program included messages changed five times daily with personal, repetitious encouragement to the harried smokers.

"DIAL YOUR FAMILY BIBLE" TELEPHONE MESSAGE
by Harold Metcalf
II 47-7 "What Really Happens at Death?"

Hello there! This is "Dial Your Family Bible", Harold Metcalf speaking.

If you are among those who wonder about death and what really happens, I can tell you what the Bible says about it. And whatever the Bible says is correct. Now the popular belief and teaching about man having an immortal soul is false. The term "immortal" occurs only once in the Bible in I Tim. 1:17 where it is speaking about God. The term "immortality" occurs five times. One Scripture declares that God "only hath immortality" - I Tim. 6:16. And Paul declares in Rom. 2:7 that those "who seek for . . . immortality" will be given the reward of eternal life. You can see that if man already possessed immortality that he would not have to seek for it. And in 2 Tim. 1:10 Paul states that Christ "hath brought life and immortality to light through the gospel." The other two references to immortality simply tell us that the righteous will be given immortality on the resurrection morning at the second coming of Christ - I Cor. 15:53,54.

Since man does not possess immortality he dies and the "breath of life" or the Spirit God gave man returns to God who gave it - Eccl. 12:7. Both Job and Daniel declare that the dead are asleep in the dust or the grave. They will sleep there until the morning of the resurrection.

How much do the dead know while in death? Nothing. Eccl. 9:5,6. In death there is total unconsciousness. The passing of time will be as nothing. Years ago in New England several young men were at work in a machine shop. All of a sudden one of them noticed something about his grindstone loosening so he shouted to his brother, "George, . . ." But before he could finish the sentence, a piece of stone struck him in the temple, and he fell unconscious. Finally, when he was operated on and the surgeon removed a piece of the stone from within his skull, he became conscious and his brain took up the thread of thought at the point where it had stopped many days before, and he finished the sentence, "shut the gate."

When you phone tomorrow I'll answer this question: "What is man's need now?"

It has been said that "True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God and is a preparation for the faithful discharge of life's duties." Friend, the study of your Bible can help to give you that kind of an education. Begin your study now, ask for our free Bible Study Guides, after you have heard the beep, by giving your name and mailing address. Here's the beep. Please begin speaking now.

"DIAL A FRIEND" TELEPHONE MESSAGE

by George Vandeman

7-3. "ESCAPE THE HIPPIE WAY"

Hello there! I'm George Vandeman, and I'm glad you have called. I hope you will listen for the next two minutes, because I have asked God to help me say something that will help you, whatever your personal need may be. You may be restless, bored with life, trying to escape reality.

We've been talking about escape. Escape into the imagination. Escape by way of a lost weekend. And of course thousands of overweight people try to escape by compulsive eating. Many turn to alcohol.

But the now generation, caught up with the spirit of protest, prefers a more dramatic escape. It turns to flowers and free love. And that means dope--glue-sniffing, then marijuana, then LSD. When it tires of those it turns to meditation, Eastern style.

Oh, it all starts innocently enough. A teenage girl, without telling her family, takes the bus to Hippietown--just to look, not to participate. The next time she acquires a leather jacket and hippie beads, and leaves her hair uncombed--just so she will not look out of place. Don't tell me the hippies are non-conformists. They just have a different code. They conform to the non-conformists. I say, she just goes to look--not to participate. And you know the rest of the story. And remember, she isn't a special brand of people. She is somebody's sister, somebody's daughter. And only God knows the heartache!

Friend, am I talking about you--or someone in your family? Are you restless, bored, tired of a freedom you thought would bring you happiness--but it didn't? Jesus says, "Come unto Me . . . and I will give you rest." And He means you!

Won't you stay on the line today and give us your name and address when you hear the sound of the tone? We want to send you--absolutely free--a series of twenty-four Bible study guides that we call Bible in the Hand. They make personal Bible study easy--and very, very satisfying. Perhaps this is why God led you to dial this number today. Just wait for the sound of the tone--and then give your name and address clearly, spelling out your last name and the name of your street.

Tomorrow we talk about escape into security.

"INSPIRATIONAL TELEPHONE MESSAGES" (sample)

by W. A. Fagal

Hello, friend. I have no idea what the particular heart burden is that prompted you to call.

I'm Pastor W. A. Fagal, speaker on the Faith for Today telecast. I know that so many today are seeking a happy home and I want to assure you that there is a formula for discovering one.

In the beginning God said, "It is not good that the man should be alone." Now that is when He created Eve and formed the first family group. Someone has commented that the family tie is the closest, the most tender and sacred of any on earth. It was designed to be a blessing to mankind and it is a blessing whenever the marriage covenant is entered into intelligently, in the fear of God and with due consideration for its responsibilities.

May I suggest that the first step in building a happy home is to make Christ its foundation. "Other foundation can no man lay than that which is laid in Jesus Christ" is what the Scriptures tell us and this is so true of the home.

Now how can you make Christ the foundation of your home? Well, one way is for the family to pray together each day. May I ask you Are you taking time for family prayer? Are you trying to live close to God? Are you studying God's Word - the Bible?

Perhaps we can help you. We'd like to offer you a free, helpful little book entitled *Building a Happy Home*. My wife and I cooperated in writing it and we've tried to share some invaluable secrets which can bring the right atmosphere into your home. Now there is no charge for this book and if you'd like to have it, just give us your name and address at the sound of the beep. It might help if you'd spell your last name and the name of your street.

Telephone again tomorrow for another message. You may begin speaking now.

"DIAL YOUR FAMILY BIBLE" TELEPHONE MESSAGE

By H. M. S. Richards

Hello, friend! I'm glad you've called! This is Mr. Richards of the VOICE OF PROPHECY.

Whatever you do, give God a chance to help you and remember the moment you picked up that telephone, somebody was actually praying for you. A number of us have agreed to pray for everyone who calls our number. So, why not bow your head, close your eyes to shut the material world out for a moment and just think about God loving you and caring for you - a living real God!

Then if you have time today, read the 1st chapter of 2nd Corinthians, especially the first verses where we're told that we can help other people with the help which God has given to us. That's what I want to pass on to you. He certainly has helped me and He will, I know, help you. So be of good courage in spite of everything.

To receive our free Bible Guides, by the way, when you hear the "beep" in just a few seconds, give us your name and address. No one will call on you. These will be sent to you free with our compliments. You had better spell your last name and the street.

So - in closing, God be with you. God bless you real good!

"MINUTE MESSAGES" TELEPHONE MESSAGE
by Lewis Anderson

Greeting, friend. We're glad you gave us a ring. We're answering questions of "minute message" listeners. One who called us asks, "Where does evolution fit in?" This is a very good question, because the theory that life slowly evolved to its present state from non-living matter over millions of years seems almost universally received today, yet it is in obvious conflict with what was believed by the inspired author of Genesis as well as by Jesus and the Apostles.

To evaluate the theory of evolution, we must understand that it was formulated by men who rejected the idea of the miracle-working action of God in creation and the Biblical flood as mythological and unscientific. Leaving God out of the picture they erected a plausible theory of natural evolution to explain what they see written in the record of the rocks and in nature. There are serious difficulties in the theory of evolution, and there are also perplexing problems to one believing in the Biblical account of special creation. The record in the rocks does not contradict Biblical creation, but it is the evolutionary theory built on this record that does. The fact is that nobody can actually go back there and observe what happened. We must decide what to believe on the basis of where we want to place our faith - on the Inspired Word of God, or on the shifting, contradictory theories of men.

Thank you for dialing us today. Please call again tomorrow for a new "minute message". If you would like to respond to our thought for today, you may do so after I mention today's special offer. We are offering today a striking, colorful, "Amazing Facts" information folder on today's subject entitled: _____. You may receive this free, through the mail, by giving your name and address clearly after the sound of the tone. You may begin speaking now.

"TELE-A-FRIEND" TELEPHONE MESSAGE
by Arthur Covell

"WHERE DID THE BIBLE COME FROM?"

Hello there.

Thank you for dialing "Tele-a-friend"! We welcome you to the host of friends who have found comfort through dialing the telephone messages. We invite you and your friends to call and listen each day.

Years ago two well educated Englishmen undertook to attack Christianity and the Bible. In preparing for the attack, they diligently studied the Scriptures. The result: The attacking lectures were never given. Instead, Lord Lyttelton and Gilbert West became sincere defenders of the Word of God. The Bible is the only book which has power to change a person's life.

The reason for its power is its divine origin. Isaiah calls it "the book of the Lord." Isaiah 34:16. It is "the gospel of God." Romans 1:1. It is called "the good word of God" and "the word of Christ in Hebrews 6:5 and Colossians 3:16.

As you read your Family Bible you will find that its writers give God the credit for their messages. Moses said, "God spake all these words." Exodus 20:1. David declared, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Samuel 23:2. John in Revelation 1:1 leaves no doubt as to the divine origin of the Scriptures when he says, "The revelation of Jesus Christ, which God gave unto him; . . . and he sent and signified it by his angel unto his servant John."

The Bible is God's book. It came from heaven, and although it has never been added to nor detracted from for nearly two thousand years, it meets the needs of men today. 1 Peter 1:23 says, "The word of God . . . liveth." Through the Bible God speaks directly to mankind in all the complexity of their need. Friend, reading your Bible every day can be a source of real help and power. An old highlander one day said, "I cannot give the reasons why, but I know this--when I was a man of evil character the Bible got hold of me and quelled the tiger in me." Turn to the Scriptures and it will lift you out of an earthbound experience into the pure light of God.

To help you understand your Bible better, you can have our free Bible Guides simply for the asking. We will send them to your home immediately. At the sound of the beep give us your name and mailing address. Talk into the telephone slowly; it will help to spell your last name and your street address. For another helpful message in this series, phone us tomorrow. I will then answer the question, "How can I know the Bible is inspired?" Thank you.

"DIAL YOUR FAMILY BIBLE" TELEPHONE MESSAGE
by John Hayward

This is "Dial Your Family Bible" with Pastor Hayward. You know, there's no real lasting hope for anyone apart from God and the Bible. Instead of discarding it, we need to seek the Bible and its messages for us today. Isaiah, the prophet of old, said, "Seek ye out the book of the Lord and read." Isaiah 34:16.

The next step is to give earnest heed to what we read in our Bible. The apostle Paul, in the Bible, said, "Therefore, we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." Hebrews 2:1. Now then God, through His Word, gives instruction, what should our attitude be? Well, surely a person should obey what God says for we are to be doers of the Word and not hearers only - James 1:22.

What happens when you read your Bible with a desire to do God's will? Well, the Bible finds you where you are and then directs you in the way that you should go and in what you should do. If you are in need of peace, and hope, and happiness in your life, the Bible has the answer. The promises of the Bible are fabulous, but not fable.

Friend, you should diligently study your Bible every day. It points the way to personal salvation. The apostle Paul said, "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus" - II Timothy 3:15. The Bible will equip you for service for God, for we are told "Study to shew thyself approved unto God, a workman that needeth not be ashamed" - II Tim. 2:15.

May God bless you today as you take your Bible and find therein salvation through Christ Jesus, your Lord, and we invite you to "Dial Your Family Bible" tomorrow.

"DIAL YOUR FAMILY BIBLE" TELEPHONE MESSAGE

by O. L. Johnston

This is "Dial Your Family Bible."

In Acts 3:19 the apostle said, "Repent ye, therefore, and be converted." It is a fearful mistake for men and women to go on day by day professing to be Christians and yet having no right to the name, for conversion, as referred to by the apostle here, indicates a change of heart, a turning from unrighteousness to righteousness.

Relying upon the merits of Christ and exercising true faith in Him, the repentant sinner receives pardon from sin and as he ceases to do evil and learns to do well, he grows in grace and in knowledge of God. He sees that in order to follow Jesus he must separate from the world and after counting the cost, he looks upon all as lost, if he may but win Christ. He enlists his army and bravely and cheerfully engages in the warfare, fighting against the natural inclinations, the selfish desires and he brings the will into subjection to the will of Christ. Daily the Christian seeks the Lord for grace and he is strengthened and helped.

Yes, self once reigned in that heart and worldly pleasure was its delight, but when converted, self is dethroned and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates and firmly and resolutely he follows in the path of holiness. This is genuine conversion.

So let us not forget that here in his conversion and sanctification man must cooperate with God. The Lord said, "Work out your own salvation with fear and trembling, as is declared in the Word, for it is God which worketh in you both to will and to do His good pleasure." Yes, the renewing energy must come from God. The change can be made only by the Holy Spirit. Ye who would be saved, high or low, rich or poor, must submit to the working of this power.

Please phone every day for a message of hope from "Dial Your Family Bible."

"MEDITATION FOR MODERNS" TELEPHONE MESSAGE
by Leslie Neal

"ARE YOU IMPORTANT?"

This is Meditation for Moderns! Today I want to read one short verse from James 2:9 RSV, "But if you show partiality you commit sin."

After the battle of Bantzen the French General Napoleon Bonaparte wrote: "I lost no one of importance." Actually thousands of soldiers died in battle, yet Napoleon did not count them important. In God's sight all men are important. The most obscure soldier is equal in worth to the most widely acclaimed general. Christ would have died for one as willingly as for the other.

In His earthly ministry the Saviour demonstrated absolute impartiality. He was just as pleased to go to the humblest home, in order to heal or bring other blessings, as He was to visit the mansion of a Centurion. He was just as interested in saving the soul of the Samaritan woman of low repute at Jacob's well as He was in bringing light and truth to the highly esteemed, wealthy and influential Nicodemus. He was not impressed by rank, lineage, fame or wealth.

God expects us to show respect for age, position and possibly the achievements of some people. But respect is not a license to mistreat. We are not to do favors for people of influence and ignore the pleas of the widow or orphan. Favors must be based on need, not position. We are not to show partiality to persons. "Love thy neighbor as thyself" is the rule that should guide us in every family, community and church relationship.

When you dial tomorrow our meditation will be, "The Risk That Wins". If you feel in need of some help in your Bible study, I would be happy to send you a free Bible study guide that has helped thousands to fruitful study. At the sound of the tone give your name, address and whether Protestant or Catholic. Please spell your last name. Thank you.

"DIAL YOUR BIBLE" TELEPHONE MESSAGE
By Hal Rutherford

"Satan"

Hello there! This is Your Telephone Bible!

What do you know about Satan? Do you think that there is such a person? Let me meditate with you on this subject. We learn from Rev. 12:7-9 that SATAN WAS CAST OUT OF HEAVEN. It might be difficult to comprehend how there could be war in heaven but, as the text says, There was war in heaven. And the Dragon lost--the serpent called the Devil, or Satan. Because Satan was not permitted to return to where the angels live, HE WENT TO OTHER ORDERS OF BEINGS. As he roamed through another world trying to find sympathizers, I read from Job 1:6,7, Then God asked him, "Where have you come from?" And Satan replied, "From patrolling the earth."

A second time Satan was cast down, for after he ACCUSED US IN THE WORLD COUNCILS (and particularly when he was the cause of Jesus being nailed to the cross) we read in Rev. 12:10, "the Accuser of our brothers has been thrown down from heaven onto earth." And so, HE WAS CAST OUT OF THAT GROUP TOO. Jesus mentioned this second fall of Satan in John 12:31 when He said, "Now is the judgment of this world: now shall the prince of this world be cast out." Then Jesus continued to talk about His dying on the cross.

Satan still has considerable liberty. He can roam about the other worlds, but he's not welcome. And he definitely cannot go back to the third heaven where the angels dwell. And one day, he will be confined to this earth when HE WILL BE CAST OUT A THIRD TIME and will not be able to leave this earth ever again. As the text says in Rev. 20:1,2, I saw an angel come down from heaven with a heavy chain. He seized the Devil and bound him for a thousand years.

That will be a long time, and then FINALLY, HE WILL BE DESTROYED. For Ezk. 28:18,19 says, I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth and never shalt thou be any more. Be sure to Dial Your Bible again tomorrow for another few moments of meditation.

Our heavenly Father, we are sorry that sin ever entered this universe. We are sorry that our own sins have caused You so much sorrow. But thank You for the sacrifice of Jesus that makes it possible for us to begin again. Please bless the person who is meditating with You just now. In Jesus' name. Amen.

If you would like a copy of this material on Satan and would like a Bible study showing the texts, please ask for Truth 57. Speak and spell your name and give your address slowly, and I shall get a copy in the mail for you. This is Your Telephone Bible!

"DIAL YOUR FAMILY BIBLE" TELEPHONE MESSAGE
by James Ward

Hello - This is Dial Your Family Bible. It's good to be alive today and wouldn't it be wonderful if we never had to die. It's quite natural for young people to resent death. Life is full of promise and hope, but universal experience forces everyone, occasionally at least, to contemplate death and not infrequently we are abruptly confronted with the awesome possibility that right now may be the time. So the question, "Is there any chance to escape death?" is a fair question. The answer is yes. At this point in human history it is possible for you to live so that you will never die. There are people alive today who will escape natural death and live forever. And I can support that answer from Scripture.

First, Christ said, "I am come that they might have life and that they might have it more abundantly." John 10:10. The whole purpose of the plan of salvation is to save man from death. Paul the Apostle said, "The gift of God is eternal life." Rom. 6:23. And, of course, John 3:16 tells us that God loved us so much that he gave His son so that we need not perish but that we should have life everlasting. God has mobilized the resources of heaven to save us from death and to give us life without end.

But we know that Christians die, yet I asserted that you can live so that you need not die. It is true at this point in time. In the early centuries of Christian history it was not true that the Christian could hope to escape natural death. But at long last we have reached the time when you and I can expect to live and to never die. Paul anticipated this time when he said, prophetically, of us who live today: "Listen! I will unfold a mystery. We shall not all die, but we shall all be changed in a flash, in the twinkling of an eye at the last trumpet call." I Cor. 15:51,52 N.E.B.

We have reached the time when we can expect Christ to return to this earth to raise the dead and to change from mortal to immortal those who are ready to meet Him in peace.

Yes, I'm saying that we who are alive on the earth today can expect to witness the collapse of civilization and the personal, visible return of Christ to this earth. If you accept Christ's way of life you will be ready to meet Him in peace and you will escape death. That is an exciting possibility isn't it.

Tomorrow I'll tell you more about why I think Christ will come very soon, and why many now living will never die. Be sure to Dial Your Family Bible again tomorrow and tell your friends, too.

Bye now.

"TEEN DIAL" TELEPHONE MESSAGE
by Glenn Hill and Lee Glottsback

TEENAGER Hi. This is Teen Dial. My name is Lee Glottsback.

SPEAKER Lee, we've had a few of our listeners phone in asking about teenagers. Should they finish school? Could you talk to us about this?

TEENAGER Should a teenager finish high school? The answer to that question is very definitely yes. But why? Why should a teenager spend nine months out of the year in a stuffy classroom and stay home nights studying when they could be out running around with the gang? They say it's ridiculous to go to school and especially to study. Well, is it ridiculous to bring home \$15,000 a year and up? Ask yourself that question. Does it still sound ridiculous? If it does you'll probably end up making half that or possibly less.

So many people, after they have been out of school for ten or fifteen years, wish they had finished high school or even gone on to college. Without an education you're just another person on the street. All you have to offer an employer are your two hands. You have no special knowledge of any field. You will stand second to the person with an education. The decision to finish high school is yours - no one else's; but without at least a high school education, your job selection is extremely limited.

SPEAKER Thank you, Lee.

SPEAKER Teen Dial messages are changed every Monday, Wednesday and Friday. If you have a problem to suggest for future discussion, we'd be happy for you to tell us about it when you hear the sound of the electronic beep. If you'd like a personal answer to a personal problem, then we invite you to write to us at Teen Dial, 264 West Michigan, Battle Creek. We'll be happy to answer by mail all requests as we are able to get to them.

SPEAKER Again we appreciate your calling. We'll be happy to have you suggest a topic for future discussion. You may begin now as you hear the sound of the beep. Thank you.

"SMOKER'S DIAL" TELEPHONE MESSAGE
NUMBER 12. WEDNESDAY - 6:00 A.M.
By Harold Flynt

Good Morning - this is Smoker's Dial. Today is the critical one. Be on guard every minute. In your bath this morning be sure to rub your skin with a rough washcloth until the skin turns pink. Get that circulation going and start today's fluid intake.

Here's the key for today. Because today is critical, two things are vitally necessary. Right now use your will power in the strongest determination yet, by saying, "I choose not to smoke today, no matter how strong the urge." Repeat it over and over. Then ask for divine aid; say, "My will needs strengthening. Give me needed strength this critical day." Then believe that you will be helped.

Don't be in a hurry today. If you got up early enough you will have time for a nourishing breakfast. Millions are right now gulping a cup of coffee and a piece of toast. No wonder their frayed nerves call for a smoke. By all means, avoid major problems today. If there is a major problem coming up, if at all possible, don't tackle it, postpone it a day or so. Try to make things as easy as possible for yourself these few days. At breakfast continue to concentrate on fruits and juices, high in vitamin C, and don't neglect some extra Vitamin B1.

Watch out for that coffee, it's no friend now. It can start up your craving for a smoke!

By all means get some fresh air right after breakfast this morning.

This Smoker's Dial message will change at 10:00 this morning, so call again.

APPENDIX C

QUESTIONNAIRE AND INTERVIEW FORMS

This appendix includes reproductions of the various information-gathering instruments used in this study.

In February of 1968, copies of the "Basic Questionnaire for Telephone Evangelism" were distributed or mailed to all SDA ministers in Michigan who were engaged or involved in telephone evangelism, as well as a number of ministers and laymen in other states who were thought to be engaged in a telephone program. This form was a fact finding or inquiry sheet which yielded general information on telephone projects, programs, and speakers, and led to the eventual list of telephone evangelists to be included in the study proper.

The "Questionnaire for Telephone Evangelism" is a photoreduction of the form distributed or mailed to the designated telephone evangelism directors included in this study.

The "Interview Questions for Telephone Evangelism" is a reproduction of the questions asked of all ministers interviewed (although they did not see a sheet of questions in this form). Metcalf was asked a number of additional questions relating to the conception and development of the "Dial Your Family Bible" program in Atlanta.

The interview questions asked of the representatives from Austin Electronics and Michigan Bell Telephone Company are reproduced on one sheet each, although the interviewees did not see a sheet of questions in this form.

WEEKLY TELEPHONE EVANGELISM DATA

Week of _____

Topic(s) presented _____

I identified myself by: name ___ pastor ___ clergyman ___ SDA ___ None of these _____

Gifts offered: Bibles ___ Books ___ Bible courses ___ Literature ___ Other _____

Number of callers this week ___ Number offering comments: _____ male _____ female

Number listening to entire message (No. of beeps on tape) _____

Number leaving name and address _____

What time of day do you change your message? _____

Why at that hour? _____

New advertising: Newspaper ___ Radio ___ Handbills ___ Cards ___ Other _____

I think most people call: Mornings ___ Afternoons ___ Evenings _____

Approximate expense for telephone evangelism this week: \$ _____

Approximate numbers of hours spent on telephone evangelism this week: _____

- - - - -

Week of _____

Topic(s) presented _____

I identified myself by: name ___ pastor ___ clergyman ___ SDA ___ None of these _____

Gifts offered: Bibles ___ Books ___ Bible courses ___ Literature ___ Other _____

Number of callers this week ___ Number offering comments: _____ male _____ female

Number listening to entire message (No. of beeps on tape) _____

Number leaving name and address _____

What time of day do you change your message? _____

Why at that hour? _____

New advertising: Newspaper ___ Radio ___ Handbills ___ Cards ___ Other _____

I think most people call: Mornings ___ Afternoons ___ Evenings _____

Approximate expense for telephone evangelism this week: \$ _____

Approximate number of hours spent on telephone evangelism this week: _____

* * * * *

Name _____ Title of Program _____

City _____ Telephone no. of program _____

Please fill in the information above, enclose a copy of any new advertising and (if possible) copies of the messages given and send to:

Jack Bohannon, P. O. Box 212, Lansing, Michigan 48902

QUESTIONNAIRE FOR TELEPHONE EVANGELISM (TE)

Most questions can be answered with a word or phrase. Where a series of blanks follow a question, check the appropriate space or spaces. Please answer every question carefully and to the best of your ability.

A. SPEAKER

- Name _____ Address _____
 Today's date _____ City where TE is operating _____
1. How many years have you been employed in church work? _____
 2. What types of public evangelism have you done? a. Tent or hall meetings _____
 b. Church revivals _____ c. Street preaching _____ d. Radio _____ e. TV _____ f. Other _____
 3. When did you begin your TE project in your area? _____
 4. Was your project initiated by: a. You _____ b. Predecessor _____ c. Colleague _____ d. Congregation _____
 5. Check the one which would be your primary objective for engaging in TE:
 a. Public relations _____ b. Community service _____ c. Religious instruction _____
 d. Obtain followers _____ e. Other _____
 6. Which do you usually give? a. Single, complete subjects _____ b. Continued topics _____
 7. How many individual messages do you give to complete a given topic? _____
 8. Which topic(s) or theme do you present most frequently? _____
 9. Have you repeated a specific topic series? _____
 10. When recording, which do you usually do? a. Read directly from a manuscript _____
 b. Speak from prepared notes _____ c. Speak without notes _____
 11. What is the average time you spend per day in TE? _____ hours
 12. What is the total number of messages you have given to date? _____

B. EQUIPMENT

13. From which company did you purchase your machine? _____
14. Is their service satisfactory? _____ Are they prompt in service calls? _____
15. What is the brand name of your TE machine? _____
16. Will the machine record a listener response? _____
17. Does the machine have a counter to record the number of calls? _____
18. How many machines or units do you employ in your program? _____
19. Where is your equipment located? a. Home _____ b. Office _____ c. Church _____ d. Other _____
20. Where do you believe is the best location for the equipment? _____
21. When recording, which do you do? a. Speak directly into the TE machine _____
 b. Transcribe from another tape recorder _____

C. POTENTIAL AUDIENCE

22. What is the population of your local telephone dialing area? _____
23. What is the number of telephones in your local dialing area? _____
24. On what factors is the economy of your area based? a. Industry _____ b. Trade _____
 c. Tourism _____ d. Agriculture _____ e. Other _____
25. What is your primary anticipated audience? a. Youth _____ b. Adults _____
26. Are your messages specifically designed to reach the unchurched? _____

D. PROGRAM FORMAT AND MESSAGE CONTENT

27. What is the title or name of your program? _____
28. Was this title original with you? _____
29. What is the telephone number of your program? _____
30. Was this number: a. Requested by you? _____ b. Arbitrarily assigned by phone co.? _____
31. What is the average length of your messages? _____ minutes

32. How often do you change your messages? a. Daily _____ b. Weekly _____ c. Other _____
 33. Do you use speakers other than yourself on the program? _____
 34. If so, who? a. Another minister _____ b. Laymen _____ c. Youth _____ d. Other _____
 35. How do you identify yourself on the program? a. By name _____ b. As a pastor _____
 c. As a clergyman _____ d. As an SDA _____ e. No identity _____ f. Other _____
 36. What is the primary content of your messages? a. Doctrinal _____ b. Devotional _____
 c. Health _____ d. Social problems _____ e. Other _____
 37. What specific appeals have you made? a. Accept the Bible _____ b. Accept Christ _____
 c. Believe a specific doctrine _____ d. Attend church _____ e. Other _____
 38. What gifts have you offered by phone? a. Bibles _____ b. Books _____ c. Bible course _____
 d. Notions _____ e. Literature _____ f. Other _____

E. RESOURCES

39. Who finances your program? a. Personal _____ b. Congregation _____ c. Institution _____ d. Other _____
 40. What extra personnel do you have? a. Secretary _____ b. Associate worker _____ c. Staff _____
 41. What equipment is at your disposal? a. Business machines _____ b. Mimeograph _____ c. Press _____
 42. What is the general attitude of Adventists in your area to TE?
 a. Very favorable _____ b. Favorable _____ c. Unfavorable _____ d. Passive _____
 43. What response do you receive from Adventists for visitation or follow-up?
 a. Enthusiastic _____ b. Active _____ c. Little help _____ d. Passive _____ e. Resistance _____

F. INCOMING CALLS AND RESPONSES

44. Which day(s) of the week do most people call? _____
 45. Which hour or time of day do most people call? _____
 46. What is the total number of callers to date? _____
 Callers' recorded response indicates the most responses from:
 47. a. Men _____ b. Women _____ c. Youth _____
 48. a. Adventists _____ b. Other Christians _____ c. Unchurched _____
 Give the approximate percentages of the callers who:
 49. Listen to the entire message _____ % 50. Offer comments _____ %
 51. Give their name and address _____ %
 52. What is the expressed attitude of most of your callers?
 a. Very favorable _____ b. Favorable _____ c. Unfavorable _____ d. Antagonistic _____ e. Obscene _____

G. FOLLOW-UP ACTIVITIES

- As a direct result of your TE project, indicate approximately how many:
 53. Bible courses have been sent _____ 54. Follow-up letters sent _____
 55. Pieces of literature distributed _____ 56. Visits with non-SDA's _____
 57. Personal Bible studies developed _____ 58. Are now attending church _____
 59. How many baptisms have originated from your TE? _____

H. ADVERTISING

60. What types of TE advertising have you done? a. Newspaper _____ b. Radio _____ c. Posters _____
 d. Handbills _____ e. Direct city mailing _____ f. Mass telephoning _____ g. Other _____
 61. Is there a noticeable increase in calls as a result of advertising? _____
 62. Which type of advertising seems to obtain the best results? _____
 63. Do you include the title of your program in all advertising? _____
 64. Do you identify your program as: a. Adventist _____ b. Religious _____ c. Health messages _____
 d. No identification _____ e. Other _____

INTERVIEW QUESTIONS FOR TELEPHONE EVANGELISM (TE)

A. SPEAKER

1. What is evangelism?
2. What is the difference between public and personal evangelism?
3. In which different types of public evangelism have you engaged?
4. How does a minister become aware of potential "new approaches" or "new methods" in evangelism?
5. When did you first hear about the telephone being used as a tool for evangelism?
6. How did you first become interested in using TE? When? By whom?
7. Why did you choose the telephone as a tool for evangelism?
8. What did you expect TE to accomplish for you?
9. With how many different forms of TE are you acquainted?
10. How widespread is TE? (Who else is using it? In your denomination? Others?)
11. What TE programs or formats besides the devotional or doctrinal have you engaged in?
12. How is TE related to other forms of evangelism? (Compare? Contrast?)
13. Would TE be thought of as personal or public evangelism?
14. What is the relationship and place of TE in your over-all evangelistic program?
15. How much of your weekly work load is taken up by TE? Your staff's?
16. Do you know of conditions or situations where TE might not be an asset to a pastor's program of evangelism?
17. What published material on TE have you read?
18. Do you know of any other?

B. EQUIPMENT

19. Was your answering equipment designed for the purpose of TE?
20. Have you observed any limitations or technical problems in adapting it to TE?
21. Are there improvements you would suggest to the manufacturer?
22. What mechanical difficulties have you encountered?
23. Have you experienced any unique audio (volume, distinctness, etc.) problems with your equipment?
24. Is listening to telephone answering equipment any different in quality from listening to an individual over an open line?

C. POTENTIAL AUDIENCE

25. At first, did you perceive of your potential audience as different from the average community? If so, How? Why?
26. Did you endeavor, at first, to reach a particular class or group of people? If so, which one?
27. How can you determine who your listeners are?

D. PROGRAM FORMAT

28. Have you changed the program format since you first began?
If so, why? In what way?
29. Have you made use of radio in your ministry? If so, how extensively?
30. How are telephone messages different from radio messages?

MESSAGE CONTENT

31. How do you begin when you want to develop new TE messages?
32. How do you choose which topics you want to present?
33. How do you usually select material for your TE messages?
34. Does most of your material come from the Bible, history, or current events?
35. Have you changed the content of the messages very much since you first began?
36. Have you been able to adapt other available telephone messages to your own program? If so, from which source?
37. Does TE require a different type of sermon composition than other preaching? If so, why?
38. Are telephone messages difficult to write?
39. What seems to be the most difficult part in writing them?
40. Are you acquainted with the process of "inductive" and "deductive" reasoning? If so, which do you generally use in your messages?

DELIVERY

41. What voice characteristics or qualifications are important to the TE speaker?
42. Can anything be done in the message to help the caller accept you as a friend? (To have confidence in you?)
43. Do you employ personal pronouns or give a general message?
44. Does lack of eye contact or physical presence hinder you from making your messages personal?
45. How would you compare or contrast telephone delivery with that of radio?

TELEPHONE COMPANY RELATIONS

46. What is the name of your telephone company?
47. Have they expressed any reaction to your TE project? If so, what?
48. Did you choose the telephone number for your TE project?
49. Which number(s) would you select if given a choice? Why?
50. Are some numbers more easily remembered? Why?
51. What is the relationship between the TE user and the phone co.?
52. Are there any legal restrictions the user should keep in mind?
53. Are there any ethical considerations the user should keep in mind?

E. RESOURCES

54. When you are out of town for several days, who prepares the TE machine for the next message? (What are the physical arrangements?)

F. IN-COMING CALLS AND RESPONSES

55. Why do people call your number? (What prompts them?)
 56. What are the reactions of individuals "conversing" with answering equipment instead of a "live" person?
 57. Have you observed that people can establish confidence in a recording?
 58. To what extent are your messages a result of or a response to expressed attitudes, questions, or comments of the callers?
 59. Which topics get the most response?

G. FOLLOW-UP ACTIVITIES

60. Are you having difficulty following up all those who give their names and addresses?
 61. What is the best solution? (Personal visits? Mail?)
 62. How do you judge the effectiveness of TE?
 63. Can TE be used, by itself, to secure converts or baptisms? If so, under what circumstances?

H. ADVERTISING

64. Does TE require a different type of advertising? If so, why?
 65. How did you develop an advertising approach? (From whom?)
 66. Has your basic advertising approach changed since you began TE?
 67. What is your chief advertising method or medium today?

EVALUATION

68. Would you initiate a TE program in another area if transferred?
 69. Does TE appear to be worth the cost and effort involved?
 70. What plans do you have for the future development of TE?
 71. Are there any other "new approaches" you would like to try?
 72. Have you seen advertisements of the proposed "Picturephone"? If so, how will the "Picturephone" system affect TE?

INTERVIEW QUESTIONS FOR A CODE-A-PHONE COMPANY EXECUTIVE
ON TELEPHONE EVANGELISM (TE)

1. What percentage of your units are used for recorded, religious messages?
2. Was your answering equipment designed for the purpose of TE?
3. Have you observed any limitations or technical problems in adapting it to TE?
4. When did you first hear about the telephone being used as a tool for evangelism?
5. When and where did "Dial-a-Prayer" begin? Two-way TE?
6. How widespread is TE? Who is using it?
7. What published material have you read on TE?
8. Do you know of any other material?
9. With how many different forms of TE are you acquainted?
10. Do you know of conditions or situations where TE might not be an asset to a pastor's program of evangelism?
11. How is TE related to other forms of evangelism?
12. Would TE be thought of as personal or public evangelism?
13. What is the relationship between the TE user and your company?
14. What is the relationship between the TE user and the phone company?
15. Are there any legal restrictions the user should keep in mind?
16. Are there any ethical considerations the user should keep in mind?
17. What are the reactions of the telephone company to using answering equipment for TE?
18. Is listening to telephone answering equipment any different in quality than listening to an individual over an open line?
19. What mechanical difficulties do you encounter most often?
20. Have you experienced any unique audio (volume, distinctness, etc.) problems with your equipment?
21. How many continuous calls could a unit handle in an hour? A day?
22. Do you have plans for developing an interchangeable message tape?
23. What is the best way to transfer a message from a tape recorder to your machine?
24. What voice characteristics or qualifications are important to the TE speaker?
25. What are the reactions of individuals "conversing" with answering equipment instead of a "live" person?
26. Have you observed that people can establish confidence in a recording?
27. Are some telephone numbers more easily remembered? Which ones? Why?
28. Are some telephone numbers more easily misdialed? Which ones? Why?
29. Where do you believe is the best location for the equipment?
30. What would be the best way to advertise TE?
31. What is your evaluation of TE?
32. What are your plans for the future development of answering equipment which might affect TE?
33. Are you planning any changes in design that would affect TE?
34. Have you seen advertisements of the proposed "Picturephone"?
35. How would this affect TE?
36. Would a video tape for "Picturephone" be practical?

INTERVIEW QUESTIONS FOR A TELEPHONE COMPANY EXECUTIVE
ON TELEPHONE EVANGELISM (TE)

1. For what purposes is telephone answering equipment being used?
2. Is listening to telephone answering equipment any different in quality than listening to a person over an open line?
3. What are the reactions of individuals "conversing" with answering equipment instead of a "live" person?
4. Have you observed that people can establish confidence in a recording?
5. What voice characteristics or qualifications are important to the telephone speaker while recording?
6. What plan does the telephone company have for the future development or improvement of telephone answering-service equipment?
7. Are some telephone numbers more easily remembered? Which ones? Why?
8. Are some telephone numbers more easily misdialed? Which ones? Why?
9. What published material have you read on the telephone being used for religious purposes?
10. Do you know of any other published material?
11. For what purpose was the answering equipment designed?
12. Have you listened to TE messages?
13. How does the telephone company feel about TE?
14. What comments or suggestions for improvement would you offer?
15. What is the relationship between the TE user and the phone company?
16. Are there any legal restrictions the TE user should keep in mind?
17. Are there any ethical considerations the TE user should keep in mind?
18. What reactions have you observed from the answering equipment company to using their equipment for TE?
19. Have you observed any limitations or technical problems in adapting answering equipment to TE?
20. Are there any improvements you would suggest to the manufacturer?
21. Do you know of conditions or situations where TE might not be an asset to a pastor's program of evangelism?
22. What do you think would be the best method of advertising TE?
23. What is your personal evaluation of TE?
24. When do you expect "picturephone" service to be available to the general public?
25. How will the "picturephone" system affect TE?

APPENDIX D

ILLUSTRATIONS OF ADVERTISING SAMPLES, LITERATURE, AND ANSWERING MACHINES

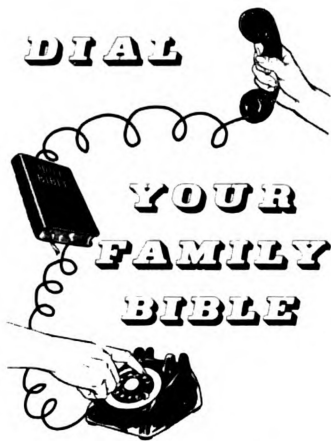
This appendix includes illustrated materials that have been used in telephone evangelism projects and are reproduced here in three groups.

The advertising samples were printed on cards or leaflets for general distribution, released in local newspapers, or otherwise used for advertising local telephone programs.

The first lesson of "The Bible Speaks" Bible course, which is used for a correspondence program or personal visitation, is reproduced as an example of the type of free offers made available over the telephone.

Reproductions of promotional literature from four of the companies distributing telephone answering machines are included as examples of various equipment available for this purpose. No comparison or evaluation of answering equipment was made in this study because some of the illustrated units were not available in Michigan and nearly all of the telephone programs were utilizing Code-a-phone machines.

Something Bugging You?
 call
Teen Dial
 YOUTH ANSWERS TO YOUTH PROBLEMS
 DIAL **965-7728**
A UNIQUE TELEPHONE ANSWERING SERVICE

Save this wallet-size card or pass it along to a friend.

**INSPIRATION
 By Telephone**

**DO YOU EVER BECOME DIS-
 COURAGED . . .** frustrated or worried? Would you welcome comfort and encouragement or perhaps a helpful thought for the day? You are invited to listen to Harold Metcalf's recorded telephone messages. For a message that will do you good, Dial Your Family Bible for Inspiration anytime, day or night: 288-1666 in Atlanta, Georgia. (When calling long distance the rates are reduced evenings and all day Sunday.)

- *Are You Discouraged?*
- *Do You Have Problems?*
- *Do You Need Comfort?*



meditation for moderns
388-3770
free telephone service



**Do you need
ADVICE?**

Free Telephone Service
24 Hours Every Day
DIAL: 288-1666

DEVELOP MENTAL VISION



SEE BEYOND TODAY


- Listen to great Bible messages. (New message daily)
- Just two and one-half minutes!
- Available 24 hours day or night.
- Learn how to conquer discouragement, meet problems and find comfort.

Do it yourself by telephone

**DIAL: THE BIBLE SPEAKS
971-1301**

**HERE'S THE
FUN!**

TEEN DIAL
*Youth Answers
to
Youth Problems*
call
284-TEEN



*This is the
Slim Line*



MOMENTS OF MEDITATION

Dial Your Bible



"YOUR TELEPHONE BIBLE"

(A Free Telephone Service)
24 Hours Every Day

DID YOU KNOW?

There is a warm, pleasant, sympathetic
voice as near to you as your telephone

TRY IT!

Dial Your Bible

Dial — 3 6 4 - 6 2 1 1

Thrill to this new magic of telephone

"YOUR TELEPHONE BIBLE"

(A Free Telephone Service)
24 Hours Every Day

You are not alone if you have a telephone





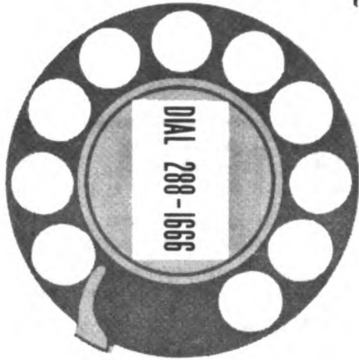
**DO
YOU
NEED
HELP—**



For peace of mind—
For help in meeting problems—
For safe, sure, sound advice—

DIAL

For a new message daily
Anytime—Day or Night
Inspiration through conversation



HERE'S YOUR ANSWER

OTHERS
have
been
helped
because
of our

- "This service is tremendous. I really enjoyed it and I will call you again tomorrow."
- "Thank you sir, we appreciate this service very much."
- "I just wanted to tell you this is a great thing. I listen to it often and I really get a lot from it."
- "I enjoyed your message. Please continue. It has been meaningful to me. I hope you will never stop; it will help many, many people."
- "You surely have been an inspiration to me since I started listening to your daily message."

Free Telephone Service

HEART-TO-HEART MESSAGES



Free Telephone Service 24 Hours a Day

"MINUTE MEDITATION"

DIAL 697-8086

**YOUR BIBLE QUESTIONS
ANSWERED**

DIAL A FRIEND

hear a personal message from
GEORGE VANDEMAN
anytime day or night. You can even
leave a question to be answered.

A NEW MESSAGE EACH DAY

DIAL LONG ISLAND (516) 248-1110
NEW YORK (212) 586-3208

Do You Have Problems?

Do You Need Advice?

DIAL (213) 247-4822



Free Telephone Service 24 Hours a Day

• *Are You Discouraged?*

• *Do You Have Problems?*

• *Do You Need Comfort?*

D. B. MYERS, DIRECTOR
2318 E. CARRIAGE HILL DR
TRAVERSE CITY, MICH. 49684
TEL. 946-9442



AFFILIATED WITH
FAITH FOR TODAY • VOICE OF PROPHECY • BIBLE SPEAKS

FOR A MESSAGE OF HOPE
DIAL
"YOUR FAMILY BIBLE"
TELEPHONE 971-1301

2796 PACKARD
ANN ARBOR, MICH. 48104

RODNEY DALE
DIRECTOR

Minute Meditation 697-8086

Pastor Wm. K. Dennis
South Lyon - 437-1537

Plymouth - Belleville - Wayne - Romulus - Garden City

Are You Discouraged?

Dial Your Family Bible

629-4191

**FOR STRENGTH
Day or Night**

MEDITATION
FOR MODERNS
388-3770

DIAL YOUR FAMILY BIBLE—381-2237
for Biblical answers to questions you often ask about God, truth, faith and morals. Listen to a brief recorded message then express your opinions or ask questions. Frequent live responses. New message daily. Dial 381/2237 anytime day or night.

NEED a solution to your problem? Dial heartline. 484-4534. 24 hour telephone service.

For peace of mind...
DIAL-A-FRIEND
212-586-3208

ADVICE FOR TODAY
Dial Your Bible, 364-6211
"YOUR TELEPHONE BIBLE"

YOUR FAMILY BIBLE
A new message daily.
DIAL 971-1301
Find inspiration through conversation.

DIAL YOUR FAMILY BIBLE
947-4410. Ask your Bible questions.

•Are You Discouraged?
•Do You Have Problems?
•Do You Need Comfort?
**WE CAN HELP YOU HAVE
PEACE OF MIND**
Free Telephone Service
24 Hours Every Day
DIAL 288-1666
YOUR FAMILY BIBLE
INSPIRATION THROUGH CONVERSATION

**WANT TO CRUSH
the
SMOKING HABIT?**
*far easier than you
thought possible?*



PRESENTING . . .
due to popular interest
**THE 5-DAY PLAN
TO STOP SMOKING**

SUNDAY
7:30 p.m. March 23
Holbrook
School Gymnasium
615 Jones Street
Grand Ledge



For free tickets or information,
PHONE 484-4534

HOT LINE—To peace of mind. Dial Heartline 484-4534. A 24-hour telephone service.

ARE YOU LONELY?—Need advice? Dial Heartline, 484-4534. Free 24 hour service.

NEED A heart-to-heart talk? Dial Heart Line 484-4534. 5-4/2

**DO YOU NEED
ADVICE
ON
HOW TO STOP
SMOKING**

WE CAN HELP YOU
Free Telephone Service
24 Hours Every Day
DIAL 964-9408



A Public Service by . . .
THE BATTLE CREEK SANITARIUM

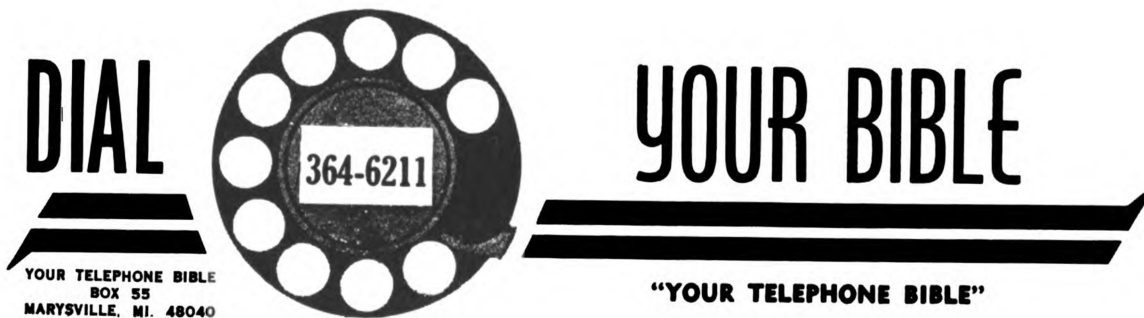
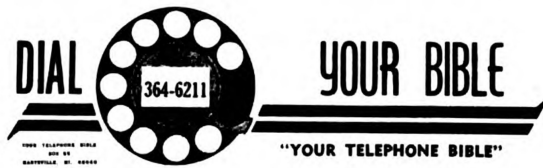
**DO YOU NEED ADVICE?
DIAL 288-1666**
Free Telephone Service



P.O. BOX 212, LANSING, MICHIGAN 48902

Tele·a·friend

"YOUR TELEPHONE BIBLE"
BOX 55
MARYSVILLE, MICH. 48040



At the end of the forty days, when Christ was physically weak and hungry, the Devil came to Him and tempted Him to sin. Three temptations were brought to bear upon our Lord. He was tempted to change the stones into bread. He was tempted to worship the Devil, with the false promise that He could have the world without dying for it. Finally, He was tempted to cast Himself down from the pinnacle of the temple. In each temptation He was victorious. He met each temptation with a Bible text. Three times Christ resisted Satan's temptation with the statement, "It is written." Jesus knew the Scriptures and He used them to withstand the wiles of the Tempter.

Jesus warned us that Satan would seek to deceive the very elect. Only by putting on the "whole armor of God" will we be able to withstand the master deceptions of the master deceiver.

Are you acquainted with what the Bible teaches? Do you spend some time each day reading God's love letter to His earth-bound children? Do you know what God would have you do and believe in order that you might some day be a citizen of that better land? If you are dissatisfied with your past knowledge of God and His truth, as taught in the Word, these lessons will afford you an opportunity to learn what is truth. Every lesson will be based upon the Bible. Why not set aside a little time each week to learn what you need to know in order that you may enter the kingdom of heaven.

The two questions that follow express two of our greatest needs. Would you like to make them an expression of your own sincere desire?

(If you wish to respond to these questions, place a check in the blanks.)

It is my desire to learn of God's plan for my life .

I will spend some time each week studying God's Book .

NAME _____

ADDRESS _____

THE BIBLE SPEAKS

1. What did Jesus say was the source of truth? **John 17:17 (NT 100)**

The Bible Answer: _____

2. How did God communicate His Word of truth, the Scriptures, to the prophets? **2 Peter 1:20, 21 (NT 206)**

The Bible Answer: _____

3. How much of the Scripture is inspired by God? **2 Timothy 3:16 (NT 188)**

The Bible Answer: _____

4. What parts of the Scriptures did Christ use in proving truth? **Luke 24:44 (NT 81)**

The Bible Answer: _____

5. Of whom do all of the Scriptures testify? **John 5:39 (NT 87)**

The Bible Answer: _____

6. Why were the experiences of Bible characters recorded? **1 Corinthians 10:11 (NT 153)**

The Bible Answer: _____

7. What might we have through a study of the Scriptures? **Romans 15:4 (NT 145)**

The Bible Answer: _____



Forgotten Riches

A number of years ago a wealthy Englishman grew sick and died. When the day came for the reading of his will and the distribution of the fortune that he had left, his favorite daughter was bitterly disappointed. The father had designated in the will that she was to receive, "My Bible and all that it contains." Knowing that her father was a devoted student of the Bible and that this Book was near and dear to his heart, she hid it away in an old trunk and went on living as before.

As time passed, adversity seemed to dog her steps. Ill health and difficulty reduced her to poverty. Broken in health and spirit, in desperation she sought a solution to her problems. After trying every other means available to her, she turned to her father's Bible seeking the answer to her difficulties. You can imagine her surprise as she leafed through that long-forgotten Book to find that between many of the pages of the Bible her father had secreted large Bank of England Notes. She had been wealthy all of the time and had been unaware of her good fortune because she had failed to realize what her father had meant when he had given her "My Bible and all that it contains."

Our heavenly Father has left us a great treasure in the pages of this wonderful Book. You may not be able to find bank notes between the pages of the Bible, but you can find peace, joy, hope, faith, and eternal life by reading what this Book contains. Priceless treasures! Forgotten riches! What greater treasure can a man hope for? Many a millionaire would exchange his fortune for these valuables.

Sad to say, millions are worrying and grieving their lives away because they have not learned how to find the answer to their difficulties in the "Good old Book." Too much TV, too many things to do, and too many problems to solve, have robbed mankind of the time needed to let God speak to their heart and mind through His Word.

Shall we unite in a search for truth and hidden treasure as we seek to discover what the Bible tells us about itself.

8. As a help on life's journey, to what does Peter compare the word of prophecy? **2 Peter 1:19 (NT 206)**

The Bible Answer: _____

9. Why did Paul say that the Bereans were more noble than those at Thessalonica? **Acts 17:11 (NT 123)**

The Bible Answer: _____

10. How long had Timothy studied the Scriptures? **2 Timothy 3:15 (NT 188)**

The Bible Answer: _____

11. What did Paul tell us we should do with the Bible? **2 Timothy 2:15 (NT 187)**

The Bible Answer: _____

12. How are we to study the Bible? **Isaiah 28:10 (OT 569)**

The Bible Answer: _____

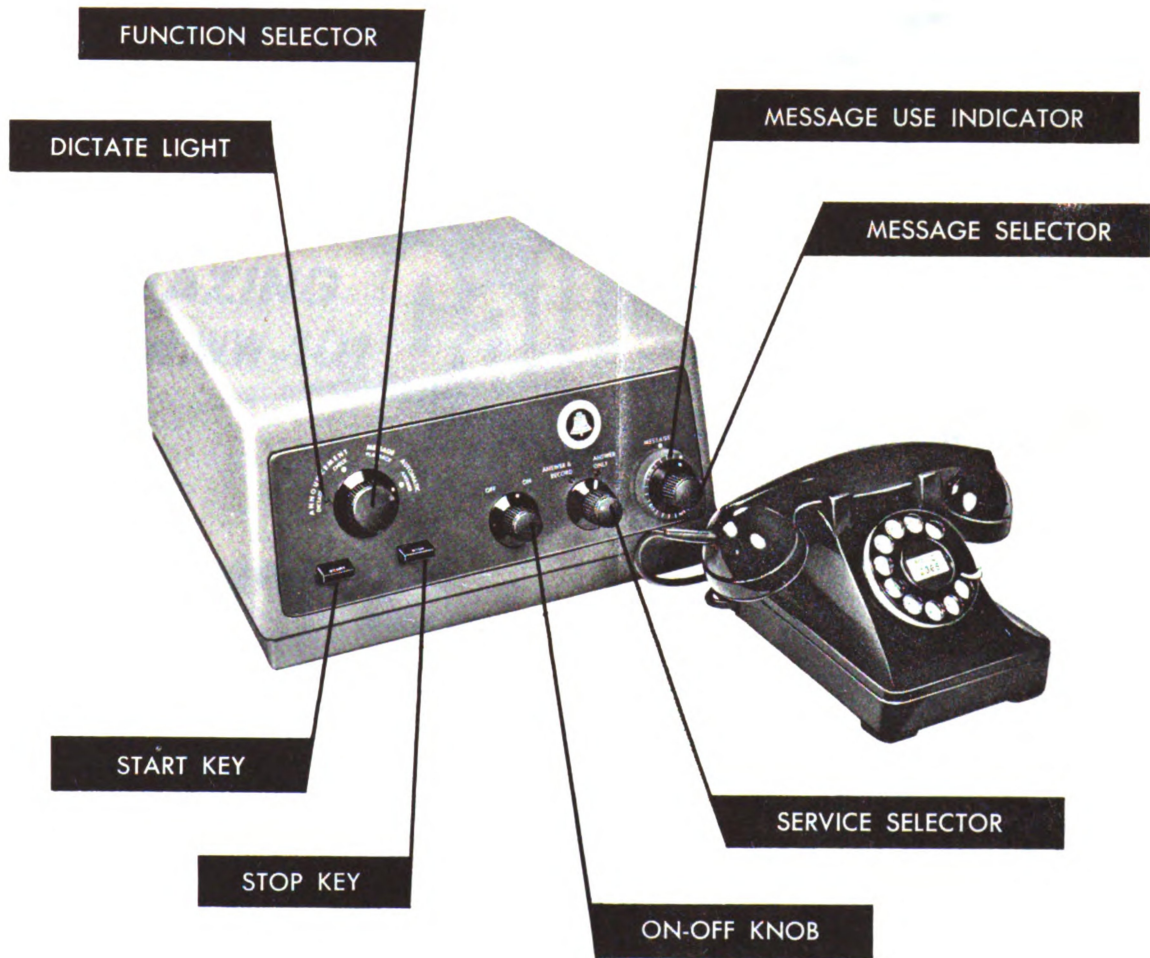
NOTE: To understand any subject presented in the Bible we must take all that is taught in the different parts of the Scriptures. These texts must be pieced together as a person would fit the parts of a jigsaw puzzle together in order to see the entire picture in its beauty.

13. For what purpose are we told to study God's Word? **2 Timothy 3:16, 17 (NT 188)**

The Bible Answer: "And is profitable _____"

14. How will the Word of God help us walk in His way? **Psalms 119:105 (OT 513)**

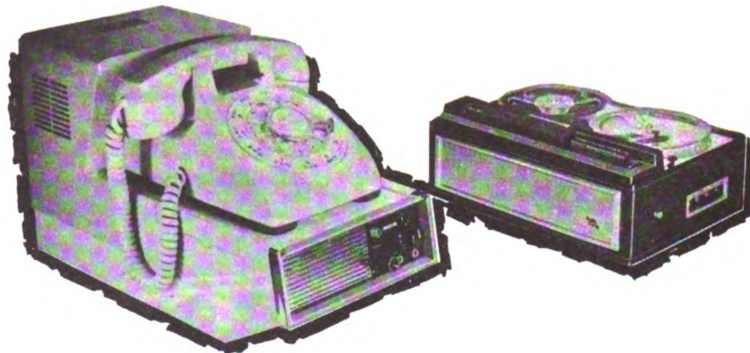
The Bible Answer: _____



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New WW-101**

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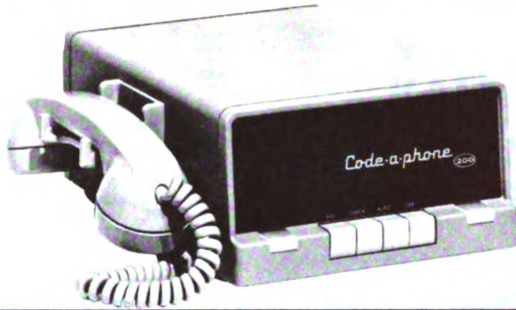


**SIMPLE, TROUBLE-FREE OPERATION
AT THE PUSH OF A BUTTON
CALL-CONTROL requires no installation
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"Men-On-The-Go" will immediately see the potential offered by CALL-CONTROL and its many incorporated features — at an unbelievably low cost. CALL-CONTROL is your secretary. It answers your phone in your own voice, 24 hours a day, records all messages and plays them back to you — anytime, wherever you may be. CALL-CONTROL is not merely a gadget, but a unique piece of electronic equipment, engineered to serve you in many ways. With CALL-CONTROL, there is always someone to receive your messages. You never miss a message ... a lead ... or a sale. Until you see for yourself the WW-101 CALL-CONTROL in action ... until you see for yourself the time and money it can save you ... you are aware of only half the story. Inquire now for a free demonstration of this remarkably advanced portable, automatic answering system. No obligation of course.

CALL-CONTROL Unit does not tie into the line of the telephone company in any form or manner, nor does it require any special phone jacks or any extra devices. No additional monthly charge by the Phone Company.

Four "Code-A-Phone" message center units to choose from:



MODEL 200

This low-cost unit will answer all incoming calls with a message up to three minutes in length. Can be used to advise callers of normal business hours, on emergency number at which you can be reached, or to play out a promotional or service message.



MODEL 440

Features the "remote command" capability for obtaining messages from any phone away from your office. Responds to all calls with a message up to 18 seconds in length, and will record up to twenty minutes of messages, orders, or other similar material.



MODEL 770

Most versatile of all message recording equipment. Responds to your callers with a message up to three minutes in length, and accepts two full hours of reports, orders or other information. Can be used for remote dictation—or for dictating and transcribing within your office. A favorite of insurance companies, hospitals, churches, distributors and with other organizations having high-volume after-hours telephone traffic.



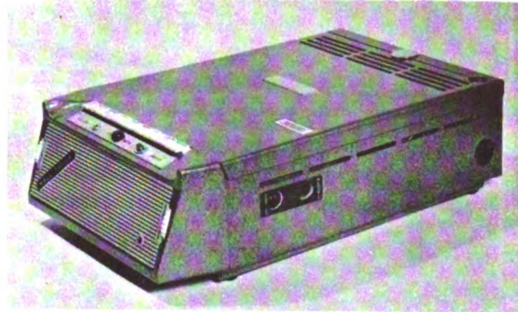
MODEL 410

For the office not requiring the remote call-back feature. "Code-a-phone" offers the Model 410 message center. Same size, same contemporary styling, the 410 has the identical outgoing message time, offers full 20-minutes of incoming message capacity.

And the Model 410 features an attractively lower price, too!

KALL TAKER ELECTRONIC TELEPHONE ANSWERING DEVICE

SPECIFICATIONS:
POWER SUPPLY: 110/117 volts 60 cycles A.C.
RECORDING LEVEL: Recorded level will not vary more than 6 DB for line signals of 30 DB to 6 DB referred to 1V r.m.s.
AUTOMATIC GAIN CONTROL: Recorded level will not vary more than 6 DB during recording.
RECORDING TIME: 2 hours
TAPE SPOOLS: Standard 4 inch reels
TAPE SPEED: 1 7/8 inches per sec.
AUDIO OUTPUT: A maximum output of approximately 0.5 Watt r.m.s. can be obtained from a signal recorded at minimum recording level
DISTORTION: Less than 10%
PHYSICAL DIMENSIONS: Ht. 4.5", Wd. 9", Dp. 14"
WEIGHT: 22 pounds



Gives you so many benefits
 Completely portable
 Installs in seconds
 Convenient pushbutton controls
 Signal light indicates call received
 Transistorized—no tubes to burn out
 Outright purchase—no lifetime rental fees
 Can be used for dictation
 Can be used for amplification of calls or recordings for conferences, etc.
 Can monitor calls without giving away presence
 Takes up to 100 calls
 Rapid playback
 Calls can be stored indefinitely
 Precision built
 Attractively styled

MODEL	DESCRIPTION	RETAIL	DIST. COST
PRIVATE LINE	Full two hour tape supply records over 100 average messages. Callers are greeted with a 20 second recording in your voice. They give their name, number and message. When you return, you listen to every message, accurately, in full, in the caller's voice and terminology. You can replay, backspace, erase, or keep any message on file.	\$545.00	
REMOTE CALL	You can call your REMOTE CALL-equipped telephone from any other phone. By triggering a special key (you or your employees have the only one of its kind), you command the REMOTE CALL unit to rewind its tape — instantly — and play all your calls for you. The messages are then stored, allowing you to verify them on your return. As soon as you've received your messages, you hang up — REMOTE CALL goes back to duty — you follow up on those calls you've received.	\$655.00	
ADVERTISER AND PROMOTER	Used extensively by Churches, Theatres, Retailers, Organizations, Clubs, etc., to deliver a "full promotional message" of 1 minute or more (up to 12 full minutes) whereby the caller may still leave a message or order. Custom adaptability to specific needs by our Engineering Staff.	\$600.00	SPECIAL SDA COST \$295.00



MODEL 69

Model Description —
Automatic Answering, Recording and Monitoring.

Power Requirements —
110-120 Volts, AC 50/60 cycles. Can be modified for other power requirements.

Power Consumption —
3 Watts in standby, 36 watts in Record / Playback, 66 watts in Auto-Answer.

Announce Deck —
60 Seconds standard. Can be varied up to 3 minutes on special request.

Message Deck —
Provides 16 minutes of total message time. Fitted with safety shut-off switch. Manual rewind time 90 seconds. Wow and Flutter less than 1.5% R.M.S.

Erase Switch —
For optional erasure of messages during rewind.

Electronics —
Solid state printed circuit design.

Frequency Response and AGC —
Frequency response level ± 3 dB from 400-4000 c/s. 30 dB of Automatic Gain Control are provided. Signal/noise ratio, is better than -40 dB.

Power Output —
.5 watt at 3 ohms impedance.

Microphone/Loudspeaker —
Dynamic Microphone, and Permanent Magnet speaker.

Finish —
Scuff-proof enamelled case.

Machine Size —
14" x 9 $\frac{3}{8}$ " x 4 $\frac{3}{4}$ "

Shipping Weight —
23 lbs.



MODEL 100

Model Description — Automatic Answering, Recording, Monitoring and Remote Playback.

Power Requirements — 110-120 Volts, AC 50/60 cycles. Can be modified for other power requirements.

Power Consumption — 3 Watts in standby, 36 watts in Record/Playback, 66 watts in Auto-Answer.

Announce Deck — 60 Seconds standard. Can be varied up to 3 minutes on special request.

Message Deck — Provides 16 minutes of total message time. Fitted with safety shut-off switch. Automatic electrical rewind. Full rewind time 90 seconds. Wow and Flutter less than 1.5% R.M.S.

Erase Switch —

For optional erasure of messages during rewind.

Electronics —

Solid state printed circuit design.

Frequency Response and AGC —

Frequency response level ± 3 dB from 400-4000 c/s. 30 dB of Automatic Gain Control are provided. Signal/noise ratio, is better than -40 dB.

Power Output —

.5 watt at 3 ohms impedance.

Microphone/Loudspeaker —

Dynamic Microphone, and Permanent Magnet Speaker.

Finish —

Scuff-proof enamelled case.

Machine Size —

14" x 9 $\frac{3}{8}$ " x 4 $\frac{3}{4}$ "

Shipping Weight —

24 lbs.

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