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A RHETORICAL ANALYSIS OF THE SPEAKING OF H. M. S. RICHARDS  
IN CONNECTION WITH THE "VOICE OF PROPHECY" RADIO  
BROADCAST OF THE SEVENTH-DAY ADVENTIST CHURCH

By

Wilber Alexander

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## ABSTRACT

The primary purpose of this study is to describe, analyze, and evaluate the radio preaching of Dr. H. M. S. Richards in connection with the Voice of Prophecy broadcast of the Seventh-day Adventist church. The study attempts (1) to determine the biographical and personal factors which account for Dr. Richards' success as a speaker, (2) to sketch the organization and format of the Voice of Prophecy broadcast as the institution with which Dr. Richards is associated in his radio preaching, (3) to describe and evaluate the body of rhetorical theory which Richards advocates for effective preaching, (4) to estimate the effect of Richards' radio preaching on his radio audience, and (5) to analyze and appraise the radio preaching of Dr. Richards by the norms established in his rhetorical theory.

In terms of invention, Dr. Richards' method of logical argument is basically inferential. Argument by Scriptural authority predominates Richards' reasoning, in which he uses all of the traditionally labeled forms, argument from example, analogy, cause to effect, effect to cause, and sign. Argument by example appears most frequently. There is no impressive evidence in Richards' sermons of any extensive use of ethical proof either directly stated or deliberately implied. There are enough statements in the context of ethical persuasion to indicate his awareness of a need to picture himself to his audience in as favorable a light as possible. Richards' use of motive appeals, while pronounced, is

incidental in comparison to the pattern of argument he sets forth. The dominant appeals are to values, loyalty, and self-preservation. These appeals are found in all parts of the sermon structure but mainly in the conclusions.

In terms of arrangement, Dr. Richards employs the historical, distributive, and logical methods of development of his sermon discussions. The order of arguments appears to vary according to the outline approach, but generally the strongest argument is stated first and is followed by subordinate arguments in the order of importance intended by Richards.

Dr. Richards' style is precise and plain. The language of the sermons is simple, most of the words being short; and whenever long words are used, they are common and intelligible. In Richards' sermons there is a definite subordination of figurative elements.

In terms of delivery the effectiveness of Dr. Richards in his radio ministry is considered due in large part to the vibrancy, intimacy, and warmth of personality which he is able to convey through his radio voice. Speaking from a complete manuscript and with a minimum of bodily action, he communicates in a straight-forward, conversational manner what is in him of confidence, urgency, and empathy as they concern his sermon and his audience.

Audience response to Dr. Richards' radio preaching suggests that (1) he is perceived as being intelligent, sincere, friendly, loving, and an example of the Christian ethic worth emulating, (2) his preaching rates superior to that of most of the other radio and pulpit preachers in the United States, (3) his radio preaching is not significantly different from his correlate public preaching, and (4) individual responses

of a moral and spiritual nature are largely made by members of the audience as the result of cumulative listening to Dr. Richards' sermons.

Dr. Richards' contributions to the field of preaching in both theory and practice mark him as outstanding in his radio pulpit. While critics in the future may re-evaluate his preaching by more sharply defined standards of criticism, it should remain, nevertheless, as an example of pulpit excellence.

## ACKNOWLEDGMENTS

In all honesty it must be confessed that no dissertation is a product of its writer alone. These pages are humbly and gratefully dedicated to the following people who have helped in their own inimitable and unselfish ways:

To Doctor Kenneth G. Hance, major professor and committee chairman, who has given himself away to all of his students, including me.

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To those members of the Voice of Prophecy staff who opened doors and file cabinets to each bit of information needed in setting forth the work of Doctor H. M. S. Richards, their beloved "Chief."

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To my beloved wife, Mary Alexander, who has been long-suffering and gentle through many lonely hours.

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## INTRODUCTION

### Purpose of the Study

The primary purpose of this study is to describe, analyze, and evaluate the radio preaching of Dr. H. M. S. Richards in connection with the Voice of Prophecy broadcast. Within the frame of reference of established patterns of rhetorical criticism the study attempts (1) to determine the biographical and personal factors which account for Dr. Richards' success as a speaker, (2) to sketch the organization and format of the Voice of Prophecy broadcast of the Seventh-day Adventist church as the institution with which Dr. Richards is associated in his radio preaching, (3) to describe and evaluate the body of rhetorical theory which Dr. Richards advocates for effective preaching, (4) to estimate the effect of Dr. Richards' radio preaching on his radio audience, and (5) to appraise the radio preaching of Dr. Richards by the norms established in his rhetorical theory.

### Limitations Imposed on the Study

Unlike certain other religious broadcasts having one message which is beamed from all stations at a given time, the Voice of Prophecy broadcast is especially prepared for specific audiences around the world. In order to prevent this study from becoming excessive in scope and treatment, only those broadcasts beamed to audiences in the United States are considered.

A limitation on the period of time to be covered in this study is also imposed. Although Dr. Richards has been broadcasting since 1929, this study covers only the broadcast years 1942-1961. The year 1942 marks the beginning of the coast to coast broadcast of the Voice of Prophecy program.

No attempt is made in this study to analyze or describe in any detail the correlate preaching of Mr. Richards apart from his radio ministry.

### Significance of the Study

Intrinsic Merit of the Study.--Religious broadcasting has been a part of the American scene almost as long as broadcasting itself. Today virtually every radio station in the country devotes portions of its broadcast time to religious programming.

H. M. S. Richards, director of the Voice of Prophecy program sponsored by the Seventh-day Adventist denomination, is one of the pioneers of radio broadcasting. He has been preaching over the radio for thirty years and is now heard on the Mutual Broadcasting System, the American Broadcasting Company, the National Broadcasting Company, and international broadcast systems.

Beginning in 1929 over one station in Los Angeles, California, the Voice of Prophecy broadcast is now heard over 895 stations each Sunday, 537 of them in North America. In addition to these standard outlets the program is also beamed by a number of short wave stations.

The phenomenal growth of the Voice of Prophecy radio broadcast is further evidenced by (1) the steady increase in mail response from a few letters received before 1942 to an average of 10,000 letters each week

at present, (2) the large contribution of money received as freewill offerings from Voice of Prophecy listeners in support of the broadcast, and (3) the official record of reported baptisms and additions to the Seventh-day Adventist church which are attributed by listeners to the preaching of Dr. Richards.

Incidental to his radio preaching, Dr. Richards is a much sought after pulpit speaker and carries on an extensive correlate ministry to his broadcasting. Also, among the rank and file of Seventh-day Adventist laity, as well as among the contemporary clergymen of his church, Richards is considered "the dean of Adventist preachers" and an eminent authority in the field of preaching.

In view of the foregoing report of the impact of Dr. Richards' preaching on a significant segment of the population of the United States, it is believed that his work as a speaker on religious themes provides a valid field of investigation for the student of public address.

Distinctiveness of the Study.--So far as can be determined only two Master's theses have been done on Dr. Richards.

In 1945 at the University of Southern California, Walter Crandall did a Master's thesis attempting an experimental and descriptive study of the comparative effectiveness of the Adventist's "Voice of Prophecy" broadcast, and the Lutheran's "Lutheran Hour" broadcast. The scope of the Crandall thesis was "to establish experimentally the comparative effectiveness of two radio religious broadcasts employing grossly different radio techniques; and to account for discovered differences in effectiveness by description and analysis of content and delivery of the two broadcasts."

With the exception of brief treatment of sermon delivery, emphasis in the Crandall study is on comparing format and program techniques rather

than on the rhetorical elements found in an analysis of speaker, speech, audience, and occasion.

In 1958 at Purdue University, Jonathan Penner did a Master's thesis in which he made a rhetorical analysis of six selected sermons of Mr. Richards, attempting to determine the nature of the logical proofs, motive appeals, and ethical appeals; in addition, the organization and arrangement of sermon material and the style of speech composition found in the sermons were studied.

The Penner study, while considering many of the rhetorical elements of the critical process, applies them exclusively to the six selected sermons. It is further observed that biographical and other background material relative to the broadcast are sketchy and incomplete in this study, and that no measurement of response is attempted.

This study attempts a more definitive treatment of elements and areas considered in the two Master's theses, and includes additional material as outlined in this Introduction under Plan of Organization.

#### Materials or Sources for the Study

Biographical Materials.--The Biographical materials pertaining to Richards are taken from (1) Personal interviews with Dr. Richards; (2) Personal interviews with members of his family and members of his Voice of Prophecy staff; (3) Correspondence with officials in the Seventh-day Adventist church; (4) Official literature of the Seventh-day Adventist church viz., The Signs of the Times, The Youth's Instructor, the Advent Review and Sabbath Herald, The Broadcaster's Exchange, and Roy F. Cottrell's Forward in Faith, a historic account of the early years of Voice of Prophecy radio broadcast; (5) Registrar's records, school papers, and

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yearbooks in educational institutions attended by Dr. Richards,

(6) Official records of the Seventh-day Adventist church, (7) Popular magazines; People, an Australian contemporary of America's Look or Life magazines; and Time magazine.

Historical Materials.--Materials dealing with the socio-cultural milieu in which Dr. Richards was reared and in which he works as a radio preacher are as follows: (1) Frederick Lewis Allen, Only Yesterday, (2) Frederick Lewis Allen, The Big Change, (3) Henry Steele Commager, The American Mind, (4) Ralph Henry Gabriel, The Course of American Democratic Thought, (5) Richard Hofstadter, The United States, The History of a Republic, (6) Arthur S. Link, American Epoch, A History of the United States Since the 1890's, (7) William E. Leuchtenburg, The Perils of Prosperity, (8) Jeannette P. Nichols, Twentieth Century and the United States, (9) Arthur Schlesinger, History of American Life, (10) Willard L. Sperry, Religion in America, (11) Harvey Wish, Contemporary America, The National Scene Since 1900.

Voice of Prophecy Radio Broadcast Materials.--In the section of the study which describes the Voice of Prophecy radio broadcast the materials are drawn from (1) personal interviews with Mr. Richards and his Voice of Prophecy staff, (2) The Voice of Prophecy News, official newsletter of the broadcast, (3) The Advent Review and Sabbath Herald and Signs of the Times, (4) Edgar E. Willis, Foundations in Broadcasting, Charles F. Lindsley, Radio and Television Communication, definitive works in radio broadcasting, and (5) fact sheets, financial reports, broadcast and official records, and articles of incorporation found in the Voice of Prophecy headquarters files, (6) the official minutes of the General Conference Committee on the institution of the Voice of Prophecy broadcast.



Materials on Richards' Rhetorical Theory.--The chief sources for materials on the rhetorical theory of Dr. Richards are his works, Feed My Sheep, a series of lectures given by Dr. Richards on preaching; Radio Manual, a small handbook prepared by Dr. Richards for religious broadcasting; and taped personal interviews with Dr. Richards.

Secondary sources used for defining the areas of rhetorical theory covered by Dr. Richards are Lester Thonssen and A. Craig Baird's Speech Criticism and John Broadus' Preparation and Delivery of Sermons as revised by Jesse B. Weatherspoon.

Materials on Richards' Rhetorical Practice.--In the segment of the study which deals with Dr. Richards' rhetorical practice the basic sources and materials are (1) Dr. Richards' personal library and files, (2) the printed sermons and electronic transcriptions of the Voice of Prophecy broadcasts from 1942 to 1961, (3) the Church Manual of the Seventh-day Adventist church, for a statement of the issues on which Dr. Richards speaks, (4) interviews with members of Dr. Richards' staff concerning his delivery, (5) such rhetorical works as A. Craig Baird, Argumentation, Discussion, and Debate, Winston Brembeck and William Howell, Persuasion, John A. Broadus, On the Preparation and Delivery of Sermons, Lane Cooper, The Rhetoric of Aristotle, Elise Hahn et. al., Basic Voice Training for Speech, James H. McBurney, James M. O'Neill, and Glen E. Mills, Argumentation and Debate, Alan H. Monroe, Principles and Types of Speech, Robert T. Oliver and Rupert L. Cortright, Effective Speech, Lester Thonssen and A. Craig Baird, Speech Criticism, for definitions and direction in analysis, and (6) personal observation of Dr. Richards during several Voice of Prophecy broadcasts.

Response Materials.--To ascertain the extent and nature of the response made to Dr. Richards' preaching, the following materials were gathered:

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(1) statistics on regular mail response to Voice of Prophecy headquarters, (2) excerpts of various types of Voice of Prophecy mail response recorded in the Voice of Prophecy News and Voice of Prophecy files, (3) material from a special questionnaire mailed to Voice of Prophecy listeners in the United States, (4) material from a special questionnaire handed members of an audience attending an evangelistic service personally conducted by Dr. Richards.

Evaluation Materials.--The evaluation of Dr. Richards made in the last part of the study is based upon the normative standards outlined in the section of the study on Mr. Richards' rhetorical theory.

### The Organization of the Study

Chapter I is biographical in nature. It reveals the background training, experiences, beliefs, philosophy, knowledge, and other personality factors or principal events which have shaped Dr. Richards' life and his preaching.

Chapter II describes the Voice of Prophecy radio broadcast of the Seventh-day Adventist church as the institution with which Richards associates himself in his radio ministry.

Chapter III concerns itself with outlining the rhetorical theory advanced by Dr. Richards as requisite to effective preaching.

Chapter IV is a survey analysis of 300 radio sermons of Richards taken from the broadcast years 1942-1961. In this chapter the constituent elements inherent in rhetorical criticism are investigated as follows: (1) the speaker's method of preparation, (2) the classification of Dr. Richards' sermon subjects, and (3) the invention, arrangement, style, and delivery factors found in the sermons.

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Chapter V is a case study of one of Dr. Richards' sermons in which the methods of rhetorical criticism are applied in detail to the selected sermon.

Chapter VI surveys the response made to Dr. Richards' radio preaching as found in regular Voice of Prophecy mail response and from special questionnaires.

Chapter VII attempts (1) to describe the critical process in rhetorical criticism, (2) to establish norms for evaluating a body of Dr. Richards' theory to be used in appraising preaching, (3) to evaluate Dr. Richards' rhetorical theory on the basis of these norms, and (4) to evaluate Dr. Richards' rhetorical practice on the basis of his stated theory.

Chapter VIII draws some general conclusions based on the study.

## CHAPTER I

### HAROLD MARSHALL SYLVESTER RICHARDS: THE "VOICE" OF PROPHECY

#### Family Background and Early Years: 1894-1910

Paternal Background.--In Redruth, Cornwall, at the extreme western point of Southwestern England, the family name Richards is found in a thirteenth century church book. Richards is a Welsh name, and it is believed that the stock is Celtic from the ancient British strain which was found in Cornwall, then West Wales, before the Anglo-Saxon invasion around 490 A.D.<sup>1</sup>

The radio evangelist H. M. S. Richards has a preaching ancestry. One of his early progenitors was a lay preacher and traveling companion of John Wesley.<sup>2</sup> His grandfather, William Jenkins Richards, was converted in evangelistic meetings conducted by General William Booth and became a lay preacher in Redruth, Cornwall. He served also as a Methodist Episcopal circuit preacher in America. His father, Halbert M. J. Richards traveled extensively in gospel evangelism throughout Iowa, Colorado, New Mexico, Texas, Oklahoma, Pennsylvania, Arkansas, California, and other states.<sup>4</sup>

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<sup>1</sup>Interview between H. M. S. Richards and Fritz Guy, November 18, 1954. Cited hereafter as Guy Interview.

<sup>2</sup>Ibid. 18.

<sup>3</sup>Interview with H. M. S. Richards, January 14, 1960, 1. Cited hereafter as Richards' Interview, January 14, 1960.

<sup>4</sup>Roy F. Cottrell, Forward in Faith, (Mountain View: Pacific Press, 1945), p. 25.

Maternal background.--On the maternal side of Richards' ancestry, is a heritage that is distinctly American. His great-great-grandfather, Joseph Sylvester, served under Washington in the Revolutionary War from the siege of Boston to the surrender of Yorktown.<sup>5</sup> His grandfather, Jasper Newton Sylvester, was born in Mesa County, Ohio, and was a frontiersman and gold-rush adventurer.<sup>6</sup> Richards' mother, Berta C. Sylvester, taught in the public schools of Iowa for seven years. She served also as church organist in various churches. In this capacity she became acquainted with Halbert M. J. Richards.<sup>7</sup>

Birth and Pre-school years.--In the late summer of 1894 H. M. J. Richards left his gospel tent in the midwest and flagged a freight train bound for Davis City, Iowa. An understanding brakeman and engineer relaxed railroad regulations to permit the excited young preacher to rush home to see his first born and his wife. When he arrived home, he was shown a son named Harold Marshall Sylvester Richards. As the young couple admired their offspring, the father said, "We'll have prayer and I'll put my hands on his head and he shall be the Lord's baby boy."<sup>8</sup>

The "Lord's baby boy" nearly died at the age of two. While his mother was busy at the wash board, young Richards crawled out of doors and devoured a number of green apples. Deathly sick, he was rushed to the family doctor, who gave little hope for the boy's recovery. Mother Richards prayed for the boy to be healed, promising to dedicate him to

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<sup>5</sup>Cottrell, 25.

<sup>6</sup>Richards' Interview, January 14, 1960, 13.

<sup>7</sup>Ibid., 14.

<sup>8</sup>Interview with Mrs. H. M. J. Richards, January 12, 1960, 4. Cited hereafter as Mrs. H. M. J. Richards' Interview, January 12, 1960.

the service of God if he lived. The prayer was answered, and from that time Richards was taught that he belonged to the Lord. This influenced his decision later when he wanted to be a lawyer but knew he "belonged to the Lord," and accepted his "dedication" as a settled fact.<sup>9</sup>

As soon as he began to talk, Richards began to imitate his father's preaching. On one occasion he was spanked three times during one meeting to make him realize that "the preaching was going on up in the front and not where I was."<sup>10</sup>

Richards remembers preaching his first sermon at the age of four. He had been taken to Saint Joseph, Missouri, to attend the funeral of his great-grandmother Sylvester. In the living room of the family home he noticed a large bowl of oranges. When he was not invited to help himself, he began to talk most earnestly about the New Jerusalem, how wonderful it was, the great tree there that had all that fruit on it, and how it had "oringins" and "oringins" on it all the time. The sermon was highly successful, as measured by results, for the boy preacher was given all the oranges.<sup>11</sup>

The "preaching" continued all through the pre-school years. Often the preacher-to-be would fix chairs in a circle, persuade his younger brother, Kenneth, to bring a toy and occupy a front pew while the preaching was going on.<sup>12</sup> One sermon repeated many times was the account of Christ raising Lazarus from the tomb. Unable to articulate the "z" and

<sup>9</sup>Interview with H. M. S. Richards, January 21, 1960, 14, 15.  
Cited hereafter as Richards' Interview, January 21, 1960.

<sup>10</sup>Ibid., 14.

<sup>11</sup>Ibid.

<sup>12</sup>Mrs. H. M. J. Richards' Interview, January 12, 1960, 8.



"s", Richards would relate how "Jesus came and found Lavruth deep in a hole with a big rock over him and so He shouted with a loud voice, 'Lavruth come forth,' and Lavruth, he comed!"<sup>13</sup>

Grade school years.--Mr. Richards did not begin his formal schooling until he was eight years of age. His mother deliberately kept him out, mainly because she knew that as soon as he could read well, he "would have his head continually in a book." He had already learned to read some, having been taught his letters and a few words by his grandfather, Newton Sylvester. Richards is described by his mother at this age as being a serious child with tender conscience, a child who could be easily moved to tears. He even had moments of grief over the death of plants and trees.<sup>14</sup>

When school days began, the Richards family and maternal grandparents, the Sylvesters, had moved to Loveland, Colorado. Here young Richards entered a public elementary school. As soon as he had learned to read, he began to read Washington Irving's book, The Fall of Granada.<sup>15</sup> Reading this book created a love for reading, especially history, which has continued to the present writing. One day he discovered a number of boxes of religious books in a wheat bin where they had been stored by his father until the family could be permanently settled. In the wheat bin library the young scholar read widely in books of theology and history. Among the books were a number written against his father's church, the Seventh-day Adventist. These books were well marked by his father with such phrases as "Beware, this is false;" "this man is an atheist;" "this

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<sup>13</sup>Broadcaster's Exchange, February , 1948, 1.

<sup>14</sup>Mrs. H. M. J. Richard's Interview, January 12, 1960, 5, 13.

<sup>15</sup>Cottrell, 28.

man is an apostate from the cause." Swallowing the opponent's arguments with a big dose of BEWARE helped keep Richards firm in the faith of his father.<sup>16</sup>

As interest in reading rapidly grew, Harold began to collect books and started a file. He remodeled a large box to use for a book-case and filing cabinet. Here he kept books and clippings on any and all subjects which he thought might be useful in his "preaching."<sup>17</sup>

During these school years Mr. Richards experienced something in religious intolerance which made a significant change in his personality. Growing up at a time when Seventh-day Adventists were thought of as a group of religious fanatics, he often heard people yelling abuse at his father and mother as they worked and preached in their tent and church. At school the older students made fun of him. Once he was placed on a high fence and told, "Now, Advent, you preach us a sermon." In his fear and anger the gangling boy warned, "Christ is coming soon and you'll be sorry." This sermonette got him off the fence.<sup>18</sup>

Another time when he was cornered and then pummeled by books on the end of a strap, he retaliated by giving his tormentor a sound licking. After this there was no more persecution. Reflecting on this experience, Richards says:

My parents had taught me never to fight. But it wasn't really good advice. They should have told me to avoid it as much as I could but to stand for my rights when it came to a showdown. From the fight on, I felt different. I was no longer afraid of anybody. It was a new revelation to me. And if it was nothing else but that, it was a good thing for me. I was so timid and so awkward and all that--it helped me. I began to feel like a man.<sup>19</sup>

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<sup>16</sup> Richard's Interview, January 21, 1960, 13.

<sup>17</sup> Cottrell, 28.

<sup>18</sup> Mrs. H. M. J. Richards' Interview, January 12, 1960, 5, 6.

<sup>19</sup> Richard's Interview, January 21, 1960, 22.

Young Richards was a normal boy with usual boyish mischievousness. A perpetual tease, he kept his younger brother in tears much of the time. In desperation Mother Richards warned Harold that if he did not stop teasing, she would make him whip her as punishment for bringing up such an "imp," counting on his tenderness to act as a restraining influence. For a short time the threat worked, but soon the mischievous lad was back at his teasing. He was summarily summoned to the kitchen and told to go to the creek and cut a switch. After a long delay, the boy came back bringing a small twig. He was sent back until he had cut a suitable switch, whereupon his mother turned her back to him and ordered the whipping to begin. Horrified, the penitent broke into a sob; and Mother Richards knew that victory was hers as well as his.<sup>20</sup>

Childhood accident.--A near tragedy at the age of ten damaged Richards' eyesight and made all of his future study and work difficult. Father Richards had warned his two boys never to play with the gunpowder which was used for blasting stumps and clearing land. One day the boys found the barrel of an old shotgun which had been buried in the mud near the farm lake. It was like a cannon, a heavy butt-end with a touch-hole in the top. The temptation to fire off a "cannon" was irresistible. A neighbor boy provided some of his father's blasting powder, which came in big grains about the size of small peas. The barrel was carefully loaded with powder, wads of paper, nails, and rocks. A few grains of powder were pulverized for the touch-hole, the fuse was inserted, and the cannon was aimed at some pigeons on top of a nearby barn. Just as the boys were about to light the fuse, they heard Father Richards coming up the lane. He had been away on a preaching itinerary for six weeks and was coming home.

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<sup>20</sup>Sermon, Unpublished, not dated.

Harold knew that if he didn't shoot the cannon then, he would never get to shoot it; so he touched a match to the short fuse. Part of the load went out the end of the barrel. The rest, mostly powder, came out the touch-hole into Richards' face. The father heard the explosion, ran to the injured boy, and rushed him to the town doctor. The grains of powder were picked out of young Richards' eyes with a pair of tweezers, and for weeks he could see nothing but a little light. After the wounds were healed, a noticeable weakness and near sightedness were apparent, necessitating the future wearing of thick glasses.<sup>21</sup>

Conversion and baptism.--In the summer before Harold's thirteenth birthday, his father and an associate pitched a small tent on the outskirts of Loveland, Colorado, and advertised a series of Bible lectures. Because the meetings were not too successful as measured by attendance, the Richards boys went each night to help "swell the crowd." In the middle of the service the Richards half of the team became seriously ill with erysipelas. This left the burden of the meetings on the associate, Elder L. A. Spring. One Saturday afternoon a special meeting was announced for all the youth of the area. Out of regard for the sick father, and to encourage the struggling associate, Harold and his brother attended the afternoon service. Relating what happened that afternoon, Richards says:

Brother Spring was no pulpit orator. He was a quiet man and spoke diffidently, but the power of the Lord came into that little meeting. He appealed to us boys and girls to take our stand for the Lord and for His work, and to give our hearts to Christ. And I remember they sang a song out of the old Christ in Song hymnal, "That Gate Ajar for Me."

'There is a gate that stands ajar,  
And thro' its portals gleaming,  
A radiance from the cross afar,  
The Saviour's love revealing.

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<sup>21</sup>Guy Interview, November 18, 1954, 11, 12.

O depth of mercy! can it be  
That gate was left ajar for me?  
For me, . . . for me? . . . Was left  
ajar for me?'

It seemed that song was a direct message to me. Then Brother Spring called for us to stand and come forward, and I did.

Returning to his home that afternoon, the new convert told his mother what had happened to him. Without a word she took him into the little room where his father lay swathed in the cotton batting used to soothe his inflamed skin. When the father heard the experience, "he wept softly and praised the Lord for answered prayer."<sup>22</sup>

A few weeks later after the father had recovered from his illness; and after young Richards' thirteenth birthday, the boy was baptized in Lake Loveland, the lake in which he had learned to swim and fish. Richards recalled:

It was a very beautiful, calm day and the lake was like a mirror. I could see the Rocky Mountains, the front range reflected in the lake while I was baptized and was standing in the water. I could see Long's Peak especially, which was my favorite mountain. I remember promising the Lord that I would be faithful to Him as long as that mountain stood.<sup>23</sup>

The world in the time of Richards' childhood.--The early years of Mr. Richards were important years in American life and thought. Their impact and influence on the embryo preacher could be measured at that time only in terms of the hero worship and awesome curiosity of a boy. The greater impact and influence would come when he began preaching to the American product of these times.

The Spanish American War in 1898, left little impression on young Richards except the account of Teddy Roosevelt charging up San Juan Hill.

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<sup>22</sup> Interview with H. M. S. Richards, February 13, 1960, 1, 2. Cited hereafter as Richards' Interview, February 13, 1960.

<sup>23</sup> ibid.

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The gold rush to Alaska captured most of the four-year-old boy's mind because his grandfather, Newton Sylvester, his close companion, had gone north to find a fortune, and this was more important and exciting than the distant war.<sup>24</sup>

As he reached his teens and became more aware of his world, Richards and the neighbor boys on the farm to the west would get together out on a wood pile or up on a wagon and talk about the inventions and discoveries of their time. Marconi had invented the wireless telegraph, which would be a part of the radio preacher's life from 1929 on; Wilbur and Orville Wright had made the first successful airplane flight; Madame Curie had discovered radium; the Model T Ford had been produced in Detroit, Michigan; the Pittsburgh nickelodion was getting wide publicity; and Admiral Peary had reached the North Pole. Richards remembers:

I was pretty well acquainted with the new movements going on and the new inventions. We boys would talk about these new inventions. We didn't dream, of course, what would go on later, but we discussed these things and wondered about the great age we were living in.<sup>25</sup>

At the turn of the century the word "mortgage" became meaningful to Richards as he listened to his parents and grandparents speak of the debt on their farm and of the difficult times brought on by the "trusts." Grandfather Sylvester was a Populist who always spoke vehemently against big business and the trusts. When Teddy Roosevelt began to talk softly and carry a big stick in enforcing the Sherman Anti-trust law, it was only natural that he should become a hero in the eyes of young Richards, though the boy actually knew little of the issues involved. The hero image of Roosevelt developed as the boy scanned the western papers which

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<sup>24</sup>Interview with H. M. S. Richards, May 15, 1960, 1. Cited hereafter as Richards' Interview, May 15, 1960.

<sup>25</sup>Ibid., 4.

carried countless pictures and cartoons of the colorful president, but it was not until Richards had heard his hero speak that he was entirely captivated. Speaking of Roosevelt's influence, Richards says:

When I finally got to see Roosevelt himself and heard him speak, I was thoroughly captivated by him. And I do think that he influenced me as a speaker a great deal. I wanted to be like him; I wanted that vitality, and that vigor, and that directness. And the way he'd double up that fist of his, I'll tell you, he was a ball of fire. I often thought about him as a public speaker.<sup>26</sup>

Moving from the discussion of those social and political influences present at the turn of the century, it is also important here to survey briefly the changing scene in the religious world.

The protestant churches in the first part of the 1900's were busying themselves with evangelizing the world in their generation. Conservative congregations spurned the scientific modernism which attempted to weaken their belief in the inspiration of the Bible and the other beliefs long held inviolate as "fundamental." In their churches they were demanding shorter sermons, less theology, and more dramatics of the Billy Sunday variety. Liberal congregations found no real conflict between science and religion and accepted evolution as God's way of running His universe. Those clergymen who refused to emphasize the prevailing social and political issues of the day found themselves berated by playwrights, novelists, and the muckrackers.<sup>27</sup>

From 1890 to 1915, the introducing of the social gospel influenced thought and action in the protestant churches. Arthur Link describes the frame of reference for the new approach:

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<sup>26</sup> Ibid., 1, 2.

<sup>27</sup> Jeannette P. Nichols, Twentieth Century United States, (New York, 1943), pp. 79, 80.

The 1890's witnessed the wholesale acceptance of the theory of evolution by liberal theologians, and the consequent accommodation of religion to Darwinism was accompanied by the elevation of three ancient Christian concepts to new prominence in American religious thought. They were, first, the concept that God is everywhere present and works through human institutions; second, the concept of the fatherhood of God and the brotherhood of man; third, the concept that the kingdom of God is now and that the chief duty of the church is the extension of that kingdom. Together, these concepts constituted a frame of reference and a point of departure for the proponents of social Christianity.<sup>28</sup>

The social gospel movement, with Baptist Walter Rauschenbusch as its major prophet, worked to curb capitalism with Christian socialism. "For the law of competition Rauschenbusch proposed to substitute cooperation, collectivism, and democracy, and thus to hasten the consummation of the kingdom of God on earth."<sup>29</sup>

Putting the new gospel into practice, the churches began to concentrate on the social problems of the day. They fought intemperance and were successful in getting the eighteenth amendment ratified. Denominational barriers were lowered enough to organize a Federal Council of Churches for the purpose of presenting a united front against the social ills of the day. The cause of labor was espoused by many churches in crusades to abolish the sweatshop and child labor. As Commager states:

The church was, on the whole, the most effective organization for giving expression to the American passion for humanitarianism, and it rarely interposed any awkward dogmatic prerequisites.<sup>30</sup>

The High-School and College Years: 1910-1919

High-School years.--By the time Harold was ready for high school,

<sup>28</sup> Arthur S. Link, American Epoch, A History of the United States Since the 1890's, (New York: 1955), p. 35.

<sup>29</sup> Ibid.

<sup>30</sup> Henry Steele Commager, The American Mind, (New Haven: 1950), pp. 168-171.



his father had been appointed vice-president of the Colorado Conference of Seventh-day Adventists. For years he had wanted his sons to have a church school education, and now he began to urge the conference committee to build an academy in Loveland for the northern Colorado constituency. He urged so strongly that the conference president said, "Well, Richards, if you are so concerned over this thing, why don't you go out and raise some money for it?" The vice-president went from the meeting and solicited until he had raised \$8,000. This money was collected at a time when butter was ten cents per pound, eggs five to ten cents per dozen, and salaries around ten dollars a week. The determined father went next to the wealthiest farmer in the Loveland area and persuaded him to give thirteen acres of his farm land for a campus. Campion Academy was immediately built, and in 1910 tall, sixteen-year-old Harold Richards began his high-school career.<sup>31</sup>

Each day for four school years Harold and his brother Kenneth walked two miles along a railroad track to attend school.<sup>32</sup> An official transcript of his high-school record indicates that Richards took the following course of study:

|                        |                        |
|------------------------|------------------------|
| Old Testament History  | English II             |
| Arithmetic 8           | Public Speaking        |
| Grammar 8              | Botany                 |
| U. S. History          | Bible Doctrines        |
| Civics                 | New Testament History  |
| Stenography            | English III            |
| Algebra I              | Daniel and Revelation  |
| English I              | History of Missions    |
| Latin I                | Advanced Algebra       |
| Elementary Agriculture | Bookkeeping            |
| Spelling               | Denominational History |

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<sup>31</sup>Guy Interview, 9.

<sup>32</sup>Richards' Interview, February 13, 1960, 12-15.

Plane Geometry  
General History

Geography  
Physical Geography<sup>33</sup>

In the afternoon after school Harold would stop by the little city library in Loveland, a library which had come into existence through a gift from the Andrew Carnegie foundation. The lady librarian, sensing the hunger for knowledge in the bespectacled young student, guided his reading for four years through the important books and magazines of the day. Most of his reading was done in history and biography. The New Republic, the old Literary Digest, and H. L. Mencken's American Mercury, he read carefully each month.<sup>34</sup> Speaking of the influence of reading Mencken's Mercury, Richards comments:

Mencken was at the height of his glory then--the great iconoclast that he was, breaking a lot of idols, but he also had a lot of good sense. He was an American. I learned to read him with discretion and realized that this fellow was a skeptic and an unbeliever. I never absorbed what he wrote, never gave myself to any of his ideas, but I enjoyed reading them.<sup>35</sup>

From his reading in these magazines, Richards gained his impressions of the "progressive" era, an era described by Ralph Gabriel as a time of confusion, when a potpourri of socialistic and humanistic ideas jostled one another in a struggle to use man's intellect for reorganizing the world.<sup>36</sup> Some of these ideas were voiced by such colorful figures as Robert La Follette, Eugene V. Debs, Woodrow Wilson, and Theodore Roosevelt. Richards recalls La Follette looking like a lion, with head back and long flowing hair. The election of Wilson became memorable

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<sup>33</sup>Letter, Registrar's Office, Campion Academy, Loveland, Colorado, May 24, 1961.

<sup>34</sup>Richards' Interview, May 15, 1960, 3.

<sup>35</sup>Ibid., 3, 4.

<sup>36</sup>Ralph Henry Gabriel, The Course of American Democratic Thought, (New York: 1940), p. 332.

because it was partly due, in young Richards' mind, to the fact that his grandfather and grandmother, who had always voted Republican before, voted for Wilson.<sup>37</sup>

Another after-school activity enjoyed by young Richards was the time spent on the way home from school in regaling his brother Kenneth with highly imaginative stories. One such story, according to his mother, was about a fight between the men and women living on the moon in which the women were so successful that only one man was left. The women quarreled over him until at last there was no one left on the moon, the only evidence of the war consisting of some hair pins and high-heeled shoes.<sup>38</sup>

Opportunities for recreation and entertainment during high school years were limited as far as Richards was concerned. His family had barely enough money to buy food and clothes, and few odd jobs were to be found which might provide extra money. The church-related high school did not participate in competitive sports, nor were the students permitted to attend staged entertainments which might come to the small town. The only outlet for youthful energy and creativity was the literary society at the academy which had been organized by the English teacher. This society met on alternate Saturday nights in the school chapel. Here the students read poems and essays which they had written. Frequently they held a debate, and it was in debating that Harold learned to think on his feet and to overcome his fear of speaking before a group.<sup>39</sup> Two debate topics which created much interest for both

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<sup>37</sup> Richards' Interview, May 15, 1960, 4.

<sup>38</sup> Mrs. H. M. J. Richards' Interview, January 12, 1960, 7.

<sup>39</sup> Richards' Interview, February 13, 1960, 13.

debaters and those who listened were: "Resolved that American Indians are more mistreated than American negroes;"<sup>40</sup> and "Resolved that the influence of women is greater than that of men."<sup>41</sup> In the latter debate Richards was assigned the affirmative. As the debate progressed, it appeared that his side was going to lose the decision; as a final argument in rebuttal the young debater cited the example of Eve, who had led the entire human race into sin. The logic of the well-known incident appeared unanswerable, and the judges awarded the decision to Harold and his debate partner.<sup>42</sup>

When Mr. Richards' family moved to Colorado, one of the first things they did was to organize the Seventh-day Adventists of that area into a church. A little white church was moved from the country and put on a lot in Loveland. The first winter only Harold, his grandmother, and another old lady attended each week. The rest of the family were off preaching the gospel or digging for gold, and the few "believers" in the surrounding area lived too far to brave the winter weather. Later, after evangelistic and revival meetings held by Richards' father and other itinerant preachers, the church increased in membership. Twice each year an ordained minister would visit the church, the rest of the time the congregation depended on the senior lay elder in the church for their spiritual guidance. The elder of the Loveland church was an old rancher, a "Brother Ragan." Speaking of him, Richards says:

I can see him now. He wouldn't think of going up there in that pulpit. That was too holy a place for him. Just the minister

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<sup>40</sup>Jonathan Penner, "The Radio Preaching of H. M. S. Richards," (unpublished Master's thesis, Purdue University, 1958), p. 16.

<sup>41</sup>Cottrell, 28.

<sup>42</sup>Ibid.

or conference president when they came through could go up there. No sir, he stood down on the floor with Bible in hand. I remember him standing there with that big Bible, the tears running down his cheeks. I tell you, he did more for us boys than all the preachers in the country because we knew he was a man of God. He was an old cow puncher, and talked just like them. He's the man that kept us in the straight and narrow.<sup>43</sup>

After Harold's conversion he became teacher of a Sabbath School class, then secretary and superintendent of the Sabbath School, and finally a deacon and elder of the church.<sup>44</sup>

In the summers during the first part of his high-school years Harold traveled with his father and assisted him in tent meetings. He worked as tent master, greeting the people and passing out song books and literature. While his father preached, Richards took careful notes and collected numerous illustrations. Moving from place to place across the country, the young man met many people and gradually lost his fear of strangers. Between tent meetings he and his father visited such places as New York and Washington D. C., where they attended General Conference sessions of the church.<sup>45</sup>

During the summer of 1912, the tent was pitched in Fort Lupton, Colorado. Harold's father made an excuse to be gone during a Saturday afternoon meeting and told his son that he was to be the preacher. Delighted but fearful, Harold asked what subject he should take. His father said, "Well, you had better take angels."

Harold was now more fearful and asked, "Is there enough in the Bible to preach on this subject?"

His father answered, "You look and see if there isn't." For his

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<sup>43</sup>Richards' Interview, January 21, 1960, 16.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid., 22.

first sermon the embryo ecclesiastic found more than enough material.<sup>46</sup>

A few days after he had preached, an old lady came to the tent and said:

Oh, you don't know what that sermon meant to me. I live over beyond the tracks all alone and have just a few chickens. I am afraid someone will kill me there. When you preached on the subject of angels, I thought, surely the angels are guarding me, and I want you to know I do not have any more fear.

This testimony greatly encouraged Richards. Recalling the incident, he says, "I don't know her name but I hope the Good Lord will reward her some day because she never knew what she meant to me. I was about to believe that I was a failure as a preacher."<sup>47</sup>

The summer of 1913 Harold spent as tent master in Philadelphia. During his spare time he sold the religious magazine, Signs of the Times, for five cents a copy.<sup>48</sup>

The following school year, Richards and his close friend, Kenneth Gant, felt that they should go out on their own and try to win someone to Christ and the church. During a soliciting campaign for foreign missions the boys found a lady very ill with tuberculosis who was willing for them to come to her home and conduct Bible studies. Every Thursday night the two hopefuls would walk down the railroad track three and one half miles to conduct the study. Before they went into the woman's house they would stop at the mail box and pray. Neither of them knew how to give a study or how to preach. One would talk for five minutes and run out of something to say, whereupon the other would talk until he was speechless. When questions came up which they were unable to answer, the boys would put off their questioner with, "We don't know."

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<sup>46</sup>Ibid., 16.

<sup>47</sup>Guy Interview, 19.

<sup>48</sup>Richards' Interview, January 21, 1960, 17.

"We'll try to tell you next week." This went on for nearly three years, and then as Richards says, "We didn't know how to bring her to a decision and she decided to accept on her own. She pushed us aside and walked right over us into the church. A few months later she died."<sup>49</sup>

Getting their first convert greatly encouraged Richards and Gant, and they began to hold gospel meetings on Sunday afternoons in all the school houses within ten miles of the Academy. The size of their congregations varied between six and ten, and their sermons lasted about twenty minutes.<sup>50</sup>

In the summer of 1914, the two young preachers felt they were ready to become great tent evangelists. The conference president permitted them to take a round tent, old and leaky, out on the prairie near Holyoke, Colorado. Borrowing seats from Fort Harris, they got the tent ready for the great opening. That first night the congregation was made up of one girl and eighteen men, all occupying the two back rows of the tent. Gant's sister played an old organ, very high in pitch. Gant could not sing a note, and Richards could not sing high soprano. The congregation refused to participate at all. Needless to say, the size of the congregation and the spirit of the young preachers progressively shrank in succeeding nights. Then, as if the situation were not difficult enough, a mother cat and six kittens, owned by the Methodist preacher next door, came to the meeting each night. They would walk into the tent and up the aisle just as the preaching was well under way. Each time they made their way up on the platform and walked all around the pulpit. This spectacle provided much amusement for the

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<sup>49</sup>Guy Interview, 19.

<sup>50</sup>Richards Interview, February 13, 1960, 14.

small audience and much concern for the speaker. The distraction was too much for Richards. He warned Gant that if the cats came in while he was preaching and Gant did not take them out, he would stop the sermon abruptly and take the cats out himself. For a few nights Gant caught the cats at the door and put them in an empty food box in the back of the tent. One night, however, they were late and walked right into the meeting as before. In desperation Gant grabbed the cats and took them out. Once outside, he grasped them by the tails and threw them over into the preacher's back yard. The audience and Richards could hear each cat land on the woodpile none too gently. The next night all but one returned. However, during the rest of the summer, the cats were caught early and confined in the food box during the sermon hour. Thus ended the first lesson in platform poise during a disturbance.

In spite of the lessons learned, the meetings appeared doomed to failure. After each meeting the discouraged preachers would go out on the prairie and pray loudly for the Lord to take them out of Holyoke, back to the farm to shock wheat or to do anything which might take them away from their misery. When the last meeting was over and they had baptized their one convert, a rather simple soul, they crawled back to the Academy, keeping very quiet about their summer's "preaching mission."<sup>51</sup>

Campion Academy's first graduating class had one member in it, Harold Marshall Sylvester Richards. The underclassmen and faculty insisted on giving their senior a memorable graduation, leaving out none of the usual ceremonies. He sat alone through all the exercise and

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<sup>51</sup>Guy Interview, 20, 21.



heard a commencement address written in his honor.<sup>52</sup> The other students saw nothing inappropriate in this formality in honor of a lone graduate, for according to his mother, Harold was greatly beloved at the academy and was considered the best speaker and student on the campus, yet also the most humble.<sup>53</sup>

Undecided as to whether to go to college or to go directly into the ministry, Harold teamed up again with Kenneth Gant to hold meetings in Woodland Park, Colorado, a small town which had been built near Pike's Peak and had a population of 100. The meetings were held in an old dance pavilion built out over a lake where a canvas tent wall was placed around the pavilion to afford some degree of privacy. Nearly the entire town turned out to hear the two preachers. One old man with a long white beard always sat on the front row, and as the preaching began, he would drop off to sleep and begin to snore. After a few nights of noisy harassment, Richards tried an experiment. Working his way over to the front of the snoring man, he leaned over almost in the sleeper's face and said, "Ladies and gentlemen, the church is asleep today. It has to WAKE UP!" Richards then bounded to the other end of the platform, preaching as he went. The snoring stopped abruptly, and the startled man sought to regain his composure. The next day the boys found some milk and eggs at their door as a peace offering.<sup>54</sup>

Another incident occurred during the Woodland Park meetings which made a lasting impression on Mr. Richards. He relates the episode as follows:

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<sup>52</sup>Ibid., 9.

<sup>53</sup>Mrs. H. M. J. Richards Interview, 7.

<sup>54</sup>Guy Interview, 22, 23.

We were awakened one morning by a general disturbance and learned that the villagers were dragging the lake for the body of a woman. Soon they found the body and laid it on the platform where Gant and I preached from each night. This woman had been sitting before us every night. We had gone on Sunday to visit her. She had a lovely home, good husband, and beautiful children, and she seemed happy. There was a stranger visiting in the home when we called and we thought it best not to talk about religion or to have prayer. We paid our respects and promised to return. That night she did not come to the meeting. Instead she went and jumped in the lake back of our tabernacle. She left a note asking me to preach her funeral sermon. The visitor had been an old sweetheart. When she saw him, she lost hold of herself, left her husband and children and went and drowned herself. Imagine how Gant and I felt. The woman I should have talked with and prayed with and didn't. We did a lot of heart-searching then, I tell you, and a lot of weeping before the Lord.<sup>55</sup>

In the fall Richards received a call to come east to Pennsylvania.

His father, now president of the Pennsylvania Conference, asked him to assist an older evangelist, Howard Detwiler, in Mansfield, Pennsylvania. A church was started as a result of their evangelistic endeavors. From here they went to Blossburg, Pennsylvania, and built a church building, putting on the last shingles as winter began.<sup>56</sup>

While assisting Evangelist Detwiler in Blossburg, Richards was sent to nearby Millerton, Pennsylvania, with two Pennsylvania Dutch people, Harry and Anna Rahn. Richards was to do the preaching, Harry was to lead the singing, and Anna was to serve as cook. The only available hall in which to hold meetings was an Odd Fellows hall; but it was under the jurisdiction of an undertaker, George Miller, who hated preachers, especially Adventist preachers. His wife was a Seventh-day Adventist Christian whose life was a constant rebuke to his godlessness. When Richards went to request permission to use the hall, Undertaker Miller was reading about the impending fight between Jess Willard and Jack

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<sup>55</sup> Ibid., 23.

<sup>56</sup> Richards Interview, January 21, 1960, 18.

Johnson. Thinking to make conversation, the young preacher mentioned something about the fight. Miller at once challenged him to a sparring match. Except for one fight over religion and some playful boxing at academy, Harold had never boxed. Yet he knew that if he wanted the hall, he would have to cater to the undertaker's whims. The two men went back into the room where the coffins and embalming fluid were stored, pushed them back, and drew a regulation ring. When the gloves were tied on and the match got underway, it was apparent that this was not being carried on as sport, but that Miller was actually trying to knock the preacher out. Richards back-pedaled and dodged the worst blows until he could tell that the older man was getting winded. Then he prayed silently, "Lord, this man needs a licking if any man ever did. For his wife's sake and for the sake of truth help me to lay him out." As the seventh round began, Richards waded in and in a few seconds had his opponent on the floor. This so infuriated Miller that he leaped to his feet and, forgetting all boxing technique, began to flail the air. Then Richards hit him as much and as often as he desired, finally knocking him out. When Miller came to, he got up, put out his hand, and said, "Preacher, if you ever come to this town and don't stay at my house, there is going to be trouble." The hall was rented, and the meetings were successful. Richards later visited George Miller as he was on his death bed and helped him to find spiritual strength for his last hours.<sup>57</sup>

After the Blossburg meeting, Richards was sent to work with Elder J. S. Washburn in Philadelphia until late summer 1916.<sup>58</sup>

College years.--In the late fall of 1916, Harold Richards went to

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<sup>57</sup>Guy Interview, 23-25.

<sup>58</sup>Richards Interview, February 13, 1960, 19.

Washington D. C., to attend Washington Missionary College. He arrived in time to watch a parade, at the head of which was Wilson all dressed in blue coat, white trousers, and straw hat, as he campaigned for the coming election. The parade banners read, "He kept us out of war!"

World War I had broken out in Europe before Richards had left Colorado, and at the time it seemed remote from his life. When America entered the war and he became eligible for the draft, he sensed with all seriousness how brief his college career and future ministry might be. No sooner had he enrolled for college than he was called to sign up for the draft. Two fellow students who sat on either side of him in classes were taken, but for some unknown reason, Richards was never called.<sup>59</sup>

It was necessary for Mr. Richards to work his way through college. Holding his ministerial credentials given him in 1914, he served as pastor of the Capitol Hill Seventh-day Adventist Church, located just east of the nation's capitol, and in the summer worked in tent evangelism. In addition to this, he paid his rent by firing furnace for six apartments in the apartment house where he lived. Grandmother Sylvester had come east after her husband's death, and she made it her job to do his housekeeping.<sup>60</sup>

As the college and apartment house were located in Takoma Park, it was necessary for Richards to ride several miles on the trolley car, changing cars twice during the hour and a half ride to his church. During the long ride he would study Greek and his more difficult subjects. In the winter he would get home at midnight and then get up at four

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<sup>59</sup>Richards Interview, May 15, 1960, 5.

<sup>60</sup>Richards Interview, February 13, 1960, 19, 20.

o'clock to fire the furnace and finish preparing for the next day's lessons.<sup>61</sup>

Given the responsibility of preaching twice each week in the winter, and every night in the summer, Richards was forced to do intensive study in sermon preparation. Many of his sermon outlines he worked out in the college library. Here he put to practical use some of the material from the classroom, adding to it the sermon notes and outlines of other preachers. He gathered much material as he visited all the churches in Washington D. C., to hear the great preachers.<sup>62</sup>

Best known to Richards was William A. Sunday, the famous "Billy" Sunday, who fought sin and indifference by carrying over into the pulpit the vocabulary and gestures of a baseball pitcher, urging his hearers to "put it over the plate for Jesus."<sup>63</sup> The night Congress voted the Eighteenth Amendment into the constitution, Richards went to hear Sunday preach to an audience of ten thousand people. Sunday had a big tabernacle on the north side of the capitol grounds and shouted temperance all through the evening. Richards was inspired by Sunday's earnestness and enthusiasm, and intended to include these in his own future preaching.<sup>64</sup>

Mr. Richards' college years were also the years of World War I. The great war dominated the thought of American citizens. Constantly they were subjected to atrocity propaganda, and gradually they were led into active participation. Wilson's "make the world safe for democracy"

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<sup>61</sup>Ibid.

<sup>62</sup>Ibid.

<sup>63</sup>Harvey Wish, Contemporary America, The National Scene 1900, (New York: Harper & Brothers Publishers, 1955), p. 43.

<sup>64</sup>Richards Interview, May 15, 1960, 8.

had created a philosophical context for American entrance into the war as he called upon his people to "fight not simply to maintain the rights and the honor of the nation but to achieve a world victory for the democratic religion."<sup>65</sup> As Richards went out to conduct his canvas crusades in the summers of 1917 and 1918, he found an attitude of skepticism which made preaching for a religious revival most difficult. He remembered the preaching just prior to the war when other Protestant divines were "piping tunes of peace," while he and others were talking about the possibility of world war and Armageddon. Now that the war had actually come, these religious intelligentsia, and even the man on the street, were shocked as they read of men dying by the thousands in foreign trenches. The effect was a personal agony to millions, and they were finding it impossible to harmonize what they were experiencing with God's love. As Richards preached, he was careful not to say, "this is the last war," but he felt at the time that the hour in which he was preaching could be earth's last hour, and this feeling gave earnestness to what he said. He was alarmed as he witnessed the gradual drift of America toward skepticism and fatalism. The authority of the Christian Faith seemed to him to be losing its hold on the American mind. Against these odds the young preacher continued his preaching; and as a result of his two summer's work, two churches were started which have growing congregations at the present writing.<sup>66</sup> By this time, also, the church leaders, convinced that this young evangelist had been called of God, had added their stamp of approval by ordaining him to the gospel ministry

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<sup>65</sup> Gabriel, American Democratic Thought, 365.

<sup>66</sup> Richards Interview, May 15, 1960, 6.

on September 21, 1918.<sup>67</sup> At this sacred service Mr. Richards took as a motto for his future preaching the text found in I Corinthians 2:1, 2: "And I, when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and Him crucified."<sup>68</sup>

In the Washington Missionary College Sligonian Annual dated May, 1919, is a page dedicated to the senior class president. There, under the picture of President Harold Marshall Sylvester Richards, are written the following words:

The general voice  
Sounds him for courtesy, behavior, language,  
And every fair demeanor, an example;  
Titles of honor add not to his worth,  
Who is himself an honor to his title.<sup>69</sup>

In three years, by taking correspondence courses and additional class work, Harold Richards completed requirements for a Bachelor's degree, with a major in theology. His curriculum was as follows:

#### 1916-1917

|                           |                          |
|---------------------------|--------------------------|
| European History          | Greek I                  |
| Philosophy                | Advanced Bible Doctrines |
| Advanced College Rhetoric |                          |

#### 1917-1918

|                             |                          |
|-----------------------------|--------------------------|
| Advanced English Literature | Major and Minor Prophets |
| Epistles                    | Economics                |
| European Government         | Greek II                 |
| History of Antiquity        | History of Greece        |
| Introduction to Philosophy  | Ethics                   |

#### 1918-1919

|           |           |
|-----------|-----------|
| Greek III | Sociology |
|-----------|-----------|

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<sup>67</sup>Personal Service Record, p. 1.

<sup>68</sup>Guy Interview, 55.

<sup>69</sup>"The President," Sligonian Annual, May, 1919, p. 11.

Pastoral Training  
 American History  
 Present Philosophy<sup>70</sup>

Rome and the Middle Ages  
 International Law

Although he had been mostly occupied with earning his way through college, he found enough time to endear himself to his fellow students and to the college staff.<sup>71</sup> He had been active on campus as writer for the Aeropagus column of the Sligonian,<sup>72</sup> as president of the Quadrangle Club, as leader of the Ministerial Band, as assistant editor of the Sligonian, and as president of his class in both his junior and senior years.<sup>73</sup>

In his president's message to the senior class, Richards said:

These are the days big with promise and freighted with destiny. The gates of service are wide open, and the call is loud. War is over just now, and men prophesy times of peace. As the Four Winds clear and the smoke of world conflict, the Seven Seas make wide a pathway to the ends of all the earth.

We do not mistake the meaning of this hour. We understand to a degree its serious import and its unexampled opportunity. And we accept the challenge. We can do no otherwise than be true to our Alma Mater for she is the Gateway, not to Careers, but to Service. The '19 legion has its orders, and they are simple--"Forward March"

From here to there and everywhere,  
 To northern woods and southern seas,  
 From old Arcturus to the Pleades  
 The way leads still; from Dark to Dawn;  
 Oh, Class of '19 Onward! On!<sup>74</sup>

Elder Richards and the class of 1919 would be marching into a world of changing morality. Americans were still formally Christian, and many of them saw fit to maintain a nominal connection with some

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<sup>70</sup>Official Transcript, Washington Missionary College (Columbia Union College), Takoma Park, Maryland, dated May 26, 1919.

<sup>71</sup>Guy Interview, 28.

<sup>72</sup>Sligonian, December, 1917, p. 21.

<sup>73</sup>Sligonian, May, 1919, p. 11.

<sup>74</sup>Sligonian, May 1919, 22.



church, but "few" would admit any categorical connection among religion, church, and morals.<sup>75</sup> Progressivism had been somewhat indifferent to any religion other than social gospel religion.<sup>76</sup> As the church lost the authority to enforce the standards which had been carried over from the nineteenth century, the conflict between tradition and practice brought an increase in moral disorders to the post-war world. One writer, Ralph Henry Gabriel, considers the growth of science a cause in part of the difficult situation. He states that:

The differences which distinguish the twentieth century from its predecessors spring from the growth of science. The naturalism of the laboratory has replaced religion in providing a frame of reference for modern American thought. Einstein, the physicist, has become a twentieth century Aristotle. Science, moreover, has created that technology which is the foundation of modern civilization. It has caused a moral, impersonal energy to plunge, like a mighty Niagara, into that basin called society. This roaring flood of energy has thrown human atoms into a swiftness of motion unknown in any previous age.<sup>77</sup>

Whatever the cause, or causes, the dire result was to be witnessed by the class of 1919 and all the world during the fateful years which followed.

By the time he had graduated from college, Elder Richards had developed a keen awareness of the events and trends taking place in his world. He had personally watched Wilson's victory march up Pennsylvania Avenue in downtown Washington, and had followed his work in the futile attempt to establish the League of Nations. Young Richards was impressed with the way Wilson sought to make the League a religious crusade as well as a moral one. Richards, however, believed and preached that there

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<sup>75</sup>Commager, The American Mind, p. 425

<sup>76</sup>William E. Leuchtenburg, The Perils of Prosperity, (Illinois: The University of Chicago Press, 1958), p. 150.

<sup>77</sup>Gabriel, American Democratic Thought, 373.

could be no lasting peace and that this furor was only a "peace and safety cry."<sup>78</sup> Woman suffrage had been voted in by the 1919 amendment, and Richards had been interested in the concern which women had for working conditions and social conditions of the American people. The Red Scare and the "Soviet Ark" both remained vivid in his memory as he went from college into full time pastoral and evangelistic ministry.

The Pastoral and Evangelistic Ministry of H. M. S. Richards: 1919-1942

Canadian Ministry.--Elder A. G. Daniels, then president of the General Conference of Seventh-day Adventists, had preached the baccalaureate sermon at the time Richards graduated from Washington Missionary College. Immediately after the service Richards asked him, "Where shall I go to work?"

"Well," said Daniels, "two big fields are opening up, Canada and the Deep South."

"Which would you choose for me if I were your son?" Richards asked again.

"Canada," was the prompt reply. The next week Richards applied and was called by the Ontario Conference in Canada. He left immediately for Ottawa to do evangelism up and down the Ottawa River, and to assist the pastor of the Ottawa church.<sup>79</sup>

A few days before the opening of school, the new assistant pastor and a church member were sent to the railroad station to pick up Miss Mabel Eastman, who would be arriving to teach the small Ottawa church school. As winter came, the congregation became aware that their assistant pastor was taking more than average interest in education. Each day

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<sup>78</sup>Richards Interview, May 15, 1960, 11.

<sup>79</sup>Richards Interview, February 13, 1960, 21.

he found some reason to visit the school teacher and her seven students. In April, before the school year was finished, the teacher and the young pastor went to Harmony Corners, near Toronto, Canada, and were married by the Union Conference president, Elder A. V. Olson. Returning to Ottawa, they kept their marriage secret until the last day of school.<sup>80</sup>

For five years Mr. and Mrs. Richards worked in the Ottawa area. They divided their time between pastoring and holding evangelistic meetings, going as far as one hundred miles in sub-zero weather to raise up congregations.<sup>81</sup> One church in which they worked grew from a membership of eight to 120.<sup>82</sup>

It was during these early years of his ministry that Mr. Richards began an intensive study of the Scriptures and works of theology. He also did some writing for church papers like The Washington Magazine and the Signs of the Times.<sup>83</sup>

In 1925, after their first child, Virginia, was born, Elder and Mrs. Richards went to Arkansas, where Richards' father was president of the Arkansas conference of Seventh-day Adventists. While there, Elder Richards conducted a month-long preaching mission in the Ku Klux Klan hall in Little Rock. The Klan was very active in Little Rock at this time in its anti-Negro, anti-Catholic, anti-foreigner campaigning; but the Grand Dragon was willing to permit the "foreign" Mr. Richards to use the Klan auditorium.<sup>84</sup> When the meeting closed, Richards baptized thirty

<sup>80</sup>Guy Interview, 28.

<sup>81</sup>Richards Interview, February 13, 1960, 23.

<sup>82</sup>People, February 10, 1954, p. 14.

<sup>83</sup>Richards Interview, February 13, 1960, 23.

<sup>84</sup>Richards Interview, May 15, 1960, 10.

people and returned to Canada to do full-time evangelism in historic Montreal.

While in Montreal, a call came to Elder Richards which almost changed the course of his ministry. The General Conference committee voted that he should go to Union College in Lincoln, Nebraska, to teach evangelism. Doctor W. W. Prescott, of the college, made a trip to Montreal to make sure that Richards would accept the call. Prescott, a man of commanding appearance and personality, urged the call on Richards as a mandate from God. In great anguish Richards struggled in making a decision. He says:

That thing just bombarded me worse and worse. I couldn't do it. I didn't want to leave evangelism, and I couldn't get relief from anybody. My wife couldn't help me. I wrote my father and he wrote back, "Son, you'll have to decide. I'll pray for you."

For three or four days I couldn't eat, I couldn't sleep. It got worse and worse. Finally, up in the attic of the church there in Westmount, Montreal, I fought that thing out in prayer, and the decision was just as clear as <sup>85</sup>it could be--I couldn't do it. God had something else for me.

The Central California Ministry.--Autumn of 1926 found Elder Richards and his family in Visalia, California, where he had been called to the Central California conference as their evangelist. Although he had for six years been out of close touch with the American people, he quickly discovered that the social scene and climate of opinion of his country had radically changed since 1920. While in Canada he had followed newspaper and magazine accounts of America's "return to normalcy," but now he was observing firsthand what to him were the baleful results of a revolution in morals.

As cynicism and pessimism replaced the patriotism and idealism

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<sup>85</sup>Guy Interview, 30.

of the war years, some Americans began to question the moral and religious bases of society. Describing the 1920's, Leuchtenberg states that:

. . . The thrust of the period was toward a single-standard society, which broke down the old cleavages of sex and social status. Intellectuals led the assault on the groups which had traditionally exercised moral authority, but the "revolution in morals" would have taken place without them. The nation had lost its fear of the wrath of God and its faith in the nineteenth-century moral standards the churches had supported. It no longer held the same reverence for the old mores, and it was determined to free itself from the harsh imperatives of religious asceticism.<sup>86</sup>

The new "freedom," wherever it was manifested, was characterized by "booze," bobbed-hair, the "blues," and a serious breakdown of morality. Popular interpretations of the writings of Freud provided additional sanction for defying conventional standards and morals. The sophisticated treatment of sexual freedom in the writings of such authors as James B. Cabell, Edna St. Vincent Millay, and Scott Fitzgerald, added heat to already inflamed passions.<sup>87</sup> By 1926, the motion picture industry was the fourth largest industry in the country, over one hundred million people attending the movie theater each week. Picture venders promised "neckers, petters, white kisses, red kisses, pleasure-mad daughters, sensation-craving mothers . . . the truth--bold, naked, sensational." They usually kept their promise, and the influence was irresistible. The closed automobile provided atmosphere and privacy for the licentiousness which followed.<sup>88</sup>

After the Scopes trial in the summer of 1925, as churches lost

<sup>86</sup>Leuchtenberg, 7.

<sup>87</sup>Curti, 706-711.

<sup>88</sup>Frederick Lewis Allen, Only Yesterday, (New York: Bantam Books, 1931), p. 71

more of their authority and witness, many of them began to function as secular institutions. Numerous churches installed swimming pools, game rooms, and gymnasiums to provide an atmosphere of "good fellowship." Sermon titles of the day reflected the further secularization of the church as it came under the influence of books like Bruce Barton's The Man Nobody Knows. Leuchtenberg illustrates this influence:

. . . Taught to write advertising copy for their churches, pastors billed their sermons under captions like "Solomon, a Six-Cylinder Sport." Sermons were entitled after a popular cigarette slogan, "They Satisfy," or after a soap advertisement, "Eventually, Why Not Now?" (an appeal for conversion), or "Three-in-One-Oil" (the Trinity).<sup>89</sup>

As Mr. Richards began his evangelistic preaching in Visalia, he did not essentially change his preaching in order to appeal to those interested in a "country club" Christianity.

The Visalia evangelistic meetings were held in a large wooden tabernacle which had been located at the end of Main Street, just outside of town. The building was constructed of one-inch boards and was covered with black tar paper. Mr. Richards preached every night of the week in order to maintain a steady impact on the minds of his hearers. Getting a crowd was not difficult because the town afforded little else in the way of diversion or culture. Each night the sermons were illustrated by the use of 4 x 4 glass slides which were projected on a large screen back of Richards' pulpit. On nights when he preached on controversial subjects, Mr. Richards would bring a stack of books which had been written against his evening's subject and read from them, making a comparison between what he had read with what had been written in the Bible. One by one he would throw the secular books to the floor

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<sup>89</sup>Leuchtenberg, 188, 189.

and hold up the Bible high to emphasize "God's word above the word of man." When Mussolini set up his fascist dictatorship in Italy, and Adolph Hitler's book Mein Kampf became well known, Mr. Richards departed from his usual approach of preaching the gospel and prophecies and advertised topics which related to the world tensions which were being created by these men. The tabernacle had an "inquirer's room" behind the platform where Richards and his associates would talk and pray with those who had come forward during the evening's altar call. In February of 1927, after three months of continuous preaching and visiting, fifty-nine people were baptized in one service. After the last baptismal candidate had left the water, Richards had to be helped to shore because he had become paralyzed from the cold water.<sup>90</sup>

After only a brief rest for Richards, the conference moved the evangelist and his family to Bakersfield, California. Here he held a three-month campaign in a large tabernacle which had been built and later abandoned by the Four Square Gospel people. The tabernacle was remodeled and a large baptistry built in. The baptistry was large enough that on very hot days Mr. Richards and his associate, Elder C. C. Ellis, would lock all the doors and cool off in the "tabernacle pool." A choir of eighty voices from nearby Shafter furnished music, and again, Mr. Richards preached every night of the week, besides visiting all day and preaching Sabbath services in the district churches. The sermons used in Visalia were repeated with little change in Bakersfield. This time the harvest of souls was greater, as ninety people were baptized throughout the three months.<sup>91</sup>

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<sup>90</sup> Interview with H. M. S. Richards, February 28, 1960, 1-5. Hereafter cited as Richards Interview, February 28, 1960.

<sup>91</sup> Richards Interview, February 28, 1960, 6, 7.

The physical strain of the two intensive campaigns in Visalia and Bakersfield proved injurious to Mr. Richards' health. He suffered the detachment of the retina of his left eye and was forced to take a six weeks' sick leave from his evangelistic endeavors.<sup>92</sup>

Upon his return to Central California, Mr. Richards held two large meetings in Fresno, California. During the first series, the longest of Richard's evangelistic career, he preached seven nights a week for nine months. Notes of the sermons preached during this series reveal that he took many titles, illustrations, and quotations from the church magazine, the Signs of the Times. The notes are made up mostly of Bible texts partially quoted and arranged in logical sequence for clear argument. Describing his sermon preparation for the series, Mr. Richards says:

In all my notes you will find the text written down and after it a few words to help me remember what it was about. Also, the notes are built according to the way the mind works. One thing is true, therefore, another is true. Just simple argument, very clear. People are persuaded by clear explanation. Clarity is supreme with me.<sup>93</sup>

In the two Fresno meetings, Mr. Richards baptized about 200 people. In the break between these meetings he and his associate conducted a short campaign in Merced, California, and raised up a small church.<sup>94</sup>

The last campaign which Elder Richards held as conference evangelist for the Central California conference was in Hanford, California. A doctor, a strong layman in the local church, built a large tabernacle in a good location in the city and persuaded the conference to send

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<sup>92</sup>Guy Interview, 12-14.

<sup>93</sup>Richards Interview, February 28, 1960, 10-11.

<sup>94</sup>Ibid., 6-8.



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Richards to preach in it during the winter of 1928. When the campaign closed, ninety people had joined the Hanford church.<sup>95</sup>

The Southern California Ministry.--In 1929, the year the stock market crashed and the great depression began, Elder Richards was called to the Southern California conference to do evangelism in the area of Los Angeles.<sup>96</sup>

The Richards evangelistic team went first to Alhambra, a suburb of Los Angeles. Here the evangelist met open opposition from another Protestant church. The pastor of the opposing church had dedicated his life to fighting Seventh-day Adventism; and as soon as Richards began his meetings, this pastor began an all-out smear campaign. He put a full-page ad in the newspaper challenging Richards to an open debate, at the same time accusing him of misquoting Scripture and misrepresenting fundamentalism. Next, the irate pastor hired a large Congregational church and announced that he was going to expose Richards' "heresy." It happened that the smear meeting was to be held on a night which Richards had free, and he went to hear his opponent. When he arrived at the meeting, the church was filled to overflowing, having standing room only. Mr. Richards stood in the back, listening quietly to the harangue until his opponent quoted a Bible text and accused Mr. Richards of saying that the text was a mistake, implying that Richards had said God made a mistake in the Bible. As soon as the man ended the accusing sentence, Mr. Richards boomed out from the back of the church, "THAT'S A LIE!" A death-like stillness came over the pulpit and pews. The rest of the

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<sup>95</sup>Ibid., 12, 13.

<sup>96</sup>Ibid., 13.

meeting was confusion, and from that night on the irate pastor's opposition ceased.<sup>97</sup>

A three-month campaign in Hollywood followed the Alhambra meetings. As the campaign was about to close, two women who had been baptized during the meetings came to Richards and said, "You're not finished here. This is Hollywood, and the best people in Hollywood are slower to move than they are in other places. The people are just now getting interested." Mr. Richards agreed with the women but had to inform them that there was no budget for another meeting. They said, "Here is a thousand dollars. You put it in the bank and use it for another series." After a five week interim, a new campaign began in which Richards used the same sermons used in the first campaign, changing only the titles and adding some new approaches. Three months later, Mr. Richards found that the women were right in their prediction when he baptized eighty more people, making a total of 140 baptisms for the two campaigns.<sup>98</sup>

Another tabernacle series was held at 48th and Hoover Streets in Los Angeles in a large structure named the Olympic Tabernacle, after the Olympic games then being held in the city.

At the close of the Olympic Tabernacle meetings Mr. Richards was sent to Huntington Park in south Los Angeles. The conference committee refused to advance money to build a tabernacle because the Olympic Tabernacle had just been sold at a loss. Finding all available halls occupied, Richards took his location problem to the Huntington Park church membership, which he found willing to give enough to build a meeting place. Without the knowledge or sanction of the conference committee,

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<sup>97</sup>Ibid., 15.

<sup>98</sup>Ibid., 24.

the tabernacle was constructed in such a way that it could be converted later into a church.<sup>99</sup>

As soon as the new tabernacle was erected, Elder Richards moved into it and began holding meetings every night. A few weeks after his evangelistic meetings opened, the Long Beach earthquake of March 10, 1933, took place. Richards was alone in his tabernacle at the time and thought he heard a great truck coming up the boulevard. Suddenly his new tabernacle began to move. All the windows in the tabernacle were broken immediately, and all of the chairs and radiators fell over. Mr. Richards had to hold on to a post to keep from falling to the floor. When the initial shock subsided, Richards rushed home and found his family safe but his home in shambles. Shortly after the quake, warning came that a great tidal wave was on its way and neighbors near the Richards' home began to panic and rushed from their houses. Mr. Richards felt that if the great wave were over one-half mile high, the world would end, but if not, the wave could not reach where his house was located. Therefore he told his family, "We are God's children. We will stay here and put ourselves in His hands."

When night came, Richards and his associates swept the glass out of the tabernacle, set up the chairs, and opened the doors for the evening meeting. Because of damage to power lines he was forced to preach without notes. His associate took a hose, fastened it to a gas jet, and stood by the pulpit with his improvised torch to help Richards see his Bible and the audience. That night Elder Richards preached on the topic "Earthquakes in the Bible." Outside, the heavens were red from the flames of a burning city.

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<sup>99</sup>Interview with H. M. S. Richards, March 6, 1960, 1-4. Hereafter cited as Richards Interview, March 4, 1960.

Throughout the thirty days of earth trembling which followed the first quake, Richards continued to preach to capacity crowds.<sup>100</sup>

Elder Richards closed his evangelistic endeavors for the Southern California conference by conducting successful campaigns in south Los Angeles, Wilmington, and Long Beach. All of these last meetings were broadcast by means of direct wire over station KGER in Long Beach, marking the beginning of his radio ministry.<sup>101</sup>

The Pacific Union ministry.--In 1937, the radio and evangelistic work of Elder Richards came to the attention of the Union Conference committee of the Pacific Union Conference of Seventh-day Adventists, which is made up of California, Arizona, Nevada, Utah, and Hawaii. They placed a call for him to serve as evangelist for the entire union and asked him to continue his growing radio ministry.<sup>102</sup>

Elder Richards brought to his new responsibility a preaching philosophy which had been deeply influenced by what he had observed and experienced during the long years of depression and recovery. In the months that followed the black day on Wall Street in 1929, Richards watched many factory chimneys grow cold; he saw the unemployed walking the streets; he felt the fear which gripped the people as the nation's economy plunged to new lows. Several times he and his fellow ministers were forced to take wage reductions. During the worst days of the depression Elder Richards sent a truck to a downtown Los Angeles vegetable

<sup>100</sup>Ibid., 4-7.

<sup>101</sup>Ibid., 11-16.

<sup>102</sup>Ibid., 17

market to pick up day-old produce for distribution to the most needy in his tabernacle congregations.<sup>103</sup>

Taken as a whole, the effects of the depression on the churches of America were detrimental. Between 1930 and 1940, church membership in the nation suffered a decline of almost three million. Also, the financial condition of a majority of Protestant churches was the most desperate in their history. During the flush twenties, elaborate and costly church edifices had been erected which still had indebtedness when the crash came. When collections dropped more than fifty per cent between 1930 and 1934, churches' financial situation became untenable.<sup>104</sup>

Asked about the effects of the depression on his ministry,

Richards comments:

Personally, the depression was good for preachers in some respects. It made us more sincere, and made us thankful for the privilege of being in God's work at such a time.

Our preaching was made more difficult by the depression, yet very successful. It was more difficult to get people to take their stand as Seventh-day Adventists because jobs without Saturday work were too difficult to get, and if the interested people already had a job, they guarded it very carefully. At the same time, most people had more time to read and go to meetings. They were more interested in religious things because they were in trouble. We actually baptized <sup>105</sup>more souls during some of those years than in previous ones.

A great challenge to Elder Richards and to all preachers was just ahead. The opening weeks of 1937 saw shadows deepening all over the world. England had lost King George V, Edward VIII had abdicated, and England was faced with a constitutional crisis. France was about to enter Madrid with his fascist Army. Mussolini had already conquered

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<sup>103</sup> Richards Interview, May 15, 1960, 15.

<sup>104</sup> Arthur Schlesinger, History of American Life (New York: The Macmillan Company, 1929), Vol. 13, pp. 211-213.

<sup>105</sup> Ibid., 16.

Ethiopia and was ready to move into other small countries. Hitler repudiated the Treaty of Versailles before a wildly cheering Reichstag.<sup>106</sup> On September 1, 1939, Germany invaded Poland, and two days later England and France went to the victim's aid in the prelude to World War II. Franklin D. Roosevelt's "I guarantee that no American boy will go overseas" sounded very much like the pre-World War I slogan, "He kept us out of war" and proved just as invalid when America entered into global conflict on December 8, 1941, after the tragic incident at Pearl Harbor. Religious thinkers were now forced to turn away from the easy optimism of the social gospellers toward those who postulated a perpetual struggle between good and evil, and a salvation continual in Christ. The mail which came in response to Mr. Richards' radio broadcasts during the dark years of World War II reflected in part the concern and tension of the American people. His sermons for these years are filled with illustrations from the battle front and with Scripture promises to those who were fighting for their country.<sup>107</sup>

For five years, from 1937-1942 Mr. Richards conducted evangelistic campaigns in California, Arizona, and Oregon.

In North Hollywood, California, a successful tent meeting resulted in the establishing of a permanent church congregation. In Lodi, California, he pitched a tent on the main street of the city and held his meetings. In connection with the Lodi series he conducted a field school in evangelism for the ministerial students of Pacific Union College, who came each week from Angwin, California. At Shafter, California, where the population was only 1500, Richards drew audiences of over 1700 people,

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<sup>106</sup> Gabriel, American Democratic Thought, 411.

<sup>107</sup> Richards Interview, May 15, 1960, 19.

people from nearby towns driving to Shafter to hear the earnest evangelist.

In Chico, California, he rented a vacant theater which had been purchased by the owner of the only other theater in Chico in an attempt to stop competition. After Richards had been preaching for only one week, the distressed monopolist said, "I'm competing against myself here. I let these preachers in here, and they get all the crowd."

In another series in Sacramento, California, Richards' campaign was cut short when a new tent, which had not been insured, was swept away in a violent wind storm.

Two campaigns were held in Phoenix, Arizona, where 144 persons were baptized at the end of each campaign. A last campaign was held at Portland, Oregon, in which Richards used a large man dressed as an ape and chained to a keeper in illustrating his sermon against evolution.<sup>108</sup>

The Radio and Correlate Ministry of H. M. S. Richards: 1942-1961

The Radio ministry.--January 4, 1942, marked the first trans-continental broadcast of Mr. Richards' program, The Voice of Prophecy, and also the beginning of his full-time radio ministry. The General Conference of Seventh-day Adventists had given him the responsibility of building a world-wide evangelistic program through the medium of radio.<sup>109</sup> Mr. Richards was to devote all of his time to necessary administration in the Voice of Prophecy corporation and to preparing sermons for radio presentation. The development and growth of the radio broadcast for the next eighteen years are described in detail in Chapter II of this study.

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<sup>108</sup> Richards Interview, March 6, 1960, passim 18-32.

<sup>109</sup> Cottrell, Forward in Faith, 41.

After World War II as the atomic and space ages came, several forces influenced the radio ministry of Mr. Richards. Whereas during the war he had preached such sermons as "The March of the Dictators" and "Is This War Armageddon?" now he was preaching on topics like "Belief in God Today," "How to Live with the Atom," and "The God of Space and Time." According to Richards, these latter sermons were an attempt to meet the type of need described by Arthur S. Link in his American Epoch:

By mid-century . . . the American churches, Protestant and Catholic alike, had long since ceased to be strongholds of social snobbery and middle class conservatism and had become in large measure the spiritual homes of all people . . . . There occurred a metamorphosis from a prevailing optimism and humanism to a profound despair of man and his works, as the mass destruction of the Second World War, the revelations of Nazi and Soviet inhumanity, and the fear of future annihilation destroyed public faith in automatic human progress and caused millions of Americans to seek understanding and hope in religion.<sup>110, 111</sup>

During the first half of the twentieth century church members began to drift away from the churches, away from identifying with the creeds for which the churches stood. When this occurred, a noticeable revival began in the pulpits. The preaching was more simple and more earnest than it had been for years, as the preachers tried to deepen religious life in their weakening parishes. From about 1926 the churches began to regain the membership they had lost following World War I.<sup>112</sup> In 1926, when Mr. Richards returned to the United States from Canada, forty-six per cent of the total population professed church membership;

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<sup>110</sup> Link, American Epoch, A History of the United States Since the 1890's, 155, 156.

<sup>111</sup> This assertion was verified in an interview with H. M. S. Richards, February 26, 1961.

<sup>112</sup> Willard L. Sperry, Religion in America (New York: The Macmillan Company, 1946), p. 260.



by 1954 church membership in the United States stood at sixty per cent.<sup>113</sup>

Also during this period the "intellectuals" turned more and more to books on religion such as Leibman's Peace of Mind, and Fosdick's The Man from Nazareth. At the same time, the Protestant churches were publishing and distributing the new Revised Standard Version of the Bible, which quickly sold two million copies, paralleling the spiritual upsurge.<sup>114</sup>

Part of the upsurge in religious faith came through the new-orthodoxy movement, which gave new emphasis to theology as opposed to humanism and also created new interest in the writings of Calvin and Luther. Eminent theologians like Karl Barth, Emil Bruner, and Paul Tillich charged liberalism with glorifying man more than God and forgetting that man's sins produced the crises of history.<sup>115</sup> It was also true that some religious interest was no deeper than the social calendar of the churches. This was particularly true in the suburbs, where young married people wanted an informal, ethical religion. Time magazine observed that many of the churches in the suburbs held buzz sessions, casserole brigades, and family festivals which brought to the churches a "believe-as-you-like, worship-as-you-please" fellowship of believers who listened to sermons like "Do You Dig Friendship?"<sup>116</sup>

As Elder Richards begins his thirtieth year of broadcasting, he feels that America is not intellectually, morally, or spiritually equipped

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<sup>113</sup>Richard Hofstadter, et. al., The United States, The History of a Republic (New Jersey: Prentice--Hall, Inc., 1957), p. 715.

<sup>114</sup>Ibid.

<sup>115</sup>Link, American Epoch, 622.

<sup>116</sup>"Suburbia Churches," Time LXXI, January 27, 1958, p. 52.

for the space age. He is particularly distressed over a growing religious illiteracy in America. Voice of Prophecy mail reveals that increasing numbers of people have little or no knowledge of even the simple Bible stories. Although there are other problems such as a growing anti-clericalism and anti-nomianism, Mr. Richards states that he takes to heart his own motto, "Forward in Faith."<sup>117</sup>

The Correlate ministry.--Throughout the years of his radio ministry, Elder Richards has augmented his microphone preaching with a steady program of pulpit preaching. His reason for adding more preaching to an already crowded schedule is two-fold. First, he seeks a constant contact with people to know first hand what they are thinking and doing about religion. He feels that this contact keeps him from becoming stilted or impersonal in his radio preaching. Secondly, he loves preaching and wishes to contribute as much as possible to the pulpit ministry of his own church.<sup>118</sup>

Mr. Richards' reputation and competence for preaching have brought him numerous and varied speaking appointments. Nearly every Saturday he preaches in some Seventh-day Adventist church in the greater Los Angeles area. At least three times each year he and his associates conduct Voice of Prophecy rallies for the purpose of giving diplomas to those listeners who have completed the radio correspondence course and making new friends for the broadcast. In 1948 and again in 1954 Elder Richards was sent on an around-the-world tour of all the Voice of Prophecy headquarters. While on his tour he preached nightly to Voice of Prophecy listeners who came to hear him in person. He taped on-the-spot broadcasts

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<sup>117</sup>Ibid., 22-25.

<sup>118</sup>Interview with H. M. S. Richards, June 19, 1960. Cited hereafter as Richards Interview, June 19, 1960.

from Biblical and archeological sites in the Middle East to serve as regular broadcasts during his absence. Each summer Mr. Richards travels all over the United States to preach at the campmeetings held by his church. He does this to encourage the Adventist church membership in the United States to support his program by their offerings and by enrolling their friends in the Bible Correspondence course. Twice each year he conducts weeks of religious emphasis at one of the twelve Adventist colleges in the United States. Many times he is invited to return to give the commencement address in these colleges.

In 1957 the Columbia Union Conference of Seventh-day Adventists voted to begin an annual lecture series on preaching to be called "The H. M. S. Richards Lectureship on Preaching," which was to follow a format similar to the "Yale Lecture Series." Mr. Richards was invited to give the first series. The lectures were delivered in May of 1957, and are printed in his book, Feed My Sheep.<sup>119</sup> In 1959 he held an extended evangelistic campaign in the New Gallery Theater in London, England.

In addition to this type of preaching, Mr. Richards also speaks at ministers' institutes and to young preachers who visit his study. Frequently he is called upon to conduct funerals and weddings. He preached the funeral services for both his grandmother and his father, using their Bibles and favorite texts.<sup>120</sup>

In addition to his speaking, Elder Richards writes intensively in connection with his radio ministry. Each month he edits and publishes all of his radio addresses. Several times each year he writes a small

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<sup>119</sup>Ibid.

<sup>120</sup>Ibid.

book to be used as a gift for those who send sizeable contributions to the broadcast. He also writes numerous articles for church publications.<sup>121</sup>

For his outstanding work as a preacher, Andrews University, in Berrien Springs, Michigan, chose to award Mr. Richards the honorary degree of Doctor of Divinity at their summer commencement exercises.

August 18, 1960. In stating the reason for selecting Richards for this honor, the university's president, Dr. Floyd O. Rittenhouse, said:

He is regarded as a distinguished radio speaker, an accomplished homilist, and an authoritative interpreter of world affairs in the light of prophecy; a man of distinguished judgment and sobriety and a preacher par excellence; a man to whom we can direct our students as a worthy example and a credit to the ministerial calling.<sup>122</sup>

#### The Major Influences on the Life and Ministry of H. M. S. Richards

Family Influences.--Grandfather William Jenkins Richards is remembered by H. M. S. Richards as being influential because of his earnestness, honesty, and sincerity. Grandfather Richards was not highly educated and did not have a large library, but he read constantly in the Bible and used it as the main source of his preaching. He was not a pulpit orator, yet he was most effective as a parish and circuit minister because of his commanding appearance and quiet earnestness. As young Richards listened to his grandfather's preaching and was impressed by the manifest earnestness and sincerity present in each sermon, he knew that what he heard was more than ecclesiastical form. Commenting on his grandfather's ministry and its influence, Mr. Richards says:

Every man preaches himself to a great degree. / He preaches the Word as reflected through himself. Grandfather's earnestness

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<sup>121</sup> Ibid.

<sup>122</sup> Voice of Prophecy News, Vol. XVIII (October, 1960), p. 1.

impressed me because of his total commitment to preaching. I knew that my grandfather could have made a lot of money either as an artist or a jeweler, but he thought the gospel message should go to all the world, and he gave his entire life to preaching in little parishes which other men refused to take. Many times he nearly starved because he refused to hold church socials and suppers to augment his small salary. Instead he worked with his hands to support his family. He was absolutely honest and sincere. I could no more think of my grandfather being dishonest than I could think of the moon falling down to the earth. Each time he entered the pulpit he carried with him the conviction and earnestness he had developed in daily devotion to God.<sup>123</sup>

From his paternal grandfather Mr. Richards also secured the idea of making direct appeals in every sermon. Each Sunday as his church service ended, Grandfather Richards walked down from the pulpit to "open the door of the church." This was an open invitation to any stranger or non-Christian to come forward and "accept Christ as their Saviour." Sometimes months might pass before anyone would respond, but the call was always made.<sup>124</sup>

Elder Richards' romantic hero and one of his most revered spiritual counselors during his youth was his maternal grandfather, Jasper Newton Sylvester.

The great influence of Grandfather Sylvester on Richards was spiritual. When his grandfather told stories, he used the language of the West; but when he prayed, he used the chaste language of the Scriptures. The contrast was so noticeable that Mr. Richards began also to pray in the language of the Psalms and the Prophets, and he has continued to do so in his pulpit and radio ministry. Grandfather Sylvester read constantly in the Bible and often read aloud to his young grandson. As the old man read

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<sup>123</sup>Richards Interview, January 21, 1960, 1, 2.

<sup>124</sup>Ibid.

tones that spoke of his absolute trust in the Bible, Richards was impressed with the beauty and veracity of the Book he later was to use as authority in his preaching.<sup>125</sup>

The following incident, which took place the night Grandfather Sylvester died, seems to illustrate his spiritual influence:

The night my grandfather died I was alone with him. He was a very strong man, and in spite of everything I could do he got out of bed, went over to the side board, and got his Bible. "Now Harold," he said, "you're going to be a minister. I want to read something to you and leave this message with you." Turning to the second chapter of I Corinthians, he read the entire chapter to me. He especially emphasized the last part, "for spiritual things are spiritually discerned." Then he said, "If you're going to be a minister, you've got to be a spiritual man. You can never understand the Bible unless you're spiritual. You can study it all your life but you'll not understand it. No man has the right to be a minister if he isn't spiritual." He labored on that point as he read those texts to me, and I never forgot them because of that. Then he died in my arms. His last words were, "Oh the depth of the wisdom and knowledge of God, how unsearchable in His wisdom, His ways past finding out."<sup>126</sup>

Multimum Parvo is Richards' estimate of his maternal grandmother, Elizabeth Sylvester. This "little" woman had much to do with his childhood, youth, and early ministry. His parents were away on preaching missions during much of his early childhood; and Grandmother Sylvester substituted as his mother. He affectionately called her his "Two Moms." Grandmother Sylvester was warmhearted and full of Irish sarcasm and satire, which she used most effectively in disciplining young Richards. Her humor was infectious; and because of it Richards says, "I have had to fight against the use of humor in preaching because I tend to see the funny side of everything."<sup>127</sup>

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<sup>125</sup>Richards Interview, January 21, 1960, 3.

<sup>126</sup>Richards Interview, January 14, 1960, 19.

<sup>127</sup>Richards Interview, January 21, 1960, 7, 8.

As Richards grew toward manhood, Grandmother Sylvester prayed often with and for him, reminding him that he was dedicated "to obey God and to preach His word." In each Bible which she gave him she wrote the words, "I'm giving not the Bible to you but you to the Bible to preach it."<sup>128</sup>

At the time when Mr. Richards was wondering whether or not he should attend college, his Grandmother Sylvester influenced him strongly toward getting a college degree. He was having success in his beginning ministry and saw no need for further formal education, nor did he have the money to begin college. Grandmother Sylvester sold a Colorado homestead for \$500 and took her grandson to Washington Missionary College. In Washington she worked at dressmaking to help further in financing his education. "She backed me up all the way," Richards says, "I am sure I would not have finished college if it had not been for her."<sup>129</sup>

According to Richards' own statement, his father's influence was perhaps the strongest influence on his life, particularly on his preaching. Although the senior Richards' ministerial work required him to be away from home for long periods of time, he never-the-less was able between preaching missions to teach his boys obedience, respect, honesty, and other cardinal virtues of life. These virtues were constantly taught from the family Bible at the hours of morning and evening worship. During the worship period Father Richards would read from the Bible and explain the verses to his family. Richards says of his father's Bible reading and its influence:

My father's explaining the Bible at worship was the greatest Bible school I ever attended. Even now as I read the

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<sup>128</sup>Ibid., 6.

<sup>129</sup>Ibid., 8.

Bible I can hear my father's explanations of various texts. Often he would just read without an explanation and we could understand just by his inflection.

I can attribute much of my growth in grace to the worship periods held in our home.<sup>130</sup>

One text which has remained in Mr. Richards' memory and influenced his attitude toward his own successful ministry is Saint Paul's "We have nothing which has not been given us." (I Corinthians 4:7). Often, as Richards' father would read this text to the family, he would remind them that their talents, their earthly possessions, and their salvation were all gifts from God and that they must never allow pride to become dominant in their lives.<sup>131</sup>

Elder Richards received much practical instruction in preaching and sermon preparation from his father. When Richards was a boy, he observed that his father spent much time in study and prayer before he preached. His study, located in the corner of a bedroom, consisted of a few dry-goods boxes covered with cloth and filled with key books. Young Richards noticed that his father spent most of his time studying the Bible and that his sermons were much like a Bible lecture. When he talked to his son about using the Bible in preaching, the senior Richards said:

Now son, use three or four strong texts on your point. Drive these texts clear through your hearers' minds by your arguments and clinch them on the other side. Don't use all the texts you know. Save some in reserve to use in answering any questions which might come after you have finished your sermon. Also draw the attention of the audience more to what the Bible says than to what you say.<sup>132</sup>

Elder Richards adopted his father's method of taking notes and

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<sup>130</sup> Ibid., 10.

<sup>131</sup> Ibid., 11

<sup>132</sup> Richards Interview, January 14, 1960, 6.



follows this method in his present sermon preparation. His father showed him how speakers and writers express themselves through one or two key ideas which are amplified and expanded. To take notes verbatim is impossible without a knowledge of shorthand, but the key ideas can be taken down and later enlarged upon.<sup>133</sup>

Father Richards' talent for collecting and using illustrations was passed along to his preacher son. Mr. Richards describes his father's art of illustration as follows:

My father was the greatest story teller I ever knew. People think that I am a story teller but I am not one-fifth of what father was. There is no subject under the sun or experience of life that he didn't have a story for. He knew Aesop's Fables by heart and had many books of illustrations which he also committed to memory. In actual preaching he used few stories except Bible stories, but in his contact with all kinds of people he continually used stories to illustrate religious thought.<sup>134</sup>

In his early years as Richards observed the pulpit ministry of his father, he was impressed with two things. First, he realized that his father was able to communicate the gospel quietly and with real feeling without adding the histrionics used by some of his contemporaries. This convinced Richards that the conversational mode of delivery could be effective, and he adopted this style for his radio preaching. Secondly, Richards noticed a direct relationship between his father's parish visitation program and his seeming ability to preach successfully to the personal needs of his congregation. This impressed Richards with the need of constant contact with people as a prime requisite for all preaching.<sup>135</sup>

Next to his father's influence, Richards regards his mother's

<sup>133</sup>Ibid., 8.

<sup>134</sup>Ibid., 13.

<sup>135</sup>Ibid., 10.

kindness, gentleness, and personal interest in him as most influential. He pays the following tribute to his mother in describing her influence on his life:

My mother is one of the kindest people I have ever known. Whenever I read the thirtieth chapter of Proverbs, the picture of the ideal woman, I think of my mother. The verse which says that "the law of kindness was in her lips" applies especially to her. I have observed her under great provocation and testing and have never heard her say anything which would suggest irritation. I have seen her weep many times but never have seen her angry. Her great influence in my life has been to shame me in my proneness to irritability. Her sweetness and loveliness is what I think Christ wants Christians to have.

Mother taught me to memorize Scripture before I learned to read. Her Bible was the first Bible I read completely through. She also fostered the reading of good books. She always talked about the best authors and books and helped me in developing an interest in reading.

She has always been interested in my ministry and listens to my broadcast every week even now. When I began to preach and the crowds were small she would admonish me, "Harold, when you go to preach, don't look at the empty seats. Think of the value of a soul for whom Christ died."

Her love, her kindness and sweetness, and her interest in me has influenced me beyond measure. My mother, now ninety, is a wonderful character.<sup>136</sup>

Also among the family influences on Elder Richards' life which we shall consider here are those of his immediate family. Elder Richards has been married for forty years and is the father of four children. His daughter, Virginia, is married to a Seventh-day Adventist physician and lives in Oregon. Two of his sons, Harold Jr. and Kenneth, are ordained Seventh-day Adventist ministers. His youngest son, Jan, is a senior theological student. The influence of his wife and family on him has been their constant loyalty, encouragement, and spirit of sacrifice.<sup>137</sup>

Other influences.--In sentence summary Elder Richards reviews the remembered influences of people outside of his family circle. As a boy

<sup>136</sup> Richards Interview, January 21, 1960, 11-13.

<sup>137</sup> Fact Sheet on H. M. S. Richards by the Voice of Prophecy Department of Public Relations, 1960, p. 2.

in Colorado, he was influenced by an Indian known as "Old Louie" toward a deep love for nature. Professor E. E. Farnsworth, his academy principal, helped love him over "fool's hill" when he was making the transition from boyhood to young manhood. His academy Bible teacher, Elder W. A. Gosmer, helped him in his formulation of a philosophy of life and encouraged him in his first preaching. Gosmer's wife gave Richards his first love for religious music when she asked him to sing in a number of cantatas. Mary Miles, his academy English teacher, gave Mr. Richards the fundamentals of grammar for writing and speaking, and also helped him in his study of debate. An intimate friend, Avith Bonix, helped Richards develop methodical study habits toward accuracy in scholarship. The preaching of Adventist preachers, Meade McGuire, K. C. Russell, and G. B. Thompson, helped Richards decide on the kind of preacher he wanted to be.<sup>138</sup> His college Bible teacher, Professor Butler, made such an impression on him and his fellow students that they often said, "If we are going to be God's men, we've got to be like Professor Butler. We've got to be good men."<sup>139</sup> Dr. Albertsworth, a teacher of psychology at Washington Missionary College during Richards' college days, helped develop in him a "sense of thoroughness and sound reasoning in argument."<sup>140</sup>

While it is not possible to trace directly cause and effect in considering the major influences on Mr. Richards' life, it is significant that he attributes qualities of his present personality make-up, together with many of his sermonic techniques and practices, to the aforementioned people who have been an integral part of his life.

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<sup>138</sup>Richards Interview, February 13, 1960, 9-18.

<sup>139</sup>Interview with H. M. S. Richards, April 10, 1960, p. 7.  
Hereafter cited as Richards Interview, April 10, 1960.

<sup>140</sup>Penner, p. 16.

## H. M. S. Richards: The Man at the Microphone--A Summary

Every Sunday morning a segment of radio listeners who tune into religious broadcasts hear the words, "And now the 'Voice' of Prophecy, H. M. S. Richards." The man at the microphone is a tall, big-boned Welshman. He has a rugged face with ruddy complexion. He has an unusually high forehead topped with graying hair. The corners of his generous mouth show a turn of seriousness paralleling his preaching mission. He wears big horn-rimmed glasses with thick lenses. His eyes sparkle, and he becomes animated as he delivers his radio sermon.

Mr. Richards brings to his microphone a life that has been sixty-six years in the making. For forty-eight years he has been a minister of the gospel. For thirty years he has been broadcasting his sermons on radio.

The family background and early training of Mr. Richards helped influence him toward a preaching career. Born into a preaching heritage and dedicated to God when a baby, Richards made a decision early to become a minister. At the age of thirteen he experienced conversion and was baptized into the Seventh-day Adventist church. At this time he began to take an active part in his church as training for his future ministry.

During his formative years Mr. Richards' parents and grandparents spent long hours reading to him from the Bible and from the best in literature, developing in him a desire for reading and study with the result that from his youth to the present writing, his interest in reading has centered in the Scriptures and biographical history. His grade school and high school years were characterized by diligent scholarship and achievement. During his high school years Richards

excelled as a platform speaker and debater. Also he began his pulpit speaking in gospel tent meetings during the summer intervals.

In the typical American tradition of success, Richards worked his way through college and graduated with honors and distinction. His college years were marked with a growing awareness of the moral needs of a people living in a rapidly changing world. He fashioned a philosophy of life which would admit no compromise with any habit or practice disapproved by the Bible. His theology was "fundamentalist" to the core, and the sermons he preached as a college student reveal the spirit of a reformer.

The pastoral and evangelistic ministry of H. M. S. Richards which preceded his radio ministry is considered by his church as one of the most successful ministries in its history. For twenty-three years Richards spoke to capacity audiences seven nights each week through each of his intensive campaigns and personally baptized over 3,000 converts. The sermons used in his evangelistic campaigns show evidence of wide reading and careful study. Copious use of Scripture in cause to effect reasoning is most notable in his evangelistic sermons. His preaching missions have given him access to all kinds of people and helped develop in him a certain quality of patience, sympathy, and friendliness which seems to distinguish his radio preaching.

The radio and correlate ministry of Elder Richards from 1942 to date has been highly successful. He has extended his radio broadcast from a small coastal network to an international broadcast by 895 stations in twenty-five languages. Among the rank and file of Seventh-day Adventists, where Richards carries on most of his correlate ministry, he is considered by preachers and laity alike as the "dean of Adventist

preachers." Even in his home church in Glendale, California, where he has periodically been guest preacher for twenty years, he continues to draw large audiences when he speaks.

The man at the microphone, then, is an individual who has preached during most of his life and has been eminently successful. He brings to his radio ministry a training, knowledge, and experience which seem to give authority to what he says. He is known and respected for a deep Christian experience and a profound love for people. According to mail and verbal response, Elder Richards is perceived by his hearers as possessing those intellectual and spiritual qualities which are the hallmark of great preaching.

## CHAPTER II

### THE "VOICE OF PROPHECY" RADIO BROADCAST

#### The Background and History of the Broadcast

Early History: 1929-1942.--The first commercial radio station in America, KDKA, began broadcasting from Pittsburgh, Pennsylvania in November of 1920 by reporting presidential election returns to an estimated audience of 500. In 1921, Radio Corporation of America established a radio station for a single day to broadcast the match for the heavy-weight boxing championship of the world between Dempsey and Carpenter to an audience of over 200,000.<sup>1</sup> When the presidential election returns of 1924 were transmitted to North America, H. M. S. Richards, then a pastor-evangelist in Canada, happened to hear the broadcast. While the election did not impress him particularly, for the first time he began to see the possibilities for extensive religious broadcasting, and from that hour he began to plan toward some type of radio evangelism.<sup>2</sup>

Two years later, in 1926, when Elder Richards began his Central California ministry, he made his debut on radio by occasional broadcasting over local stations in Fresno and Bakersfield.<sup>3</sup> On these early

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<sup>1</sup>Edgar E. Willis, Foundations in Broadcasting (New York: Oxford University Press, 1951), pp. 11, 12.

<sup>2</sup>Interview with H. M. S. Richards, May 15, 1960, p. 14.

<sup>3</sup>Guy Interview, 37.

broadcasts Richards and his "Tabernacle Choir" sought to build good will for the evangelistic meetings they were conducting in the San Joaquin Valley.

After his move to Southern California in 1929, Mr. Richards was invited to conduct a fifteen minute devotional period over KNX, a 500 watt Los Angeles radio station. The radio time was offered by the station as a free public service feature. Richards was appreciative of the generous gesture of station KNX, but he realized that he was limited to preaching very generalized devotional subjects rather than the great doctrines of the Bible. He also realized that a 500 watt station would not begin to reach the vast audience he envisioned as waiting to "hear the gospel."<sup>4</sup>

As convictions to broadcast weighed more heavily upon Mr. Richards, he began in 1931 to look for a way to finance a regular broadcast of his evangelistic services. The existing depression had made it necessary for officials in Richards' conference to cut operating costs to a minimum which left no surpluses for untried ventures in evangelism. In fact, few of the local leaders believed in radio as a medium for evangelism. The conference president strictly forbade the use of offerings given at evangelistic meetings for any purpose except paying evangelistic campaign expenses. Nevertheless, Richards continued to talk about going on the air. The background story of his first "paid broadcast" is unique. Richards says:

I kept saying that I thought God wanted me on radio. One day two personal friends, Harold Young and Glen Luther, came to me and asked, "Why do you say you believe that the Lord wants you to broadcast when you really don't believe that He does?" Taken by surprise, I replied in defense, "Certainly I believe the

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<sup>4</sup>Cottrell, Forward in Faith, 35.



Lord wants me on the air." They pressed me, "No you don't believe anything of the kind, because if you really believed the Lord wants you to preach over the air, you would step out by faith and the money would come in. When the Lord wants something done, and it's time to do it, He provides the means." I couldn't get around that argument. I either had to get on radio or shut up. I was holding meetings in South Gate, California, and the next night after my friends chided me I shared my burden with the people who came to hear me. I asked them to help me prove that God wanted the meetings to be aired. I asked them to donate to my 'radio pocket' as they went out the door. Money, jewelery, anything of value would be acceptable. That night and following nights they dropped money, brooches, rings, spectacles, and gold-filled teeth into my pocket. The project produced \$200 and with this money we bought time on station KGER Long Beach, California. We paid \$15 for each Sunday night broadcast.<sup>5</sup>

The exact date of the first Sunday night broadcast is unknown, but Richards states that it was sometime in 1932 and that his first radio sermon was on the inspiration of the Bible.<sup>6</sup>

On the following day after the initial broadcast, seven letters came from listeners. Two or three of the letters contained money as a tangible expression of appreciation. Richards acknowledged all of the letters, laboriously penning each reply by hand. By the end of the week, ten to fifteen letters a day were coming in, and it became obvious that secretarial help would be needed. Because the meagre radio budget did not allow for a secretary, it seemed providential that Betty Canon, a public stenographer in Hollywood, should feel impressed to offer her services free.<sup>7</sup> A make-shift office for Miss Canon was set up in a renovated chicken house in back of Mr. Richards' home at 2647 Cudahy Street in Huntington Park. After a few weeks Richards paid his secretary something at the end of each day from money received through the daily mail,

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<sup>5</sup>Guy Interview, 38.

<sup>6</sup>Voice of Prophecy Fact Sheet, 1960, p. 1.

<sup>7</sup>Merwin R. Thurber, "Silver Anniversary of the Voice of Prophecy," The Advent Review and Sabbath Herald, Vol. 131 (September 15, 1954), p. 7.

and she never returned to her former work.<sup>8</sup>

As money began to come in increasing amounts from interested listeners, Elder Richards extended his broadcasting to seven nights each week over station KMPC in Los Angeles.<sup>9</sup> Richards named his growing program "The Tabernacle of the Air," because his broadcasts originated from his Long Beach tabernacle. A "third-rate" wire ran from a small room in the back of the tabernacle to KMPC in Beverly Hills. Richards took his cues from a small radio and a signal button which were installed by KMPC.<sup>10</sup>

At this time Elder Richards also added a late Sunday night broadcast over station KFOX in Long Beach.<sup>11</sup>

Between 1934 and 1937, the budget for "The Tabernacle of the Air" grew to \$10,000 for each broadcast season. By this time the broadcast had come to the attention of the conference administrators and they offered to help finance the venture, but Richards refused help because he was afraid that he would be forced to give up control of the program.<sup>12</sup> In 1937, however, when the Pacific Union Conference offered to make his program an integral part of the Union Conference evangelistic endeavor, and to finance a broadcast over the entire Don Lee net work on the West Coast, Elder Richards consented in order to expand his radio ministry.<sup>13</sup> The name of the broadcast was changed from "Tabernacle of the Air" to

<sup>8</sup>Cottrell, 36, 37.

<sup>9</sup>Ibid.

<sup>10</sup>Guy Interview, 39.

<sup>11</sup>Cottrell, 37.

<sup>12</sup>Guy Interview, 39

<sup>13</sup>Thurber, 7, 8.

nightingale singing in the Pangbourne Woods near London; Auguste Piccard in Desenzano, Italy, telling how it feels to balloon ten miles into the stratosphere; and William Beebe, off Non Such Island, reporting from a steel and glass bathysphere 2,200 feet below the sea level. . . . Pope Pius, the first Pope to make use of this truly wonderful Marconi invention, spoke directly to millions of people: 'give ear ye islands, and hearken ye people from afar.'

. . . Historic events that followed Hitler's rise to the German Chancellory, the invasion of Ethiopia, the abdication of King Edward VIII, Neville Chamberlain's declaration of war--were heard simultaneously in every capital of the world.<sup>18</sup>

Along with making the world a neighborhood, radio was beginning to make the world a parish. A new dimension was added to the influence of church groups in America.

In 1941 the Seventh-day Adventist Church felt forced to move beyond provincial walls to minister to a larger congregation. At the Autumn Council of that year the potential of radio communication for propagating church beliefs and doctrine came before the delegates as their chief topic for discussion. General Conference president, W. H. Branson, told the delegates:

The radio is one of the greatest single means of presenting the truth that God has provided. Our ministers have made use of the radio during recent years, over smaller stations, with successful results. It is believed that the time has come to arrange for the larger use of the radio,--a nation-wide hook-up over the great stations of North America. The probable cost would be \$85,000 to \$100,000 a year, but it is believed that in a short time there would be sufficient coming in from our people and from listeners to largely pay for the expense of such a broadcast.<sup>19</sup>

After much discussion a committee was appointed to consider the possibility of beginning a national broadcast.

When the "radio committee" made its report to the General Conference committee in October of 1941, action was taken to make immediate

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<sup>18</sup> Charles Frederick Lindsley, Radio and Television Communication, (New York: McGraw-Hill Book Company, Inc., 1952), pp. 6, 7.

<sup>19</sup> Minutes of the General Conference committee of the Seventh-day Adventist church, August, 1941, p. 1610.

arrangements for a Sunday broadcast over approximately eighty stations of the Mutual Broadcasting System to begin in January of 1942.<sup>20</sup> It was further voted that inasmuch as the Voice of Prophecy program on the west coast was already using nineteen stations of the system available for the national hook-up, this program and organization should be incorporated into the national broadcast.<sup>21</sup> Financing and promotion of the new enterprise were to be done by the Union Conferences in the North American Division.<sup>22</sup> Further recommendations were made toward enlisting the co-operation of the church laity in constantly increasing the listening audience by personal visit and letter, in circulating radio logs and topic announcements from house to house in a systematic way, and by inviting people to tune in. Interested listeners were to be visited and instructed further in the beliefs of the Seventh-day Adventist church.<sup>23</sup>

On January 4, 1942, Voice of Prophecy announcer Fordyce Detamore said, "Hello America," over eighty-nine stations of the Mutual Broadcasting System to begin the first coast to coast radio broadcast of the Seventh-day Adventist church.<sup>24</sup> The "Lone Star" quartette, a singing group who had worked with Mr. Richards in tabernacle evangelism, provided the music for the program. Elder Richards' sermon for the historic broadcast was entitled, "The March of the Dictators." America was at war,

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<sup>20</sup>Minutes of the General Conference Committee of the Seventh-day Adventist Church dated October 24, 1941, 139.

<sup>21</sup>Ibid., 140

<sup>22</sup>Ibid.

<sup>23</sup>Ibid., 140, 141.

<sup>24</sup>VOP News, Vol. X (January, 1952), 4.

and this first sermon was designed to encourage Americans to trust in the God in whom they lived and moved and had their being, regardless of the threatening world situation.

The Voice of Prophecy announced its mailing address as Box 55, Los Angeles, California, and set up its headquarters in nearby Glendale at 701 West Broadway.<sup>25</sup>

By the end of the first year of broadcasting, time had been purchased on 225 Mutual Stations.<sup>26</sup> The 223,828 letters received during the year indicated something of the growing interest in the program.<sup>27</sup> As the listening audience grew, a radio Bible Correspondence course was offered to stimulate interest in the program and in Bible study. A similar course in Braille was prepared at the request of sightless listeners.<sup>28</sup> In October, 1942, the first Voice of Prophecy broadcast outside of the United States went out over station HP5G-HQA, located in Panama City.<sup>29</sup>

To supplement the work of the expanding broadcast, a monthly newspaper was published called The Voice of Prophecy News. The paper carried one of Mr. Richards' weekly sermons, excerpts from the mail response, a question and answer column, and articles requesting financial help for extending the broadcast.<sup>30</sup>

<sup>25</sup>Cottrell, Forward in Faith, 41.

<sup>26</sup>VOP News, Vol. I (December, 1942), 1.

<sup>27</sup>Ibid., p. 2.

<sup>28</sup>VOP News, Vol. X (January, 1952), 4.

<sup>29</sup>Voice of Prophecy Fact Sheet, 1960, 1.

<sup>30</sup>Fordyce Detamore, "A Year of Progress," VOP News, Vol. II (March, 1943), 1.

Within a few months after the second broadcasting year began, the Voice of Prophecy organization found it necessary to move to larger headquarters. They relocated at 805-811 East Broadway in Glendale, and the staff was increased to sixty to handle the growing mail response.<sup>31</sup> During the year as new stations were added in America, some were sponsored by individual groups. For example, a group of defense workers in Hollywood, California, organized a "Radio Advancement Group," and sponsored the Voice of Prophecy program on three 50,000 watt stations.<sup>32</sup> North American station affiliations at the close of the second year had increased to 295.<sup>33</sup> Efforts were made in 1942 to extend the international broadcast in the nineteen Spanish-speaking republics of South and Central America and the West Indies.<sup>34</sup> In addition, toward the end of 1943, sixty-four stations in Australia and New Zealand began to broadcast the Voice of Prophecy program to a potential listening audience of ten million. Lessons of the Bible course were translated into the language of the various Pacific Island groups reached by the South Pacific broadcast.<sup>35</sup>

Statistics for the years 1944 and 1945 show an increase in station outlets for the Voice of Prophecy broadcast from 295 to 510.<sup>36</sup> Three of the new outlets were in Africa, where the program was being

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<sup>31</sup>Cottrell, 41.

<sup>32</sup>VOP News, Vol. II (March, 1943), 8.

<sup>33</sup>Thelma S. Wangerin, "What Hath God Wrought," VOP News, Vol. III (January, 1944), 1.

<sup>34</sup>VOP News, Vol. X (January, 1952), 5.

<sup>35</sup>Ibid., 8.

<sup>36</sup>Paul Wickman, "510 Stations," VOP News, Vol. IV (December, 1955), 1.

heard for the first time.<sup>37</sup> By this time 100,000 enrollees had graduated from the Bible courses which were available in eighteen languages.<sup>38</sup>

The year 1946 marked the fiftieth anniversary of Marconi's invention of the wireless telegraph and the fifth anniversary of the coast to coast and pole to pole broadcasting of the Voice of Prophecy program. The working staff at the Voice of Prophecy headquarters had grown to 120. Financial commitment for radio time per week had increased to \$8,214.96.<sup>39</sup> Counting the enrollment in the Junior Bible course, a total of 370,058 students were taking the Bible lessons in the English correspondence schools around the world. Still other thousands were studying the lessons in such languages as Spanish, Portugese, Afrikaans, German, and Chinese.<sup>40</sup> After liberation of the Philippines on July 4, 1946, the Voice of Prophecy went on the air with the inauguration of the first Philippine commercial radio station. Here the program was broadcast daily, and the response was phenomenal.<sup>41</sup> Also, for the first time, the program was heard in the British West Indies on station ZNS, located in the Bahamas.<sup>42</sup>

A healthy increase in offerings by midyear of 1947 made it possible to increase the number of stations broadcasting the Voice of

<sup>37</sup>D. A. Delafield, "Television is Coming!" VOP News, Vol. IV (August, 1945), 1.

<sup>38</sup>VOP News, Vol. X (January, 1952), 11.

<sup>39</sup>D. A. Delafield, "The Year 1946 in Voice of Prophecy History," VOP News, Vol. V (December, 1946), 1.

<sup>40</sup>D. A. Delafield, "The Bible Correspondence Course a Success," VOP News, Vol. V (February, 1946), 1.

<sup>41</sup>VOP News, Vol. X (January, 1952), 13.

<sup>42</sup>Ibid.

Prophecy program to 608.<sup>43</sup> Among the new stations was the powerful 150,000 watt Radio Luxembourg. From April 14, 1947 this station carried the program to all of Europe in French, Danish, German, Dutch, Italian, and English languages. By now all of the European programs, with the exception of the English program which was transcribed in London, were being produced in Paris.<sup>44</sup> The year 1947 also saw Bible Correspondence schools started in India, Japan, and Korea.<sup>45</sup>

A study of the history of the broadcast for the year 1948, indicates a concentrated effort toward international growth. Elder Richards transcribed his sermons for most of the broadcasts in English speaking countries, leaving the foreign broadcasts to native personnel. By 1948, the Bible Correspondence schools were becoming a most important adjunct to the broadcast in that they provided a tangible means of following up the interest developed by the weekly sermons. In America, about 200 radio stations requested to join the more than 600 stations already carrying the broadcast, but lack of funds made it necessary to postpone adding many new stations.<sup>46</sup>

In the spring of 1949, the American Broadcasting Company changed its broadcasting policy in order to permit paid religious programs; and Elder Richards was invited to air his program over ABC facilities.<sup>47</sup> On Sunday, June 19, 1949, Associate speaker, Elmer Walde, made the following announcement on the Voice of Prophecy broadcast:

<sup>43</sup>Ibid., 14.

<sup>44</sup>Ibid.

<sup>45</sup>Fact Sheet, 1960, 1.

<sup>46</sup>VOP News, Vol. VIII, (February, 1950), 2.

<sup>47</sup>VOP News, Vol. X, (January, 1952), 20.



This is the day! Today is an important milestone in Voice of Prophecy history. You are listening to the first broadcast of our program on the network of the American Broadcasting Company. Millions of listeners in homes all over the United States and Canada will today hear the King's Heralds quartette and H. M. S. Richards, speaker for the Voice of Prophecy program, for the first time. . . . Yesterday the Voice of Prophecy broadcast could be heard on more than four hundred stations in the United States alone--besides two hundred other stations in lands across the sea. But today--six minutes ago, to be exact--this broadcast came on the air for the first time over scores of new stations on the ABC network. Now, two national networks carry The Voice of Prophecy!<sup>48</sup>

Evidence of the growth of the Voice of Prophecy broadcast by 1950 is found in the move of the broadcast headquarters to a larger building at 1500 East Chevy Chase in Glendale, California. The new building was especially designed to facilitate the work relative to an expanding broadcast. Spacious rooms housed the general offices, a modern broadcasting studio, a complete printing plant, and the Correspondence school.<sup>49</sup> The \$225,000 structure was largely financed from listener contributions.<sup>50</sup> Further evidence of expansion in 1950 was the announcement that powerful Radio Ceylon, located in Colombo, Ceylon, would be carrying the Voice of Prophecy program beginning October 1, 1950.<sup>51</sup>

A steady increase in national and international coverage is noted in available Voice of Prophecy records for the five year period between 1951 and 1955. At the beginning of 1952 a budget of close to \$1,000,000 was required to maintain radio broadcasts over 500 stations in North America and 207 stations in other countries. At the close of 1955 a

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<sup>48</sup>Ibid.

<sup>49</sup>VOP News, Vol. VIII, (October, 1950), 3.

<sup>50</sup>Guy Interview, 50.

<sup>51</sup>VOP News, Vol. X, (January, 1952), 21.

budget increase of \$30,000 a year was required to pay for increased network coverage.<sup>52</sup> TV-Radio Life said of the broadcast:

Although "The Voice of Prophecy" cannot concretely measure its impact on the hearts and lives of listeners around the world, there's every indication that it is accomplishing 'Operation Global Gospel.'<sup>53</sup>

In 1956 when the National Broadcasting Company first opened its facilities to sponsored religious programs, the Voice of Prophech program was one of the four religious broadcasts invited to affiliate with the NBC network. On June 3, 1956, ninety-one NBC stations carried the Voice broadcast,<sup>54</sup> eleven of these stations being 50,000 watt stations which at this time covered forty-four per cent of the United States.<sup>55</sup>

At the end of June, 1956 a Nielsen survey for coverage of the broadcast in the United States revealed a listening audience of over one million listeners.<sup>56</sup>

While the international Voice of Prophecy broadcast suffered a severe cutback in coverage in 1957 when Radio Ceylon, because of government restrictions, cut off all religious programs,<sup>57</sup> the broadcast in North America, however, continued to grow, as indicated by fact sheet figures published in 1957. According to the fact sheet, there was Voice of Prophecy affiliation with 800 stations around the world in twenty

<sup>52</sup>Voice of Prophecy Board Minutes, January, 1956.

<sup>53</sup>Mildred Ross, "Worldwide Radio Ministry," TV-Radio Life, November 12, 1954, 1.

<sup>54</sup>Interview with Douglas V. Pond, August 11, 1960.

<sup>55</sup>VOP News, Vol. XIV, (June, 1956), 1.

<sup>56</sup>Ibid., Vol. XIV, (September, 1956), 1.

<sup>57</sup>VOP News, Vol. XV, (January-February, 1957), 1.

spoken languages. Five hundred eleven of these stations were in North America.<sup>58</sup>

The United States Information Agency reported in 1958 that there were 300 million radio receiving sets around the world, and that nearly one half of these sets were located in American homes, cars, and public listening places. The October, 1958 Voice of Prophecy News appealed to its 120,000 subscribers to "unite your prayers with those of the Voice of Prophecy staff that God may continue to bless our world-wide radio ministry, that millions of listeners may be turned to Christ."<sup>59</sup>

Letter response of 600,000 letters for 1958 was at its highest point since 1953.<sup>60</sup> Mail contributions increased by \$10,000.<sup>61</sup> Most important, there was an increase of 170 in the number of reported baptisms.<sup>62</sup>

Significant in the history of the broadcast for 1959 is the account of the success in Alaska and Hawaii, the mail response from listeners in both states reached all time highs during the year.<sup>63</sup>

On August 8, 1960 the American Broadcasting Company notified the Voice of Prophecy that unless they signed up for the entire ABC network, instead of their current seventy per cent coverage, they would be asked to cancel their contract. This forced Mr. Richards and his group to extend their already strained 1960 budget to include thirty-six new

<sup>58</sup>Voice of Prophecy Fact Sheet, 1957, 1.

<sup>59</sup>VOP News, Vol. XVI, (October, 1958), 1.

<sup>60</sup>Voice of Prophecy Annual Financial Reports, December 31, 1959, p. 22.

<sup>61</sup>Ibid.

<sup>62</sup>Voice of Prophecy Monthly Records, 1959.

<sup>63</sup>VOP News, Vol. XVII, (August, 1959), 1, 4.

stations, thus increasing the coverage of the broadcast by the end of 1960 to 895 stations in the United States. To help finance the additional network stations, Mr. Richards appealed to the Seventh-day Adventist church membership; and they responded with a \$200,000 gift, the largest offering received by the Voice of Prophecy in its history.

The broadcast coverage remained essentially the same over the National Broadcasting Company and the Mutual Broadcasting System.

Available figures for the year 1960, the last year considered in this study, reflect a slight drop in the amount of mail received, but an increase of \$56,515.06 in mail contributions. It is observed that the number of Bible Correspondence School graduates and the number of reported baptisms are slightly under the increases of 1959. Mr. Douglas V. Pond, director of Public Relations for the Voice of Prophecy, explained the decrease in baptisms on the basis of incomplete reports of the baptisms from the field in 1960. The drop in the number of pieces of mail was attributed by Mr. Pond to the fact that no new Bible correspondence courses had been offered, nor the existing ones as highly advertised as formerly.<sup>64</sup>

#### The Objectives and Organization of the Broadcast

Broadcast Objectives.--When Elder Richards began broadcasting extensively in 1942, he stated that the chief objective of his broadcasts was that of "proclaiming Christ to the millions." This objective is based upon Richards' interpretation of Christ's pronouncement to His disciples, "this gospel of the kingdom shall be preached in all the world

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<sup>64</sup>Interview with Douglas V. Pond, Voice of Prophecy Public Relations Office, February 26, 1961.

for a witness unto all nations; and then shall the end come."

(Matthew 24:14). Richards hopes to reach by radio the millions of people who do not attend church, yet who are not anti-religious. In a statement of his convictions he says:

When Christ was on earth He went where the people were, on the seashore, in the market-place, to take His message. We believe that the press, radio, and television are His instruments today for taking that message to the people.<sup>65</sup>

The formal statement of objectives for the Broadcast is found in Article III of the Articles of Incorporation:

The particular business and objects for which this corporation is formed are for the following purposes:

- (a) Diffusing moral and religious knowledge throughout the entire world by means of apparatus for transmitting speech by electricity without wires, commonly called radio telephone apparatus, or radio broadcasting apparatus.
- . . . . .
- (b) To further especially the broadcasting by radio and any and all other means of communication or transmission of religious, educational, and other addresses, special programs, meetings, and assemblages in the interest of religious enterprises, missionary, charitable or benevolent societies.<sup>66</sup>

Administration and Staff.--The business affairs and funds of the Voice of Prophecy corporation are under the control of a Board of Trustees, which is elected quadrennially by the executive committee of the General Conference of Seventh-day Adventists.<sup>67</sup> This board is comprised of officers of the church at General Conference and Union Conference levels, and

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<sup>65</sup>"The Pastor Who Beat the Undertaker," People, February 10, 1954, p. 14.

<sup>66</sup>Articles of Incorporation and By-Laws of the Voice of Prophecy, Revised 1954, p. 4.

<sup>67</sup>Ibid., 5.

includes key officers from the Voice of Prophecy staff. Elder Richards serves as a member of the Board of Trustees as an advisor in matters of budget and is consulted on important changes in policy which directly affect the broadcast.<sup>68</sup>

As of 1960 a staff of 130 is required to carry on the work which pertains to the broadcast. The staff is under the direction of Elder Richards and is made up of associate speakers, business managers, a full-time public relations director, print shop personnel, Bible Correspondence school personnel, mail room personnel, broadcast personnel, and secretarial personnel.

Finance.--The 1960 budget for the Voice of Prophecy broadcast, which includes broadcasting, production, and operating costs, amounts to \$1,295,645.20. When this figure is compared with the beginning budget of \$15 per week, the growth of the program appears to be phenomenal.<sup>69</sup>

The contributions from listeners for the year 1960 is \$995,699.96.<sup>70</sup> This amount comes to the Voice of Prophecy headquarters by mail in offerings ranging from twenty-seven cents to five thousand dollars.<sup>71</sup> The larger offerings are usually presented in the form of wills and trust agreements. Some of the offerings are check and money order gifts for amounts over \$25. A survey of the letters which accompany many of the smaller contributions indicates that listeners initiate the following kinds of projects for the purpose of raising money for the broadcast:

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<sup>68</sup>Interview with James Chase, April 15, 1958.

<sup>69</sup>Voice of Prophecy Operating Budget, 1960.

<sup>70</sup>Voice of Prophecy Annual Financial Report, 1960.

<sup>71</sup>Interview with I. E. Gillis, August 8, 1960.

|                                    |                               |
|------------------------------------|-------------------------------|
| Selling junk                       | Selling home-made bread       |
| Making candles                     | Fines for broken resolutions  |
| Babysitting                        | Memorial gifts for loved ones |
| Selling pints of blood             | Anniversary offerings         |
| Saving of coupons and green stamps | Birthday offerings            |
| Quilting                           | Piggy banks                   |
| Fruit picking                      | Old gold, jewelery, etc.      |

The steadiest source of mail offering income for the broadcast is from the sustaining membership plan. A large number of listeners pledge fixed amounts to the Voice of Prophecy, which is depended on in making up the annual budget. In 1960 there were around 85,000 sustaining members. Included in this group of donors are members of the Voice of Prophecy staff who contribute around \$4600 annually in pay roll deductions.<sup>72</sup>

It is significant to note that while funds are indirectly solicited through the Voice of Prophecy News, and through offering gift books, calendars, etc., there is no indication that direct appeals for funds have ever been a part of Voice of Prophecy broadcasts.

Sources of Voice of Prophecy income, other than mail contributions, include as of 1960, (1) an annual offering from Seventh-day Adventist churches in North America which amounts to around \$170,000, (2) an appropriation from the General Conference of Seventh-day Adventists of \$60,000, and (3) miscellaneous income from investments, production and recording, and church conference contributions amounting to approximately \$100,000.<sup>73</sup>

Advertising and Promotion.--From the time of the first broadcast in 1942, the commercial advertising of the Voice of Prophecy program has

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<sup>72</sup>Ibid.

<sup>73</sup>Voice of Prophecy Operating Budget, 1960.

been handled by professional advertising agencies. From 1947 to the present writing, the Milton Carlsen Advertising Agency of Hollywood, California, has handled the program. This agency recommends, after research, which stations the broadcast should be on, and the best times for reaching the most people for the least money. In addition, the agency maintains all contacts with radio stations which carry the broadcast, handling time buying, advertising, or acting as liaison between the Voice of Prophecy Board and station management. Mr. Milton Carlsen, the owner of the advertising agency for the broadcast, acts as producer for each broadcast, and writes the weekly "commercials" which introduce the Bible Correspondence courses. Carlsen also sits on the Voice of Prophecy Plans and Program Committee as an advisor in matters of program format and promotion other than agency advertising.<sup>74</sup>

The Voice of Prophecy public relations office handles a major portion of the publicity and promotion carried on outside the commercial agency. Circularization of the constituency of the Seventh-day Adventist church constitutes the major advertising thrust in behalf of the broadcast. Each Adventist church in the United States receives quantities of advertising materials in the form of church bulletins, radio logs, automobile stickers, telephone dial covers, and Bible Correspondence School enrollment cards. Other direct and indirect advertising which originates from the Voice of Prophecy headquarters includes display ads placed in church papers, state and county fair displays, circularization of listeners through the Voice of Prophecy News, and highway billboards.

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<sup>74</sup> Interview with Miss Ruth Johnson of Milton Carlsen Advertising Agency, DU 8-9464, in Los Angeles, California, August 8, 1960.



An estimated two million pieces of direct advertising are mailed annually in the United States.<sup>75</sup>

In each Adventist church a radio secretary is elected each year to promote the Voice of Prophecy broadcast, along with other local and national radio and television activities of the denomination. These secretaries organize groups within the church to do door-to-door canvassing of listener interest in the Voice of Prophecy program, and to invite people to listen to the weekly broadcasts.<sup>76</sup>

Perhaps the most effective form of direct promotion for the program is the annual tour of campmeetings taken by Elder Richards and broadcast members. Weeks before the summer campmeeting season begins for the Seventh-day Adventist churches in the United States, an announcement of the itinerary of Mr. Richards and his group is made on the Voice of Prophecy broadcast and in the Voice of Prophecy News. Listeners are invited to attend the campmeetings to hear Richards in person. At each campmeeting, according to D. V. Pond, director of Voice public relations, Richards discovers on inquiry that a significant group of broadcast listeners turns out to hear him preach. At these campmeetings he gives a report on the success of the broadcast and appeals to his audiences to support him in his work.

#### Format and Features of the Broadcast

Format.--The format of the Voice of Prophecy broadcast in use in 1960 has been gradually developed from the format used for the first national broadcast of the Voice of Prophecy program in 1942.

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<sup>75</sup> Gillis Interview, August 8, 1960.

<sup>76</sup> Ibid.

Radio listeners who tune in to the Voice of Prophecy program hear first the broadcast theme song, "Jesus is Coming Again," which is sung by the "King's Heralds," a male quartette. The quartette then hums while the Voice of Prophecy announcer introduces the program with the words: "This is the Voice of Prophecy--a Voice crying in the wilderness of these modern days: 'Prepare ye the way of the Lord.'" After further identification of the program as to its point of origin, and its nature, the quartette sings a gospel hymn or other religious choral music arranged for the quartette. As the song is finished, an organ bridge leads into a one-minute prayer by Elder Richards which is closed with a prayer song. Another hymn by the quartette follows the prayer song, after which the announcer gives a commercial which advertises the free book of the month, urging listeners to write in for the book of for free copies of Elder Richards' sermons. After a third musical number, either by the quartette or a soloist, Elder Richards preaches a twenty-minute sermon. Sometimes when there are personal appearances of music groups from nearby Seventh-day Adventist colleges, or if a special guest is introduced, the sermon is reduced to a minimum of twelve minutes. When the sermon ends, the quartette sings an appeal song. This is followed by a reminder announcement about Richards' sermons and the book of the month. Elder Richards then makes an announcement about the Bible Correspondence courses. At the close of his commercial he invites the audience to become "regular listeners." After an organ bridge Richards reads a stanza from his continuous poem, "Have Faith in God." (This poem, begun in 1942, has at the close of 1960 nine hundred and thirty-six stanzas.) After the poem Richards repeats a Scriptural benediction, and the broadcast closes with an organ bridge and network identification.

The only significant change in the format of the Voice of Prophecy broadcast from 1942 to 1961 is in the announcement which identifies the program. Until 1955, Elder Richards was not announced as a Seventh-day Adventist minister. Then, because of criticism by other church groups, the broadcast was identified from time to time as being sponsored by the Seventh-day Adventist church. Since January of 1958, Richards has been introduced as a Seventh-day Adventist minister.<sup>77</sup>

From 1942 to 1955 the Voice of Prophecy program was broadcast live from network studios in Los Angeles, California. Transcriptions of the live broadcast were sent out to stations on which "spot" time had been purchased. After 1955 the program was recorded on tape in the Voice of Prophecy studio and released simultaneously in all areas.<sup>78</sup>

Because of his summer field appointments when Mr. Richards and broadcast personnel are away from headquarters, each Voice of Prophecy broadcast must be prepared six months in advance. As of 1961 none of the choral music used on the broadcast is live, and all songs are dubbed in by tape.<sup>79</sup>

According to Voice of Prophecy officials, the format of the Voice of Prophecy broadcast is designed to appeal to listeners of all ages and walks of life. Since American radio networks carry most religious broadcasts on Sunday, the Voice of Prophecy buys Sunday listening time to enhance listener potential. When radio time is purchased, the morning hours between eight and twelve o'clock are requested for the purpose of

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<sup>77</sup>Ibid.

<sup>78</sup>Ibid.

<sup>79</sup>Interview with Brad Braley, August 8, 1960.

reaching both church and non-church goers. Numerous letters which come to the Voice of Prophecy headquarters state that the program is listened to before the correspondent goes to church. Other letters state that listening to the Voice of Prophecy broadcast constitutes the only Sunday church activity in which the letter writer engages. Where time is not available during the morning hours, the Voice of Prophecy advertising agency seeks to purchase afternoon and evening hours between two and nine o'clock.<sup>80</sup>

Features.--The "Prayer Circle" is a unique feature of the Voice of Prophecy broadcast. During the early days of World War II in 1942, Elder Richards announced on his broadcast that he and his staff prayed each Thursday morning for the men and women in the armed forces, and their families. Letter response to this announcement indicated strong approval; and suggestion was made by many listeners for the "Prayer Circle" activities to be extended to include all kinds of prayer requests. Periodically on succeeding broadcasts listeners were told of the special prayer service and were invited to send in requests.

In the mail room at the Voice of Prophecy headquarters a special file is prepared each week which includes up to 1500 prayer requests which have been sent in by listeners. In addition, Elder Richards' secretary gleans prayer requests from letters, telegrams, and telephone calls which come directly to him, placing them along with the other requests in a large box on which is written the words, "Ask what ye will, and it shall be done." The box of requests is brought to the Voice of Prophecy chapel on Thursday morning, and a cross section number are read aloud to the working staff who are gathered for morning worship. Many

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<sup>80</sup> Chase Interview, April, 1958.

of the requests come from people who are ill, or who have been seriously injured. Still other letters request prayer for help in handling delinquent children, mending broken homes, overcoming health destroying habits, obtaining employment, selling property, and etc. After the requests have been read, Elder Richards prays and "brings the requests to God." After the prayer service he sometimes sends a letter to those making the most urgent requests, stating that he has prayed and will continue to pray for the individuals involved.<sup>81</sup>

Frequently, following the Thursday morning "Prayer Circle," letters will come to the Voice of Prophecy group telling them how they feel "God has answered prayer." Sample remarks from these letters are as follows:

I wrote you asking that you pray for me as I was in desperate need of work and had been for several months. On Thursday, the day you prayed, I received a call to report for work the next morning.--Washington, D. C.

About six weeks ago I wrote you asking prayer for my grandson. He had a pressure on his brain, and doctors said there wasn't any hope for him to get well. But thank God, who is able to heal, he hasn't had a spell since the very day your staff prayed for him.--Colorado.

During the winter I wrote asking you to pray that our home would not be broken. I want you to know that I definitely feel that your prayers helped to keep our home together.--Michigan.<sup>82</sup>

The Voice of Prophecy Bible School is another major feature of the Voice of Prophecy program.

In February of 1942, a month after the inauguration of the coast to coast broadcast of the Voice of Prophecy program, Fordyce W. Detamore, then an evangelist in Kansas City, Missouri, was called by Elder Richards

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<sup>81</sup>Interview with Douglas V. Pond, November 10, 1960.

<sup>82</sup>VOP News, Vol. IX, (January, 1950), 2.

to become manager and announcer for the Voice of Prophecy broadcast. In his former evangelistic work Mr. Detamore had successfully used a free Bible Correspondence course on his own radio broadcast. Convinced of the value of correspondence courses as adjuncts to radio preaching, Detamore suggested the establishing of a Bible School in connection with the Voice of Prophecy broadcast. Elder Richards was at first opposed to the novel idea, but after being urged to at least try the idea he gave Detamore permission to offer a free Bible course to Voice of Prophecy listeners.<sup>83</sup>

At the end of February of 1942 an adult course in Bible doctrines was announced by Elder Richards over the Mutual network. Each lesson in the course was prepared in question and answer form, the answers to be found only in the Bible.<sup>84</sup>

Growing interest in the Bible school idea prompted the Voice of Prophecy planning committee to add other Bible correspondence courses designed to reach as many interest groups as possible. Bible lessons in Braille were offered to blind listeners late in 1942.<sup>85</sup> In 1943 a Junior Bible School was organized to offer twelve colorful lessons for boys and girls of elementary school age. Also in 1943, a new Senior Bible course was offered which more closely followed Elder Richards' preaching than the first course offered in 1942. In quick succession foreign language courses were prepared for major language groups living in the United States. In 1946, a course in Bible prophecy was offered to Voice of Prophecy listeners with special emphasis being placed on the

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<sup>83</sup>Interview with H. M. S. Richards, March 6, 1960.

<sup>84</sup>Forward in Faith, 54, 55.

<sup>85</sup>Ibid.

Bible books Daniel and Revelation. In 1952, a revised Senior course, "The Faith Bible Course," took the place of the 1943 Senior course in an attempt to relate the Bible to contemporary personal problems. In October of 1954, a correspondence course entitled, "Introductory Bible Lessons for Alcoholics," was offered. In January of 1958 a new and more attractive Junior Bible course called, "Bright Horizon," helped to increase junior enrollment.<sup>86</sup> Each of the courses offered brought an increased enrollment in the Voice of Prophecy Bible School.

A large teaching staff administers the work of the Bible School. Trained Bible instructors read each examination sheet sent in by the enrollees of the various courses. Personal comment is made on the progress shown in each lesson, and the enrollee is encouraged to listen in to Elder Richards' broadcast as a supplement to individual Bible study. When enrollees reach a certain place in their course where it seems advisable to send a Voice of Prophecy representative to visit, a letter is mailed to the Seventh-day Adventist pastor nearest the enrollee asking him personally to visit in the enrollee's home. The purpose of the representative's visit is to answer any questions the enrollee might have which are too involved for mail answers, also to invite the individual to attend the local Seventh-day Adventist church. When the enrollee completes a course, he is sent an attractive diploma; and further effort is made on the part of the local pastor to encourage the graduate to become a Christian and if he wishes, a member of the Seventh-day Adventist church.

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<sup>86</sup> Fact Sheet, 1960, 4.

## Inferences

A summary review of the history of the Voice of Prophecy radio broadcast, as outlined in this chapter, suggests that the leadership and preaching of Elder H. M. S. Richards are the prime factors in explaining the phenomenal growth of the broadcast from 1942 to 1960.

As an administrator Elder Richards has developed an organization which in 1960 employs a staff of 130. This trained staff carries on its work in a \$225,000 physical plant which is fully modern. Growth is self-evident in a comparison of the present organization with that of 1929 when a staff of two did the paper work of the early broadcasts in a remodeled chicken house.

Further evidence of the influence of Richards' leadership is the increase in the number of stations carrying the Voice of Prophecy broadcast. Taking as his chief objective "preaching Christ to the millions," Elder Richards has sought each year of his radio ministry to increase the size of his listening audience by extending the Voice of Prophecy broadcast as far as his budget can possibly permit. Since 1929, station coverage for the broadcast has increased from one west coast station to 895 network and international stations in 1960. With this coverage the Voice of Prophecy program ranks second in the world in comparison with coverage of other religious broadcasts.

The major portion of the Voice of Prophecy budget comes from the radio audience. Listener contributions since coast to coast broadcasting began in 1942 have increased from \$200,000 to \$950,000. Since there is no soliciting of funds on the broadcast, it is significant that Voice of Prophecy listeners value the program to the extent of such liberal giving. In terms of confidence in the leadership and preaching of Elder Richards



it is also significant that the General Conference of Seventh-day Adventists is willing to subsidize the Voice of Prophecy program to the extent of at least \$60,000 each year.

A steady flow of mail response to Elder Richards' radio preaching indicates substantial listener interest. With the exception of slight decreases in the amount of letter response in the United States between 1948 and 1955, there has been an increase each year in the number of pieces of mail received at the Voice of Prophecy headquarters. While it is not within the scope of this study to consider the Voice of Prophecy program as an international broadcast, it may be stated here that Elder Richards speaks on a number of Voice of Prophecy broadcasts in English outside the United States and receives an average of 700,000 letters each year from overseas audience. Much of the letter response expresses appreciation for Richards' preaching, also confidence in him as a person. A more detailed analysis of mail response to the broadcast will be undertaken in a succeeding chapter.

It may be inferred that the success of the Voice of Prophecy Bible school in graduating an average of 15,000 students each year from 1942 to 1960 is due largely to Elder Richards' radio preaching. In his sermons he makes constant use of the Bible; and in addition to regular announcements at the end of each broadcast, Richards suggests in his sermons that his listeners should take the Bible course.

A final and more measureable inference regarding the Voice of Prophecy broadcast is in terms of the official records of baptisms through Richards' years of coast to coast broadcasting. Approximately 1,000 persons are baptized each year, these people attributing their conversion and subsequent baptism to the preaching of Richards.

### CHAPTER III

#### THE RHETORICAL THEORY OF H. M. S. RICHARDS

In their work Speech Criticism, Thonssen and Baird suggest that the "practice, theory, and criticism of public address are closely interrelated," and that "each is the function and derivative of the others."<sup>1</sup> Accepting this statement as having relevance in a critical study of the radio preaching of H. M. S. Richards, it is the purpose of this chapter to summarize Richards' theory of rhetoric for use in evaluating his rhetorical practice.

#### Sources for Study of Richards' Rhetorical Theory

The H. M. S. Richards Lectureship on Preaching.--In May of 1957, H. M. S. Richards was chosen to be the first speaker in a Lectureship on Preaching co-sponsored by the Department of Theology, Washington Missionary College, and the Columbia Union Conference of Seventh-day Adventists, in Takoma Park, Washington, D. C. The annual series was named in Richards' honor, "The H. M. S. Richards Lectureship on Preaching."

During the lecture series Mr. Richards delivered nine lectures, each ninety minutes in length, in which he set forth his theory and philosophy of communicating the Gospel. For his theme Richards chose "Feed My Sheep." Subjects covered were as follows: "What is Preaching?," "The Preacher Himself," "Ordained to Preach," "We Preach Christ Crucified,"

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<sup>1</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 28.

"Feed My Sheep," "The Preacher Talks Back," "Reading To Preach," "So Great a Cloud of Witnesses," and "The Tongue of Fire." In 1958 these lectures were published in book form under the title, Feed My Sheep, and serve as a primary reference work for the discussion in this chapter.

More than 300 theology students, seminarians, and local church pastors from eight Middle Atlantic states and the District of Columbia attended the initial series. Roy Allan Anderson, Secretary of the Ministerial Department of the General Conference of Seventh-day Adventists, evaluates the series thus:

The first H. M. S. Richards Lectureship marks a high point in the training and development of our ministers. It is twenty years overdue. We trust that when the lectures are put in book form they will help many more. During the lectureship period one was conscious of the fact that the instruction given was not from books, but from the rich experience of a lifetime of service as a preacher and a builder of Christ's church on earth. The messages leaped out of the heart of a great soul. The technical value, the fellowship, and the inspiration of the series will carry over into a more fruitful ministry for every man who attended.<sup>2</sup>

Other sources.--In addition to Richards' lectures on preaching found in his work Feed My Sheep, a smaller work, Radio Manual, which he wrote in 1936 contains fragmentary statements of his rhetorical theory relating to radio preaching. Taped interviews complete the sources for a study of Richards' theory. During these interviews Elder Richards was asked specific questions which were framed from contexts found in traditional statements of rhetorical theory.

#### Constituents of Richards' Rhetorical Theory

Mr. Richards' discussion of rhetorical theory in his published material on preaching is so interspersed with intended devotional and

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<sup>2</sup>VOP News, Vol. XV (July, 1957), 3.

inspirational thought it is difficult to discover any definite structure or progression. In order to facilitate use of the constituent statements which comprise his theory, it seems necessary to state them within a traditional structure, assigning labels from known works on speech theory. After some preliminary considerations of Richards' views of preaching with regard to definition, objectives, personal preparation, and audience analysis, the remainder of this section will be organized under applicable canons of rhetoric, viz., Invention, Arrangement, Style, and Delivery.

Definition of "preaching".--Mr. Richards defines the term "preaching" more connotatively than operationally. Preaching is that speaking done through a man acting as an instrument of God. Preaching occurs when God uses a man to proclaim His word to the world. The Bible never says that God sent a message, rather He sent a messenger, a man named Isaiah, Jeremiah, John. God uses preachers as His mouths. In this sense preaching transcends other platform speaking, in that the speaker does not consider himself a source of truth but a channel.<sup>3</sup>

In a paraphrase of Phillips Brooks' definition of preaching as "truth through personality," Richards says:

There are speakers today who interest people, who dazzle people with their oratorical fireworks; there are those who philosophize and propound speculations. But that is not preaching, because it is not a presentation of truth. It is merely the twistings and turnings and effervescence of the human mind.<sup>4</sup> True preaching always involves a personality and truth . . . .

In Richards' explanation of God's use of man's personality as an

<sup>3</sup>Interview with H. M. S. Richards, February 26, 1961, pp. 2, 3. Cited hereafter as Richards Interview, February 26, 1961.

<sup>4</sup>H. M. S. Richards, Feed My Sheep, (Washington, D. C.: Review Herald Publishing Association, 1958), p. 13.

instrument for communicating truth the word "instrument" is qualified. Man is not a blind instrument, for although the Holy Spirit moves upon the instrument to speak the Word of God, the light of that word is strained through the glass of each preacher's personality, thus giving a different color to what is said.<sup>5</sup> Richards finally defines preaching as "God's message from God's book by God's man in God's house on God's day."<sup>6</sup>

Objectives of preaching.--Conceiving of preaching as the most important function of the Christian church Mr. Richards sets forth its chief objectives to be the conversion of sinners and the development of their Christian lives.<sup>7</sup> More precisely, preaching is to change the heart of man through the power of God, which is exhibited through the preaching of His Word. The power is in God's word to change man and win the loyalty of his heart to God.<sup>8</sup>

These objectives are achieved through the preacher's concentration on the suasion ends of each sermon, which Richards sums up as:

. . . convincing the judgment, kindling the imagination, moving the feelings, and giving such a powerful impulse to the will as to change the very quality of life--yes even the destiny of that life.<sup>9</sup>

Preparation for preaching.--Before the minister begins his preparation or his preaching, he must believe that he has been called to the ministry. Richards says:

<sup>5</sup>Richards Interview, February 26, 1961, 2.

<sup>6</sup>Richards, Feed My Sheep, 15.

<sup>7</sup>Ibid., 47.

<sup>8</sup>Richards Interview, February 26, 1961, 3.

<sup>9</sup>Richards, Feed My Sheep, 26.

. . . to be a true minister of God a man must believe that he has been called to the ministry. The ministry is a calling, not a mere profession. It is a vocation, not an avocation. It is a call, a summons, a commitment of life. The Bible makes it plain that it is God who calls and that this call is so vital that without the sense of compulsion that goes with it no minister has a right to labor.<sup>10</sup>

A definite call to the ministry is known to the preacher in four ways. First the called man must feel a constant, deepening, inner pressure that God wants him to preach. Secondly, the called man must be able to convince others of his call by demonstrating in his life those spiritual qualifications befitting the high office he is to fill. Third, he must demonstrate his ability to teach and preach the gospel so as to bring about changes in the lives of his hearers. Fourth, his call must be recognized by the church to the extent they are willing to license and ordain him to preach.<sup>11</sup>

When the preacher accepts his call to the gospel ministry, it becomes necessary for him to prepare his life spiritually, morally, intellectually, and physically for the work he seeks to accomplish.<sup>12</sup>

Spiritually, the man must be a born-again, consecrated, convinced, and growing Christian. He must be a man who spends much time in prayer, in meditation, and in studying the Scriptures<sup>13</sup> Here Richards comments on the nature of the spiritual exercises needed for effective preaching:

We must have spiritual food to feed the people, and that means more study of the Word of God. There must be more prayer in our lives. Our communion with the Lord must be unbroken.

<sup>10</sup> Ibid., p. 82.

<sup>11</sup> Richards Interview, February 26, 1961, 4-6.

<sup>12</sup> Richards, Feed My Sheep, p. 307.

<sup>13</sup> Ibid., p. 235.

We must be spiritual<sup>14</sup> men or we will not have a spiritual influence on others.

The preacher must always take a definite and positive stand on moral issues since his public reputation is largely determined by his practice of Christian ethics. In preparation for standing firm for principle when issues arise, the preacher must avoid giving any impression that he wishes to stand near the ragged edge of that which is not quite right. Further, he is to do nothing in his life which might be interpreted as having questionable motive. He must always give God the benefit of the doubt in his life and in his dealings with other persons.<sup>15</sup>

For the preacher's intellectual preparation it is imperative for him to be carefully educated, widely read, and if possible widely traveled.<sup>16</sup> The preacher is urged to take courses in logic, debate, and philosophy toward developing and sharpening his powers of reason. Logic is suggested as helpful in gaining the basic principles of reasoning and discovering ways to avoid fallacious argument. Debating is recommended for exercise in applying the lessons of logic. Philosophy is necessary to the preacher to help him follow those trends of metaphysical thought closely related to religion, also to make him aware of the limits of human thought which make necessary a revealing of deeper truths by God.<sup>17</sup> Reading from the Bible and biographies is especially emphasized by Mr. Richards as needed in developing the inventive imagination.<sup>18</sup>

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<sup>14</sup>Ibid., p. 226.

<sup>15</sup>Richards Interview, February 26, 1961, 6, 7.

<sup>16</sup>Richards, Feed My Sheep, p. 239.

<sup>17</sup>Richards Interview, February 26, 1961, 9.

<sup>18</sup>Richards Interview, April 10, 1960, 16.

A close study of human nature should complement the preacher's intellectual preparation. This may be done in part through reading biographies and works on psychology; but the first study of human nature, according to Richards, is people themselves:

We must get close to people. We must meet people and talk with people. We must like to be with people. We must look upon them as a part of the great human family to which we belong.<sup>19</sup>

By conscious cultivation of feelings of sympathy toward people through contact and concern the preacher is better able to meet their needs through his preaching.<sup>20</sup>

Physical preparation is as vital and important to preaching as spiritual and intellectual preparation. The preacher has no right to preach when he is physically unable to preach with perceivable energy and enthusiasm. The instruction which Richards outlines to the preacher for maintaining physical fitness is simple and direct:

First the preacher ought to find some diet on the advice of his doctor that can help him really feel well and strong. He should always cut down on his sugar intake, get plenty of protein that he can digest, drink plenty of water, and never eat between meals. Secondly, he must have plenty of sleep, even lying down in the middle of the day for a few minutes to let his heart and mind relax. Third, he should exercise every morning and walk at least two miles during the day to insure good circulation. Now if he will do these simple things, he will live a long time, he will be able to preach with greater power and do better work for the Lord and for humanity.<sup>21</sup>

In Elder Richards' estimation the general preparation for pulpit preaching is also requisite for radio preaching but must be more intensive. The intellectual preparation should be more intensive because the radio preacher attempts to reach a more varied audience than is found in the average church. The physical preparation should be carefully

<sup>19</sup>Ibid., 10.

<sup>20</sup>Richards, Feed My Sheep, p. 239.

<sup>21</sup>Richards Interview, February 26, 1961, 11, 12.



planned and consistently done because so much about the radio preacher is known by his voice. If he maintains optimum health, his voice will be resonant, enthusiastic, comforting, and confident.<sup>22</sup>

The urgent note of appeal which seems to color Richards' counsel on the preacher's preparation is the appeal to continue intensive preparation all through their years of ministry, toward continued excellence. "At no time are the preachers to relax in their efforts to improve their ministry."<sup>23</sup>

The preacher and his audience.--Elder Richards' conception of audiences who listen to preachers appear to be assumptive and categorical.

The assumption is made that man has a natural heart hunger to have the great questions "Where did I come from?" "Why am I here?" "Where am I going?" answered by competent preaching.<sup>24</sup> The assumption is also made that there is something in each man which tells him that the principles of the gospel, which hold answers to life's problems, are true.<sup>25</sup> These assumptions are based on the preacher's knowledge of himself. Richards says:

The preacher can say to himself, 'I am a human being, and those in my audience are all human beings, therefore, whatever in general the response of my heart is, the response of their hearts will be! . . . and you must trust the audience as being human beings. In general they are no worse or better than you are. Therefore, come to them as you come to yourself or would want someone to come to you.'<sup>26</sup>

<sup>22</sup>Ibid., 13.

<sup>23</sup>Richards, Feed My Sheep, p. 226.

<sup>24</sup>Richards Interview, February 13, 1960, 8.

<sup>25</sup>Richards Interview, April 24, 1960, 7.

<sup>26</sup>Richards Interview, February 26, 1961, 13, 14.

In his discussion of the people who listen to preaching, Mr. Richards makes no comment on those group dynamics generally believed to be operative in speech situations; rather he notes the individual differences between the various "families of listeners" which make up the average church congregation and those who listen to radio preaching.

The first classification of auditors, a minority group, Richards calls the "heathen." The individual "heathen" is identified as "any man who is not redeemed . . . whose heart cry after God remains unsatisfied."<sup>27</sup> Also in the minority listening group is the out and out "opponent." He comes to the church or tunes in to the radio broadcast for the specific purpose of seeking information for future use in contradicting or criticising the doctrines of specific church groups.<sup>28</sup> A third minority group is classified by Richards as the "despairing." The preacher seldom knows who these are or if they are reached by his preaching because they seem to be a mute group.<sup>29</sup>

The next proportionate element is the "onlooker." Individuals in this classification are like balcony observers or dial twisters who look, listen briefly, and then go out a side door in the middle of the sermon or if listening to a radio preacher, will turn the dial to another station.<sup>30</sup>

The majority of those who listen to pulpit and radio preaching is made up, according to Richards, of the interested and the concerned. In this larger category are the "seekers" who are looking for a deeper

<sup>27</sup> Richards, Feed My Sheep, p. 163.

<sup>28</sup> Richards Interview, February 26, 1961, 14.

<sup>29</sup> Ibid., 15.

<sup>30</sup> Ibid., 14.

quality of life wherever it may be found; the "habitual churchgoers" who may be hard to reach because they think they are saints by virtue of their attendance record; and the "devout" who consider themselves a definite part of the church program and mission, and whose lives reflect the effects of the Christian gospel.<sup>31</sup>

Richards places all of his auditors on a spiritual intelligence continuum with the "spiritual illiterate" at one end and the "spiritual thinker" at the other end. Speaking of the "spiritual illiterate," Richards says:

We must remember that today we are living in a generation of spiritual illiterates, millions of whom know as little about the gospel, the Bible, the story of the Old and New Testaments, the facts of the life of Christ, and the plan of salvation, as did the people of Asia Minor in the days of the apostle Paul.<sup>32</sup>

The "spiritual thinker" is described by Richards as the individual who is able to think as clearly, and is as acquainted with the Bible and world affairs, as the average preacher.<sup>33</sup> In this group the college young person is especially mentioned because of his ability quickly to grasp argument, and because of his ready response when argument is convincing.<sup>34</sup>

The preacher's attitude toward those in his audience, regardless of the special classification given them, is to be one of acceptance and permissiveness. The heathen and the opponent alike are to be treated as "honest in heart." The nominal Christian and the visitor from another denomination must be accepted as having earnestness and holiness of

<sup>31</sup>Ibid., 13, 14.

<sup>32</sup>Richards, Feed My Sheep, p. 233.

<sup>33</sup>Ibid., p. 234.

<sup>34</sup>Richards Interview, April 10, 1960, 15.

heart, in spite of quality of life or doctrinal differences. The preacher, as Paul outlines in I Corinthians 9:22, must be "all things to all men" that he might reach as many as possible.<sup>35</sup> The same attitude must be communicated, though with greater difficulty, to those who make up a radio audience.

Sermon Invention--Subjects.--In the traditional rhetorical scheme the term "invention" is used to describe the investigative effort of the speaker and his use of logical, emotional, and ethical modes of persuasion.<sup>36</sup> This stipulated definition provides the frame of reference for the discussion of Mr. Richards' concept of invention in sermon preparation.

Sermon subjects are usually classified as doctrinal, moral-ethical, prophetic-eschatological, devotional, and experiential. In Mr. Richards' discussion of choice of subject, his statements about experiential and doctrinal subjects suggest that the preacher should choose most of his subjects from these two areas. Concerning experiential subjects Richards directs:

We must point sinners to the Lamb of God, who taketh away the sin of the world. We must tell them how to become Christians--that they must believe on the Lord Jesus Christ and then they shall be saved; that they must confess Him before men, so that He may confess them before our Father which is in heaven; that they must be baptized in the name of Jesus Christ for the remission of sins, so that they may receive the gift of the Holy Ghost.<sup>37</sup>

In preaching subjects which are chiefly doctrinal, the preacher is to confront his audience with the following:

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<sup>35</sup>Richards, Feed My Sheep, p. 77.

<sup>36</sup>Thonssen and Baird, Speech Criticism, p. 79.

<sup>37</sup>Richards, Feed My Sheep, p. 55.

. . . the existence and personality of God the Creator, the deity and atoning sacrifice of the Lord Jesus Christ, the inspiration of the Holy Scriptures, salvation alone through the vicarious sacrifice of our Lord Jesus. . . the gift of righteousness by faith, the work of the Holy Spirit, the immutability of the law of God, the Bible Sabbath reform for the last days, the ministry of Christ our Saviour in the heavenly sanctuary, the coming of Christ our Saviour in the heavenly sanctuary, the coming of Christ in the clouds of heaven to take His people home, the doctrine of spiritual gifts, . . and other important doctrines.<sup>38</sup>

The subjects suggested by Elder Richards which he labels "experiential" are traceable and conform to the soteriology taught in the works of John Wesley. A number of the doctrinal subjects which Richards advocates are those stressed by his own church, particularly the doctrine of the seventh day Sabbath, the doctrine of the judgment, and the doctrine of the second coming of Christ.

The chief consideration in choosing any sermon subject is that it be a "Christ-centered subject." Richards defines his concept of Christ-centered preaching thus:

I mean not that you merely bring Jesus in somewhere but that Christ and His work for the human race and His salvation is the one great subject of Holy Scripture. Therefore every sermon should be in some way revealing Christ and what He is doing for the world and what He will do. I think that the Christian preacher should not be merely a prophetic lecturer or a lecturer on ethics or anything else, however good it may be, but that he should continually point the human race to Christ as the only hope, the gloriously sufficient hope of a lost world.<sup>39</sup>

Sermon Invention--Sources.--Broadus and Weatherspoon state that there are two steps in the inventive development of the sermon, "one having to do with knowledge, experience, stimuli; the other with selection,

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<sup>38</sup>Ibid., p. 146.

<sup>39</sup>Richards Interview, February 26, 1961, 16.

relation, response."<sup>40</sup> In this context Elder Richards discusses the sources of materials to be used in expanding the sermon objects.

The Bible is considered by Mr. Richards to be the primary source for sermon material. It is from the Bible and the Bible only that the preacher gets his power and his authority.<sup>41</sup> In urging the use of the Bible as the main source of sermon materials, Richards says:

The Bible is a vast and infinite source of sermons. You become a Bible preacher, then you are never out of sermon material. If you are merely a topical preacher you will run out of something to say and you will have to move on and start again. But, when you start preaching the Bible it is found to be an exhaustless mine and as you keep probing into it you get to be a better preacher and people will want to hear you.<sup>42</sup>

The preacher who makes the Bible his sermon source book, making it understandable, bringing it forth as a comfort to the saints and a call to sinners, is the preacher who fulfills all that is meant by "true preaching."<sup>43</sup>

Mr. Richards makes some suggestions for studying the Bible as part of the inventive process in sermon preparation. Every preacher should have his own personal copy of the Bible and as many versions as possible, including those in the Greek and Hebrew languages. The King James version is recommended by Richards as the best version for study and preaching, using the other versions and translations for the enrichment they offer because of later discoveries in language meaning and

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<sup>40</sup>John A. Broadus, On the Preparation and Delivery of Sermons (New York: Harper and Brothers, 1944), p. 76. (Revised by Jesse Burton Weatherspoon).

<sup>41</sup>Fritz Guy, "Twent-five Years a Radio Preacher," Youth's Instructor, Vol. 103, (May 3, 1955), p. 22.

<sup>42</sup>Richards Interview, April 10, 1960, 3.

<sup>43</sup>Ibid., 25.

archeology. The reading of the Scripture in its entirety should be a part of preparation in the theological school and should continue throughout the preacher's life. During January of each year the Bible should be read entirely through, reading rather quickly to get an "airplane view," to get the sense of magnitude, unity, and power, and to revive in the mind the setting of the great story of redemption. During the rest of each year it is recommended that the Bible be read more slowly, reading large portions at a time. When the Bible seems to get too familiar to the preacher, it is suggested that he read in other versions, or even read some books backward, beginning at the last verse of a book and moving backward to the first. Smaller sections of the Bible should be studied in detail each day towards mastering the theological thought of each section. Finally, the preacher is admonished to memorize great sections of the Bible, such as the twenty-third psalm, the Ten Commandments, and the Beatitudes.<sup>44</sup>

When the Bible is studied as a part of the immediate preparation of the sermon, a different approach is suggested by Mr. Richards. He says:

When one begins the actual building of a sermon, he should shut himself up alone where he will not be distracted, then study his text, his passage, his topic. For the time being he should shut out all commentaries, the Bible dictionary, and religious encyclopedias. He should shut out all books of sermons and illustrations, though he may be tempted to look at them. First of all, he should sit down with his subject before the Father in heaven and prayerfully meditate upon the text and passages of Scripture involved, compelling them to bring forth their riches. Alone and singlehanded, he should seek the full measure of meaning in the Word.<sup>45</sup>

Other raw materials for sermon preparation which Mr. Richards

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<sup>44</sup>Richards, Feed My Sheep, pp. 307-334.

<sup>45</sup>Ibid., p. 343.

alludes to in his preaching theory are those to be drawn from such sources as systematic theology, sermons of great preachers, literature, church and secular history, philosophy, science, art, music, nature, and human experience.

Ministers should build a small library of books in all of the aforementioned source areas. A special Bible study library should be built around the Bible to include commentaries, concordances, Bible atlases, and a Bible dictionary. In choosing other books, Richards places in order of importance and need denominational books, the sermons of pulpit masters like John Wesley. Works of the great literature of the human race should be collected and read, such as the works of Shakespeare, the Iliad and the Odyssey, and Pilgrim's Progress.<sup>46</sup> It is also recommended that all of the poems of Browning be read.<sup>47</sup>

Other than the reading of the Bible, the reading of biography should rate high in priority, because it is human history personalized. By reading biography, it is possible to understand the people and their times and to draw illustrations and parallels for sermons. Richards cites the Life of Samuel Johnson and the Life and Times of John Wesley as examples of the best in historical biography.<sup>48</sup>

Richards suggests that in order to read as widely as possible, the minister should set apart certain hours of the day for reading and then be reading in several books continuously.<sup>49</sup>

For effective use of material gained from study and reading it

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<sup>46</sup>Ibid., p. 336.

<sup>47</sup>Ibid., p. 361.

<sup>48</sup>Ibid., pp. 340, 341.

<sup>49</sup>Ibid.



is imperative that the preacher set up a filing system. Material taken from the study of the Bible should be filed in folders arranged according to the books and chapters of the Bible. Material gleaned from general reading should be filed in a simple alphabetical file. Other notations and materials for future use can be made in the fly leaf of individual books or on file cards.<sup>50</sup>

For the development of the inventive powers of the mind which are requisite to sermon preparation it seems evident that Mr. Richards places strong emphasis on the preacher's reading program, more especially the reading of the Bible. While he advocates development through observation and experience, he makes reading the chief source for acquiring the general materials for preaching.

Sermon Invention--Ethos.--Ethical proof is traditionally defined as that mode of persuasion which derives from the speaker's skill in revealing his character, in asserting his intelligence, and in adapting himself to his hearers. There is also agreement among rhetoricians that demonstration of these components may take place either inside or outside of the speech composition.

According to Mr. Richards a degree of ethical appeal is conferred upon the preacher when he is called and ordained by his church. In Richards' thinking ordination is the highest honor that any human being can receive on this earth, an honor which should be recognized, understood, and protected by every Christian attitude, custom, habit, and doctrine. Assuming that the preacher's ordination will be honored by a congregation, it can also be assumed that the ethical persuasion inherent in the bestowed recognition will be of influence when persuasion is

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<sup>50</sup>Ibid., pp. 337, 338.

attempted from the pulpit.<sup>51</sup> This bestowed ethical appeal is intensified by the preacher's own deep conviction that he has been called by God; and he must therefore show himself to be a dedicated, a committed man.<sup>52</sup>

For Richards the chief source of ethical persuasion available to the preacher and more powerful in persuasion than intelligence, competence, education, ability, or even ordination, is his inner spiritual experience. Richards comments:

We may have recognition by the highest schools of earth and ordination at the hands of the church, but unless we have something else, unless we have been born again--unless we have the witness of the Spirit in our hearts, we can never be true preachers or bring a message that will reach men's hearts with the power of God.<sup>53</sup>

By "born again" Richards implies a spiritual experience which results from the preacher's repentance or sorrow for sin, his confession of personal sins committed against God and his fellow men, and surrender to the will of God. By "witness of the Spirit" Richards affirms a quality of life to follow the initial "born again" experience which is characterized by continued surrender to the leading of the Holy Spirit for the purpose of becoming a channel for God.

The preacher is commissioned to preach concerning the power of Christianity. If his life has been changed by the power of God, conviction of sin will come into the heart of his hearers.<sup>54</sup> In consideration of his audience the converted minister will be able to preach from

<sup>51</sup>Ibid., p. 116.

<sup>52</sup>Ibid., p. 140.

<sup>53</sup>Ibid., p. 20.

<sup>54</sup>Ibid., pp. 180, 181.

a full heart, believing that salvation and eternal destiny depend on his preaching.<sup>55</sup>

As a man of humble faith who sincerely believes what he teaches, such a preacher will be fearless in the cause of God, he will never be afraid of the face of man because he has looked into the face of God.<sup>56</sup> The very tone of his voice, his look, his words will possess an irresistible power to move hearts and control minds.<sup>57</sup> Through every sermon there must run a thread colored according to the dominating principle and experience of the man behind it and of the message he preaches.<sup>58</sup>

In speaking of the preacher's intelligence and competence, as related to ethical persuasion, Richards believes the listening congregation should be able to perceive from the sermon composition thoroughness of thought mixed with common sense, an expertness in the use of Scripture which enables the preacher to explain theological thought, a familiarity with the broad field of human knowledge and experience, a mastery of homiletics, and such evidence of preparation as will convince each hearer to give attention to that which is uttered from the pulpit.<sup>59</sup> Competence as a speaker is evidenced by grace and ease in the pulpit, correct use of language, and the ability to hold interest and to persuade the audience to accept propositions and to act on them.<sup>60</sup>

The characteristic good will necessary to gain the favor of an

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<sup>55</sup>Ibid., p. 243.

<sup>56</sup>Ibid., p. 73.

<sup>57</sup>Ibid., p. 222.

<sup>58</sup>Ibid., p. 196.

<sup>59</sup>Richards Interview, April 10, 1960, 11.

<sup>60</sup>Richards Interview, February 26, 1961, 19.

audience are, according to Richards, warmth, courteousness, and pleasantness along with a manifest recognition of each listener as being equal.<sup>61</sup>

Mr. Richards agrees with Aristotle that ethical proof is the most effective mode of persuasion available to the speaker. He places particular emphasis on the necessity of the character component and tempers the whole with the statement, "in spite of all we study, and all we pray, and all we do, we will still be only partial preachers, imperfect preachers."<sup>62</sup>

Sermon Invention--Logical Argument.--The logical facet of invention may be defined as the rational demonstration of the integrity of ideas used by a speaker in proposing courses of action.<sup>63</sup> The basic constituents of logical proof are evidence and reasoning. Evidence is concerned with matters of fact and opinion used as a basis for establishing proof. Reasoning is the process of using evidence and propositions to infer conclusions.

Mr. Richards' notion of logos in the sermon includes the use and validity of some extra-biblical evidence but emphasizes the priority of Scriptural evidence for proving the Christian message. Richards asserts that there is a message in Scripture "that is eternal, that is always timely, and that fits the heart of man because it was made for the heart of man by God who made man."<sup>64</sup> Implied in this statement is the idea that God's revealed message has within it intrinsic arguments which are

<sup>61</sup>Ibid.

<sup>62</sup>Richards, Feed My Sheep, p. 71.

<sup>63</sup>Thonssen and Baird, Speech Criticism, p. 331.

<sup>64</sup>Richards, Feed My Sheep, p. 107.

singularly adaptive to the human mind in whatever age the gospel is preached. The work of the preacher in his sermon preparation is to discover and use as many of these authenticating arguments as possible, and to arrange them toward achieving maximum favorable response. Every sermon is to be considered an individual unit of persuasion. It must bear with it a conviction that grows out of a well-thought-out line of argument based upon Scriptural authority and clearly stated facts.<sup>65</sup>

To augment the proof of texts taken from the Bible, the use of authoritative statements about Bible texts is necessary in persuasion. Interpretations of Scripture by recognized Bible scholars, the testimony of history on the fulfillment of Bible prophecy, chapters of the history of the Christian church, and the personal testimony of well-known people on the power of the Scriptures in the human life, are all mentioned by Richards as being in this category.<sup>66</sup>

Appeal to authorities in the areas of science appears to be the only other source of evidence specifically mentioned by Mr. Richards in his statements on logos.<sup>67</sup> However, it might be inferred from his suggestions of sources for finding inventive thought that he would not rule out the use of evidence from any reliable source.

Elder Richards employs the rhetorical idiom to express his views on the inference of conclusions from evidence. Definition may serve as the whole argument at times in that it serves clearly to state the issues and to indicate the connotative meanings of certain abstract terms inherent

<sup>65</sup>Ibid., 36.

<sup>66</sup>Richards Interview, February 26, 1961, 21.

<sup>67</sup>Ibid.

in the Christian message.<sup>68</sup> The use of both literal and figurative analogies which indicate cause and effect is suggested as helpful in defining some abstractions.<sup>69</sup>

Explanation includes narration, description, and exposition; and is urged as the most effective way to convince an audience of the clarity of an argument.<sup>70</sup> Exposition is generally focussed on the implied meanings of sermon texts.<sup>71</sup>

Inference from sign correlation should be restricted to eschatological arguments. The understanding of sign inference in this sense depends largely upon the spiritual condition of the hearer. Mr. Richards says:

There is a place for argument for sign. Christ used it Himself. However, we must be careful in using it. Jesus said to the people of His day, "You see certain conditions of the clouds of the heavens and you say it is going to be fair weather tomorrow." "Oh you hypocrites, you can discern the signs of the sky, but you cannot discern the signs of the times." There has to be something in a man's heart or he cannot see the signs of the times . . . in order to see the signs of the times a man needs a new heart, a new soul, a spiritual change inside.<sup>72</sup>

The example and the sermon illustration are considered synonymous in Richards' rhetoric. The sermon illustration is auxiliary to the other forms of argument. The principles to be followed in choosing illustrative material are few and simple: (1) study carefully the kinds of illustrations used by Christ and the apostle Paul in their ministry, (2) choose illustrations which are current and which will be easily understood,

<sup>68</sup>Ibid., 22.

<sup>69</sup>Ibid., 23, 24.

<sup>70</sup>Richards Interview, February 28, 1960, 10.

<sup>71</sup>Richards Interview, February 26, 1961, 21.

<sup>72</sup>Ibid., 23.

(3) draw most illustrations from those segments of human experience which will be familiar to any audience, and (4) avoid the use of illustrations from fiction and those concocted in the imagination.<sup>73</sup> Avoid the excessive use of illustrations, "they are to be like windows but we don't want to make a house all windows."<sup>74</sup>

Regarding tests for evidence and reasoning, the statements which indicate Mr. Richards' concern are fragmentary. The fact that he does not suggest any tests for evaluating evidence might be attributed to the priority he gives to Scriptural evidence in sermon argumentation and his unquestioning trust in its validity. The one principle he sets forth for testing reasoning is that the form of reasoning pass the test of universal validity. He comments:

. . . before I would use reasoning in any form I would try to see if that reasoning was universally true. For example you might find something that sounds like an analogy under certain conditions, yet if you are not careful someone could attack the analogy by saying that its<sup>75</sup> proposed similarities are not present under all conditions.

Where universal validity is not implicit or demonstrable, Mr. Richards advocates the use of explanation to show the degree of probability of truth and the circumstances in which validity might be ascertained.<sup>76</sup>

On arrangement of argument in the sermon, Richards favors the use of an inductive sequence of those ideas which explain and support the main proposition of the sermon. The sequence may be stated either implicitly or explicitly, but the arguments should be linked "as an iron

<sup>73</sup>Ibid., 24, 25.

<sup>74</sup>Richards, Feed My Sheep, p. 126.

<sup>75</sup>Richards Interview, February 26, 1961, 25.

<sup>76</sup>Ibid.

chain which can never be broken."<sup>77</sup> The chain is strengthened if the strongest links come first. Richards says:

Make your strong points of truth right at the beginning of your talk. This is a restless age. Bring your listeners face to face with the mighty facts immediately. Show proof after proof, evidence after evidence, text after text, like successive hammer blows. Illustrate, make your points clear, and while the people are still interested, sit down.<sup>78</sup>

What Richards advances on arrangement of argument in pulpit preaching he especially advocates for radio preaching. Argumentation in radio sermons must be brief, progressive, and to the point because of the length of the sermon and the medium of communication.<sup>79</sup>

In addition to precision and force, Mr. Richards urges clarity as a requisite of persuasive argumentation. In emphasizing this quality, he says, "Clarity is supreme . . . make what you say clear, make it clear, make it simple so the audience can see. When they can see then the Holy Spirit can get them to accept."<sup>80</sup> In order to achieve clarity, preachers must not try to be exhaustive in each sermon, they should make only a few points stand out.<sup>81</sup> The message is to be made so plain that a child will understand.<sup>82</sup> This means that the preacher should leave out of his sermon all matters that are not important and present only the great and simple truths which will decide the destiny of souls.<sup>83</sup>

<sup>77</sup>Richards Interview, March 12, 1960, 21.

<sup>78</sup>Richards, Feed My Sheep, p. 236.

<sup>79</sup>Richards Interview, February 26, 1961, 25.

<sup>80</sup>Richards Interview, February 28, 1960, 10.

<sup>81</sup>Richards, Feed My Sheep, p. 131.

<sup>82</sup>Ibid., p. 129.

<sup>83</sup>Ibid., p. 182.



In conclusion, insight into Richards' conception of what the preacher's attitude\* should be toward his audience in using argument is worthy of mention. First, he must assume that God has put in the human heart an innate sense of right and wrong which may be appealed to by common sense argument.<sup>84</sup> Secondly, he must keep in mind the fact that while audiences may be able to follow strong rock-bound argument, they are not always willing to do so;\* and therefore, the preacher will be forced to make a number of simple statements about the gospel without using too much proof.<sup>85</sup> Third, the preacher is advised to prepare the argument portion of his sermon so that it is "warm from the heart, with an earnest appeal."\* This will take away the feeling an audience might have that the man in the pulpit is a lawyer stating his brief, rather than a shepherd feeding his flock.<sup>86</sup> Finally, the line of argument should be kept in the affirmative to communicate to the audience the feeling that no case is too hopeless for God.<sup>87</sup>

Sermon Invention--Pathos.--The third mode of persuasion grouped under the general head "invention" is the pathetic or emotional mode, which is traditionally labeled "pathos." Because of the complexity of the psychological aspect of the persuasion process, the pathos component of invention is difficult to isolate or define. For discussion here

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<sup>84</sup>Richards Interview, February 26, 1961, 20

<sup>85</sup>Richards, Feed My Sheep, p. 170.

<sup>86</sup>Ibid., p. 36.

<sup>87</sup>Richards Interview, February 26, 1961, 21.

\*It is recognized that some of the attitudes and feelings usually related to motivational appeals, or pathos, are here related to logical argument. Since Mr. Richards strongly emphasizes the above attitudes and feelings in connection with argument, they are left within their context.

the term "pathos" is stipulated to mean that proof which "includes all those materials and devices calculated to put the audience in a frame of mind suitable for the reception of the speaker's ideas."<sup>88</sup>

That Mr. Richards recognizes the difference in function of logical and emotional appeal in persuasion seems evident from the following statement:

True preaching must appeal to the heart or it will never do anything with the head . . . . A preacher who appeals only to the reason will never get anywhere as far as shaking the world, not even from a worldly standpoint. Every preacher must have some way to appeal to people's hearts, as every great reformer has. We hear so much today about no emotion, and no feelings, but this is as wrong as it can be, completely wrong.<sup>89</sup>

As evidence of the existence of a "persuasion-conviction dualism" which seems to separate logical and emotional appeal, Mr. Richards asserts that:

. . . the man who makes so much of the idea that the only appeal that ought to be made is the appeal to reason, is himself made just like other men. The will to believe will cause him to believe what he wants to believe.<sup>90</sup> He will be as likely as others to rationalize it that way.

According to Richards every sermon ought to be aimed toward getting men to act. It is the preacher's task to persuade the hearer to become not only willing to give mental assent to what is said from the pulpit, but willing also to do something about it. At this point in the persuasion process the use of emotional appeal takes priority. As Richards states, "you may convince a man's mind that he ought to do a certain thing, but he will never do it unless you make him want to do

<sup>88</sup>Thonssen and Baird, Speech Criticism, p. 358.

<sup>89</sup>Richards Interview, January 21, 1960, 7.

<sup>90</sup>Richards, Feed My Sheep, p. 64.

it."<sup>91</sup> Preachers are never to feel that it is a sign of weakness for them to appeal to the emotions.<sup>92</sup> Emotions trigger the will.<sup>93</sup>

The motives to which appeals are to be made are classified as follows: (1) a sense of worship, respect, and reverence for God; (2) a sense of self-preservation toward fulfilling God's plan for the individual life as opposed to self-preservation from fear of punishment or hope of reward; (3) a sense of justice; (4) a sense of honor and reputation; and (5) a sense of love and righteousness.<sup>94</sup>

Richards recognizes the existence of other impelling motives such as power, self-assertion, social approval, etc., but recommends that appeals be constantly made to the highest motives possible. He illustrates:

Say, for instance, you are preaching on temperance. Well you have a lot to say about this, how lung cancer is caused by tobacco, the dangers from drunk driving, etc., appealing to self-preservation on a lower plane. Then you step higher and tell him what will happen to his wife and family because of his intemperance. And then appealing still higher you show him how he is breaking a spiritual law and appeal to his desire for victory because of his responsibility to God.<sup>95</sup>

Along the same line of thought of appealing to higher motives is the idea that sometimes it is necessary to appeal to lesser motives first in order to break down existing prejudices. When there is prejudice or opposition which would militate against decision, it is to be meliorated by using sermon material which appeals to the affections, sentiments, and tastes of men everywhere. If prejudiced persons can be

<sup>91</sup>Richards Interview, April 10, 1960, 10.

<sup>92</sup>Richards, Feed My Sheep, p. 65.

<sup>93</sup>Richards Interview, February 26, 1961, 26.

<sup>94</sup>Ibid.

<sup>95</sup>Ibid., 28.

appealed to in this way, they will be more amenable to deeper appeals for action.<sup>96</sup> Often humor is used in an attempt to generate a kindly feeling. While he believes that humor may be an effective and ethical device, Richards cautions against the frequent use of humorous illustrations or the use of humor to provoke laughter and nothing else. He feels that any use of humor which may be interpreted as foolish or ludicrous will hamper persuasion. Unless the humorous anecdote or play on words is used to drive home a moral or spiritual point, it should be left out.<sup>97</sup>

At the other end of the continuum between foolishness and seriousness Mr. Richards makes special mention of the element of probationary time which should pervade appeals to self-preservation and personal responsibility. These appeals should be couched in serious words which suggest that the time of decision is always at the present moment.<sup>98</sup>

Emotional appeals should run all through the sermon and come to a climax at the end in order to move as many hearers as possible. Some may make decisions early in the sermon. The emotional climax at the end of the sermon serves to seal the decisions already made and may impel the more reluctant toward decision.<sup>99</sup>

Any appeal to impelling motives must finally be augmented by direct suggestion. Speaking from his own experience, Richards remarks: "I have learned that I must beg an audience to come, plead with them to

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<sup>96</sup> Richards Interview, April 10, 1960, 12.

<sup>97</sup> Richards, Feed My Sheep, p. 126.

<sup>98</sup> Richards Interview, March 12, 1960, 6.

<sup>99</sup> Richards Interview, February 26, 1961, 27.

come, and finally command them to come forward in the name of the Lord."<sup>100</sup>

Sermon Structure--Arrangement.--Defined in its utilitarian sense, arrangement is an organizational means through which the ideas of a speech are made evident to the perceiving mind. Within its functional scope, arrangement embraces the emergence of a central theme, a method of idea arrangement, and the order in which the parts of the speech are developed.<sup>101</sup> In his interpretation of sermon arrangement Mr. Richards mentions each of these aspects.

The introduction must include material calculated to capture the interest of the hearer in the subject and to indicate the direction the discussion of the subject will take.

The use of a startling statement, a well-known verse of Scripture, or an illustration is recommended for achieving initial interest.<sup>102</sup> Then, in Richards' scheme of arrangement the text should follow to establish authority for what is to be said. After this the theme sentence should be stated. The theme sentence reduces the meaning of the text or topic to a few words, preferably seven or eight, and never more than fifteen. This sentence should contain the main thought that is to be supported all through the sermon. The purpose of the theme sentence for the preacher is to hold him to a definite theme, to a definite idea, to a definite objective, thus helping him to gather pertinent information for cogent argumentation. For the congregation the purpose of the theme sentence is to make the rest of the sermon easy to follow.<sup>103</sup>

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<sup>100</sup>Richards Interview, April 10, 1960, 8.

<sup>101</sup>Thonssen and Baird, Speech Criticism, p. 393.

<sup>102</sup>Richards Interview, February 26, 1961, 28.

<sup>103</sup>Richards, Feed My Sheep, p. 132

With regards to partition of subject matter, Richards declares that if sermon material cannot be discussed under several main points, something is wrong.<sup>104</sup> This statement would suggest that Richards favors the distributive method of grouping related material under headings which give a general description of a common thought sequence. In this connection Richards also favors the threefold development of the theme, known traditionally as the tripartite method of thought arrangement in the body of the sermon.<sup>105</sup> If the text of the sermon lends itself to a natural outline, then this outline should be used rather than an outline synthesized from other inventive materials used in preparing the sermon.<sup>106</sup>

To accomplish best the purpose of the distributive method, Richards suggests that (1) the main theme run as a thread throughout the entire sermon;<sup>107</sup> (2) in discussing the theme, the preacher should marshal his material in facet form to throw light on theme from all directions;<sup>108</sup> (3) the strongest points of argument should be placed first;<sup>109</sup> and (4) the sequence be built according to the way the mind thinks, e.g., cause-effect, problem-solution, etc.<sup>110</sup>

Transitions from one part of the sermon to another may be accomplished in numerous ways. It is permissible purposely to make an

<sup>104</sup>Richards Interview, March 12, 1960, 13.

<sup>105</sup>Richards Interview, April 10, 1960, 13.

<sup>106</sup>Richards Interview, February 26, 1961, 28.

<sup>107</sup>Richards, Feed My Sheep, p. 132.

<sup>108</sup>Richards, Interview, April 10, 1960, 13.

<sup>109</sup>Richards, Feed My Sheep, p. 236.

<sup>110</sup>Richards Interview, February 28, 1960, 10.

abrupt transition when the intent is to change the thought pattern of the audience from one phase of the subject to another with a statement the speaker wants the audience especially to remember in connection with the new material subsequently to be presented. Transitions should not be noticeable when the speaker's intent is to bring his audience to an inescapable conclusion. Here the audience is moved along quietly from one point to another, to discover at the end that it is surrounded and tied down by subtle argumentation.

When the subject matter of the sermon is difficult to understand, it is necessary to make obvious transitions which are in essence brief summaries of what has already been said and which introduce the next part of the discussion.<sup>111</sup>

In concluding the sermon, the focus of arrangement is towards inducing belief and action. In a variety of ways two questions are to be implicit, (1) "What do these things mean?" and (2) "What are you going to do about what has been urged in this sermon?"<sup>112</sup>

Of the various types of conclusions Mr. Richards advocates the method of recapitulation and hortatory application as being the most effective. This method makes explicit the appeal for belief and action and does not leave the preacher's intent to chance apprehension.<sup>113</sup>

For other conclusions it may be necessary at times to use an illustration "to break down prejudice and make the audience forget any false arguments or reasons they have for not acting."<sup>114</sup>

<sup>111</sup>Richards Interview, February 26, 1961, 29.

<sup>112</sup>Richards Interview, April 10, 1960, 4.

<sup>113</sup>Richards Interview, February 26, 1961, 30.

<sup>114</sup>Richards Interview, February 26, 1961, 30.

In this connection the use of a poem or words of a song may appeal to some audiences.<sup>115</sup>

According to Richards sermons may also be concluded with an abrupt summary sentence which confronts the hearer with an inescapable decision.

A final method of concluding is to repeat the text given at the beginning of the sermon and possibly alluded to at times during the discussion. This authoritative appeal will appeal to a class of hearers who tend to doubt the mere statements of men.<sup>116</sup>

Whatever the approach to concluding the sermon, the words should be few and intense in their application.

Sermon Style.--For preaching, "style" becomes the instrumentality through which the preacher's ideas are made meaningful. In its application it clothes the reason and emotion of the preacher in such words as will have intelligibility and connotative value for the hearers.<sup>117</sup>

In Richards' rhetoric the essence of style in preaching is the man himself under the influence of the gospel he presents. Richards remarks:

We hear a great deal about the necessity of a good pulpit style, but when all is said and done, the style is the man himself, which, by the grace of God, ought to be purified, simplified, and brought into harmony with the glorious gospel that the preacher presents.<sup>118</sup>

Considering style also to be a function of the speaker's adjustment to his audience, Richards suggests in a light vein:

. . . preach as to fourteen year olds. If they can understand it old Mrs. Murphy way back in the back seat can

<sup>115</sup>Richards Interview, April 10, 1960, 4.

<sup>116</sup>Ibid.

<sup>117</sup>Thonssen and Baird, Speech Criticism, 430.

<sup>118</sup>Richards, Feed My Sheep, 414.



hear you and understand you. Professor Snodgrass up in the front row can understand you. He can understand simple language just as well as the more difficult and Mrs. Murphy can only understand the simple so stick with her and the professor will adore you for not trying to be as smart as he is, because you are not anyway.<sup>119</sup>

In a more serious manner Mr. Richards affirms that in feeding the flock, the under-shepherd must remember that many of the sheep are ignorant of the simplest truths of the Bible and the requirements of God. These need to know in simple words that a child can understand, "how to become a Christian, how to believe, how to repent, how to confess Christ, how to obey, how to grow by feeding on the Word of God, how to work for others, how to find help in prayer."<sup>120</sup> To accomplish this, clarity, along with simplicity and appropriateness are emphasized as the supreme qualities of style. No man can believe with all his heart what he has already rejected with his head because of the preacher's pedantry.<sup>121</sup> For this reason it is almost a necessity for the preacher to write his thoughts often, even writing out entire sermons, in order to insure being understood.<sup>122</sup>

In discussing the choosing of words in developing an effective sermon style, Richards warns against the use of "big words" which people do not understand, or words which will become completely outmoded in a few months or years. Scientific jargon and theological jargon are especially scored as having no place in good preaching.<sup>123</sup> Richards recognizes that it is more difficult to use simple short words than long ones;

<sup>119</sup>Richards Interview, February 28, 1960, 10.

<sup>120</sup>Richards, Feed My Sheep, p. 233.

<sup>121</sup>Ibid., p. 443.

<sup>122</sup>Ibid., p. 345.

<sup>123</sup>Ibid., p. 443.

still he urges the preacher to use "short Anglo-Saxon words, especially words similar to those used in the gospel of John such as 'light,' 'love,' 'law,' 'hope,' 'truth,' etc."<sup>124</sup>

In his Radio Manual Mr. Richards gives counsel on sentence structure as it relates to achieving effective style in radio preaching.

He says:

As you have been admonished to leave out long words, you should also have a constant aim to have your sentence short. By this I do not mean that all sentences should be the same length, which would make your talk choppy; but if you expect to hold your listeners, you will not lead them into long, intricate, involved sentences. To do so merely invites them to leave you and they can do it so easily--just a turn of the dial, and you are off the air as far as they are concerned.

Short sentences easily understood, and well-known words clothing thoughts within the limits of the mentality of your audience, will make for your success.<sup>125</sup>

A brief summary statement on Richards' theory of style is found in his epigrammatic sentence on economy of style: "He who is saying something will always say it best in the fewest words. When the nail is driven home, all after-hammering is superfluous."<sup>126</sup>

Although Richards emphasizes the value of a sermon style characterized by clarity, energy, force, and beauty, he places ultimate emphasis on an intangible aspect of audience perception of style, viz., the influence of the Spirit of God. He comments:

The hearts of men today are as hard as adamant. The words of the preacher fall on them like down on the pavement. The only hope we have of influencing people . . . is in the promise that the Spirit of God will take our words and plant them in the hearts of the listeners. The power is not in us,

<sup>124</sup>Richards Interview, April 10, 1960, 14.

<sup>125</sup>H. M. S. Richards, Radio Manual (Washington D. C.: Review and Herald Publishing Association, c. 1936), p. 20.

<sup>126</sup>Richards, Feed My Sheep, p. 132.

not in any word of ours. If the Lord by His Spirit does not convince and convict, it will never be done.<sup>127</sup>

Sermon Delivery.--In Mr. Richards' statements on sermon delivery attention is directed to (1) how sermon delivery is to be learned, (2) attitudes and actions which influence the effectiveness of sermon delivery, (3) the best method of delivery, (4) the use of the voice in delivery, and (5) the reading of Scripture as it relates to delivery.

According to Mr. Richards, a preacher learns to preach by preaching. He must preach enough to make preaching second nature so that he stops thinking about how he is preaching and puts all of his effort into communicating the message he is giving.<sup>128</sup>

Richards also intimates that a man who recognizes the high calling of preaching will be careful about attitudes and actions which might detract from effective sermon delivery.<sup>129</sup> He will recognize that the pulpit is a place for the ambassador of the most high God and therefore will never attempt the role of actor or entertainer.<sup>130</sup> In the pulpit he will assume no posture, or use no gestures, which will detract from the holiness of his message.<sup>131</sup> As he preaches, he will assume no pious, Patronizing, scolding, or haranguing attitudes; rather he "takes the word of God and proclaims it in power and in love, with a holy fire in his soul and a zeal for the cause of God, without regard to consequence."<sup>132</sup>

<sup>127</sup>Richards, Radio Manual, p. 20.

<sup>128</sup>Richards Interview, February 28, 1960, 11.

<sup>129</sup>Richards, Feed My Sheep, p. 134.

<sup>130</sup>Ibid., pp. 125, 126.

<sup>131</sup>Ibid., p. 134.

<sup>132</sup>Ibid., p. 25.

In answer to the homiletical question, "which is the best method for delivering sermons?" Elder Richards acknowledges the advantages of reading from a prepared manuscript or repeating a memorized manuscript, but shows personal preference for the extemporaneous method.

The fully written out sermon delivered from a manuscript or from memory will tend to be more accurate and generally shorter. The prepared manuscript may serve as a permanent record of research; it may be used for publication purposes, or the material may be used as inventive material for new sermons.<sup>133</sup>

Outweighing the advantages of reading or memoriter method of sermon delivery is the disadvantage of the threat to communication between the pulpit and the pew when the manuscript interferes as it often does. Richards says:

Nine out of ten people are prejudiced against manuscript sermons. They do not keep the attention, and there is no other calling in which a man must have the attention and the hearts of the people more than in preaching.<sup>134</sup>

Mr. Richards believes that preaching without notes is the best method of sermon delivery because it frees the preacher from inhibitions and puts him in rapport with the audience in a more natural way.<sup>135</sup> Speaking without notes demands far more preparation than speaking from a manuscript or other notes. Because there is always the possibility that the preacher will forget some material which he intended to include, he, therefore, must spend more time with the material than he would if he were relying on the manuscript. But Richards feels that even if some

<sup>133</sup>Ibid., p. 345.

<sup>134</sup>Ibid.

<sup>135</sup>Richards Interview, February 26, 1961, 33.

material were forgotten, what is said without notes comes direct from the man to the people and will more vividly reveal the truth of the message.<sup>136</sup> The use of notes is not condemned by Richards for he is aware that not all preachers have the mental and emotional capacity for preaching extemporaneously. Also the radio preacher is compelled to read from a manuscript because the radio script must pass network scrutiny and remain within specified time limits. However, every preacher is urged to keep working toward the time when he can speak without the aid of notes.<sup>137</sup> He gives the following challenge to preachers:

You can't imagine Paul with a bunch of notes, or Christ, or Demosthenes, or Cicero, really you can't. Those men filled themselves and when they went out they were on fire. You must have a message so big that you don't have to carry around notes.<sup>138</sup>

In delivering the sermon, the preacher's voice indicates much of his personality and should therefore be free from any unnatural tone patterns such as the "theological whine."<sup>139</sup> The conversational tone is the most effective tone for sermon delivery, especially so in delivering the radio sermon. The day of "halooing" and hollering has been replaced by the glorified conversational approach.<sup>140</sup>

Regarding diction, Richards warns preachers to avoid faulty diction or dropping the voice at the beginning and end of sentences.<sup>141</sup>

In speaking of stage fright or nervousness in sermon delivery,

<sup>136</sup> Ibid.

<sup>137</sup> Richards, Feed My Sheep, p. 345.

<sup>138</sup> Richards Interview, February 26, 1961, 33.

<sup>139</sup> Ibid., 34.

<sup>140</sup> Richards, Feed My Sheep, p. 133.

<sup>141</sup> Richards Interview, February 26, 1961, 34.

Richards suggests that if it can be controlled, it will be helpful. In , a nervous man who learns to live with his pulpit palpitations "will be the best kind of preacher."<sup>142</sup>

On the use of the Scriptures as an integral part of sermon delivery, Richards admonishes preachers to read their texts out of the Bible rather than quoting them from memory in order to establish a higher degree of authority for what is being spoken from the pulpit.<sup>143</sup> When texts are read, they should be read carefully and distinctly.

#### Reflected Parallelisms in Richards' Rhetorical Theory

The rhetoric of H. M. S. Richards is not a new rhetoric. It appears to be an eclectic rhetoric.

Early, foundational conceptions of rhetoric, as it applies to preaching, were gained by Richards through his association with his father and grandfather, both of whom were successful preachers. During his own formal training Richards studied in detail the first edition of Preparation and Delivery of Sermons by John A. Broadus, which is written from the traditional rhetorical point of view in that it draws chiefly from the works of Aristotle, Cicero, Quintilian, and Whatley. One other volume is mentioned by Mr. Richards as being influential on his theory of rhetoric. In a speech course taken at Campion Academy he was required to draw heavily from the text How to Speak in Public, by Grenville Kleiser, a new text in the speech field during Richards' academy years.

In his own work Feed My Sheep Mr. Richards indicates some of the sources he studied in preparing the lectures which contain his chief

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<sup>142</sup>Richards, Feed My Sheep, p. 135.

<sup>143</sup>Ibid., p. 91.

statement of theory. He says:

. . . I have read everything in the Bible about preaching, as far as I know, and I believe I have read everything on the subject available in the published books of the Spirit of prophecy . . . .<sup>144</sup>

I have read as many of the Yale Lectures as I could get hold of . . . and other books which I secured.<sup>145</sup>

The following summary of parallelisms Mr. Richards' rhetorical theory is not intended to be exhaustive nor does it attempt to trace specific parallels to an original source. The purpose of the summary is to indicate possible influences which have been inferred from parallels in approach and language found in known rhetorical and homiletical works.

Richards' stipulated definition of preaching is almost a paraphrase of Phillips Brooks definition, "truth through personality." His descriptive definition of preaching is derived extensively from the Bible.

The ends of preaching, labeled by Richards as "convincing the judgment, kindling the imagination, moving the feelings," suggests the parallelism of Cicero, Augustine, and Whatley, but more particularly the influence of George Campbell, who specifies that the ends of preaching are "to enlighten the understanding, to please the imagination, to move the passions, and to influence the will."

The influence of Henry Ward Beecher and Phillips Brooks through their Yale Lecture series seems evident in many of Mr. Richards' rhetorical statements. The first of these possible influences appears in his

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<sup>144</sup>The phrase "Spirit of prophecy" is attached to the writings of Ellen G. White, an author in the Seventh-day Adventist Church believed by the church to have been God's special messenger to the church. Specifically Mr. Richards is referring to compilations of her statements on preaching which are found in the books Gospel Workers, Testimonies to Ministers, and Evangelism.

<sup>145</sup>Richards, Feed My Sheep, p. 11.

discussion of the preacher's call and his preparation for preaching. Beecher states, as does Richards, that the power to move men is one clear indication of a call to the ministry. Both Brooks and Beecher stress "personal piety" as a prime requisite for effective preaching, and this is reflected in Richards' emphasis on spiritual preparation for every preacher. The reading program alluded to by Brooks and Beecher, which includes history, philosophy, and literature, is found in Richards' statements. Beecher devotes an entire lecture to the preacher's health, and a number of the principles enumerated in this lecture are implicit in Richards' discussion of the same theme. Beecher stresses a study of human nature as part of preparation for the pulpit; and this too, is stressed by Richards.

Inferred parallels on Mr. Richards' notion of invention as it relates to sermon preparation range from Aristotle to Ellen G. White. The influence of Brooks is noticeable in the emphasis Richards places on choosing doctrinal subjects. The Broadus influence on classification of subjects, as doctrinal, experiential, prophetic, etc., seems also apparent. In counseling the preachers not to go directly to commentaries or other reference works to study the sermon text, Richards echoes the counsel of Kleiser. The methods of textual exegesis advocated by Richards parallel those found in Broadus. The Aristotelian components of ethos, viz., intelligence, competence, and good will, are implicit in Richards' statements along with the shared conviction that ethical proof is the most effective mode of persuasion available to the speaker. For developing ethos in the man apart from the sermon, Richards paraphrases from Ellen White the material relative to the development of a consistent Christian character. The Whatley--Broadus approach to logical argument



is consistently found in Richards' discussion of the use of evidence and reasoning in sermon preparation. This is especially noticeable in Mr. Richards' discussion of arrangement of argument, where he advocates, as does Broadus, the precedence of the strongest argument. This intimates that Richards belongs to the school of thought which believes in the adaptation of material to listeners. Richards is nearest to Blair in the distinction he makes between conviction and persuasion and the necessity of going farther than producing conviction. Along with Augustine, Richards insists on emotional appeals being part of every attempt to persuade.

On the canon of arrangement, concepts of divisions and transitions in the sermon and the method of conclusion by recapitulation and application are to a degree traceable to Broadus.

The statement "style is the man" is found in Richards' rhetoric, and likewise is quoted verbatim in Brooks, Beecher, and Broadus, who in turn are quoting Buffon. Richards is nearest to Beecher in his approach to style with regards to the use of "home-bred idioms" from the simple Anglo-Saxon language. The discussion on qualities of style follows that found in most treatises on rhetoric.

Mr. Richards considers the traditional modes of delivery, the use of the manuscript, from memory, and extempore. With Beecher and Brooks, he strongly urges the use of the extempore method.

From this brief summary of reflected parallelisms it seems apparent that the influence of rhetoricians before the time of Campbell is hardly noticeable. The suggested influence of rhetoricians Campbell, Blair, Whatley, Beecher, Brooks, and Broadus is especially strong. The influence of contemporary rhetoricians is not reflected to any appreciable degree.

## CHAPTER IV

### RICHARDS' RHETORICAL PRACTICE IN RELIGIOUS BROADCASTING

The purpose of this chapter is to describe and analyze the radio preaching of H. M. S. Richards from 1942 through 1960. The chief emphasis of the chapter is on those elements necessary for rhetorical criticism as found in the speaker, the audience, and the radio sermons. The organization of the chapter follows in general the conventional framework of rhetorical investigation: (1) Richards' general preparation for religious broadcasting, (2) Richards' preparation of radio sermons, and (3) an analysis of the rhetorical elements in Richards' radio preaching.

#### Richards' General Preparation for Religious Broadcasting

Prior preparation by evangelistic preaching.--The evangelistic ministry of Mr. Richards prior to his full time radio ministry has been outlined in chronological detail in Chapter One. It is felt that something of his early methodology in sermon preparation, and his manner of delivery should be included here to indicate possible sources of preparation and delivery patterns which may appear in his present preaching.

Because his audiences were largely made up of persons who were not members of his own church communion, Elder Richards' early sermons were more in the form of polemical Bible studies. In these sermons he would make assertions concerning the doctrines of his church and then read a

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text to prove the assertion, adding whatever other material he thought might strengthen his argument. The assertions were phrased in terminology learned from his father's pulpit. These first sermons were outlined from Bible Readings For The Home Circle, a doctrinal handbook of the Seventh-day Adventist church; entire chapters from Uriah Smith's Daniel and the Revelation, a book on prophecy held in high esteem by Richards' church; S. A. Johnson's Bible Textbook, a textual reference book; S. N. Haskell's Handbook, a reference work; Adventist magazines such as Present Truth, Signs of the Times, and The Review and Herald; and the works of Ellen G. White, a woman believed to be God's special messenger to the Adventist church. From these books and magazines Richards also took arguments for additional support of his catechetical assertions.<sup>1</sup>

Illustrations gleaned from his father's preaching, from other preachers he heard each year at campmeeting and from a contemporary magazine entitled Current Anecdotes, were added to his sermons to secure interest and attention. The best illustrations were saved for a note of appeal at the end of the sermon.<sup>2</sup>

Little by little Richards weaned himself from taking large portions of his sermons and outlines from other sources as he began to see the "vast and infinite source of sermons the Bible was in itself."<sup>3</sup> Less and less were books of "canned" illustrations used as he read more history and biography and observed more of his world about him drawing from these sources his "sermon windows."

At his father's suggestion all of his sermon outlines and many of

<sup>1</sup>Richards Interview, Marcy 12, 1960, 2-5.

<sup>2</sup>Ibid.

<sup>3</sup>Richards Interview, April 10, 1960, 3.

his sermons were written out in long hand with soft lead pencil on yellow paper. Richards wrote his sermons in an attempt to gain clarity of argument and progressive movement from one thought sequence to another. This practice was continued all through his ministry until he began dictating his radio sermons.<sup>4</sup> The outlines, and sometimes the entire sermons, were taken into the pulpit but were seldom used in delivery.

Although he tried to keep his outlines simple, Richards discovered that he was giving too much material in one sermon. He was trying to prove too many things and was using too many texts. Gradually, however, he learned to take two or three texts and build his sermon around two or three simple points.

In an interview in which Richards was asked to discuss his preaching methodology, prior to his radio ministry he made the following summary statements using the framework of the traditional canons of Rhetoric:

#### Invention

Ethos: I never knowingly interjected material which would call attention to any ethical appeal I might have for I believe that God gives the preacher ethical authority as the Holy Spirit speaks through him. People recognize the voice of the Shepherd when he speaks with the authority of the Word.

Logos: I had only brief training in logic and argumentation and therefore tended to do more hortatory preaching. I always tried to reveal thought in logical sequence to fit the patterns of thought I sensed in my audiences.

Pathos: I must confess that at times I have deliberately made audiences laugh and cry, but so far as I know I have never deliberately bypassed a man's intellect in order to move him to an emotional decision only. I used pathos mainly to break down prejudice and to get people to make decisions based on an intelligent grasp of the arguments presented.

#### Arrangement

I have never slavishly followed any particular method of outlining a sermon or arranging my material according to a predetermined plan of adaptation. I tried to take one great truth and throw

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<sup>4</sup>Richards Interview, March 12, 1960, 11.

the searchlight of the Scriptures on all its different parts.

#### Style

Jesus said "Feed my sheep," not "Feed my giraffes." From earliest days I was taught and believed one should continuously try to use short Anglo-Saxon words, so it has been my life long endeavor to use short action and picture words.

#### Delivery

For years I had sore throats from misusing my voice in preaching. Finally I learned abdominal breathing and was able to speak at length without tiring. I practiced constantly to lower my voice. My preaching style was developed by watching and listening to one of our pioneer preachers, Pastor G. B. Thompson. I did not try to imitate him, I did it without trying. He was a tall man about my size and what he did seemed to fit me perfectly. Also I was influenced considerably by the Chautauqua speakers I heard early in my ministry.<sup>5</sup>

As his interest and proficiency in preaching developed, Richards was dissatisfied to be merely an ecclesiastical lawyer defending the brief of his faith, and he decided to add a gospel appeal to his sermons by asking his listeners "to give their hearts to Christ and be reconciled to God." As a result a new power seemed to come into his preaching. He says:

I realized I had been missing something. I must not merely preach that Saturday is the Sabbath, but that the person listening should give his heart to Christ. Even today the impression of this is still on me. I sensed anew that I was preaching to people, preaching for a decision, and from that time to this I<sub>6</sub> am appealing in all my sermons for people to accept Christ.

Undergirding Mr. Richards' approach to the preaching which he did in his evangelistic work is the philosophy he held: that the Seventh-day Adventist church is not just another church. He explains:

I think the thing that impressed me and gave impetus to my preaching more than anything else was that the Seventh-day Adventist church is not just another church organization. If

<sup>5</sup>Richards Interview, April 10, 1960, 8-18.

<sup>6</sup>Richards Interview, March 12, 1960, 6.

that is all it is, and we think Saturday is the Sabbath, I don't see anything in it to stir me to make sacrifices. But if the church exists as a fulfillment of prophecy, and this is a world movement predicted in the Bible, and I am a part of that, then brother, that puts something into you to preach. You are willing to stand anything, to go out with something in you that compels people to say, 'There is something about him that is authoritative, he believes in something.'<sup>7</sup>

Library and files.--In the volume Feed My Sheep, which contains many of Mr. Richards' conceptions of preaching, he makes the following comment:

A minister should love books and know books. He may not have many of them, but he should have some. Every minister should start to build a small library. There is nothing like owning some books of your own, marking them, reading them, loving them.<sup>8</sup>

A survey of Richards' personal library suggests that he practices what he preaches.

The first volume in his collection was The Fall of Granada by Washington Irving--the first book he read after learning to read. The accession of books in his library has grown to approximately 6,000. Most of these books have been purchased out of a modest ministerial salary; a number have been gifts from churches, friends, and radio listeners. When his father, H. M. J. Richards died, Mr. Richards received about 1,000 volumes for his collection, among them a number of rare volumes from the pens of Adventist writers dating back to the early history of the Seventh-day Adventist church.

For years he housed his library in one side of the family garage. In 1955 the members of his radio quartette, under the supervision of a contractor, built him a small but spacious new library with twelve rows

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<sup>7</sup>Ibid., 7, 8.

<sup>8</sup>Richards, Feed My Sheep, p. 336.

of bookshelves ranging from seven to twenty-one feet in length, and seven feet high. The library is furnished with a chaise lounge, a rocking chair, a large desk and office chair. It is in this setting that Mr. Richards does the study and creative work relative to his radio and correlate ministry.

A brief survey of the books in Mr. Richards' library indicates something of the sources from which he draws inventive thought for his sermons.

The section on biography is large and includes works on the lives of a variety of men and women. The biographies are mainly those of preachers, presidents, and literary masters. Among the biographies of preachers the largest collections are those on Martin Luther, John Wesley, and Dwight L. Moody. Biographies of Abraham Lincoln, Woodrow Wilson, and Herbert Hoover stand out in the presidential biography section. Works on the lives of two women, Helen Keller, and Amy Semple MacPherson are prominent in the biography section on women. A look at other biography titles reveals such names as Beecher, Brooks, Carlyle, Muller, Chesterton, Jonathan Edwards, Hitler, Adoniram Judson, Savanarola, Whitfield, and Dickens.

On the shelves directly in front and in back of his desk Richards keeps his Bibles and the books which are his tools for studying the Bible. All of the known versions of the Bible, including the Syriac Version and the Emphatic Diaglott, are near at hand along with five copies of the King James version. The extra copies of the King James version are those which are worn threadbare but which have many notations constantly needed and therefore are retained. In addition to the various versions of the Bible, all of the works of Ellen G. White are present,

along with the books on the Bible written by authors in his own denomination, past and present. Further to aid in his study of the Scriptures there are within reach eight Bible dictionaries; the International Bible Encyclopedia; two Concordances, Young's Analytical and Strong's Exhaustive; two Bible Atlases; fourteen sets of Commentaries which include the Seventh-day Adventist commentary, the Interpreter's Bible, commentaries by Barnes, Henry, Clarke, Lange, Calvin, Fausset and Brown, Butler, the Pulpit commentary, the Expositor's commentary, McClaren, and People's commentary.

For help in composing his sermons Mr. Richards keeps near him several volumes of quotation handbooks, the Rodale Word Finder, the Oxford and Webster dictionaries, and some books of synonyms.

Next in proximity to Richards' study desk are books about the Bible, books of sermons, and books of illustrations. The books about the Bible range in variety from one or two volumes on Bible questions and answers to sixty volumes on Archaeology. The books of sermons are those of Henry Ward Beecher, Harry Emerson Fosdick, J. H. Jowett, Clovis Chappell, Alexander Talmadge, John Wesley, Joseph Parker, and a complete set of sermons given by Walter Maier, late radio speaker on the Lutheran Hour. With these books there are specific volumes on books of the Old and New Testament with a majority in the collection on Daniel, Revelation, the Gospels, and the letters of Paul. Among the other books related to the Bible are several volumes on science and the Bible which discuss evolution and astronomy. There are five shelves of books of illustrations.

Next in the arrangement of the library are the books on Philosophy, Church History, and Theology. There are twenty-two volumes on Philosophy,



including the works of both eastern and western philosophers. The works of Origen and the church fathers are in evidence, along with the well known works of Latourette, Neander, and Newman on church history. Outlines of Theology by Pope, Sheld, and Hodge along with individual works on soteriology, pneumatology, Christology, and eschatology make up the theology collection.

Another section of the library is devoted to evangelism and the art of preaching. This section includes treatises on evangelism by American evangelists Charles Finney, Sam Jones, R. A. Torrey, and Billy Graham. Dargan's History of Preaching and Webber's History of Preaching show much use. The homiletical works of Phillips Brooks, John Broadus, David Breed, and Bishop Quayle stand out in the works on preaching.

In a remote section of the library are found works, pro and con, on the major religions of the world. Most of the volumes in this section are on Catholicism, Christian Science, Mormonism, and Methodism. The study of Mormonism has been a hobby of Mr. Richards for forty years, and his collection of books written on Mormon doctrines and beliefs is complete.

The remainder of the library is devoted to books on secular history, language, speech, and literature. Beginning with the work of Vergil, the history section includes the works of Plutarch, Josephus, Spengler, Ridpath, Durant, Churchill, and lesser known historians. Mr. Richards uses two Biblical languages in his study of Scripture, viz., Greek and Hebrew, and has collected Lexicons, grammars, and other language helps in limited numbers. The collection of books on Rhetoric and Speech are rather sparse and only a few of the volumes are significant. Phillip's

Effective Speech, Kleiser's How To Speak In Public, and Abbott's Handbook of Broadcasting are the important volumes. Anderson's Training the Speaking Voice, Painter's Ease in Speech, Griffith et. al. Your Speech, and Lamar's How To Speak the Written Word, are among the lesser known works. There is one, little worn, volume on elocution, Natural Gestures and Postures, by Al Casetta. Emphasis in the literature section is on English literature. Volumes of poetry dominate the section, but include a complete set of the Harvard Classics.

Inside the covers of the books which Richards has read are references to pages which might be useful as background material. For example, in a volume on the life of Luther is found the statement: "this book is especially good in the section on Luther's conversion." In some books the day and hour a book is completed is noted. Frequently the notation "ser", is found to indicate an idea for a sermon.

In the periodical section of the library, located in the workroom, may be found twenty-two periodicals mostly on religion and mostly from his own denomination. In addition to these, Mr. Richards reads and clips, but does not keep, issues of The Saturday Review of Literature, Time, Life, and Science Digest.

Besides his own library, a library of 3,000 volumes is maintained at the Voice of Prophecy headquarters for Mr. Richards' use. Here he has access to ninety periodicals and numerous reference works such as the Encyclopedia Britannica. The services of the Voice of Prophecy librarian are also available to Mr. Richards.

Almost as soon as he began reading Mr. Richards began a simple alphabetical filing system and kept it in a large, wooden packing box. His present files take up five letter file cabinets with five drawers

in each file. The extent of their subject matter is indicated in Appendix(IV). One file cabinet is almost entirely taken up by file folders holding material on each book of the Bible and in some instances the chapters of each Bible book. Annotated material from Richards' reading and from sermons to which he has listened are especially interesting in their brevity and completeness. Very noticeable in his files is an abundance of tract material dating back to the early nineteenth century. Much of this material was inherited from his father. The rest of his material has been carefully collected. Richards likes the line of argument and the use of Scripture evident in the works of the earlier Christian writers of tractates.

A glance at the clippings in the file folders reveals that each clipping is dated, pertinent material is underlined, and titles are marked with the familiar notation "ser."

Reading habits.--Mr. Richards' reading habits may be epitomized by a sentence from Scripture found in Deuteronomy 17:19 and used in one of his lectures on preaching: "he shall read . . . all the days of his life." At the age of five, when he was first learning to read, Richards vowed to his mother that as soon as he really learned to read he was "going to stay up all night and read and read." As he learned to read well, he all but literally kept his vow. Through the years of childhood, youth, and to the present time Richards has spent the greater part of each day in reading. He is never without a book or magazine. In his house in every room, including the bathroom, may be found overturned books and magazines which he is currently reading. Wherever he sits down he reaches for something to read. In his study he keeps a number of books and magazines "going" at the same time and these are found on a

chair by his favorite reading spot, a chaise lounge, or on his desk. When he goes to the Voice of Prophecy headquarters to work, either at his desk or in the recording studio, he has a book to read. He reads as he walks, a practice he has followed for many years. Once in Southgate, California, at the time of the Long Beach earthquake, Richards' route to his tabernacle was along a street where fronts of buildings and brick veneer were in great piles on the sidewalks and many of the buildings were shored up with timbers that came out over the sidewalks. As he walked, he read, stepping over braces and moving around the piles of brick--block after block. A woman called him on the phone to tell him she was "going crazy" watching him walk down the cluttered sidewalk while he read a book. She implored him to cease reading and to watch where he was going. He assured her that he could see where he was going and told her not to worry.<sup>9</sup> In the summer when he travels from campmeeting to campmeeting by station wagon or plane, a major portion of his luggage consists of books. During one summer he read the complete works of the great English and American poets, including all of Wordsworth.<sup>10</sup> The writer of this thesis has observed Mr. Richards reading at the microphone during a broadcast. While the announcer is speaking, or the quartette singing, Richards reads a page and listens at the same time for his next cue.

For some of his reading Mr. Richards has a planned program, but as is true with many bibliophiles reading is a passion with him, and he enjoys reading on almost any subject. The majority of his reading is done in the Bible. In January of each year he lays aside all newspapers, magazines, even religious periodicals, and takes approximately

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<sup>9</sup>Ibid., p. 342.

<sup>10</sup>These Times, 1956, p. 6.

seventy-two hours to read the entire Bible through. Then he reads the Book through once more during the remaining eleven months of the year. In addition he faithfully reads the New Testament through once each month. In his life time he has read the Bible through approximately forty-five times. As a result of his continuous Bible reading, Richards has memorized large portions of both Old and New Testament. In the margins of his Bible he writes cross reference, notes, and the notation "ser" indicating sermon texts he wishes to use.

To supplement his Bible reading, Richards reads many volumes written about the Bible. He has laboriously read his way through most of the commentaries he has in his library.

For the remainder of his background reading Richards likes to specialize in history and biography. He has read many biographies on Lincoln and many histories of the Civil War. Another favorite biography and period of history which he reads frequently is that of John Wesley and his time in English history. For relaxation in reading, Richards reads from the weekly and monthly periodicals which come to his desk.

Mr. Richards has trained himself to read material other than the Bible an entire paragraph at a time. He glances at a paragraph and makes a quick whether or not he wishes to read it more closely, at the same time noting the content and then passing on to the next paragraph. He reads mainly for information and for style, with a view always to glean- ing titles, materials, and arguments for sermon preparation.

To develop his vocabulary, Richards at times reads pages from various dictionaries, or works cross-word puzzles and acrostics.

If Bacon's statement, "Reading maketh a full man" is a truism, then Mr. Richards should be a "full man."

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Spiritual exercises.--The daily devotional life of Mr. Richards dates back to his childhood when he was taught by his mother and father to read the Bible and pray each day as part of his regular routine of living. Even when he was too small to take part in the family worship, he was still required to sit quietly and listen while his father read from the Scriptures. Here he gained a sense of reverence for the Scriptures and for the hour of worship. Later, after his own conversion at the age of twelve he began to conduct his own private devotions in addition to the family worship and since that time has always spent time each day in devotional reading of the Bible and in "two seasons of prayer."<sup>11</sup>

When he first awakes in the morning, Richards prays while lying in bed during which time he gives thanks to God for another day and plans with Him the work of that day. Then before arising, he reads several chapters in the Bible which he keeps on his night stand. On arising, he goes to his study and spends time in prayer on his knees before he dresses to begin his work. From Billy Sunday's devotional habits he adopted the idea of praying while working, studying, or walking. He remarks:

Everytime my mind thinks of God I pray, thanking Him for life and asking Him to open my heart to things. I ask Him to help me in what I am doing. I assure Him often that I love Him and that I wish to represent Him, and to serve Him and to be loyal to Him. I ask His forgiveness for failure many times during the day. This helps to keep me close to the great Source of life and power which is always available.<sup>12</sup>

In this frame of mind Elder Richards prays as he works on each part of his radio sermons and over many personal letters that come to his desk as he answers them.

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<sup>11</sup>Richards Interview, February 13, 1960, 1-3.

<sup>12</sup>Ibid., 4.

Since he spends a part of each day walking for exercise, Richards prays as he walks. Where it is possible and he is alone on his walks he likes to pray aloud.

In the evening Richards conducts family worship and after that spends time reading the New Testament in bed and prays once more before he drops off to sleep. His prayer life is not slavish in that he is always structuring, always planning each prayer through the day. He simply has formed the habit of "praying without ceasing." He lives in a mood of prayer and seeks to make his devotional life practical, worshipful, and deeply meaningful.

He further bases his devotional life on "practicing the Presence of Christ." As a boy he was much impressed by a motto hanging on the living room wall of his home which read, "Christ is the head of this house, the unseen Guest at every meal, the silent Listener to every conversation." All through his life Richards has tried to live as in the visible presence of Christ. Speaking of his conception of experiencing this Presence he says:

He Christ is real to those who know Him. As real as anything could be without being actually seen or touched. I have never had an actual vision of Christ although at times I have thought that He was very near to me and it seemed like I could speak to Him. I know how the Lord looks to me, He is not like many of the pictures. He is a very dear Friend of mine and I expect to see Him someday. I think the way we really know Him is through His word. We walk not by sight, but by faith but there are moments when we are in touch, really in touch with Divine Power, and if we know it, it flows out of the life.<sup>14</sup>

Because of the mystical and intensely personal nature of the spiritual exercises of any preacher in the Hebrew-Christian pulpit

<sup>13</sup>Guy Interview, November 18, 1954, 50.

<sup>14</sup>Ibid., 8, 9.

tradition, it is not possible to do more than describe these exercises and include the description as part of the incarnate, spiritual, aspect of sermon invention. It is in this sense that the spiritual exercises of Mr. Richards are cited here.

Enrichment from other sources.--According to Richards, "any sermon is properly made only as the life from which it came is enriched."<sup>15</sup> Through education, preaching experience, study, and devotion Mr. Richards has continuously sought to enrich his life toward an effective preaching ministry. To the sources, already discussed, should be added the enrichment which he gains from travel and from constant, deliberate contact with listeners and people in general.

Travel is an important source of enrichment for Mr. Richards. Each year the Voice of Prophecy broadcast group makes extended tours in the United States, Canada, and parts of Mexico. Wherever possible Richards visits national shrines, churches, state capitols, libraries, and other places of interest to him or places he thinks will be of interest to a radio audience. In May of 1961 Mr. Richards completed his third trip abroad in behalf of the Voice of Prophecy radio program. His travels have taken him to most of the populated areas of the world except Russia. While on his trips he has taken time to visit museums, historic buildings and sites, cathedrals, universities, radio stations, and numerous other places which he feels might provide research materials for later radio sermons.

Whenever he speaks at campmeetings, church conventions, Voice of Prophecy rallies, or at colleges, he spends many hours talking to people from all walks of life. Richards feels that unless he keeps in touch

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<sup>15</sup>Richards, Feed My Sheep, p. 307.



with changing thought and attitude as it is reflected in every day conversation, he will be unable to tailor his otherwise timeless messages to meet the current needs of his listeners. Besides talking to people in person Richards carries on an extensive correspondence with many of his radio listeners who address their questions and problems to him in personal letters.

A final source of enrichment is a hobby with Richards, that of listening to all kinds of radio and television preachers. He studies these preachers mainly to see what approach they make to radio audiences and how they use the Bible in their preaching.<sup>16</sup>

#### Richards' Preparation of Radio Sermons

The preparation schedule.--When the Voice of Prophecy group is not on tour, the broadcast preparation schedule calls for taping a new broadcast each Thursday morning. This means that Mr. Richards must have his radio sermon prepared in final manuscript form by Thursday morning each week. In actual practice, since Richards works best when in a creative mood, he sometimes completes several sermons in a week and then studies and gathers sermon materials toward another time of productivity. His own preparation schedule calls for staying comfortably ahead of the six-months deadline in order to have time for careful study and to allow for his correlate ministry.

Inception of the sermon.--In selecting the topics for his radio

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<sup>16</sup>Richards Interview, April 24, 1960, 3.

messages, Mr. Richards intends to cover all the main doctrinal points of his church during each year of broadcasting. Other topics are selected from areas of Christian living and related areas which he feels should be emphasized. A constantly growing file of these topics, all listed under a variety of headings, is used by Richards to guide him in his search for materials.<sup>17</sup>

With a number of specific topics in mind, he begins to collect material, keeping approximately ten file folders moving in the direction of completed radio sermons. In some of these files may be found quantities of clipped materials on a specific subject which Richards has been gleaning for several years, and in other files he may have only a few items. As he reads, Richards looks specifically for titles, for if he can get a title that grips his attention, he finds it easier to outline and write the sermon. As he reads further, he looks for outlines, chiefly from the Bible, or from tracts and other sermons. Also he reads to find central ideas inherent in the topics he is considering and for proofs and illustrations to use in support of central ideas. Excerpts from his reading, along with notations of ideas which occur in associative thought, are jotted on yellow scratch sheets and make up part of each file. These files become plants in a "homiletical garden" to ripen towards fruition.<sup>18</sup>

A sample file folder has the following clipped materials:

- a. Christian Reader's Digest, March, 1941.
- b. Christian Century, 1952.
- c. Editorial from Barnesville, Ohio Enterprise,  
January 30, 1958.
- d. Prophecy, October, 1954.
- e. Christian Business Men's League Bulletin, 1959.

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<sup>17</sup> Richards Interview, April 24, 1960, 16.

<sup>18</sup> Ibid., 15.

- f. Moody Monthly, March, 1947..
- g. The Advocate of Truth, November 24, 1959.
- h. Former sermon given over the air.
- i. Youth's Instructor, November 15, 1927.
- j. Printed sermon "A Letter from Christ," by W. Sherman Skinner, pastor East Liberty Presbyterian Church, Pittsburgh, Pennsylvania, April 24, 1955.
- k. The Churchman's Magazine, August, 1956.
- l. The Presbyterian, December 5, 1935.
- m. Many odd sheets with illustrations pointed out in blue or red pencil.
- n. Pulpit Digest, 1948.
- o. Time, February 10, 1958.
- p. Clipping with poem.
- q. Personal calling card with word "ser" and a title of "Time of Your Visitation."
- r. Tract from Apples of Gold Library, April, 1899, "The Return of the Jews."
- s. Sunday School Times, May 1, 1954.

Mental set for sermon preparation.--Mr. Richards endeavors to stay far enough ahead of the required preparation schedule to avoid any mass producing of sermons.<sup>19</sup> He usually does not dictate sermons until he feels there is something he wants to say. At times he may produce one sermon each week or perhaps one sermon a month; at other times he may work steadily for three weeks and produce as many as twenty sermons.<sup>20</sup> At these creative times Richards finds the morning hours best for working.

Creativity is engendered in Richards at the times when he especially feels a deep sense of need in a particular area for a radio audience. Although he knows the sermon will not be heard for at least six months, he tries to create it while he is "carrying the burden," in the hope that when the sermon is finally heard it will have a stronger impact than if he had merely forced some generalized and hybrid thoughts into sermon form.<sup>21</sup>

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<sup>19</sup>Ibid., 17.

<sup>20</sup>Ibid., 9.

<sup>21</sup>Ibid., 10, 11.

Just before he dictates a sermon Richards prays for God to guide his thoughts and then, being as earnest and sincere as possible, he tries to make his dictated first draft a simple confession of his personal faith in the sermon topic with which he is presently concerned.<sup>22</sup>

Dictation of the sermon.--Before the actual dictation of a sermon begins, Richards has spent considerable time in determining in his mind the one or two main points he wishes to get across to a radio audience, the direction of the argument, most of the texts he will use, the illustrations, and something of an outline. He spends the longest time thinking through the introduction and conclusion of the sermon for he knows he must capture and hold attention with his first words; and he purposes to call for some definite decision at the end of the sermon.

When he is finally ready to dictate, he speaks the sermon into a Soundscriber as fast as thoughts come. He knows that in subsequent editing it will be possible to weed out excess verbiage in order to fit the material into the time allotted for it in the broadcast format. He likes to talk freely because he believes that the more conversational and less bookish the thoughts appear to be, the more appealing they will be to the listener.

As he dictates, Richards tries to keep in mind the "one soul audience" so that he will use more personal words, more words which touch the life's experience of the individual than the mass or group experience. This also helps Richards in his sentence formation, knowing that in ordinary conversation he would not use involved grammatical construction.

Editing the sermon.--Soundscriber discs containing the first draft of Mr. Richards' sermons are transcribed and sent to Mrs. Florence L. Alsberg, Richards' editorial secretary from 1943 to the present writing.

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<sup>22</sup>Ibid.

Mrs. Alsberg first listens to the disc while she checks the typed transcription for possible secretarial errors, then she edits the first draft as follows: (1) each Bible text is verified for exact reference, wording, punctuation, and spelling. At times Richards may quote a text and ask Mrs. Alsberg to find the reference, or will begin a text and ask her on the disc to complete the reference from the Bible; (2) each quotation of poetry and each bit of factual information are verified as far as possible. This is particularly true of mathematical statements Richards may make since he claims no real proficiency with figures and may sometimes misquote. Any copyrighted material is circled for reference in writing for permission to use; and (3) the entire sermon is edited for sentence construction and continuity of thought. At times whole sections of the sermon are rearranged to give better sequence and order. Here Mrs. Alsberg is careful with her editing to avoid changing Richards' usual style or to make the sermon too "bookish."<sup>23</sup>

When the sermon has been completely edited by Mrs. Alsberg, it is returned to Mr. Richards for final editing. Where he disagrees with her changes, he marks them out and substitutes what he has in mind. For example, he dislikes saying the word "asked" over the radio and continually substitutes "requested" or "he said." When Mrs. Alsberg substitutes this or other troublesome terms, Richards replaces with a word he feels will not be misunderstood. Where his style has been altered to the degree that he feels it has lost its conversational quality he reintroduces material and thought to suit his feeling. The re-edited manuscript then is sent to a copyist, who types the final manuscript in large capital type because of Richards' poor eyesight. Approximately 150 words are

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<sup>23</sup>Interview with Mrs. Florence L. Alsberg, August 8, 1960.

typed on each page. Twelve carbons are made of the sermon to be sent back to Richards, to the printer, for the files, for the broadcasting offices, for the Federal Communications Commission, for the vault, for the advertizing agency, and for the reading committee.

The broadcast manuscript.--The carbon copy of the completed sermon manuscript which Richards carries into the studio for broadcasting is marked for convenience and help in delivery. Some entire paragraphs are marked for cutting should time happen to run short on the broadcast. Where it is not necessary to report certain manuscript changes it is often the case that word and sentence order will be changed just before or during the broadcast. The Voice of Prophecy message finally heard over the networks, then, is the product of many hours and also of last-moment revisions. It represents to Richards the fullness of creative thought and feeling he has at the moment of delivery.

#### An Analysis of the Rhetorical Elements in Richards' Radio Preaching

Investigative analysis in this section is directed in the area of Richards' rhetorical practice as found in (1) his choice of issues for sermonic treatment, (2) his adaptation to the audience-occasion elements of the speaking situation, and (3) his employment of the traditional parts of the art of rhetoric, viz., invention, arrangement, style, and delivery.

Choice of issues.--Mr. Richards' choice of issues on which he speaks is largely determined by the cause he espouses. As an ordained minister of the Seventh-day Adventist church he is committed to the preaching of the cardinal tenets of the Adventist sect. (For the reader's further information the history and something of the development of doctrine of the Adventist group are stated in Appendix (I).

The fundamental doctrines of the Adventist church which constitute a majority of the issues are outlined as follows from the Church Manual issued by the General Conference of Seventh-day Adventists. The church believes:

1. That the Holy Scriptures of the Old and the New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. (2 Timothy 3:15-17).

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. (Matthew 28:19.)

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. (John 1:1, 14; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25.)

4. That every person, in order to obtain salvation, must experience the new birth. This comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. (John 3:16; Matthew 18:3; Acts 2:37-39.)

5. That baptism is an ordinance of the Christian church, the proper form being by immersion, and should follow repentance and forgiveness of sins. By its observation faith is shown in the death, burial, and resurrection of Christ. (Romans 6:1-6; Acts 16:30-33.)

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments. These are great moral, unchangeable precepts, binding upon all men in every age. (Exodus 20:1-17.)

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of the believer's rest from his own works of sin, and his

entrance into the rest of soul that Jesus promises to those who come to Him. (Genesis 2:1-3; Exodus 20:8-11; 31:12-17; Hebrews 4:1-10.)

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy God provides a way whereby this may be done. He furnishes a substitute, even Christ the righteous one, to die in man's stead, making "him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:21. We are justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by the blood of Christ for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting believers into the new-covenant relationship, where the law of God is written on their hearts; and through the enabling power of the indwelling Christ, their lives are brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. (1 John 3:4; Romans 7:7; 3:20; Ephesians 2:8-10; 1 John 2:1, 2; Romans 5:8-10; Galatians 2:20, Ephesians 3:17; Hebrews 8:8-12.)

9. That God "only hath immortality." (1 Timothy 6:16.) Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. (Romans 6:23.) "He that hath the Son hath life." (1 John 5:12.) Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." (1 Corinthians 15:51-55.)

10. That the condition of man in death is one of unconsciousness. That all man, good and evil alike, remain in the grave from death to the resurrection. (Ecclesiastes 9:5, 6; Psalm 146:3, 4; John 5:28, 29.)

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. (John 5:28, 29; 1 Thessalonians 4:13-18; Revelation 20:5-10.)

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging the universe of God of sin and sinners. (Romans 6:23; Malachi 4:1-3; Revelation 20:9, 10; Obadiah 16.)



13. That no prophetic period is given in the Bible to reach to the Second Advent, but that the longest one, the 2300 days of Daniel 8:14, terminating in 1844, reaches to an event called the cleansing of the sanctuary.

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister. The priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14, its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary, foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the Second Advent of Christ; that this work is symbolized by the three angels of Revelation 14, and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first, with reference to the dead, and second, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. (1 Peter 4:17, 18; Daniel 7:9, 10; Revelation 14:6, 7; Luke 20:35.)

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modes, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco and other narcotics, and to avoid every body- and soul-defiling habit and practice. (1 Corinthians 3:16, 17; 9:25; 10:31; 1 Timothy 2:9, 10; 1 John 2:6.)

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render

account to Him of all that He has committed to our possession. (Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 2:6-15.)

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:12. That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. (1 Corinthians 1:5-7; 1 Corinthians 12:1-28; Revelation 12:17; Revelation 19:10; Amos 3:7; Hosea 12:10, 13.) They recognize that this gift was manifested in the life and ministry of Ellen G. White.

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, and the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not the Son of man" will be revealed. (Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Revelation 1:7; Hebrews 9:28; James 5:1-8; Joel 3:9-16; 2 Timothy 3:1-5; Daniel 7:27; Matthew 24:36, 44.)

21. That the millennial reign of Christ covers the period between the first and the second resurrection, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration that destroys Satan and his host the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. (Revelation 20; Zechariah 14:1-4; 2 Peter 3:7-10.)

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ, he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Christ, the Lord, will reign supreme, "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," will ascribe "blessing and honour, and glory, and power," unto "him that sitteth upon the throne, and unto the Lamb for ever and ever." (Genesis 13:14-17; Romans 4:13; Hebrews 11:8-16; Matthew 5:5; Isaiah 35; Revelation 21:1-7; Daniel 7:27; Revelation 5:13.)<sup>24</sup>

Since the Seventh-day Adventist church claims to follow the evangelical tradition of the Protestant faith in belief and practice, there are certain issues which Richards especially emphasizes as fundamental to Christian belief, regardless of denomination. These issues, which have been briefly described in the preceding doctrinal statement, center in (1) the authority of the Scriptures, (2) the existence and nature of God, (3) the divinity of Christ, and (4) salvation by grace.

Issues which receive lesser emphasis are the moral-ethical issues inherent in the "Christian way of life." These issues are concerned with man's relationship to his fellow-man in the home and in society.

Audience and occasion factors.--A generally accepted rhetorical axiom dating from the Rhetoric of Aristotle affirms that the audience is the most important element in the speech situation. It follows, then, that speakers must adjust themselves and their speech ideas to the individuals who listen. This suggests the necessity of audience analysis prior to speech delivery and feedback analysis during and following delivery.

Except for occasional surveys and feed-back from letter response Mr. Richards appears to have no clear indication of the nature of his weekly radio audience. Available information, including responses to the questionnaire used for this study, are described in more detail in Chapter Six.

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<sup>24</sup>Church Manual, General Conference of Seventh-day Adventists, 1959, pp. 29-36.

Of major significance is Mr. Richards' personal conception of his radio audience, since this tends to dictate his rhetorical choices of thought and language. It appears that his conception is influenced considerably by his basic goals for his radio preaching. His primary goal is to preach the gospel to non-Christians, urging them to accept Christ as a personal Saviour from sin. His second goal is to win as many of his audience as he can to the communion of the Seventh-day Adventist church. A final goal in his preaching is to strengthen belief and faith in all his listeners toward a happier life in the present world and to help them prepare for the day of judgment which he believes to be imminent.

In a general sense Richards conceives of his radio audience as a one, two, or three-person audience. He seeks to visualize himself as going into either a living room, den, kitchen, or car to carry on a spiritual conversation with families, with individual persons young or old, or with anyone who will listen, and to speak to them as he would in face-to-face communication. As he progresses through his sermon, he further visualizes his "small" audience as replying, asking questions, presenting their arguments, and listening to his answers and rebuttals. More specifically, Mr. Richards attempts to keep in mind the individual difference of race, creed, and patterns of thinking of the members of his radio audience. He says:

When I dictate a sermon or preach it over the air I visualize individual persons with individual needs. I try to picture a man who is an agnostic, wandering, not knowing where he is going; I try to picture a keen scientist who would like to believe but has heard a lot of so called preaching that does not appeal to him; I try to picture the politicians with their deep political views and motives; I try to picture a Negro, a Japanese listener, people of other races, other cultures. I visualize a Roman Catholic priest and question my arguments to see if I am going out of my way to irritate him. With all of these different ones I seek

to present my material in a way that will be palatable and that will meet the arguments I know must be in their minds.<sup>25</sup>

Sermon analysis-Method.--The primary sources for the analysis found in this chapter are the 988 taped and printed sermons broadcast by Richards on the Voice of Prophecy program during the years 1942-1961. Three hundred of these sermons have been analyzed in technical plot detail using all of the sermons for the years 1942 and 1943, and one sermon for each month of the years 1944-1961. The remaining 688 sermons have been carefully scanned for notable examples of rhetorical practice and any significant trends or changes in approach.

The analysis will follow in a sequence which moves from the sermon subjects and sermon titles on through the factors of invention, arrangement, style, and delivery of the sermons.

Sermon analysis-Classification of subjects.--Any classification of sermon subjects must be more or less general because the genius of the Christian message is that many of its subjects lend themselves to a variety of overlapping classifications. However, for purposes of unity and consistency of analysis Mr. Richards' sermons are classified here under headings which seem best to describe his sermon subject selection.

Doctrinal subjects

The term "doctrinal" is used primarily to denote those subjects which are peculiar to a specific church denomination. More generally, the term is defined as, "the entire body of Scripture teaching upon any particular subject, when collected and systematically arranged . . . as the doctrine of sin, of atonement, of regeneration, etc."<sup>26</sup>

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<sup>25</sup>Richards Interview, April 24, 1960, 25, 26.

<sup>26</sup>Broadus, On The Preparation and Delivery of Sermons, pp. 59, 60.

The doctrinal preaching of Richards appears to fall into categories described by both of the foregoing definitions. Listed below are the doctrine areas from which Richards drew his radio sermon material during the years 1942-1961. Subjects marked by an asterisk (\*) are those particularly stressed by the ministry of the Seventh-day Adventist Church. Subjects marked with a number sign (#) are those peculiar to the Seventh-day Adventist Church. Themes of the various doctrines as found in Richards' sermons are listed under the main doctrinal headings to indicate the scope of preaching he has attempted for each doctrine.

Angelology - Doctrine of Angels

- a. Nature of
- \*b. Work of

Christology - Doctrine of Christ

- a. Pre-existence of Christ
- b. Divinity of Christ
- c. Incarnation and Virgin Birth
- d. Teachings, miracles of Christ
- e. Transfiguration of Christ
- f. Crucifixion and sufferings of Christ
- g. Resurrection and Ascension of Christ
- h. Mediation of Christ
- i. Offices of Christ

Demonology

- a. Nature of the "spirit" world
- \*b. Spiritism and Spiritualism

Divine Revelation

- a. Origin of the Bible
- b. Inspiration of the Bible
- \*c. Authority of the Bible
- d. The Bible and Science
  - (1) Astronomy
  - (2) Archaeology
- #\*e. Prophets and Revelation
  - (1) Gift of prophecy

Ecclesiology--Doctrine of the Church

- a. Church history
- #\*b. Identifying features of "God's True Church"
- c. Denominationalism

**\*Eschatology - Doctrine of last events**

- #a. State of the dead
  - (1) Immortality versus mortality
  - (2) Resurrection
- #b. Judgment
- c. Second coming of Christ
  - (1) Certainty
  - (2) Imminence
  - (3) Manner
- #d. Millenium
- #e. Punishment of the wicked
- f. Heaven

**Harmatology - Doctrine of sin**

- a. Origin of evil
- b. Nature of evil
- \*c. Controversy between good and evil

**Nomology - Doctrine of law**

- \*a. Authority and perpetuity of the Decalogue
- \*\*b. Seventh-day Sabbath
- \*c. Law and Grace
- \*d. Law and Covenants
- e. Ceremonial law

**Pneumatology - Doctrine of the Holy Spirit**

- a. Nature of the Holy Spirit
- b. Work of the Holy Spirit
- \*c. Gifts of the Holy Spirit

**Soteriology - Doctrine of salvation**

- a. Grace
- b. Atonement
- c. Redemption
- \*\*d. Sanctuary
  - (1) Earthly type
  - (2) Heavenly anti-type

**Theology - Doctrine of God**

- a. Mystery
- b. Existence
- \*c. Attributes and character
- d. Works
  - \*\* (1) Creation versus Evolution
  - (2) Miracles

In addition to these specific doctrinal subjects there is ample evidence in Richards' sermons of the interweaving of doctrinal statements in material stressing non-doctrinal themes.

An examination of the doctrinal themes in Richards' preaching

indicates that Christology receives major emphasis. An average of two sermons each month are preached by Richards on some phase of the doctrine of Christ. Next to receive considerable emphasis is the Doctrine of salvation, or the soteriological aspect of Christian experience. The Doctrine of Divine Revelation appears more in combination with other doctrines than any of the other doctrinal subjects and draws heavily from the disciplines of astronomy and archaeology for corroborating material. The eschatological subjects on which Richards speaks most often are (a) the Second Coming of Christ, (b) the Millenium, and (c) Heaven. The remaining doctrines, with the exception of Demonology, which is seldom the subject of an entire sermon, appear to receive equal emphasis. The attempt made by Mr. Richards to cover the doctrinal emphasis in his radio preaching.

#### **Experiential subjects**

In a broad sense every radio sermon preached by Richards includes the experiential theme because he constantly appeals for individual involvement and Christian commitment. In the sermons which are related in greater degree to Christian experience, the following subjects appear most frequently:

1. Experiential steps to conversion
  - a. Conviction of sin
  - b. Repentance for sin
  - c. Confession of sin and forgiveness for sin
  - d. Acceptance of righteousness by faith
  - e. The conversion experience
2. Experience in the Christian Life
  - a. Baptism
  - b. Church membership
  - c. Communion and foot washing
  - d. Prayer
  - e. Bible Study
  - f. Personal testimony
  - g. Working for others
  - h. Tithe paying



- i. Handling suffering
- j. Healing and health
- k. Happiness in Christian living
- l. The Unpardonable Sin

The four experiential subjects receiving major emphasis in Richards' radio preaching are Prayer, Bible Study, Forgiveness, and the Unpardonable Sin.

#### Moral-Ethical Subjects

Assuming Christianity to have a distinctive ethics as well as a theology, it is within the realm of preaching to make clear the moral principles that are basic in Christian living and of giving guidance in the application of those principles to personal and social problems.<sup>27</sup> Within this context Mr. Richards has devoted a small fraction of his radio sermons to the following subjects:

##### Subjects on

1. Moral-Ethical relationships in the home
  - a. Courtship and marriage
  - b. Family relationships
  - c. Husband and wife relationships
  - d. Mother and child relationships
  - e. Children and home relationships
  - f. The divorce problem

##### Subjects on

2. Moral-Ethical relationships in society
  - a. War and peace attitudes
  - b. Citizenship and community relationships
  - c. Religious liberty
  - d. Temperance
  - e. Avarice and covetousness
  - f. Gossip

The major emphasis in Richards' speaking on moral-ethical issues is on marriage and divorce, temperance, and religious liberty. In his temperance sermons he is not permitted to emphasize the problem of alcohol because of broadcast restrictions; however, he can discuss health principles which imply the problem.

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<sup>27</sup>Broadus, On the Preparation and Delivery of Sermons, p. 67

### Historical-Biographical subjects

Since Richards' chief interest in reading outside of the Bible is in the area of history and biography, it might be expected that he would draw heavily from these subject areas for sermons. In reality, he uses numerous examples from history and biography both secular and sacred, but seldom devotes an entire sermon to either history or biography.

On occasion, during the nineteen years of preaching considered in this study, Mr. Richards outlines the history of the "people of God" from both Old and New Testament to show God's providential leadings. At other times he outlines secular history as it relates to Bible prophecy. Subjects on the history of the Christian church concentrate on the development of denominationalism or the historic evolution of the Bible canon. In some of his sermons that describe Bible lands which Richards has personally visited, the history of the land and its people is central.

Richards' biographical sermons are on Bible characters. Prominent among these character sketches are those of Cain, Abel, Moses, Joseph, Elijah, Daniel, Jonah, Naaman, Christ, Stephen, Barrabas, and Judas. Some of his biographical sermons lump several biographies together under titles like, "Seven Widows of Scripture," or "Seven Men of Faith."

### Prophetic subjects

Mr. Richards' notion of Bible prophecy may explain in part the selection he gives prophetic subjects in his radio preaching. He says:

God alone is the author of true prophecy. God alone can truly see the future centuries in advance. Infinite in knowledge, He alone knows all about today, and therefore all about tomorrow--for, by the law of causation, tomorrow grows out of today. Every effect has an adequate cause; and if one could have complete knowledge of causes, he would have complete knowledge of

effects, that is, of the future. But God alone can know this and therefore see the future if He so desires . . . .A journey through history is a walk with God. We see His Word actually being fulfilled in the moving pageant of all the nations passing before our startled eyes today. Fulfilled prophecy is God's challenge to the world. It is God's appeal to reason, the convincing evidence He places before thinking men.<sup>28</sup>

Richards' sermons on prophecy fall into two categories, (1) sermons on prophetic books of the Bible, and (2) sermons on prophetic passages in the Bible. Among the prophetic books, the book of Daniel in the Old Testament and the book of Revelation in the New Testament are treated most often. In other sermons of prophecy, exposition of the following passages appears frequently: Daniel 2--Nebuchadnezzar's dream of world empires; Daniel 7--Daniel's vision of beasts; Daniel 8--Daniel's vision of the sanctuary; Daniel 9--Daniel's vision of the seventy week prophecy concerning Christ; Matthew 24--Christ's prophecies concerning the end of the world; Revelation 1-20--John's prophecies on the seven churches, the seven seals, the seven trumpets, the mark of the beast, the seven last plagues, and the Millenium. Most of the prophecy-centered subjects are preached from Daniel 2 and 9 in the Old Testament and from Matthew 24, Revelation 1-14 in the New Testament.

Occasional sermon subjects

During each year of Voice of Prophecy broadcasting, Mr. Richards takes notice of seasonal holidays and devotes a sermon to the occasion. Sermons for Christmas, Thanksgiving, Easter, Fourth of July, New Years, and Mother's Day are found in each year's broadcast file. There are also occasional sermons for special church conventions, rallies, and anniversaries. The subjects for these sermons appear to be dictated by the type of meeting.

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<sup>28</sup>These Times, May 1955, p. 5.

### Other sermon subjects

A small number of Richards' radio sermons may be classified as "devotional." These subjects deal with the promises of the Bible, the prayers of the Bible (such as the Lord's prayer), and chapters from the Bible which have been Richards' favorites through the years of his ministry.

Each month Richards receives a large number of letters in which Bible questions are asked. Because many of the letters ask similar questions, he takes one broadcast in the months having five week ends and spends time in answering the questions. The subjects for these "Question Box" sermons range from personal questions regarding the speaker and his family, to profound theological questions. In a "string of beads" fashion each subject is dealt with briefly and to the point.

Sermon analysis--Inventive materials.--In the classical divisions of rhetoric which provide the pattern of critical investigation into the theory and practice of speaking, the term "invention" is used to describe the search for arguments suitable for effecting persuasion. More specifically, this search includes seeking material for the logical, emotional, and ethical modes of persuasion.<sup>29</sup>

From the analysis of Mr. Richards' radio sermons, an attempt is made to indicate some of the representative sources from which he has drawn inventive materials. It is not possible to determine exact sources of his inventive thought, for in many cases he quotes from uncopyrighted material and does not give documentary information. Also, from 1946 until 1961 there is noticeable decrease in the use of copyrighted material because, according to Richards, the time and money involved in getting permission to quote are prohibitive.

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<sup>29</sup>Thonssen and Baird, Speech Criticism, p. 79.

The principal source from which materials are derived for preaching is the Scriptures. In the sermons examined there is an overall average of ten Scriptural quotations in each sermon, varying in length from one verse to passages containing five to eight verses. In 1942, during his first year of network broadcasting, Richards used from eighteen to forty verses in each sermon, in some cases using as many as fifty-four texts. From 1943-1948 the average seems to have lowered to from eighteen to twenty-six verses and lowered again in 1948 to an average of from fifteen to twenty verses. From 1948 to the present writing the average does not appear to have changed.

It is interesting to note that the majority of texts used by Richards in his sermons come from the New Testament, the proportion of New Testament texts to Old Testament texts being approximately two to one. Texts used from the Old Testament come from all of its books but in the main from Genesis, Exodus, Job, Psalms, Proverbs, Isaiah, and Daniel. Texts from the four gospels, the letters of Saint Paul, and the book of Revelation dominate New Testament references. Three texts appear repeatedly in Richards' sermons and are quoted for interest:

John 3:16--"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 14:1-3--"Let not your heart be troubled: ye believe in God, believe also in me."

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

I John 1:9--"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Other sources from which Richards takes sermon materials are the fields of history and biography, hymnology, art philosophy, sermons of other preachers, newspapers and magazines, writers in the Seventh-day Adventist Church, science, literature, life's experience, and psychology.

A sampling of these sources is presented to indicate the wide variety of inventive choices used by Mr. Richards:

**History and Biography:** Taine, H. G. Wells, Gibbons, Philostratus, Bingham, Josephus, Herodotus, Pliny the Elder, Arrian, Diocletian, Eusebius, Tyerman, Moody.

**Hymns:** Isaac Watts, Fannie Crosby, W. L. Thompson, D. A. Tuttle, S. J. Stone, Faber, H. Bonar, F. E. Belden, R. Heber, Charles Wesley, Martin Luther, F. Havergal.

**Art:** Holman Hunt, Michael Angelo, and Leonardo DaVinci.

**Philosophers:** Lepeaux, Anaxagoras, Plato, Aristotle, Augustine, Bertrand Russell.

**Sermons of other preachers:** DeWitt Talmadge, D. L. Moody, Charles Spurgeon, Phillips Brooks, Jonathan Edwards, J. Wilbur Chapman, D. Clarence McCartney.

**Newspapers and Magazines:** Chicago Examiner, Scientific American, Literary Digest, Christian Reader's Digest, Christian Century, New York Times, Prophecy, Watchman, Christian Advocate, Saturday Review, War Cry.

**Adventist Authors:** Ellen G. White, M. L. Andreasen, Uriah Smith.

**Science:** Herschel, Young, Richter, Howe, Mitchell, Newton, Ptolemy, Gallileo.

**Literature:** Cowper, De Armond, Lowell, Kilmer, Mencken, Emerson, Wilcox, Flint, Guest, Chesterton, Barton, Riley, Kayam, Dosotevsky, Eliot, Carlyle, Longfellow, Loti, Lanier, Whittier, Burns, Doddridge, Tennyson, Robins, Voltaire, Hollingworth, Addison, Fortunatus, Pope, Bryant, Catullus, Talmud, Shakespeare, John Bunyan, Adams, Noyes, Lamb, Aeschylus, Byron, Ruskin, Sophocles, Jackson.

**Life's Experiences:** Personal from Richards' own ministry, from mail response, from the ministry of others--particularly D. L. Moody.

**Psychology:** C. J. Jung's Modern Man in Search of a Soul.

Sermon analysis--Titles.--Perhaps the simplest rhetorical statement of the subject of a speech or sermon is the title. The function of the title is usually threefold: (1) it is intended to attract a listening audience when it is announced or advertised some time beforehand, (2) it may serve to capture interest and attention if announced immediately before delivery of the message it describes, and (3) it may function as an aid to memory in later recall of a message. In the process of preparation Mr. Richards frames his sermon titles with all of these functions in mind; and, as has already been stated, he depends much on his sermon titles to give him direction in preparing sermons.

A study of sermon titles heading Richards' radio messages reveals that frequently for a sermon series he uses approximately the same title for each sermon, altering the original title by one or two words to fit the next subject in the series.

Titles in the form of questions, titles which state subjects in the conventional matter of the Protestant pulpit, and titles which use Scriptural phraseology dominate in Richards' sermons. Representative titles from these categories are listed in Appendix (V) to demonstrate, in part, the attention which he gives to this aspect of his preparation. It will be observed that he seems to prefer short titles which are euphonious in nature.

Sermon analysis--Invention: Logical argument.--In determining the relative integrity of ideas in a speech, the critic determines, among other things, "the severity and strictness of the argumentative development."<sup>30</sup> This idea corresponds with the traditional rhetorical concept of "logos" dating to the Rhetoric of Aristotle. "Logos," or logical

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<sup>30</sup>Thonssen and Baird, Speech Criticism, p. 334.

proof, in the Aristotelian sense includes all of the available means of persuasion inherent in argument proper.

The elements of logical proof generally accepted by rhetoricians are evidence and reasoning. Evidence, as already defined in this study, is concerned with matters of fact and opinion used as a basis for establishing proof. Reasoning is the process of using evidence and propositions to infer conclusions. In outlining Mr. Richards' use of logical argument in his radio preaching, the discussion will follow a pattern suggested by these two chief elements of logos. Each applicable aspect of the elements will be defined in turn and illustrative examples will be cited from his sermons. The intent of the examples which follow is not to prove that Mr. Richards employs various types of reasoning, but rather to illustrate the reasoning as it is found in his sermons. It will be observed that no attempt is made to set forth any extensive array of examples, the purpose being to illustrate by citing a sufficient number of examples considered to be typical.

Facts.--The definition of "fact" given by A. Craig Baird is considered pertinent to this discussion. He says:

They facts are the concrete or abstract material out of which we attempt to weave conclusions or from which we try to draw inferences or between which we attempt to establish relationships . . . .Facts . . . represent items which allegedly are to be accepted before further amplification or inference is to be attempted. Facts have to do with the existence of things, the classification of data, and the character of phenomena.<sup>31</sup>

Facts, according to this definition, may include phenomena which are observed, experienced, described, classified, and reported.

The abstract nature of the subjects preached by Mr. Richards understandably minimizes the use of observable facts. In the sermons analyzed

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<sup>31</sup>A. Craig Baird, Argumentation, Discussion, and Debate, (New York, McGraw-Hill Book Company, Inc., 1950), p. 91.



his principal uses of observable facts are those cited in his sermons on Astronomy and the Bible. In one of his earlier sermons he attempts to make the point that the stars of the heavens are innumerable. This in turn is an inductive argument in a series to prove the creative power and greatness of God. Following an exposition of Isaiah 40:26 to show that the stars move and exist in numbers, he cites the following facts:

The Astronomer Herschel tells us that with his best glasses he counted 588 stars on a single spot, without moving his telescope. As the gradual motion of the earth carried them out of sight and introduced others in their places, there passed before his vision in forty-five minutes no less than 258,000 stars! With more powerful telescopes, these single glittering points that fill the sky are resolved into millions upon millions of small stars closely crowded together.<sup>32</sup>

Other facts cited by Richards relate to such items as statistics on the number of Bibles sold;<sup>33</sup> historical facts on earthquakes;<sup>34</sup> and mission giving by Protestants.<sup>35</sup> The more abstract facts used as evidence in Richards preaching are not obvious but rather are implied in other types of argument. It seems evident that Mr. Richards does not concern himself with the citation of any significant number of facts in his sermons.

Testimony and Opinions.--These two sources of evidence may be defined as points of view held by another person or persons who have interpreted or appraised phenomena.

Mr. Richards' sermons seem replete with arguments in the form of testimony. It is observed that numerous testimonies on world conditions

<sup>32</sup>Radio Sermon preached April 19, 1942.

<sup>33</sup>Radio Sermon preached November 21, 1943.

<sup>34</sup>Radio Sermon preached March 7, 1943.

<sup>35</sup>Radio Sermon preached May 3, 1942.

are advanced on the subject of the second coming of Christ. Typical of this testimony is that taken from the historian H. G. Wells, who is quoted by Richards as saying, "the ship of civilization is sinking."<sup>36</sup> At times for contrast Richards quotes the testimony of historians who made comment on the social conditions and customs of ancient times. Quotations are found from the works of historians like Prudentius (ancient writer on the history of the Roman empire), Gibbons on the decline and fall of the Roman empire, and Sir Arthur Keith on the antiquity of man. Additional testimony by unnamed statesmen, historians, sociologists, and scholars in world affairs is added to the quoted sources. These undocumented testimonies are introduced by such phrases as: "many leaders today believe," "according to some authorities," "a great statesman," "a careful student," or "modern astronomers." The implied intent of these phrases is that of increasing the credibility of the source.

The bulk of testimonial evidence offered in Richards' sermons is the testimony of individuals about the validity of the Bible and the various aspects of belief and experience which it advocates. In one sermon he draws from the testimony of medical doctors on the nature of the virgin birth.<sup>37</sup> In another sermon he multiplies testimony on the value of the Bible by quoting in turn from John Wesley, Abraham Lincoln, Arthur Brisbane, H. L. Mencken, and Mahatma Ghandi.<sup>38</sup> Similarly he cites the unique testimony of Martin Luther, Albert Barnes, and John Wesley on the timelessness of the moral law.<sup>39</sup> At times Richards uses

<sup>36</sup>Radio Sermon preached March 15, 1942.

<sup>37</sup>Radio Sermon preached December 7, 1953.

<sup>38</sup>Radio Sermon preached January 17, 1943.

<sup>39</sup>Radio Sermon preached March 9, 1952.

the testimony of men of science or philosophy to demonstrate the finiteness of the human mind as compared with the mind of God as revealed in the Bible. For example, in a sermon entitled "Scientific Evidences" he quotes the testimony on certain natural happenings as given by Plato, Aristotle, Josephus, Herodotus, and St. Augustine, and shows that both the Bible and modern scientific discovery discredit their testimony, thus inferring that the Bible is superior to all other writings of men and always up to date with the latest scientific advances.<sup>40</sup> One finds occasionally in a sermon the positive testimony of avowed skeptics who would be expected to ridicule Christianity. From Renan, the well known French skeptic, Richards quotes the words "all history is incomprehensible without him Christ."

A favorite use of individual testimony appears to be the statements of men regarding personal belief in God and in Christ. This testimony is quoted from all manner of sources, from Christ's contemporaries,<sup>41</sup> from Christian leaders like Pandita Ramabai of India,<sup>42</sup> and testimony from men like atomic scientist Dr. R. A. Millikan, who Richards quotes as saying, "I have never known a thinking man who did not believe in God."<sup>43</sup>

Some testimonies on Christian experience are drawn from letters received by Richards from his radio audience telling of their conversion. These are used by Richards to prove that "God is saving now."<sup>44</sup>

<sup>40</sup>Radio Sermon preached November 15, 1942.

<sup>41</sup>Radio Sermon preached January 25, 1942.

<sup>42</sup>Radio Sermon preached September 7, 1958.

<sup>43</sup>Radio Sermon preached October 10, 1948.

<sup>44</sup>Radio Sermon preached April 16, 1944.

Sometimes Richards quotes testimonial material which represents the attitudes of a group. In April of 1959 when he was preaching on the second coming of Christ, Mr. Richards quoted at length the eschatological beliefs on this doctrine as found in the manuals of the Baptist, Episcopal, Church of England, and Methodist churches.<sup>45</sup> In another sermon in which he wished to show that the ten commandments were still binding, including the fourth or Sabbath commandment, he quotes from the Second Heluetic Confession of the Reformed Church of Zurich, the Thirty-Nine Articles of Religion of the Church of England, the Westminster Confession of Faith, and the Baptist Creed.<sup>46</sup>

The predominating opinion evidence in Richards' sermons is that taken from the Bible. The multiplicity of quotations from the Bible characteristic in his sermons indicates that he considers this Book as the one great authority. This is further evident from the categorical statements he makes which reveal his opinion of the superiority of the Bible to all other sources of authority. It is considered important at this point to quote several of Richards' statements to illustrate his implicit deference to argument by Scriptural authority:

We turn to the Holy Scriptures as authority.<sup>47</sup>

These are the words of Jesus and they are true.<sup>48</sup>

There is only one source of information on these questions . . . we will turn to the Book of God for light.<sup>49</sup>

<sup>45</sup>Radio Sermon preached April 5, 1959.

<sup>46</sup>Radio Sermon preached August 23, 1959.

<sup>47</sup>Radio Sermon preached February 22, 1942.

<sup>48</sup>Radio Sermon preached October 25, 1942.

<sup>49</sup>Radio Sermon preached August 23, 1942.

Christ's words and messages have authority because He is the Son of God.<sup>50</sup>

If we are ever to really know anything at all about the origin of the world it must be by revelation. The Holy Scriptures claim to be this revelation.<sup>51</sup>

We can say on the authority of God's word that . . . .<sup>52</sup>

The Holy Scriptures plainly declare that men need to be saved.<sup>53</sup>

The Holy Scriptures are the only source of information on the nature of man, his origin, and his destiny.<sup>54</sup>

This one text forever disposes of the idea that man is mortal by nature.<sup>55</sup>

We will find in the word of God . . . information about salvation. What I think might be wrong, what you think might be wrong, but the Scriptures cannot be wrong.<sup>56</sup>

## Reasoning

Reasoning by Explanation.--Reasoning by explanation is an integral part of the logical arguments used in Mr. Richards' sermons. In their work Argumentation and Debate, James McBurney et. al., define explanation as "that form of support in which belief and action are sought by explaining the date connected with any proposition in such a way as to cause the audience to accept the proposition by implication."<sup>57</sup> The

<sup>50</sup>Radio Sermon preached May 30, 1943.

<sup>51</sup>Radio Sermon preached September 26, 1943.

<sup>52</sup>Radio Sermon preached October 24, 1943.

<sup>53</sup>Radio Sermon preached February 10, 1952.

<sup>54</sup>Radio Sermon preached August 10, 1953.

<sup>55</sup>Radio Sermon preached May 16, 1954.

<sup>56</sup>Radio Sermon preached February 13, 1955.

<sup>57</sup>James H. McBurney, James M. O'Neill, and Glen E. Mills, Argumentation and Debate (New York, The Macmillan Company, 1951), p. 130. Cited hereafter as McBurney et. al., Argumentation and Debate.

principal methods of explanation are (1) description, which exhibits the properties, attributes, and relations of spatial objects in their proper order; (2) narration, that form of explanation which presents a proposition in its time relations, or which exhibits events in their proper order; and (3) exposition, that process or form of explanation which exhibits a proposition as a logical thought wholly independent of time or space relations.<sup>58</sup>

Thonssen and Baird add the role of definition to exposition.<sup>59</sup> In a homiletical sense exposition also includes exegesis of Scripture. Definition and exegesis of Scripture are added to the definition given by Hyslop because they are applicable to the present analysis.<sup>60</sup>

#### Description

Mr. Richards seems ever ready to use description to build favorable response by pictorial implication. One of his sermons, built around the theme of heaven, has a description of the "New Jerusalem and Paradise," partially Richards' and partly quoted. He says:

The Holy City - The New Jerusalem - will come down the shining pathway of the skies to be the Capitol of this renewed earth. Man will again have access to the tree of Life from which Adam was barred. Paradise will be restored to this earth.

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits.

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<sup>58</sup>Ibid., pp. 138, 139, citing James H. Hyslop, Logic and Argument (New York, 1899), pp. 66-68.

<sup>59</sup>Thonssen and Baird, Speech Criticism, p. 345.

<sup>60</sup>Broadus, Preparation and Delivery of Sermons, p. 147.

On those peaceful plains beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.<sup>61</sup>

This description becomes a part of Richards' supporting argument for the proposition that the ultimate future of this earth is bright and that "The best is yet to be."

In his sermons on astronomy, Richards revels in describing the myriad heavens above the earth with minutiae of detail. Although he draws heavily upon factual material from recognized astronomers, he adds his own descriptive comments. Speaking in one sermon about Jupiter, he says:

A man standing on the earth's equator travels 1,000 miles per hour with the rotation of our planet; but on Jupiter he would travel 28,000 miles per hour. That's really traveling!<sup>62</sup>

The majority of the descriptive passages found in Richards' sermons are those picturing Bible scenes where he expands a Scriptural passage by adding further details which he feels will help clarify his theme or stimulate the listeners' interest. Numerous paragraphs are found describing such things as the intricate parts of the Jewish pass-over;<sup>63</sup> the extensive worship procedures of the "earthly sanctuary;"<sup>64</sup> the scene of the transfiguration;<sup>65</sup> and the Christmas story as it centered in Bethlehem's manger.<sup>66</sup>

<sup>61</sup>Radio Sermon preached January 3, 1943.

<sup>62</sup>Radio Sermon preached April 18, 1943.

<sup>63</sup>Radio Sermon preached May 30, 1943.

<sup>64</sup>Radio Sermon preached April 10, 1949.

<sup>65</sup>Radio Sermon preached April 9, 1944.

<sup>66</sup>Radio Sermon preached December 20, 1959.

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## Narration

Richards does not appear to depend much on narration as a factor in his fabric of argument. On occasion, however, he uses a series of cameo narratives in "string-of-bead" fashion to enforce an argument. One such sermon is that given on Mother's Day in 1942, when he briefly relates the life work of the mothers of the Bible.<sup>67</sup>

When Richards employs the biographical approach with the intent of allowing the listener to draw his own conclusions from the story alone, the narrative approach is very obvious. In some detail he sketches the lives of Solomon, Elijah, Christ, the "prodigal son," Judas, and Barrabas. Indicative of the narrative detail which Richards adds to a Bible passage is a paragraph taken from his sermon on Barrabas relating to Pilate's reaction to the message from his wife warning him to have nothing to do with Christ:

Right at this moment of decision, a message comes to Pilate from his wife: 'Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him.' Matthew 27:19.

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Pilate was no mental imbecile. He must have been a man of splendid physical endowments and rare intellectual gifts. Otherwise, he never would have risen from obscurity in Spain to a place in the royal family as the husband of the granddaughter of Augustus. Yet he was a coward, a moral coward, as this trial demonstrated. He was afraid of his position. He was afraid of the influence that the men about him had with the Roman authorities. So he grasped at the straw of expedience.<sup>68</sup>

## Exposition

The abstractness of the experiential conceptions couched in the language of the Scriptures makes it necessary for any preacher continually to define his terms. When Mr. Richards uses words like "repentance,"

<sup>67</sup>Radio Sermon preached May 10, 1952.

<sup>68</sup>Radio Sermon preached September 9, 1951.

"redemption," "justification," "hell," "immortality," or "consecrate," he takes time to define what he means by these terms. Defining the word "hell" in a sermon entitled "The Truth about Hell," Richards uses two Scriptural passages and translation of the Greek word "Gehenna" to show that the word, depending on context, can mean the grave, (Psalm 16:10), a place of burning comparable to Gehenna, a narrow valley south of Jerusalem where the bodies of dead animals and refuse were constantly burning; or a place of darkness surrounding the earth where the fallen angels are being reserved for judgment. (2 Peter 2:4)<sup>69</sup>

Exposition in the homiletical, or exegetical sense, as it appears in Richards' preaching usually centers in detailed analysis of Scriptural passages followed by a statement of the logical relationships implied. In a sermon on "The Bible Millenium," he explains the connection between Revelation 20:6 and 1 Thessalonians 4:15-18 relative to the second coming of Christ, and then makes this statement:

So the resurrection of the righteous is the second event to mark the beginning of the millenium. Since the blessed and holy come up in this first resurrection at the beginning of the millenium and since they are raised at Christ's second coming, according to 1 Thessalonians 4, it is perfectly clear that Christ's second coming also is at the beginning of the millenium.<sup>70</sup>

Detailed exegesis and accompanying implicative statements are found in such Scriptural passages as Revelation 1;<sup>71</sup> Daniel 2;<sup>72</sup> Daniel 7;<sup>73</sup> and Daniel 9.<sup>74</sup>

<sup>69</sup>Radio Sermon preached September 21, 1952.

<sup>70</sup>Radio Sermon preached March 8, 1953.

<sup>71</sup>Radio Sermon preached June 13, 1943.

<sup>72</sup>Radio Sermon preached February 13, 1949.

<sup>73</sup>Radio Sermon preached May 1, 1955.

<sup>74</sup>Radio Sermon preached May 8, 1955.

From a survey of Richards' use of exposition, it is significant that he constantly refers to the Bible for the definitions, classifications, comparisons, and meanings he sets forth in his arguments. There seems to be a conscious avoidance of any interpretation which might be considered as purely speculative.

#### Reasoning by inductive series of Bible texts

In his use of the Bible for argument by authority, Richards characteristically multiplies textual evidence. He appears to exhaust the concordance in quoting references he feels will strengthen an argument. For instance in a sermon preached in 1944 he uses fourteen consecutive texts written on the life of Christ to show that His life is the perfect example for man to follow.<sup>75</sup> Textual series of the inductive type are found in sermons which answer such questions as "How Is Christ Coming?" In this particular case Richards cites eight texts using the word "appearing;" and without making comment on any of them, draws the conclusion:

Surely these passages should be enough to settle forever the fact that when our Saviour comes the second time with glory, it will be a literal, personal, visible, public coming, it will be a world-wide appearing.<sup>76</sup>

In sermons where he wishes to imply an inescapable conclusion, Richards piles up evidence, text after text, and then draws the argument to an inexorable end. This is well illustrated in his sermon on the doctrine of the state of the dead, in which he attempts to prove that man does not have an immortal soul. He cites every text in the Bible using the word "immortality," stressing the point that the word is used

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<sup>75</sup>Radio Sermon preached May 14, 1944.

<sup>76</sup>Radio Sermon preached August 15, 1954.

only in connection with the nature of God, and then says simply, "so we see 'immortality' refers to God and not to man."<sup>77</sup>

### Reasoning by example

Reasoning by example is considered as the process of inferring conclusions from specific cases or instances. Even a cursory examination of Richards' sermons would reveal his profuse use of reasoning from example. Conversion experiences are cited most often--also illustrative statements concerning the lives of man, good and bad, abound, and examples relative to specific subjects.

Examples of conversion experiences used by Richards are taken chiefly from the Bible, from the ministry of Dwight L. Moody, from the ministry of Charles Haddon Spurgeon, and sometimes from his own ministry. The experiences taken from these sources seem to have been selected on the basis of the depth of sin into which each individual had fallen, the dramatic circumstances relative to the person's being drawn to Christ, and the even more dramatic results in the converted individual's life. Typical of these conversion stories and one repeated in several of Richards' sermons is that of a man known as Valentine Burke. Richards relates the following story:

When Valentine Burke, the St. Louis burglar, was converted in Mr. Moody's meetings, the work was complete. He was really a changed man, a new man. One day a message from the sheriff summoned him to the courthouse. With a heavy heart, Burke obeyed. He supposed it was some old case that was to be brought up against him again. But, as he went on his way, he breathed a little prayer, and said to himself, 'Well, if I'm guilty, I'll tell him so. I'm done lying.'

The sheriff was kind to him, and asked, 'Where have you been, Burke?'

'In New York.'

'What have you been doing?'

'Trying to find a decent job.'

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<sup>77</sup>Radio Sermon preached August 23, 1942.

'Have you kept a good grip on the religion you were telling me about?'

'Yes,' answered Burke, looking him in the eye. 'It's been hard going sometimes, Sheriff, but I haven't lost my religion.'

And then the tide began to turn. 'Burke,' said the sheriff, 'I've had you shadowed every day you were in New York. I suspected your religion was a fraud. But I want to tell you that I know you have lived an honest Christian life. And now I've sent for you to offer you a deputyship under me. You can begin now if you will take the job. . . .'

And friends, the grace of God is doing things like that all the time. No man's case is too hard for God.<sup>78</sup>

In the examples which Richards uses to argue his case for consistent Christian living he draws from the experiences of the good and evil men of all time. He notes the tithe paying of Abraham, Moses, and Jesus.<sup>79</sup> He commends the martyr death of Abel, Daniel, and Paul, Polycarp, and Neimuller, for the cause of soul liberty.<sup>80</sup> He recommends the life of David Livingstone as an example of the private life of a Christian.<sup>81</sup> He makes the experience of Zaccheus an example of true repentance.<sup>82</sup> Then in just as strong language he denounces Nebuchadnezzar, Darius the Mede, Sennacherib, Alexander the Great, Caesar, and Napoleon for "playing God."<sup>83</sup> Or, he asks his audience if their experience can be identified with such questionable Bible characters as Judas, Demas, or Cain.<sup>84</sup>

The use of examples to augment proof in subjects other than

<sup>78</sup>Radio Sermon preached October 19, 1947.

<sup>79</sup>Radio Sermon preached May 3, 1942.

<sup>80</sup>Radio Sermon preached July 4, 1943.

<sup>81</sup>Radio Sermon preached September 12, 1948.

<sup>82</sup>Radio Sermon preached June 14, 1942.

<sup>83</sup>Radio Sermon preached December 10, 1950.

<sup>84</sup>Radio Sermon preached June 27, 1958.

salvation may be illustrated by the statement made in 1955 to the effect that the second coming is an important subject because it has been placed on the agenda of the World Council of Churches for their meeting in 1955.<sup>85</sup> Again in a sermon on the punishment of the wicked, he quotes from Jude 7 to cite Sodom as an example of "everlasting fire," and goes on to reveal the fact that archaeological evidence locates Sodom and Gomorrah at the bottom of the Dead Sea.<sup>86</sup>

### Reasoning from Analogy

Reasoning from analogy is the process of making a comparison between two cases in one of which a certain factor is known to exist while in the other the same fact is in question. Analogies frequently appear in Richards' sermons. His sermons abound in figurative analogies which compare the unknown to the general known.

Sentences suggesting the use of argument from analogy are as follows: "Just as there is water in the air that is unseen so the ability of the angels to appear or disappear has nothing to do with their reality;"<sup>87</sup> "Just as your ten fingers hang on your two arms, so all the ten commandments hang on these two principles, love to God and love to man;"<sup>88</sup> "With the new super X-ray men can look through heavy layers of solid steel, so God can read the secrets of the hardest heart;"<sup>89</sup> As the sightless are unable to see the glory of the stars, so those spiritually blind are unable to see the glories of the Holy Scriptures;"<sup>90</sup> or, "To

<sup>85</sup>Radio Sermon preached September 11, 1955.

<sup>86</sup>Radio Sermon preached October 18, 1959.

<sup>87</sup>Radio Sermon preached February 22, 1942.

<sup>88</sup>Radio Sermon preached October 14, 1945.

<sup>89</sup>Radio Sermon preached July 14, 1946.

<sup>90</sup>Radio Sermon preached January 19, 1955.

smash a mirror would not do away with a dirty face, neither will an attempt to do away with the law ten commandments cleanse the heart."<sup>91</sup>

The main direction of these analogies seems towards comparing man's personal relationship with God to a variety of physical and experiential phenomena.

#### Reasoning from Cause and Effect

Cause and effect reasoning is the process of proceeding from a phenomenon called a cause to an inferred effect or result, or of proceeding from a phenomenon called an effect to an inferred cause. Causal relations in Richards' logical arguments follow a form that seems stereotyped. Whether speaking of the past, present, or future, in point of time, and whatever the effect, the ultimate cause is implicitly and explicitly declared to be "sin."

In Mr. Richards' sermons may be found an abundance of examples stated in this pattern: "A lack of true Christian love is the cause of our world's sickness;"<sup>92</sup> "No nation can prosper when home life is precarious or degenerate;"<sup>93</sup> "When men lose respect for God's law they lose respect for all law and thus the tide of lawlessness and crime increase;"<sup>94</sup> "The cause of unanswered prayer is unbelief, love of pleasure, and an unforgiving heart;"<sup>95</sup> "Sin is the cause of all the ruin, confusion, war, heartache, and trouble in the world;"<sup>96</sup> or, "The reason that blessings

<sup>91</sup>Radio Sermon preached April 24, 1942.

<sup>92</sup>Radio Sermon preached October 11, 1942.

<sup>93</sup>Radio Sermon preached September 19, 1943.

<sup>94</sup>Radio Sermon preached November 14, 1943.

<sup>95</sup>Radio Sermon preached June 11, 1944.

<sup>96</sup>Radio Sermon preached March 28, 1954.

are often denied us is because of our sins."<sup>97</sup>

Richards further uses cause-effect reasoning to strengthen his arguments on the necessity of belief in God and the Bible. This is found in such statements as: "Trouble makes us depend on God and not man;"<sup>98</sup> and, "The Bible changes things because it is the word of God."<sup>99</sup>

#### Reasoning from Sign

Sign reasoning is the process of inferring associations and correlations which are not truly causal in nature--of proceeding from substance to attribute or from attribute to substance. There are relatively few instances of argument from sign to be found in Richard's sermons. The generalizations in which the sign relationships are based are both stated and implied. Among the definitely stated sign relationships are such examples as:

Sea shells are found on the tops of high mountains, fossils of forms of life common to salt water and dry land are found buried together in rock beds, and proof of a sudden end to many kinds of animal life is found all over the world.<sup>100</sup>

This sign relationship was offered in a chain of reasoning designed to prove the destruction of the world in the days of Noah by water.

Other sign relationships more definitely stated are those used by Richards in his sermons on the home and on the Christian life. In a sermon on the subject of the happy Christian home, he affirms that "where love and the spirit of thankfulness are found there will be found the happy home."<sup>101</sup>

<sup>97</sup>Radio Sermon preached May 10, 1959.

<sup>98</sup>Radio Sermon preached November 11, 1945.

<sup>99</sup>Radio Sermon preached February 15, 1957.

<sup>100</sup>Radio Sermon preached April 16, 1944.

<sup>101</sup>Radio Sermon preached June 12, 1955.



Using a reciprocal sign relationship in a sermon on the Christian life Richards states clearly that the evidences of genuine repentance are true humility, faith, prayer, and obedience.<sup>102</sup>

More obvious in Richards' rather limited use of argument by sign are the examples which imply by non-reciprocal relationships that one event or phenomenon serves as a sign of a second. Sentences like these are found: "The very existence of the universe about us proclaims the existence of God;"<sup>103</sup> "From Genesis to Revelation runs the scarlet thread of the cross proving that the book came from God;"<sup>104</sup> "The Sabbath is a sign of the creative power of God."<sup>105</sup> or, "God does care, had He not cared for us he never would have sent Jesus to this world to die for us."<sup>106</sup>

A further and final use of argument by sign, which is interesting but difficult to comment on, relates to Richards' preaching on the eschatological subject of Christ's second coming. Mr. Richards first makes use of substance-attribute relationships stated in the Scriptures regarding the second coming, such as Christ's statements found in Matthew 24 about signs in the sun, moon, and stars; wars and rumors of wars; false prophets, earthquakes, and so forth. He then cites attribute-substance relationships from history to verify the declaration. More simply, he will, for example, quote Christ's words on earthquakes as a definite sign

<sup>102</sup>Radio Sermon preached April 10, 1960.

<sup>103</sup>Radio Sermon preached January 9, 1953.

<sup>104</sup>Radio Sermon preached February 21, 1943.

<sup>105</sup>Radio Sermon preached September 26, 1943.

<sup>106</sup>Radio Sermon preached October 21, 1951.

of the end of the world, and then cite examples like the Lisbon earthquake of November 1, 1755, as a sign fulfillment.<sup>107</sup>

A summary of Mr. Richards' use of logical argument appears at the end of this chapter along with summaries of the other rhetorical components found in Mr. Richards' sermons.

Sermon analysis--Invention: Ethical persuasion.--In the context of persuasive speaking, ethical proof includes two aspects; "the reputation or prestige enjoyed by the speaker with respect to his particular audience and subject at the moment he begins to speak; and the increasing or diminishing of that prestige as a result of what he says or does during the speech."<sup>108</sup>

This suggests that the components, competence, good character, and good will, of ethical persuasion may be demonstrated either outside or inside of the speech composition. The intent of this section of sermon analysis is to describe by quoted example the methods which Richards employs inside his sermon compositions (1) to reveal the probity of his character, (2) to indicate his competence, and (3) to adapt himself favorably to his radio audience. The emphasis on ethical persuasion found in this section is upon method rather than impact or effect.

#### Revelation of character

Focus of attention on the solidity of Richards' character is heightened through personal testimony about his experience and attitudes; through statements intimating intensity, earnestness, sincerity, honesty,

<sup>107</sup>Radio Sermon preached October 4, 1942.

<sup>108</sup>Winston Lamont Brembeck and William Smiley Howell, Persuasion, (New York, 1952), p. 244. Cited hereafter as Brembeck and Howell, Persuasion.

and magnanimity; and through associating himself and his message with what is generally accepted as the noble and good.

Personal testimony.--His attitude toward the Bible and its subjects is evinced through such testimonies as: "The Bible is a great Book, I wouldn't be without it;"<sup>109</sup> "I am always thrilled when I read Acts;"<sup>110</sup> or, "It just thrilled my heart as I read it (John 3:16) over and over this week."<sup>111</sup> Preaching on the subject of the second coming, Richards said: "This is a wonderful subject, it always fills me with joy to think about it and talk about it."<sup>112</sup>

In a number of personal testimonies Mr. Richards refers to his own conversion experience and uses the testimony as a basis of appealing to others. He says in one sermon:

I was thirteen when I found the Lord Jesus Christ as my personal Saviour. I wonder if some of those listening to this broadcast who are thirteen years old will not give their hearts to Christ today?"<sup>113</sup>

In another sermon alluding to his conversion he appeals: "Do you believe in the Christ of the Holy Scriptures? I do, He is the Christ I have given my heart to."<sup>114</sup>

Richards' feelings about Christianity and what it offers in terms of faith, belief, and experience are evident in sentences like: "Isn't that wonderful . . . Christ died for us, Christ lives in us by His

<sup>109</sup>Radio Sermon preached April 8, 1945.

<sup>110</sup>Radio Sermon preached August 30, 1942.

<sup>111</sup>Radio Sermon preached July 11, 1943.

<sup>112</sup>Radio Sermon preached February 28, 1943.

<sup>113</sup>Radio Sermon preached September 15, 1957.

<sup>114</sup>Radio Sermon preached March 8, 1942.

Spirit;"<sup>115</sup> "I cannot tell you how much it means to me to know my Saviour is alive;"<sup>116</sup> "It is wonderful to be a Christian, wonderful to have a divine hope, wonderful to see the workings of our God who has promised us something better;"<sup>117</sup> "I have experienced the blessing of prayer in my own life;"<sup>118</sup> or, "Oh how happy I am that when Christians come to the dark valley they can know that Christ has been there before."<sup>119</sup>

Regarding his ministry, Richards offers this testimony: "Friends, I greatly enjoy my work as a preacher of the wonderful message of God for these days;"<sup>120</sup> and "That's the message that I am dedicated to preach and have covenanted with God to proclaim as long as He gives me voice."<sup>121</sup>

Earnestness and intensity.--Statements attesting depth of concern are found in many of Richards' sermon conclusions, where he is making application and appealing for response. The statements are, no doubt, further intensified by his voice quality when they are delivered, but even in cold print they bespeak the degree of his solicitude. Statements like these abound: "I plead with you come back to Christ;"<sup>122</sup> "I hope that you will not refuse to be led by the Spirit;"<sup>123</sup> "Oh, I plead

<sup>115</sup>Radio Sermon preached December 9, 1945.

<sup>116</sup>Radio Sermon preached July 9, 1950.

<sup>117</sup>Radio Sermon preached March 11, 1951.

<sup>118</sup>Radio Sermon preached February 8, 1959.

<sup>119</sup>Radio Sermon preached October 10, 1943.

<sup>120</sup>Radio Sermon preached June 22, 1953.

<sup>121</sup>Radio Sermon preached April 22, 1956.

<sup>122</sup>Radio Sermon preached August 18, 1943.

<sup>123</sup>Radio Sermon preached December 6, 1942.

with you and I pray that God will help to open your heart to Christ and walk in the light as you know it;"<sup>124</sup> or, "Oh that God would help me to say some word to your poor unsatisfied heart."<sup>125</sup>

Sincerity.--This character trait is conveyed in the personal manner in which all of Richards' statements are made, but more specifically it seems, through deliberate remarks to the audience of his personal feeling for them. These direct remarks usually are phrased as follows: "We are eager to meet our radio audience;"<sup>126</sup> "We do deeply appreciate your kind letters and trust we may have the privilege of meeting every one of you;"<sup>127</sup> or, "I pray from my deepest heart."<sup>128</sup>

Integrity.--When Richards draws heavily from another preacher or author for sermon material, he indicates this in his opening sentence to let his audience know that he is indebted to another for his remarks. By doing this he seeks to protect himself from possible accusations of plagiarism or intellectual dishonesty. One example will suffice to illustrate this practice: "Much good material in this lecture was secured from the book The Sin We're Afraid to Mention, by the Reverend Oscar Lowry."<sup>129</sup>

Association of self and message with the "good."--The "good" with which Richards associates himself is the Christian ethic. Speaking on temperance, he avows to his audience: "The Voice of Prophecy group is

<sup>124</sup>Radio Sermon preached October 24, 1943.

<sup>125</sup>Radio Sermon preached February 15, 1942.

<sup>126</sup>Radio Sermon preached March 29, 1942.

<sup>127</sup>Radio Sermon preached July 19, 1942.

<sup>128</sup>Radio Sermon preached December 6, 1942.

<sup>129</sup>Radio Sermon preached May 3, 1942.

bone dry."<sup>130</sup> Preaching on the Christian hope, he says: "We are optimists regarding the future."<sup>131</sup> Affirming his stand with more conservative Protestants on the inspiration and authority of the Bible, Richards remarks: "The Voice of Prophecy stands four-square on the Holy Scriptures as the inspired word of God."<sup>132</sup> Associating his work with the gospel commission to preach the gospel to the world, he declares: "The Voice of Prophecy works night and day to carry this message of 'the crucified, risen, and soon coming Saviour' to earth's remotest bounds." Relating himself to what to him is the "summum bonum," Mr. Richards says: "It is our desire on this broadcast always to honor the Lord Jesus."<sup>133</sup>

#### Assertion of competence

There is little evidence in Richards' sermons of ethical persuasion through assertion of intelligence and competence. Only occasionally is an assertion found like this one taken from a sermon preached in 1952 on the subject of temperance: "I am not speaking of something of which I am ignorant . . . ."<sup>134</sup> Then drawing from a background of personal experience in dealing with alcoholics, Richards proceeds to demonstrate the validity of his assertion.

In sermons where competence is assertively implied, the type of statement generally relates to Mr. Richards' personal experiences. If acceptable to his audience, these experiences would tend to strengthen the validity of his statements. He speaks of the success of his ministry

<sup>130</sup>Radio Sermon preached March 29, 1942.

<sup>131</sup>Radio Sermon preached January 13, 1943.

<sup>132</sup>Radio Sermon preached December 12, 1954.

<sup>133</sup>Radio Sermon preached September 9, 1956.

<sup>134</sup>Radio Sermon preached July 13, 1952.

in ways which assert his ability. He says: "I have had people confess practically every sin and crime possible to man."<sup>135</sup> In another statement he reports: "I receive many letters from people about love, courtship, and marriage."<sup>136</sup> Richards implies his success more indirectly in these statements: "A man was led to repentance while listening to our broadcast;"<sup>137</sup> and "All over Ireland hundreds of people are studying the Voice of Prophecy Bible correspondence course and finding blessing and help."<sup>138</sup>

In some instances Richards anticipates success and states it to his audience like this: "As this broadcast on 'The Seven Golden Candlesticks' comes to you I believe God's blessing will also come to you."<sup>139</sup>

A degree of Mr. Richards' competence is implied in his statements about his travel experiences. He says of his trip to Jerusalem: "I have seen the walls of old Jerusalem. I have walked over its cobblestone streets. I have seen its inhabitants of various nations."<sup>140</sup> About his trip to Rome he remarked: "As I stood in the arena of Rome some time ago . . . ."<sup>141</sup> In a statement which implies character as well as competence, Richards comments: "Some time ago I bowed my head in prayer in a little church built of oak logs in the depths of Epping forest in England."<sup>142</sup> These statements possibly suggest that Richards is a widely traveled person and can, therefore, speak firsthand of the world's cities and historic sites.

<sup>135</sup>Radio Sermon preached November 21, 1954.

<sup>136</sup>Radio Sermon preached September 20, 1942.

<sup>137</sup>Radio Sermon preached June 14, 1942.

<sup>138</sup>Radio Sermon preached May 19, 1950.

<sup>139</sup>Radio Sermon preached June 13, 1943.

<sup>140</sup>Radio Sermon preached February 12, 1956.

<sup>141</sup>Radio Sermon preached November 13, 1949.

<sup>142</sup>Radio Sermon preached December 11, 1955.

Certainly Richards' knowledge and ability to handle the Bible reflect competence, as does his impressive knowledge in the area of astronomy and archaeology, yet Richards does not claim deliberately to demonstrate this kind of competence. In this regard one rather clear statement regarding his choice and treatment of theological subjects indicates the awareness which Richards has of adapting sermon materials for radio broadcasting. He says:

The Voice of Prophecy does not try to give a course in systematic theology in the few minutes we are on the air . . . but we do have the plain simple statements of Holy Writ in which to rejoice, and upon which to base our faith in Jesus as our Saviour.<sup>143</sup>

#### Adaptation to a radio audience

Ethical persuasion through adaptation to his audience is apparently attempted by Richards through statements intended to identify him with his hearers.

Mr. Richards uses an abundance of personal pronouns to place himself on common ground with his listeners. To cite several examples: "We know that God is interested in us as individuals;"<sup>144</sup> "We have all been sorry at one time or another;"<sup>145</sup> "We have all suffered the loss of loved ones;"<sup>146</sup> or, "What our poor starving hearts need . . . ."<sup>147</sup> Also in a hortatory sense Richards identifies himself with his audience by using phrases like: "Let us turn to him with all our hearts;"<sup>148</sup> "It

<sup>143</sup>Radio Sermon preached January 12, 1958.

<sup>144</sup>Radio Sermon preached January 11, 1942.

<sup>145</sup>Radio Sermon preached January 25, 1942.

<sup>146</sup>Radio Sermon preached July 11, 1943.

<sup>147</sup>Radio Sermon preached July 11, 1943.

<sup>148</sup>Radio Sermon preached March 14, 1943.



is responsibility, it is mine;"<sup>149</sup> or, "Let us all, men, women, children abide with Him, have faith in Him, obey His word forever more."<sup>150</sup>

Frank openness and directness are utilized by Mr. Richards to show his personal interest in his hearers. Numerous paragraphs about Christ and Christianity end with direct questions like: "What do you think of Him, friend?"<sup>151</sup> Friend, are you tied to some sin from which you long to be free?"<sup>152</sup> or, "Are you an heir to salvation, are you washed in the blood of the Lamb?"<sup>153</sup> In an even more direct way Richards tells his audience such things as: "This message is to you careless one;"<sup>154</sup> "You are just the one the Saviour is calling today;"<sup>155</sup> or, "Let me say right here friend, if you have never been converted, don't put it off."<sup>156</sup>

In an altruistic sense Richards tells his audience to be of good courage, that he wishes God's blessing on all of them as they make their great decision to accept Christ, or that he will pray for everyone who asks. In these and similar ways Richards attempts to present himself as personally interested in the spiritual welfare of those who happen to tune in to the Voice of Prophecy broadcast.

Sermon analysis--Invention: Motivation appeals.--Rhetorically speaking, motivating appeals include all materials and devices which are

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<sup>149</sup>Radio Sermon preached November 1, 1942.

<sup>150</sup>Radio Sermon preached February 10, 1946.

<sup>151</sup>Radio Sermon preached January 13, 1952.

<sup>152</sup>Radio Sermon preached October 19, 1947.

<sup>153</sup>Radio Sermon preached February 22, 1942.

<sup>154</sup>Radio Sermon preached September 27, 1942.

<sup>155</sup>Radio Sermon preached January 24, 1943.

<sup>156</sup>Radio Sermon preached June 16, 1957.

calculated to put the hearer in a frame of mind to "react favorably and conformably to the speaker's purpose."<sup>157</sup>

"Motivation" has been further defined in a psychological sense by McBurney, et. al., as "the process of stimulating inner urges or desires which prompt persons to action . . . it is a general term which covers the direction, control, or influencing of behavior."<sup>158</sup>

Within the context of these two descriptive definitions the extralogical, or traditionally "pathos," constituent of invention in Richards' sermons is discussed.

The speech purposes implied or stated in Richards' sermons which would require motivating appeals are (1) to teach that Christianity is the best of all religions, (2) to heighten belief and faith in listeners who are already committed in varying degrees to the Christian faith, (3) to convince listeners of the "truths" found in Seventh-day Adventist church doctrine, (4) to actuate the uncommitted to accept Christ and the teachings of the Adventist sect; and to actuate people of other faiths to investigate Adventism, and (5) to actuate unbaptized Christians to take this step as the "door to the church and Christian experience."

Because in the literature on the art of advocacy and suasion there appears to be no definitive classification of motive appeals, for the analysis undertaken in this section it has been necessary, therefore, to choose from a number of classification lists in order to describe as accurately as possible the statements found in Richards' sermons which give hint of pathetic proof. The individual categories are as follows: Reverence, worship, loyalty; self-preservation; sentiments, affections;

<sup>157</sup>Thonssen and Baird, Speech Criticism, p. 359.

<sup>158</sup>McBurney, et. al., Argumentation and Debate, p. 143..

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values; reputation, prestige, status; desire for happiness; emulation; power; and sense of humor.

Reverence, Worship, Loyalty

One of the themes which appears repeatedly in Richards' sermons, regardless of subject, is the theme of Christ's suffering at the hands of His creatures. In vivid language Richards portrays scene after scene from Christ's life on earth, particularly scenes of the Cross. Sometimes these scenes are described as a series of incidents, at other times only a cameo glimpse is given. Invariably, there appears at the end of each description a brief statement or question appealing for a response of reverence, worship, or loyalty. An example of this type of appeal--similar to that found in many sermons--is that excerpted from his sermon "Persecution of the World's Greatest Priest."

As He moves up the hill, He faints beneath the cross.  
Those holy women were there to comfort Him. But Jesus keeps moving on, while the soldiers lash Him.

When they reach Golgotha, the place of a skull, they see three crosses. Two thieves are crucified, and then they take the Lord Jesus and put Him between the two thieves. They were put on either side of Jesus to increase the shame. We can see the cross and the soldiers, bringing the nails, as they take the hand of Jesus and stretch it out--that hand which has always been lifted to help the needy. Then they stretch the other hand out, and that one is fastened securely by the nails. The nails are driven right through those precious hands of our Lord! That is agony!

Then nails are driven through those blessed feet, and as if that were not enough to bring agony to the already burdened heart of the Saviour, they lift the cross high and drop it down with great force into the earth.

\* \* \* \* \*

He suffered all this for you--and me. In that terrible darkness it seemed to Jesus that everyone had forsaken Him . . . Jesus then bowed His head; He could not stand the pain any longer. He endured it all, and then the heart of Jesus broke . . . Generally people did not die of broken hearts on the cross. But the Saviour's heart was broken, and He died for you--and me.

If Jesus were here today, and He were hanging on the cross, would you be afraid to say to the Lamb of God, 'I come?' Would you be loyal and true to Him - and stand there at the foot of the

cross - and endure the ridicule of the crowd - and acknowledge Christ as Your Saviour? Would you, if you were back there, my friend, come to the cross, and stand there, and not be afraid to identify yourself with the Lamb of God?<sup>159</sup>

Other appeals which stem from the cross-centered theme are worded in like manner: "What will we do for Christ? What will we suffer for Him?"<sup>160</sup> "Surely you will not reject Jesus;"<sup>161</sup> or, "Think of what it means to say no to Christ."<sup>162</sup>

In appeals to themes other than the cross in which the desired response is loyalty, the appeal is more direct: "In the final issue where will we stand? With Christ, or the enemy?"<sup>163</sup> "Will you not give allegiance to the coming King?"<sup>164</sup> "Do we think upon His name, does it mean anything to us?"<sup>165</sup> and, "Have we obeyed His command? Have we repented? Have we obeyed the voice of the Lord?"<sup>166</sup>

It will be noticed that Christ is the sole object for these appeals. No appeals were found to a sense of reverence, worship, and loyalty where God the Father or the other member of the Trinity, the Holy Spirit are made the object.

#### Self-preservation

The element of probationary time plays a major role in Richards' appeals to the human desire for self-preservation.

<sup>159</sup>Radio Sermon preached January 25, 1942.

<sup>160</sup>Radio Sermon preached August 11, 1957.

<sup>161</sup>Radio Sermon preached May 23, 1943.

<sup>162</sup>Radio Sermon preached May 15, 1949.

<sup>163</sup>Radio Sermon preached September 14, 1953.

<sup>164</sup>Radio Sermon preached January 4, 1942.

<sup>165</sup>Radio Sermon preached September 25, 1951.

<sup>166</sup>Radio Sermon preached January 10, 1956.

Time is used by Richards in one sense to forewarn the radio listener of the narrow margin between life and death and the certainty that personal probation closes at the last breath. In these instances the appeals read: "There is just one heart beat between us and death;"<sup>167</sup> "Then it will be too late to go back and live life over again;"<sup>168</sup> "For each one of us the period of our probation is weak . . . it is while we can decide things that we meet our hour of decision;"<sup>169</sup> or, "To die in the Lord men must live in the Lord."<sup>170</sup>

In another sense Richards appeals to a sense of self-preservation on the basis that by man's choice he accepts or rejects the gospel and thus either insures his future by choosing salvation, or loses eternal life by rejection, which is the unpardonable sin of grieving away the Holy Spirit. Here the appeals appear to be more urgent as he warns: "The Lord will save any one at any age when he turns to Him fully, but as we get older we become self-satisfied and fewer and fewer are inclined to accept God's convenient season;"<sup>171</sup> "Do not grieve the Holy Spirit;"<sup>172</sup> or, "This may be your eleventh hour call now."<sup>173</sup>

In a final sense Richards speaks of a time when God will close all human probation, when the gospel will have been finished and the final judgment is at hand. With a note of marked concern, he makes such

<sup>167</sup>Radio Sermon preached October 10, 1943.

<sup>168</sup>Radio Sermon preached December 17, 1944.

<sup>169</sup>Radio Sermon preached August 14, 1955.

<sup>170</sup>Radio Sermon preached July 11, 1943.

<sup>171</sup>Radio Sermon preached September 15, 1957.

<sup>172</sup>Radio Sermon preached January 31, 1943.

<sup>173</sup>Radio Sermon preached June 13, 1943.

statements as: "A crisis is stealing all around . . . the door of mercy will soon be closed, be ready;"<sup>174</sup> " . . . and you my unsaved friend, what would you do if you knew that tonight at midnight the gospel would be finished, that there would be no more sins forgiven, no more hope for the lost?"<sup>175</sup> or, "What shall we do now just before God's books of judgment go to press. Just before the lights go out and the door is shut and God writes '30' for tonight."<sup>176</sup>

#### Sentiments--Affections

In Mr. Richards' appeals to sentiment, emphasis is upon the universal subjects of home, mother, family, and country. The fourth of July sermons are filled with emotive words like "old glory," "freedom," "soul liberty," etc., words so familiar to the citizenry of the United States.

On the home, Richards says: "The most wonderful words said from the names of the divine being are 'father,' 'mother,' 'home and love.'"<sup>177</sup> In Richards' sermons Christian mothers are honored and their memories appealed to in statements like "What a blessing an aged Christian mother is to any home;"<sup>178</sup> and "Possibly you have a praying mother--Oh friend turn to God that her prayers might be fulfilled."<sup>179</sup>

Prominent in the appeals to sentiment are the references made to deaths in families. The direct appeal is to the memory of loved ones and

<sup>174</sup>Radio Sermon preached February 15, 1942.

<sup>175</sup>Radio Sermon preached June 27, 1943.

<sup>176</sup>Radio Sermon preached December 27, 1943.

<sup>177</sup>Radio Sermon preached July 14, 1957.

<sup>178</sup>Radio Sermon preached May 10, 1942.

<sup>179</sup>Radio Sermon preached March 9, 1947.

the possibility of seeing them again. Usually, in a sermon on heaven may be found sentences like: "Dear broken-hearted mother or father--has some little darling been torn from your arms?"<sup>180</sup> or "We think of the dear ones who have finished their earthly course and wait for the great gathering day."<sup>181</sup> To strengthen this type of appeal, Richards often times adds an illustration picturing a death bed scene. Typical of these illustrations is one taken from a sermon entitled "Christ and Your Family.":

We need Christ in our family when sorrow comes. There is no comfort then in the world -- no comfort in sin -- no comfort in unbelief -- no comfort anywhere, but in Christ.

In a southern city a little golden-haired lassie of five or six summers was suddenly taken away from her distracted parents-- their only child, and they were desolate! At last it was time to say good-bye. The father, a fine, handsome fellow, stood a moment sobbing, then putting his hand on the golden curls, as he turned away, said, 'Good-bye, little tot, forever!'

Then the mother came -- frail and broken in health -- she patted the little head, and said, 'Good-bye, darling. We're glad God loaned you to us for six short years. What a blessing to our poor hearts you've been! Good-bye, darling -- Mamma will see you again beyond the sunset and the night.'

What made the difference? J-e-s-u-s! She knew Christ, the risen Lord.<sup>182</sup>

#### Values

In analyzing Mr. Richards' sermons for categories of pathetic proof, it is at once obvious that he intends to make clear in every sermon his belief in the supremacy of the Christian religion. To effect this, he makes continuous appeals all through his sermons to what rhetoricians and social-psychologists term "religious values."

<sup>180</sup>Radio Sermon preached March 22, 1942.

<sup>181</sup>Radio Sermon preached April 17, 1960.

<sup>182</sup>Radio Sermon preached September 19, 1943.



It is not feasible, nor does it seem necessary, to multiply illustrative examples of appeals to values from the amazingly large number found woven into each sermon. Therefore, a representative group of statements is listed one after the other to indicate something of scope and treatment of the value form of pathetic appeal:

With Christ in our hearts we can never be failures.<sup>183</sup>

Believing and receiving life really becomes worth living.<sup>184</sup>

Repent and you will find the peace you look for.<sup>185</sup>

Salvation is worth everything.<sup>186</sup>

Earth has no wound that heaven cannot heal.<sup>187</sup>

He Christ will give you back purity of life. He will give you back a clean conscience. He will make you what you ought to be, and what in your hearts you long to be.<sup>188</sup>

#### Reputation, Prestige, Status

Intrinsic in Richards' appeals to reputation, prestige, and status motives is the belief that if a man is a "Christian," then much more is expected of him than of a pagan, or even a moral man; and further, that "Christian experience" is to permeate every phase of the Christian's daily life.

In asserting the Christian's status to be above that of individuals who make their lodge their church, he tells his audience in one sermon:

<sup>183</sup>Radio Sermon preached October 19, 1952.

<sup>184</sup>Radio Sermon preached October 19, 1953.

<sup>185</sup>Radio Sermon preached March 11, 1945.

<sup>186</sup>Radio Sermon preached November 28, 1943.

<sup>187</sup>Radio Sermon preached December 6, 1942.

<sup>188</sup>Radio Sermon preached February 9, 1958.

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. . . so friend you may wear the square and compass, you may wear the triple link, you may wear the woodman's axe, you may know every grip from thumb to the fingers and the whole two hands, you may have every symbol of every human organization secular or religious, but none of these will answer in the coming day.<sup>189</sup>

Referring to ethnic groups in one sermon, he says of status: "Your racial descent means nothing, your color means nothing, but friend your faith means everything."<sup>190</sup>

According to Richards, the reputation of the Christian is known by his works within the church. In a number of sermons he calls on all who call themselves Christians to be honest toward the church and God in tithe paying and offerings. Again, he asks the question in a sermon: "When you lay your hands upon the Lord's table in partaking of it in remembrance of Him what kind of hands do you place there?"<sup>191</sup> He admonishes in still other sermons: "Friend if God is a reality and you are a reality and if you are a candidate for immortality, why is your Bible shut?"<sup>192</sup> and, "How can a Christian be idle now when the fields are white, ready to harvest?"<sup>193</sup>

Statements to the effect that Christianity begins at home and that the Christian's reputation is best known by the members of his family are quite explicit in Richards' sermons. Fathers and mothers are asked questions like these: "I wonder Father if you are the glory of your child.

<sup>189</sup>Radio Sermon preached April 14, 1957.

<sup>190</sup>Radio Sermon preached February 27, 1955.

<sup>191</sup>Radio Sermon preached April 12, 1959.

<sup>193</sup>Radio Sermon preached June 27, 1948.

Can that child look up to you?"<sup>194</sup> or, "Christian mothers and fathers, do you live as you pray?"<sup>195</sup>

Responsibility to society to live the Christian life also comes in for consideration in such language as: "Men may not listen to our logic and our arguments, but they look at the life."<sup>196</sup>

#### Other motive appeals

The categories of motive appeals which are infrequently found in Richards' sermons, are discussed under the following miscellaneous headings:

Happiness.--In a few of his sermon conclusions he appeals to the desire for happiness in the context of values: "He Christ has made millions happy, and in spite of all circumstances he will make you happy too."<sup>197</sup>

Emulation.--Following again the theme of the Christian's example, he occasionally makes appeals to his audience to the effect that "Wherever you go represent the principles of God's commandments."<sup>198</sup>

Power.--Richards makes his appeal to the power motive relative to living the "overcoming life." He asks such questions as: "Do you need power to defeat sin, to live for Christ?"<sup>199</sup> and, "Do you believe? Then there is power for you."<sup>200</sup>

<sup>195</sup>Radio Sermon preached December 20, 1942.

<sup>196</sup>Radio Sermon preached February 27, 1944.

<sup>197</sup>Radio Sermon preached November 19, 1950.

<sup>198</sup>Radio Sermon preached November 14, 1943.

<sup>199</sup>Radio Sermon preached February 28, 1942.

<sup>200</sup>Radio Sermon preached January 31, 1943.

Sense of Humor.--Of the sermons analyzed, only two had appeals to sense of humor, and then only indirectly. In a sermon preached June 6, 1943, as part of his answer to the question where did Cain get his wife Richards observed: "It seems to me that if some of the skeptics would pay more attention to their own wives than Cain's wife they would be better off."<sup>201</sup> In another sermon against the use of tobacco Richards with a note of satire says: " . . . tobacco is good for lice and ticks on pigs and poultry, but I don't believe it ever did any good to man."<sup>202</sup>

#### The use of direct suggestion

Direct suggestion may also be considered as a method of motivating a hearer toward a certain course of action. When a speaker uses direct suggestion, he generally seeks acceptance of his proposed action in a more immediate manner than through more lengthy logical considerations.<sup>203</sup> Also the direct suggestion may follow reasoning to enhance acceptance and action.

Mr. Richards makes considerable use of the direct suggestion mode of persuasion in his conclusions. Listeners are asked to do such things as raise their hands by the radio signifying their willingness to accept Christ;<sup>204</sup> to review the last events in the life of Christ every day;<sup>205</sup> or, to send for a correspondence course. These suggestions involve some of the motive appeals already discussed.

<sup>201</sup>Radio Sermon preached June 6, 1943.

<sup>202</sup>Radio Sermon preached September 24, 1950.

<sup>203</sup>Brembeck and Howell, Persuasion, p. 168.

<sup>204</sup>Radio Sermon preached March 29, 1943.

<sup>205</sup>Radio Sermon preached August 20, 1944.

Sermon analysis--Arrangement.--Rhetorical arrangement is one of the means through which a speaker makes the potency and purposes of his subject matter evident to the mind of his hearers.<sup>206</sup> Therefore, the rhetorical critic investigates the following matters in the speaker's finished discourse: (1) the emergence of the central theme or thesis, (2) the pattern of speech structure or outline, and (3) the order in which ideas are unfolded in the speech.<sup>207</sup> This well-defined approach will be adapted for describing the factors of arrangement found in analyzing Mr. Richards' sermons.

#### The Emergence of Sermon Themes and Theses

The first observable fact concerning arrangement in Richards' sermons is that every sermon has an unmistakable theme or thesis.

Generally speaking, the theme is implied in some way in each part of the sermon structure, while the thesis is more definitely stated in either the introduction or at the close of the discussion. For example in a sermon bearing the title "The Law and the Gospel," the thesis is worded deductively in the introduction to communicate the idea that "the law and the gospel are not antagonistic, they both have a place in God's plan."<sup>208</sup> The implied theme of the harmony between the law and the gospel appears in each division of the inductive outline which follows.

In another sermon "New World III," broadcast January 5, 1958, the theme of the sermon is "the new earth as the reward of the righteous." This theme pervades the discussion as a part of amplification by contrast,

<sup>206</sup>Thonssen and Baird, Speech Criticism, p. 404.

<sup>207</sup>Ibid., p. 393.

<sup>208</sup>Radio Sermon preached December 9, 1945.

where the glory of the coming new world is compared with the lost glory of the present world soon to be destroyed by fire. Then this thesis sentence in this case appears in the conclusion: "From all this we see that, according to the word of God, our attitude toward Jesus decides our destiny in the new world coming."<sup>209</sup> Richards' thesis sentence refers back to the sinful conditions which prevailed in the days of Noah and to the similar conditions which now exist just before Christ's second coming.

One final example is that taken from a sermon on "the relationship of obedience to faith" where the thesis appears at both the beginning and end. The first thesis sentence affirms: "Faith and obedience go together. In fact, anything that is called faith and does not lead to obedience is not Scriptural faith."<sup>210</sup> The theme running like a thread through the rest of the sermon is that of obedience, commands to obedience, examples of obedience, and promised rewards for obedience. Then at the close of the discussion, when transition is made to the conclusion, the thesis is reiterated in a slightly different way to read:

This is the obedience of faith. It leads us to Christ and it leads us with Christ in the path of obedience. And this obedience must be complete, not only in outward act, but inward thought and life. In the battle of good and evil for the souls of men, the victory of faith must reach the deepest recesses of the mind.<sup>211</sup>

### The Sermon Plans

In his plans for arranging the subject matter of his sermons, Mr. Richards exercises wide choice. Conforming to pulpit oratory of the

<sup>209</sup>Radio Sermon preached January 5, 1958.

<sup>210</sup>Radio Sermon preached February 27, 1955.

<sup>211</sup>Ibid.

past, his various methods of division fall into the well known categories of (1) the historical, where sermon material is arranged in chronological order; (2) the distributive, where "matters having a common thought center and an obvious connection among themselves are grouped in certain sections;" and (3) logical, where "the arrangement of materials is determined by the continuity of the reasoning process."<sup>212</sup>

In the following discussion these main categories from Thonssen and Baird will serve as a guide. The secondary categories and plan types cited are those common to most works on Rhetoric and are therefore not documented.

The historical method.--Richards' sermons on the relationships of Bible prophecy to secular history invariably cast into the historical type of outline. These sermons are usually developed by exegesis of a given portion of Scripture within a framework showing a chronological past to future sequence. The best examples of this type of outline are those found in the sermons which he develops from Daniel the second chapter, where the prophet Daniel is thought to have outlined the history of the world from the time of Nebuchadnezzar and Babylon to the second coming of Christ and the "kingdom of glory." In these sermons he first states the prophetic implications and then indicates the fulfillment of each implication in secular history. The same outline approach is followed in sermons taken from the book of Revelation, where Richards develops sermons from John's prophecies of the seven churches, the seven seals, the seven trumpets, or the thousand year "millennial" prophecy of Revelation 20.

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<sup>212</sup>Thonssen and Baird, Speech Criticism, p. 395.



The historic method is also employed in sermons which take broad sweeps through the entire Bible. In one sermon, for example, he surveyed the history and teaching of the Bible from the first word "In" found in Genesis 1:1 to the last word "Amen" found in Revelation 22:21.<sup>213</sup> In another sermon Richards sketched from both Old and New Testament the chronological events leading to the cross.<sup>214</sup> In each of these sermons the historical framework is obvious.

Wherever the historic outline is found, the sequence is usually inductive-deductive in nature. Richards piles up the evidence he has gathered from all parts of the Bible and from secular history, and then draws a "this or nothing" conclusion.

The distributive method.--Because of the varying nature of subject matter adaptable to the distributive method of outlining, Richards apparently modifies the distributive approach to include outline patterns which may be labeled as topical, string of beads, progression, and partition of text outlines.

#### Topical Outlines

Sermons outlined topically by Richards generally take a phrase from the sermon title or a Scriptural verse and use certain key words of the phrase for each division of the sermon. A sermon entitled "Three Steps With Jesus," is outlined in two parts by use of the phrase (1) The Threefold Need, and (2) The Three Step Fulfillment.<sup>215</sup> Using the two words "But God . . ." as a title for another sermon, Richards takes his division headings from Bible texts containing the two words. The

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<sup>213</sup>Radio Sermon preached January 14, 1945.

<sup>214</sup>Radio Sermon preached March 9, 1952.

<sup>215</sup>Radio Sermon preached October 3, 1943.

outline reads as follows:

- (1) But God who is rich in mercy . . . Ephesians 2:4
- (2) But God commendeth His love to us . . . Romans 6:8
- (3) But God meant it unto good . . . Genesis 50:20
- (4) But God giveth it a body . . . 1 Corinthians 15:38<sup>216</sup>

In the development of the subject "Voice From Heaven," the topical phrases outlining the sermon are (1) The Voice of Praise; (2) The Voice of Power; (3) The Voice of Promise."<sup>217</sup>

#### String of Beads Outlines

The "string of beads" outline uses a series of illustrations, events, or situations to make one point without adding much in discussion in the way of comment or one final interpretation. The intended impact is based on the number of instances and their relevance to the sermon proposition. The number seven and the number ten best identify Richards' use of the string of beads distributive outline. In at least one out of five sermons the outline is made up of seven divisions, all inductive in series and under such sermon titles as: "Seven Questions Men Ask;" "Seven Privileges of Being a Christian;" "Seven Facts About the Bible;" "Seven Glories of Christ;" "The Seven Sayings from the Cross;" and "Seven Facts About the Blood on Calvary." The number ten is used in connection with sermons on the ten commandments and on the life of Christ. In a sermon bearing the title "Ten Great Facts About Jesus Christ," calculated to prove the proposition that Christ is the Son of God, the Saviour of the world, Richards listed the following facts, basing each fact on a quoted Bible text:

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<sup>216</sup>Radio Sermon preached March 12, 1944.

<sup>217</sup>Radio Sermon preached March 10, 1946.

- (1) He is the Son of God.
- (2) He is the One with God the Father.
- (3) He existed with God before the creation of the world.
- (4) He co-operated with God in creation.
- (5) He was born in the flesh of a virgin.
- (6) He lived a sinless life.
- (7) He died for our sins.
- (8) He died a victor over death to save us by His life.
- (9) He ascended to heaven to become our Mediator.
- (10) He is coming back to this earth again.<sup>218</sup>

### Progression Outlines

The progression outline is used to convey ideas in their natural sequence where the flow of thought moves smoothly and logically step by step to a pre-determined conclusion. In a sermon on the Holy Spirit, Richards moves through his sermon progressively by discussing first the nature and presence of the Holy Spirit as recorded in the Old and New Testaments; by outlining seven things the Holy Spirit does for the individual; by explaining how the Christian may receive the Holy Spirit; and by warning the listener not to grieve the Holy Spirit.<sup>219</sup> In another sermon he sketches in sequence the experience of man from his original creation, through the experience of the fall, and on to his recreation through the Gospel and through the work of the Holy Spirit.<sup>220</sup> In a sermon discussing the state of the dead, Richards, in explanatory fashion, shows from Scripture that only God has immortality, that man is mortal, and that Christ will change man's nature to immortality when He comes the second time. The supporting material for this type of outline also moves in orderly sequence.

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<sup>218</sup>Radio Sermon preached February 8, 1953.

<sup>219</sup>Radio Sermon preached August 10, 1952.

<sup>220</sup>Radio Sermon preached October 12, 1952.

## Partition of Text Outlines

Instances where the outline grows out of the Scriptural passage are numerous. One clear example is quoted in illustration. Preaching on the text found in Romans 1:14-16, Richards uses the phrases (1) "I am a debtor," (2) "I am ready to preach," and (3) "I am not ashamed of the gospel," to outline a sermon appealing to his radio audience to acknowledge their debt of salvation to Christ; to be prepared to say what God has done for them; and never to be ashamed of the Gospel under any circumstances.<sup>221</sup>

In other distribution outlines where the method is by partition of text, Richards will often assign his own division headings to the Scripture narrative. His sermon on the Transfiguration is outlined under the headings The Bright Cloud; The Voice of God; Christ's Face; and Moses, Elijah, and Christ.<sup>222</sup>

The Logical Method.--Outline patterns used for arrangement of sermon subject matter which develop propositions according to proof requirements are (1) Inference, (2) the Extended Analogy, (3) Problem-Solution, and (4) Question and Answer.

## Inference Outlines

Richards' method of adapting the inference outline is dependent upon the location of the statement of proposition. When the proposition is stated near the introduction of the sermon, the deductive-inductive outline is found; when the proposition is stated at the end of the discussion, the inductive-deductive outline is used.

<sup>221</sup>Radio Sermon preached January 12, 1947.

<sup>222</sup>Radio Sermon preached December 5, 1943.

As an example of the deductive-inductive type of outline the proposition and outline of a sermon entitled "The Days of Creation," are quoted:

#### Proposition

On this broadcast tonight we shall give Bible proof that the days of creation were seven solar days of twenty-four hours each.

#### Outline

- (1) The divine creation record states that the earth was created in seven days.
- (2) The biblical record of time dating from creation indicates that days were made up of twenty-four hour periods.
- (3) The use of the Hebrew word 'yom' when accompanied by a number always means a twenty-four hour period.
- (4) There are scientific problems if the day is longer than twenty-four hours.
- (5) You can depend on the Bible record of creation.<sup>223</sup>

The inductive-deductive inferential outline is the most frequently used logical outline. In sermon after sermon the brief introduction of the sermon theme is followed by a series of inductive arguments building toward a proposition to be stated or implied at the close of the discussion. In a sermon on the soteriological subject of the atonement, Richards begins with a text from Revelation 7:14 which reads: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."<sup>224</sup> Then, using the phrase "the blood of the Lamb," he traces the atonement historically through the Bible and compiles the following series of inductive facts in outline form:

- (1) Redemption is through the blood.
- (2) Forgiveness is through the blood alone.

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<sup>223</sup>Radio Sermon preached July 12, 1942.

<sup>224</sup>Radio Sermon preached October 16, 1949.

- (3) Cleansing of the heart and mind is only through the blood.
- (4) There is safety in the blood alone.
- (5) There is access to God through the blood of Christ alone.
- (6) Atonement is through the blood alone.
- (7) Justification is through the blood alone.
- (8) Sanctification is through the blood alone.
- (9) Victory is through the blood alone.<sup>225</sup>

The proposition sentence following a summary of these nine points reads:

"So we can see from these plain Bible statements . . . we should preach Christ crucified for where there is no atoning blood, there is no blessed hope."<sup>226</sup>

#### The Extended Analogy Outline

Richards' biographical sermons and his sermons on the parables of Christ are arranged in the form of the extended analogy.

In the biographical sermons the first part of the outline deals with the life story of the individual, and the second part of the sermon relates the inferred resemblances to the audience. In the case of his "Barrabas" sermon Richards states after the biographical sketch that "Barrabas represents the condition of lost men in general." The outline of the sermon relates Barrabas' guilt, condemnation, hopelessness and the fact that Christ was his substitute to man's condition in sin and Christ's substitutionary sacrifice.<sup>227</sup>

The sermons on the parables have a built-in analogy outline in that the Scripture generally draws the analogy. When this is the case, Richards merely expands the Scriptural outline.

<sup>225</sup>Radio Sermon preached October 16, 1949.

<sup>226</sup>Ibid.

<sup>227</sup>September 9, 1951.

The analogy outline is also extended to cover such subjects as Christ's power of creation as analgous to his power of redemption; the similarity between the fall of Jerusalem and the coming of Christ; and the comparison between the temples described in the Bible and the temple of the Holy Spirit, the human body.

#### Problem-Solution Outlines

When Richards preaches on subjects related to Christian experience, he uniformly uses the problem-solution type outline. In these sermons the outlines cover such problem areas as unanswered prayers, worry, forgiveness of sin, or doubt and unbelief. A sermon preached on December 14, 1958 on the subject of fear has a typical problem-solution outline. The problem of fear is stated in the introduction; and the solution follows in the form of Bible promises, each promise providing its own outline heading.<sup>228</sup>

#### Question and Answer Outlines

In addition to the monthly question-box type sermon which is cast in catechism form, Mr. Richards often employs the same approach in discussing a variety of subjects. The questions heading each division of the subject are usually in the form of adverbial phrases. For instance a sermon on "Preaching the Gospel," is outlined by the questions (1) What is the Gospel? (2) Whom is the Gospel for? and (3) How is the Gospel to be preached?<sup>229</sup> This type of outline is found in sermons on tithing, reading the Bible, prayer, and similar subjects.

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<sup>228</sup>Radio Sermon preached December 14, 1958.

<sup>229</sup>Radio Sermon preached October 9, 1955.

At times the question-answer outlines are more extensive. In his sermon "The Day of Salvation," Richards asks and answers these six questions:

- (1) What hope is there for sinners?
- (2) How does the Lord Jesus Christ bring us salvation?
- (3) If one has had the assurance of sins forgiven, but has afterward turned from Christ's imputed righteousness, what will be the result?
- (4) Do we receive this complete salvation when we first believe?
- (5) How is one kept, or preserved, until that salvation is received?
- (6) Who only will receive that salvation?

The appeal is obvious as Richards works towards an inescapable conclusion in the hearer's mind.

#### The Rhetorical Order Within The Sermon Structure

Aristotle set the functional parts of a speech at four, viz., the proem or introduction; the statement, or exposition; the argument, or proof; and the epilogue, or concluding section.<sup>230</sup> With slight modifications theorists in homiletics have, through the years, adapted this simple classification to speech materials peculiar to pulpit oratory. One of these theorists, John Broadus, makes further simplification of the Aristotelian classification by setting the structural elements at three, viz., introduction, discussion, and conclusion.<sup>231</sup> In doing this, Broadus subsumes "statement and proof" under discussion. Since arrangement of materials in the majority of Mr. Richards' sermons most closely follows the Broadus' classification, these headings will be used in the discussion which follows.

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<sup>230</sup>Lane Cooper, trans., The Rhetoric of Aristotle (New York: Appleton-Century-Crafts, Inc., 1932), p. 220.

<sup>231</sup>Broadus, Preparation and Delivery of Sermons, p. 100.



Sermon analysis--Introductions.--The function of the introduction is to "enlist the attention and interest of the listeners, to render the audience well disposed toward the speaker, and to prepare the way for the ideas to come."<sup>232</sup>

In 1942, his first year of coast-to-coast broadcasting, Richards introduced his sermons by simply saying, "Our subject tonight is . . . ." Until 1947 similar introductions were used such as: "We have announced our topic . . . .;" and, "We read as a text . . . .;" or, "Good morning friends, our subject today is entitled . . . ."

The format of the Voice of Prophecy broadcast after 1947 calls for the announcement of Richards' subject by the associate speaker as follows: "Here now is H. M. S. Richards . . . . His subject: . . . ."

From this announcement Richards takes his cue and begins the delivery of his radio sermon. The nature of the cue announcement has, through the years, influenced Richards to a stereotyped kind of introductory sentence which states something about the subject title and at times something about the theme. One typical introduction reads:

Our subject today may seem strange but here it is, 'The Last Night in Babylon.' We have all heard of that notorious party held by King Belshazzar just before his kingdom was destroyed . . . .<sup>233</sup>

It must be noted, however, that introductions to Richards' sermons are by no means limited to a stereotype announcing of the subject, for there is ample proof that he employs a variety of methods. His sermons are introduced by subject and theme, by assertive statements, by propositions, by Bible texts, by the use of questions, illustrations, and

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<sup>232</sup>Thonssen and Baird, Speech Criticism, p. 398.

<sup>233</sup>Radio Sermon preached February 9, 1947.

quotations. These various types of introduction are now discussed separately.

### Introduction by Assertion

Preaching in June of 1947 on the subject of judgment, Richards introduced his sermon with the assertion: "Every human being has an appointment. 'But,' you say, 'I haven't made any appointment.' Well, God has made it for you."<sup>234</sup> In his opening statement of a sermon given in September, 1955, he told his radio audience that, "Christian thinkers and Christian believers all over the world are thinking about and talking about the second coming of Christ more than ever before."<sup>235</sup> In December of 1957, in a sermon entitled "He Was the Right Man," Richards affirmed that, "Today no historian or scholar would think of denying that Jesus Christ was a real person."<sup>236</sup> A final example of the assertion type example is that taken from a sermon preached in March, 1958. In this sermon the opening statement read: "Every person has a place in God's divine purpose."<sup>237</sup>

Rhetorically the proposition is a statement of the subject as the speaker proposes to develop it.<sup>238</sup>

The proposition type introduction appears chiefly in sermons dealing with doctrinal subjects where it is Richards' announced intent to prove a doctrinal position. The emphasis on proof in these introductions seems obvious when studied in connection with the sermons which

<sup>234</sup>Radio Sermon preached June 15, 1947.

<sup>235</sup>Radio Sermon preached September 11, 1955.

<sup>236</sup>Radio Sermon preached December 15, 1957.

<sup>237</sup>Radio Sermon preached March 2, 1958.

<sup>238</sup>Broadus, Preparation and Delivery of Sermons, p. 54.

follow them.

In a sermon on the subject of the "Millenium," Richards announced the title of the sermon, gave a brief historical background of beliefs held concerning the doctrine, and then stated this proposition:

We expect to show that at the second advent of Christ the resurrection of the righteous dead will take place, and that at the end of the millenium the second resurrection, the resurrection of the lost, will occur. This, of course, precludes a general resurrection of all men at one instant. A thousand years are to intervene between the resurrection of the righteous and the resurrection of the wicked.<sup>239</sup>

At times Mr. Richards uses a definition to introduce his subject, wording it to serve also as a proposition. As an example, he defines "salvation" by saying: "In a word salvation is the whole process by which Christ rescues us from sin and restores in us the image of God, and sets us free to work for Him."<sup>240</sup> In the body of the sermon following this introduction he expands each topical phrase.

#### Introductions by Scripture

The abounding use of Scripture evidence in Richards' sermons would suggest that Bible texts might be freely used as introductions. This is not the case, however, for the textual introduction appears infrequently. For example, a sermon on "Love, Courtship, and Marriage," given in September, 1942 begins abruptly: "Turning to Genesis 2:19 we read, 'The Lord God said, It is not good that the man should be alone; I will make an helpmeet for him.'"<sup>241</sup>

In introducing some of his sermons with a text, Richards invites his listeners to read the text along with him: "Our subject is 'Christ

<sup>239</sup>Radio Sermon preached March 1, 1942.

<sup>240</sup>Radio Sermon preached February 13, 1955.

<sup>241</sup>Radio Sermon preached September 20, 1942.

and the Seventy Weeks.' We ask you to read with us Phillipians 2:5-9."<sup>242</sup>  
Following the reading of this text, he gives some explanation of the text as it relates to the context and to his subject as a whole.

Other Scriptural introductions begin with phrases like, "Our text today . . . ." <sup>243</sup> "Our 'Unsparing God' sermon needs a text . . . ." <sup>244</sup>  
"Let us repeat the most familiar text in the New Testament, John 3:16 . . . ." <sup>245</sup> and, "First of all we shall open our Bibles to the Book of Hebrews." <sup>246</sup>

Richards' use of the textual introduction is noticeable in connection with the sermon outline which follows it. Generally, when he uses an initial text to introduce a sermon, the sermon outline which follows is taken from the introductory text.

#### Introduction by question

The use of personal questions or a series of questions to introduce sermons is quite noticeable. When Richards first began broadcasting, he would sometimes begin a sermon by the question, "Are you listening?"

Later some of his introductory questions relate to personal experience assumed to be common in his audience. In one sermon he poses the question, "What is the most unforgettable experience of your childhood?" <sup>247</sup> Using the question method in still another way, he

<sup>242</sup>Radio Sermon preached September 5, 1943.

<sup>243</sup>Radio Sermon preached April 13, 1947.

<sup>244</sup>Radio Sermon preached February 11, 1951.

<sup>245</sup>Radio Sermon preached August 10, 1953.

<sup>246</sup>Radio Sermon preached October 19, 1953.

<sup>247</sup>Radio Sermon preached December 22, 1946.

identifies himself with his audience in a sermon on the subject of death by asking at the beginning of his sermon, "Where do we go from here?"<sup>248</sup>

By using a series of questions, Richards sometimes gives direction to his arguments and at the same time seeks to involve his audience in thinking about questions which vitally concern them. He asks the following questions in introducing a sermon in which he attempts to explain the problem of evil: "Why do things go wrong? Why is there trouble in the world? Why is there pain? Why is there death?"<sup>249</sup> In another series of questions used for an introduction, the appeal is to the impelling motive of reputation: "Are you satisfied? Do you despise others whom you consider worse than yourself? Do you feel that you are above others, and in this way seek to justify yourself? Do you trust in yourself as you are?"<sup>250</sup>

There is some evidence suggesting that when the title of the radio sermon is framed as a question, the introduction begins with a question or series of questions.

#### Introduction by illustration and descriptive narrative

A significant number of Mr. Richards' radio sermons are introduced by illustrations and descriptive narratives which have been drawn primarily from the Bible, history, life's experiences, and from nature. Typical introductions in this group come from such situations as mission experiences on Pitcairn Island, the Bible story of the "rich young ruler,"

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<sup>248</sup>Radio Sermon preached September 10, 1950

<sup>249</sup>Radio Sermon preached April 25, 1954.

<sup>250</sup>Radio Sermon preached November 13, 1960.

why people go to fortune teller, conversion experiences, astute observations of little children, descriptions of St. John's Aegean Patmos, and of Solomon's Temple, pathetic stories of boys in prison and of families at Christmas time, experiences from Richards' boyhood, and narratives about English and Scottish kings. The largest number of the illustrations come from Scripture and life's experiences.

#### Miscellaneous types of introductions

Among the miscellaneous types of sermon introductions which Mr. Richards uses are those which refer to previous sermons, particularly if the introduced sermon is in a series. At other times he refers to the mail response or to some phase of the Bible correspondence work. Also he frequently uses a quotation from some book, poem, or hymn to begin a sermon, and on rare occasions he begins a sermon by a prayer or by asking the audience to repeat the Lord's prayer with him.

Arrangement of materials within the sermon discussion.--From an examination of the sermon materials immediately following the introduction, it appears that Richards gives first attention either to stating the subject more clearly by proposition or explanation, to defining any terms which may block communication, to giving historical background to the subject, to discussing the context of the sermon text, to giving a synopsis of a Scripture narrative (if the sermon centers in one), to the calling of attention to specific phrases in a text which are to be discussed, to raising questions which will be subsequently answered, or to indication of personal conviction on the topic under discussion. These first paragraphs before the main discussion vary with the nature of the sermon subject, but in each approach the intent seems to be to prepare

the hearer's mind for the elaboration and proof to follow; and if possible obtain favorable predisposition for acceptance.

Since the bulk of Richards' proof is that based on Scriptural authority, the entire pattern of elaboration and further proof centers in the profuse quotation of Scripture. The first division and subsequent divisions of the discussion are usually announced or intimated by either a question or a declarative sentence, then there begins a series of texts preceded and followed by sentences of explanation, exposition, illustration, and other modes of argument. The usual pattern which Richards follows is to make an assertion or generalization and then follow it with a text or series of texts and then elaborate and give further proof. Usually the supporting arguments are identified by a topical sentence. At times each segment of proof and elaboration is concluded with one final text. Elaboration is accomplished by amplification chiefly through repetition, contrast, comparison, and example. Logical proof dominates each part of the discussion, but motive appeals are woven into the statements of elaboration.

Transitions between the divisions of discussion are effected in sundry ways. A statement of the division heading prefaced by the traditional "firstly, secondly, thirdly" is one of the most noticeable methods of transition. Other transitions are made with such phrases as: "First we learned . . . now we come to . . . ;" "Just a word now about . . . ;" "Here is another point . . . ;" "The next reason why . . . ;" "We must pass quickly now to the second point;" or, "Now in a few words." It must be pointed out that in some sermons there is no clear indication of transitions; and when this is the case, the line of argument is difficult to follow.

The order of arguments varies according to the method of outlining. When the deductive-inductive outline is used, the strongest inductive arguments are placed near the first part of the discussion and are accompanied by the most obvious "proof texts." When the inductive-deductive outline is used, the arguments build toward a climax to indicate an inescapable conclusion. Because the inductive-deductive method is the one most frequently used, an example of the climactic development of argument is stated by way of illustration. In his sermon "Will We Ever Have A New Religion?" he seeks to prove that Christianity is the only true religion because Christ is the only true Saviour. In the third division of his sermon dealing with the crucifixion of Christ, Richards is making the point that Christ had to die--because there is no other way for man to find forgiveness except that one of the Godhead pay the penalty. His argument follows:

There are three ways in which God could have dealt with the great crisis of the fall of man:

1. He could cancel the penalty for sin by abolishing His law.
2. He could let man perish for his sin.
3. He could accept a substitute to suffer the penalty of death in man's place, and thus permit man to live.

BUT--

1. God could not cancel the penalty by abolishing His law, because if He did that, it would make His government a failure.
2. God's love would not permit man to perish.

THEREFORE--

3. The third alternative was necessary - a substitute must take man's place, and die in his stead. THE CROSS WAS THE ONLY ANSWER TO THE WORLD'S GREAT NEED.<sup>251</sup>

There appears to be no set number of divisions in the sermon discussions, as the number varies between two and seven. Neither is there

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<sup>251</sup>Radio Sermon preached March 8, 1942.



uniformity in the number of arguments in each division. Richards' choice of the number of divisions and arguments within each division seems to be dictated by the nature of his subject and the importance he ascribes to each line of argumentation. Doctrinal subjects have the greatest number of divisions and arguments, whereas devotional subjects have the fewest.

At the close of the discussion there is generally a summary which begins with phrases like: "And so we see . . . .;" or "And so it is . . . .". The main application and appeal follows without further transition. Or, in the absence of a summary the appeal follows transitional phrases like: "In view of this . . . .;" or, "Therefore let us . . . ."

Richards' sermon conclusions.--As background for examining Richards' sermon conclusions the functions of the conclusion are considered. According to A. Craig Baird, it is the express function of the conclusion to mark the climax of the speech, establish the grounds for accepting the argument, and give the audience a final impression of the speech and speaker.<sup>252</sup> To these functions the homiletician Broadus adds two others: suggesting ways and means for performing duties urged, and persuading in the sense of moral and spiritual appeal for right response.<sup>253</sup>

Among the most frequently used methods used by Mr. Richards for developing the conclusions of his sermons to achieve the stipulated functions already stated are (1) the use of a direct question or series of questions, (2) the direct appeal, (3) hortatory conclusion of encouragement and warning, (4) an illustration, (5) the devotional conclusion, and (6) a combination of the other methods.

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<sup>252</sup>Baird, Argumentation and Debate, p. 199.

<sup>253</sup>Broadus, Preparation and Delivery of Sermons, p. 211.

## The Question Conclusion

While Richards uses questions throughout his sermons, they are mainly found in his conclusions. The questions are short, very personal, and direct. Seldom do the conclusions consist of one question only. If one question is asked, it usually follows an illustration or a direct appeal. Rather, the questions come in a series as illustrated in the conclusion of a sermon preached March 30, 1958 on the subject of "obedience." He asks these questions:

What excuse will you give, what excuse will I give, if we fail to walk in the light, if we do not obey the truth which we see clearly and know to be right . . . ? Really, friend, it is a fact that if any one of us is lost, it will be our own fault, not God's.

If you see His truth, why do you not obey it? The light is shining upon you. Why not walk in the light as He is in the light? . . . Are you troubled and remorseful? Have you come to the place where you think life is not worth living? Then why not try Christ's way? Why not obey Him?<sup>254</sup>

## The Direct-Appeal Conclusion

The direct-appeal conclusion is used in sermons directed to specific individuals, like fathers, mothers, children, backsliders, Christians, or preachers. Thus he appeals to backsliders, boys and girls, and husbands and wives in a sermon on the second coming of Christ:

Are you a backslider? Oh, that God would help me say some word to your poor unsatisfied heart! . . . Return to God, and to your first love, and be ready!

Boys and girls, you need to be ready too.

Husbands and wives, make everything right that may have separated you. You can't afford to let bitterness come into your lives now--it is too late!<sup>255</sup>

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<sup>254</sup>Radio Sermon preached March 20, 1958.

<sup>255</sup>Radio Sermon preached February 15, 1942.

### The Hortatory Conclusion

Mr. Richards' concluding exhortations are, as a rule, specific and related to the subject which has been treated. They are characterized by the personal pronouns "we" and "us." Numerous sentences are found which read like this: "Let us not in setting ourselves up to judge, try to take His place;"<sup>256</sup> "Let us therefore proclaim the story of the cross of Christ to all the wide world that all may know its seven-fold blessing to earth's remotest bound;"<sup>257</sup> or "Oh, friend, may God help us to respond to the love of our Saviour who died for us."<sup>258</sup>

### The Illustration Conclusion

When Richards uses an illustration to conclude his sermons, the illustration is usually packed with emotive words relating to home, family, God, conversion, life, and death. The single illustration is usually several paragraphs in length and includes a number of vivid details, all moving to a dramatic climax.

In other conclusions a number of short illustrations are used in string-of-beads fashion with an appeal at the end of the last illustration.<sup>259</sup>

Typical of concluding illustrations is this one taken from a sermon on the subject of "repentance:"

A certain clergyman kept an account of the sick people he had visited during a period of twenty years. His parish was a thickly populated one and he had a record of over two thousand people in fear of death who gave evidence of a change of heart

<sup>256</sup>Radio Sermon preached December 10, 1950.

<sup>257</sup>Radio Sermon preached April 14, 1946.

<sup>258</sup>Radio Sermon preached June 10, 1951.

<sup>259</sup>Radio Sermon preached October 14, 1945.

and who seemed to have repented. Of these two thousand who evidently were at the point of death when they professed their faith and later recovered, only two proved that their repentance was sincere and their conversion genuine. Think of it--only two continued to live for God, while 1,998 returned to their former carelessness and sinful ways! Their apparent repentance sprang only from the rack of conscience and the fear of approaching death. . . . Are you sincere in your repentance?<sup>260</sup>

### The Devotional Conclusion

In the sermons where the theme appears to be designed to heighten faith and belief in the minds of radio audience, Richards will frequently conclude with a Bible text, poem, or quoted stanza of a hymn of a devotional nature. Many of the Bible texts are taken from the book of Isaiah in the Old Testament. If a hymn is quoted, it is usually the hymn to be sung immediately following Richards' sermon. Frequently he will quote one of his own poems in summing up a devotional subject.

Speaking on "salvation," he concluded his sermon with his poem:

Yes, we may go in--  
By faith, go in the beautiful gates--today,  
Redeemed from all the power of sin  
And every wicked way.

We will go in--  
By faith, go in--of every race and nation,  
To see our Lord who died one day  
To bring a great salvation.<sup>261</sup>

### The Combination Conclusion

By far the most common type of conclusion found in Mr. Richards' sermons is the conclusion by a combination of the methods already discussed.

In one of his earlier sermons answering the question "What and Where is Heaven?" Richards moves through his conclusion with a paragraph

<sup>260</sup>Radio Sermon preached November 13, 1960.

<sup>261</sup>Radio Sermon preached January 24, 1943.

describing heaven, a poem on heaven's joys, a statement from Scripture on how to reach heaven through acceptance of Christ, two questions: "Have you accepted Christ? Is He your Saviour?", and the exhortation: May God help you to make your decision for Christ tonight:<sup>262</sup>

In a later sermon preached on July 25, 1960, Richards ended his message on "God's Eternal Purpose" with a recapitulation of the main discussion, a Bible text, a quotation from a contemporary preacher, a series of questions, and a direct suggestion. The entire conclusion reads as follows:

God gives us everything. He offers salvation free to everybody. He lightens every man. He gives faith to everyone, so that all may believe. He gives grace to all. He gives repentance and forgiveness of sin to all--all who will have it. He gave Christ for all, that all might not perish, but have everlasting life. It's all a gift. It's all free. It is God's eternal purpose that righteousness will finally be established in the earth. That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestined according to the purpose of Him who worketh all things after the counsel of His own will.' Ephesians 1:10, 11.

One of our greatest modern preachers once said, 'He who chooses the beginning of the road, chooses the place it leads to.'

Will you not permit God's eternal purpose to be fulfilled in you? There is no doubt about His having chosen you. Have you chosen Christ? If not, why not do it now?<sup>263</sup>

#### Specimen analysis

In order more clearly to illustrate the nature of the arrangement found in Mr. Richards' sermons, a specimen analysis of this rhetorical constituent is included here from the sermon "Is The Cross Outmoded?"<sup>264</sup>

The sermon is introduced briefly with these words:

<sup>262</sup>Radio Sermon preached March 22, 1942.

<sup>263</sup>Radio Sermon preached September 25, 1960.

<sup>264</sup>Radio Sermon preached October 10, 1954.

Before we read our text listen to these words written by a very well-known Christian writer: 'The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption--the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.'

The opening sentence of the introduction is rather abrupt. The quotation is from Ellen G. White, Adventist author, and is quoted without reference to source other than "a very well-known Christian writer." The last sentence of the quotation "This is to be the foundation of every discourse given by our ministers," carries with it a degree of implied ethical appeal in that Richards is about to preach on the great subject of the cross and thus is conforming to the best pulpit tradition. The introduction also sets forth the theme of the sermon, a theme which weaves its way into all parts of the discourse.

After the introduction Richards makes a brief explanation of what he means by "the cross" and then states the case and the proposition. He does this by first raising the question "Is the cross outmoded?" and then answering it with two hypothetical syllogisms: "If it is, then all other Bible truths are outmoded too because they are connected with it;" and, "If the cross is outmoded, then my ministry is also outmoded . . . . Every doctrine that we have preached has been in the light of the cross. After this the proposition appears as follows:

The cross is the pledge of the return of Christ, for if we believe that Jesus died and rose again, then we can believe that He is coming back to earth; . . . Our faith in the death and resurrection of the Lord Jesus Christ is the cause of our expectation of His coming. How could the cross be outmoded when our salvation depends upon it, and when the second coming of Christ and His kingdom of glory depend upon it?

The logical method of outlining this sermon is deductive-inductive by the use of questions and answers. The following outline is clear in the sermon manuscript:

I. What is the significance of the cross for God?

- A. First, it's the evidence of the love of God, the supreme evidence.
- B. Secondly, it's the greatest evidence of the righteousness of God.
- C. Thirdly, the cross is significant for God because it multiplies 'the riches of God.'

II. What is the significance of the cross for Christ?

- A. First of all, it's His acknowledgment of the authority of God.
- B. Secondly, it shows perfection of faith in God . . . .
- C. In the third place, it shows Christ's willingness to fulfill the good pleasure of God . . . .
- D. Fourth, the cross is a basis of the eternal love of the Father to the Son.
- E. Fifth, concerning Christ personally, the cross is the way of transfiguration from His position of love and power to that of victor.
- F. Sixth, only by the cross could our Saviour become the Captain of our salvation . . . .
- G. Seventh, the cross is a revelation and expression of the love of Jesus.

III. What is the meaning of the cross for us?

- A. Justification, the putting of our past in order before God.
- B. Sanctification, our present living in righteousness for Him.

Coming next to the discussion, under each division of the outline it is at once clear that it centers in the arguments from Scriptural authority. In the first division, eleven Bible texts are quoted in full or paraphrased, in the second division seventeen texts are quoted or partially quoted, and in the third division of the discussion sixteen texts are quoted or alluded to. The texts appear to be arranged in the order of their degree of strength and clarity under each subdivision of the main divisions. The argument of each text is pointed out and

further elaborated on; and then after a brief summary of the argument to that point, the next subdivision is introduced and the procedure repeated. For an example of this approach the entire second subdivision is introduced and the procedure repeated. For an example of this approach the entire second subdivision of part I of the outline is quoted:

Secondly, it's the greatest evidence of the righteousness of God. It's a proof of His righteousness. He did not spare 'His own Son, but delivered him up for us all.' Romans 8:32.

At no time during Old Testament days did God mete out to sin a hundred per cent punishment. (See Acts 17:30). In some ways His holiness and righteousness appeared to be called in question because of the passing over of previous sins 'through the forbearance of God.' Romans 3:25. But, in the atoning death of Jesus Christ His son, mankind sees the absolute righteousness of the Supreme Judge of the universe. God's patience in past and His forgiveness in the future are righteous only as we look at them through the cross. So we can say that past patience (Romans 3:25), present judgment (John 12:31); and future grace (Romans 5:8, 9) meet at the cross.

It is observed that a total of twelve arguments are used as proof that "the cross is not outmoded." Three of the twelve arguments appear in the first division of the discussion, seven arguments in the second division, and two in the last division.

It is interesting to note the parenthetical statements which Richards makes about his theme which carry a motivation appeal based on religious sentiment. For instance at the close of the second main division he says:

How could the cross ever be outmoded as far as Jesus is concerned? He came to die. He died and fulfilled His atoning sacrifice. He cried, 'It is finished.' John 19:30. Was it all for nothing? No, a thousand times no! The cross of Christ will be the science and the song of the redeemed throughout endless ages.

The method of conclusion used in the sermon under discussion is by recapitulation and application.

In recapitulation, Richards first reminds his hearers that the discussion has shown that the cross is "at the center of God's plan and



of our salvation," and further that the cross has meaning from eternity to eternity and will never be outmoded.

In the first part of the application he attempts to make the cross personal to the hearer in two ways: First by stating that when the believer shares in the cross of Christ, he is to live "the crucified life;" and secondly, that as a believer the Christian is personally responsible to preach the gospel of the cross. In the second part of the application Richards employs motivational appeals to religious values by showing from the Scriptures the five-fold victory over death, self, the flesh, the world, and Satan, all available to the Christian because of the Cross.

The sermon closes on a literary note, appealing again to religious values but also to the desire for self-preservation:

The cross outmoded? Not as long as the lost need to be saved.

The cross outmoded? Not as long as the redeemed praise God for their salvation.

The cross outmoded? Not as long as the Lamb wears the scars of his passion.

The cross outmoded? Not as long as the throne of God endures, for it is also the throne of the Lamb.

Sermon analysis: Style.--The term "style," as defined in Chapter Three, denotes the way in which language is used by a speaker to make his ideas meaningful to his audience. Within this context the constituents of style especially applicable to Mr. Richards' radio sermons are (1) choice of words, (2) structural adaptation of words, and (3) use of figurative elements.

The case study method has been principally chosen for analyzing the factors of style in Richards' sermons. Three representative sermons have been selected from the three hundred which were analyzed in detail as a part of the research for this chapter. One sermon, "The

Living and True God," is a doctrinal subject preached by Richards on January 11, 1942. A second sermon, "Do You Believe in Signs?" is a sermon on prophecy preached on January 14, 1951, at the mid-point in the twenty-year span of radio preaching considered in this study. A third sermon, "Are You Maladjusted?" on the experiential subject of salvation, was broadcast August 7, 1960. In considering style in these selected sermons, no attempt has been made to do extensive content or procedural analysis. The functional intent of this section is to describe the ways in which Richards clothes his thoughts and feelings in language designed to communicate his message effectively to an unseen radio audience.

#### Style in Richards' Sermon "The Living and True God."

The materials and approach of this doctrinal sermon suggest that Richards proposes to convince the non-believer of the existence of a personal God, and to heighten the belief and faith of Christians in His existence, but more, in His willingness to hear and answer their prayers. The thesis is expressed in antithetical structure to the effect that without the doctrine of God, men are hopelessly lost; but with full faith in the doctrine of God, the future is full of hope. The development of this thesis requires of the preacher a careful selection and arrangement of language.

Choice of words.--Since this sermon is a discourse in defense of a cardinal doctrine of the Christian faith, it is to be expected that the language of logic will dominate. Thus it is that all through the arguments which Richards offers as proof for God's existence may be found words and phrases like: "cause and effect;" "fact;" "proved;" "either, or;" "assume;" "therefore;" "law of compound probability;" "thus;" "testimony;" "only;" "so;" "since this is true;" "we conclude;"

and "it is reasonable."

An apparent method Richards uses to relieve the intensity of his inexorable logic is the interspersing of statements which use specific and familiar words. For example, following a lengthy paragraph in which he discusses the law of cause and effect as it relates to the origin of the universe, he concludes by saying: "All things, then, that do appear must have been created by some other Being. That Being is GOD."

In another part of the sermon where Richards has completed a series of arguments intended to prove God as personal, powerful, and loving, he affirms that it is reasonable, therefore, that God should hear and answer prayer. Immediately following this conclusion Richards says in simple language: "Prayer is communion with God. It is the opening of the heart to God as to a friend. It is a relationship between two persons."

The influence of the language of the Bible is unmistakable in Richards' choice of words in this sermon. It appears natural for Richards to include in his sentences such phrases as "the love of God," and "God, holy, loving, powerful, gracious, and long-suffering." In one paragraph his words closely approximate those of the authors of the four Gospels:

Jesus exercised power over nature. He stilled the tempest. He turned water into wine. His word withered the fig tree. He fed five thousand with a few fragments of food. He cured disease with a word or a touch. He broke the power of death itself and gave life to the dead. With this display of mighty power, Jesus manifested love and never turned away from a soul in need. He drew men to Him and then rejoiced to help them.

The use of words which may be classified as "response words" because of their intrinsic sign-to-object-to-person connotative meanings, is evident in the sermon on the doctrine of God. Following is a list of emotionalized words which appear repeatedly in this sermon.

|           |         |          |
|-----------|---------|----------|
| true      | despair | absurd   |
| unbelief  | hope    | personal |
| distorted | love    | pure     |
| good      | real    | sorrow   |
| righteous | pitiful | powerful |

Since the major portion of the sermon is taken up with reasons for the existence of God, the use of the personal pronoun is sparse. Only eleven personal pronouns are found in the sermon. Nine of these are either the first person plural "we," or "us" in the objective case. In only two instances are the personal pronouns "you" and "your" used; and both of these are found in the direct appeal at the end of the sermon when Richards asks the question, "Radio Friend, do you know Him as your personal Saviour?" Have you opened your heart to Him as to a Friend?"

In the final consideration of the choice of words in the sermon, "The Living and True God," the use of adjectives and verbs is noted. Descriptive adjectives are found along with adjectives which modify nouns in both comparative and superlative senses. In the sermon are such phrases as: "mightiest telescope," "impersonal, dead, universe," "great conclusion," "inspired writings," "glorious truth," "false philosophy," and "personal Creator." The use of verbs in this sermon is moderate. There is use of the verbs "to be," "assume," "provide," "created," "produce," "know," "fulfilled," "make," "predicted," "reveals," "used," "departed," and "appointed."

Structural adaptation of words.--Structure is concerned with "the way in which words are assembled and related so as to convey thought with economy of effort and effectiveness of purpose. Before considering this aspect of style in Richards' radio sermons, it is necessary to point out first, that the nature of the communication medium dictates something

of structure with regards to length and complexity of sentences; and secondly, that he preaches from a manuscript which has been carefully edited by a copy editor so that it is relatively free from syntactical error.

In the sermon considered here there are 107 sentences composed of from four to forty words. The sermon abounds in simple, declarative sentences like: "We have the love of God;" "The Bible reveals God as a Personal Being;" and "God is righteous, according to the Scriptures." A number of compound sentences occur like "Not only is the personal pronoun constantly used in reference to God, but the attributes of personality are said to belong to Him." Only one compound-complex sentence is found which reads:

. . . He has shown His great interest in human beings He Himself has created by sending His Son into the world and also in providing the Scriptures, and the inspired writings repeatedly declare that prayer to GOD is heard and answered.

An additional characteristic of the sentences is their directness. In straightforward manner Richards says: "All that Christ, is, God is;" or "Personality exists as a fact in the world;" and again, "No uninspired human being has ever been able to meet the test of Bible prophecy."

Richards uses twenty-eight paragraphs in developing his proposition. The longest paragraph uses eight sentences, the average paragraph five sentences, and the shortest paragraph has only one sentence. There is noticeable variety in the length of the sentences making up each paragraph. Each of the paragraphs begins with a topical sentence, which is then developed by the remaining sentences in the paragraph in climactic sequence. One clear example of this kind of development is a paragraph in which Richards attempts to establish the fact of the personality of God. He says:

Now, a cause must be adequate to produce the observed effect. Personality exists as a fact in the world. We all know this fact, for we ourselves are persons. Since there is personality in the world, there must be a personal God as its cause. It is impossible to suppose that human persons could exist without a personal Creator back of them.

In moving his thoughts from paragraph to paragraph, Richards employs a number of connective words and phrases as sign posts to assist the radio audience in following him. There is significant use of the phrases "thus it is," and "thus we know." Also, a number of paragraphs begin with the words "since," "now," or "therefore."

In striving to be forceful and at the same time clear, Richards makes use of three structural devices in adapting his material to his audience. The first is the rhetorical question, which is used in Richards' appeal as he faces his hearers with some kind of decision. Secondly, the question and answer is used in one paragraph to draw attention to the incredulity of the idea that God is impersonal:

Can an abstract Principle love? Can a mere Idea love?  
Can we have a personal relationship with an impersonal abstraction?  
The answer is "NO." God loves us and has revealed His love in His Son, Jesus Christ. Love is the active expression of personality. The love of God for sinful man is the supreme expression of love. Therefore, GOD is the supreme Personality of the universe.

The third device is the antithetical statement which compares and contrasts opposite ideas. Observe this passage:

. . . . All things which are seen began to exist. Now, they either created themselves, or they came into existence by mere chance, or they were created by some other Being. But self-creation is a contradiction, for it supposes that a being can act before it exists. Creation by chance is absurd, for to say a thing is caused with no cause for its production is to say a thing is effected when it is effected by nothing.

A somewhat different structural practice worthy of mention is the way in which Richards introduces the Scriptures into his discourse. As noted in the section on arrangement, the most frequent use of Scriptures

is by quotation of entire verses following an assertion or introductory statement. Richards also weaves Scripture into his paragraphs in more subtle fashion. The Scriptural quotations become a part of the sentences and are stated without pause for reference. He makes this use of Scripture in one sentence:

God does answer prayer. Like any other fact, this great conclusion is simply a matter of evidence, and millions of Christians have borne witness to it. They say, 'I cried-He answered.' 'They called upon the Lord, and He answered them.'  
Psalm 99:6.

Structural adaptation for effectiveness is also accomplished by rhythm and easy flow of language.

Indicative of the language facility in this sermon is his penchant for rhythmical prose. Notice the unmeasured rhythm in the following two passages, which are typical:

Prayer appears in the remote age of Genesis, breathes from almost every page of the Bible, and rises to the grand Halleluiah Chorus in the Throne Room of Revelation.

and

\* \* \* \* \*

Science can never by searching find out God unto perfection. The mightiest telescope will sweep in vain the hiding places of the boundless voids. But GOD is revealed in His Son, Jesus Christ.

Figurative elements.--Richards' concern for simplicity in the logical development of his sermon propositions does not allow for any deliberate, studied embellishment for the purposes of impressing his hearers with literary style. Because his sermons are designed, primarily, to be heard, the language is kept simple to insure intelligibility.

However, some ornamentation is to be found in the choice of words in his sermons. Figurative language which pictures concepts in broad, sweeping strokes is found in Richards' expressions of awe and reverence for the deity. In one place in the sermon he speaks of "the terrible

blackness of life apart from God in Christ," and again in a sentence concerning Christ's incarnation he comments that "Christ was the embodiment of love . . . His wonderful personality marked a decimal point in the record of time."

Perhaps the most impressive imagery found in the sermon "The Living and True God," is this metaphorical statement on the position of man in the universe:

We are not 'children crying in the night' of an impersonal, dead universe. We are not helpless atoms in the iron grip of blind Law. We are not erratic shadows cast by some pantheistic NOTHING upon the screen of eternity. We have something more than the vibrations of light rays and the dance of electrons, protons, and neutrons.

Richards is not often given to satire or sarcasm in his sermons, but occasionally in his polemical pattern he seeks to batter down skeptical opposition with words like these:

Men do not pray to an abstraction. They do not sacrifice fortune, dear ones, and even life itself, merely for the so-called 'assured results of scholarship.' They do not go into heathen lands and serve long, lonely years of sacrificial devotion for an 'impersonal God' - some vague abstraction, unrevealed in the Bible, without knowledge - without love and without power.

Of the other common figures found in written and oral discourse, Richards uses the metaphor, alliteration, anaphora, and the asyndeton in his doctrinal sermon considered here. The metaphors speak of "the fog of unbelief," "the corrosive acids of modernism," and "the darkness of human philosophy." Alliteration is found in sentences like: "With full faith in the true doctrine of God the future is full of hope;" and "He fed five thousand with a few fragments of food." The anaphora, in which the same word is emphatically repeated, is accomplished with the word "only" in these phrases:

Only a person can ask questions . . . . Only a person can make promises and keep them . . . . Only a person can give



commands . . . . Only a person can speak to a prophet in  
 vision . . . . Only a person can hear petitions and give an  
 answer . . . . Only a person can forgive out of a loving heart.

Finally, the asyndeton, a figure brought about by the omission of conjunctive particles, dropped to impress the hearer with vehemence or speed, is found in the sentence: "Only a person can love, hate, will, know, desire, sorrow, and so forth."

Style in Richards' Sermon "Do You Believe in Signs?"

In his sermons on the prophecies of the Bible, Richards attempts to show the reciprocal relationships between what the prophets predicted in the Scriptures and what appears to be prophetic fulfillment as it is found recorded in secular history. When this type of sermon is preached, the theme, generally, is either the second coming of Christ, or the divinity of Christ. In the sermon "Do You Believe in Signs?" the theme is the second coming of Christ as outlined in the second chapter of the Bible book Daniel. The approach is chiefly didactic with the seeming purpose of teaching and convincing the audience that (1) Christ is coming and coming soon, and (2) the Bible is true because its prophecies come true.

Choice of words.--In contrast to the sermon on the doctrine of God, the choice of words for this sermon is based largely upon explanatory and factual material. The following consecutive paragraphs give some hint of the type of words peculiar to this prophecy-centered sermon:

Let us look at one of these prophecies found in the second chapter of the book of Daniel. This book was written by the prophet Daniel hundreds of years before Christ was born. Here are plain predictions given by the Holy Spirit of God. These predictions point right down to our day. They touch the high mountain peaks of history. And here we find the response of history to the voice of prophecy, God's prophecy.

In Daniel 2:31 we read of a dream that was given to the great dictator-king of Babylon, Nebuchadnezzar. In this dream

he saw a great metallic image. The head was of gold, the breast and arms of silver, the sides and thighs of brass, the legs of iron, the feet a strange mixture of iron and clay. The king saw a stone cut out without human hands or help, smite this image upon the feet and break them to pieces. Then the entire image was broken and ground into dust by this stone. It was blown away by the winds like the chaff from an ancient threshing floor. Then "the stone that smote the image became a great mountain, and filled the whole earth." That's the dream.

A counting study of 202 words selected from the above paragraphs reveals the following distribution of word size:

|                                         |    |
|-----------------------------------------|----|
| Words of five letters or more . . . . . | 41 |
| Words of five letters . . . . .         | 33 |
| Words of four letters . . . . .         | 42 |
| Words of three letters . . . . .        | 44 |
| Words of two letters... . . . .         | 42 |

The high percentage of small words indicated in this count is characteristic of the size of the words used in most of the sermon. The words in the class of five letters or more are words like: "prediction," "response," "strange," "entire," "ancient," "broken." In all probability most of these longer words are common in the experience of the average listener.

A variant use of words in this sermon is noticed in the form of contractions. In two sentences are found "that's" for "that is," and "we're" for "we are."

The frequent appearance of Bible words is common in this sermon as well as in the sermon previously discussed. In many sentences may be found words and phrases like: "latter days," "we do not know the hour . . . .", "the words of the Lord Jesus Christ," or "His eternal and glorious kingdom."

Although the sermon material to a great extent is informational, the presence of response words is none-the-less significant. Emotive words appearing most frequently are:



|              |          |           |
|--------------|----------|-----------|
| glory        | believe  | perfect   |
| strong       | prepared | wonderful |
| greatest     | watching | joy       |
| overwhelming | waiting  | hope      |
| tremendous   | living   | assurance |

In this sermon thirty personal pronouns are used, five of which are the personal pronoun "you" and the rest either "we," "us," or "our." As Richards looks at prophecy and its fulfillment in history, he identifies himself with his audience by using such statements as: "We must believe in the signs;" "We are living in the last days;" "We are living witnesses and participants in the fulfillment of these prophecies;" and "We cannot fix a date." The pronoun "you" is reserved mostly for the appeal sentences in the sermon.

Among the parts of speech used in this sermon, the noun is dominant as Richards describes the signs of Christ's coming. Thus, he speaks of empires, kingdoms, council tables, events, knowledge, inventions, days, and hours. The verbs "reveal," "coming," and "fulfill" run all through the discussion. Modifying adjectives, are thinly scattered.

Structural adaptation of words.--In the prophecy sermon "Do You Believe in Signs?" there are 157 sentences, or forty-two more than in the doctrinal sermon "The Living and True God." In seeking to account for this difference, it seems apparent that Richards uses a prodigious number of short sentences in describing events in history. Notice the brevity, yet compass, of the material in this paragraph:

'After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron' Daniel 2:39, 40.

History responds to this prophecy. These successive signs were actually fulfilled, as any schoolboy who has studied

his subject. Anyone properly can tell you that the first king was the Assyrian, which followed Babylon in 605 B.C. The third king of brass was Greece. She overcame the Persians at the battle of Arbela in 331 B.C. The fourth kingdom, represented by the legs of iron, was the iron monarch of Rome, which overthrew Greece at the battle of Pydna in 168 B.C.

The longest sentence in the sermon is a compound sentence, only twenty-four words long and is found in the last paragraph. This terse use of sentences helps to move the ideas of the sermon along with the rapidity required by the nature of the topic and the amount of broadcast time given for its development. The shortness of the sentences makes the style seem direct and almost brusque. The directness, however, compels attention. For example Richards makes, with little amplification, such bold pronouncements as, "There are to be no more empires; no more empires;" and "We are living in an age which fulfills the Bible picture exactly." Short, exclamatory sentences add to the curt, direct style as he says emphatically, "There are Signs!" and "What a picture picture this is of our day!"

Along with the additional number of sentences in the sermon there is also an increase in the number of paragraphs. In the first sermon there were twenty-eight paragraphs, and in the sermon considered here there are thirty paragraphs. The paragraphs range in number of sentences from two to eleven, all of varying lengths.

The development of the paragraphs is by topic sentence with subsequent amplification in the sentences which follow. The climax development of ideas is present in a number of paragraphs similar to this one found near the sermon conclusion:

Our knowledge shall be increased, men shall run to and fro; and that's exactly what we are doing. The greatest human migrations of history have taken place in our day. Whole nations have moved hundreds of miles--even thousands of miles. We are living witnesses and participants in the fulfillment of these

prophecies. Telegraph, radio, wireless transmitters, the many uses of electricity--all these things are a part of the signs of our times. We must believe in signs. We are living in the last days.

There is conspicuous absence of the use of typical connective words and phrases between the paragraphs of this sermon, however the flow of thought does not appear to be hampered by the omission. Each paragraph builds on narrative or exposition sequence, and by means of a pertinent transtitional sentence the next part of the discussion is begun.

To the structural devices found in the first sermon considered, viz., the rhetorical question, the question and answer, the antithetical statement, and the interspersing of Scriptural quotations in sentence construction, Richards adds the device of repetition.

Looking at these devices in the order mentioned, we observe that nine questions are asked throughout the sermon, with only two being answered. The rhetorical questions which appear mainly in the appeals, are found in series. The question-and-answer device typical in Richards' sermons can be illustrated from this sermon by citing a paragraph found at the close of a series of comparisons between the prophecy in Daniel Two and its fulfillment:

Has this prophecy been fulfilled? Has this great historic list of signs appeared in the world? You know it has. We all know it. There are to be no more universal world empires.

Antithesis is found only twice, and then near the end of the sermon. In making a comparative transition between what exists in the present age and what is to come, Richards makes these remarks:

But remember, the end of one age is the beginning of another. The last days of the degenerate world's long, bloody history are the beginning of the days of Christ's eternal kingdom. How wonderful it is to be alive today!

In fourteen sentences Richards introduces bits of Scripture as part of the sentence construction. Brief sentences which establish this usage are: "Yes, friends, 'there shall be signs;'" "His coming is near; yes, 'even at the doors;'" and "There shall be no more universal empires 'until He come whose right it is; and I will give it to Him.'"

Infrequently Mr. Richards uses repetition to heighten force. In this sermon he comments on the text Daniel 2:43 by repetition:

'They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.'

We know that Britain, France, Germany, Italy, Spain, and the other nations of Western Europe are merely broken fragments of the Roman Empire. They have never been able to stick together. No United States of Europe has ever been able to bind them permanently together. No intermarriage of royal families has welded them together. Louis XIV tried it. Charlemagne tried it. The Kaiser tried it. Hitler tried it. But they all failed. And we know that no one who ever will try it will succeed.

Rhythmical prose in this sermon is overshadowed by the staccato stress in the majority of the sentences. However, there is an occasional variety in the flow of language which is quite varied and pleasing. Consider the last paragraph of the sermon:

Friends, we are now seeing the signs of the coming day. The Sun of Righteousness will soon bring in the dawn for which we have hoped, the dawn for which we have looked so long. We cannot fix a date, we do not know the hour, but we can say in full assurance, 'The coming of the Lord draweth nigh.'

Figurative elements.--The only figurative elements appearing in the sermon are the simile, metaphor, synecdoche, and alliteration.

The one simile likens the focus of prophecy to the rays of a search light in this way: "Like the rays of great far-scattered search lights they the signs all point to that great event." The only metaphor speaks of "the high mountain peaks of history."

Two examples of the synecdoche, which puts the name of the whole for a part, or the name of a part for a whole, are evident. The first uses the name of the whole for a part and reads: "The signs are here. We walk among them, we ride in them, we hear them, we ourselves are a part of them." The second example puts the name of a part for a whole:

We all know that the great Roman Empire, which everybody in those days thought was to last forever, broke into pieces. And we know that those pieces, in their representatives, are sitting around the council tables of the United Nations.

Alliteration is quite common throughout the sermon in phrases like: "modern warfare is motorized," "successive signs were actually fulfilled as any school boy who has studied his school lessons properly can tell you," "crashing collision of autos and trucks on our crowded city streets," and "perfect picture of our day."

Style in Richards' Sermon, "Are You Maladjusted?"

The experiential nature of the sermon subject "Are You Maladjusted?" requires a sermon style which is more direct than that found necessary in the sermons on doctrine and prophecy discussed earlier. Whereas the other sermon subjects are largely didactic and expositional, the experiential subject is intensely personal in that its main purpose is not to convince the intellect or to heighten belief, but rather to move individuals to a basic commitment of their lives to Jesus Christ.

Choice of words.--The words found in this sermon are the basic words of every-day living. Moving at random through the sermon, these familiar words are noted: "trouble," "modern," "philosophy," "world," "situation," "all right," "truth," "get along," "our own way," "happy and cheerful," "problems," "great danger," "need," "imperative," "adjustment," "directions," "harmony," "in touch," "inward climate," "minds and hearts," "acceptable," "perfect," "moral discovery," "living the full



life," "the best thing," "willing to give up anything," "our own ego," "disappointed," "wandering about in a daze," "staggering along," "sacrifice," "allegiance," "loyalty," "suffering," "love," "religion," "salvation," "lost generation," "troubled and confused," "help," "surrender," "confidence," and, "live successfully." More careful examination of these words will indicate a preponderance of specific words as compared with more general terms which might have been used. For an example of how these words appear in sequence, notice this paragraph taken from the last part of the sermon:

Just remember that Jesus can help you. Don't turn away from Him. Come to Him. Do not worry about being adjusted to this world. Surrender your mind, your heart, to Him. Then, while you will be out of joint with the sinful world, you will be in harmony with God. Then you will know Him, whom to know is life eternal.

Biblical words appear characteristically frequent in Richards' statements. Noticeable are such words and phrases as: "the natural heart of man," "the will of God," "for His sake," "the sinful world," and "He came into the world to save the lost. . . ."

The number of personal pronouns in the experiential sermon is larger than in any other type sermon preached by Richards. In the sermon considered here there are forty-one personal pronouns, with a large percentage of them being the pronouns "you" and "your," found scattered throughout the sermon rather than in the closing appeal as in the other sermons discussed.

The verb takes precedence over other parts of speech in Richards' choice of words for this sermon. The verbs "have," "to be," "live," "learn," "know," "remember," "hear," "find," "make," "do," "reach," "work," "avow," "surrender," and "take," all move the sermon along in action mood. Descriptive adjectives are found in phrases like: "trying

situation," "direct contact," "profound discovery," "paradoxical words," "selfish plans," "greatest truth," and "life eternal."

Structural adaptation of words.--The number of sentences for the experiential sermon is 102, approximately the same as for the doctrinal sermon and considerably less than in the sermon on prophecy. The length of each sentence varies from three words to thirty-nine words with no noticeable dominance of either short or long sentences. Most of the sentences are simple or compound in structure, and the main and subordinate clauses are easily distinguishable. The exclamatory sentence is found as Richards makes such comments as: "Talk about maladjustment!" and "Just think of that--God plans for us even before we are born!" There is considerable use of the conjunctive "and" between sermon clauses. The contractions "don't" for "do not" and "that's" for "that is," are present but infrequently found.

Only twenty-one paragraphs are used in developing his sermon theme. The longest paragraph is composed of twelve sentences and the shortest of three sentences.

The development of thought in a paragraph toward a climax seems to be a structural trademark of Richards. Observe the climactic development in this passage:

We are in this world for a purpose, not through the <sup>\*</sup>caprice of circumstances. In spite of all the evil, and the suffering, and the trouble on this earth, we are here to do a work for God through His overruling divine providence. If we do not do that work, life will not be full and complete.

A variety of connective phrases is employed to move the threads of thought from one paragraph to another. The following list contains a few of the common ones:

There may be a grain of truth in this. . . .  
There lies the great danger. . . .

There you have it in so many words.  
 So, Christian friend. . . .  
 How can we know?  
 Now, of course. . . .  
 Let me say this. . . .  
 Just remember. . . .  
 The great question is. . . .

The structural devices of antithesis, rhetorical question, and repetition are all found in the longest paragraph in the sermon. Notice also the easy cadence manifest in the sentences of this paragraph:

Let me say this especially to young people: If you want to find life in its highest reaches, give your life to some great cause, some unpopular truth. Then sacrifice, work, and spend your life for it, and you will be happy all the way along. Remember this: God's Word is the greatest truth, His cause is the greatest and the most unpopular to the natural heart of man; and Jesus Christ Himself is the greatest personality. Avow your allegiance to Him, His message, and His Holy Word. Give your life, all that you have and are, to God's service, and your complete loyalty to God as revealed in Jesus Christ. Then you will have something to live for; life will have a meaning; and you will have joy, even in the midst of sorrow. There will be no disappointment that is not His appointment. You will find that there is no loss which He cannot turn into eternal gain. You will discover that there is nothing too difficult for God, and that His love blots out the darkness of the past and opens the door to the only future worth striving for. Why not try it?

There is also evidence of the use of questions and answers as a structural device. For example, Richards asks the question "How can we know His will?", then answers the question with the sentence: "His will is revealed in His Word, and His Word is available to you. You may also have direct contact with God through prayer."

Figurative elements.--The intended effect of the language in the sermon "Are You Maladjusted?" appears to be that of preciseness and plainness, thus eliminating all but a few figurative ornaments. Any embellishment is only incidental to the logical and motivational development of the case for "conversion." In only two instances does he use the metaphor where he speaks of "the fog of misapprehension," and "a

grain of truth." One simile is found in which Richards states that Christians who know what is right and then try to adjust themselves to a world that is wrong are like persons attempting to "ride in two automobiles at the same time going in opposite directions." In one place he personifies the mind by saying, "The hospitals are filled with people whose minds have lost their grip on reality. . . ." One asyndeton is found in the repetition of the word "willing" in the context: "Willing to give up anything in the world in order to please Christ; willing to do God's will in spite of everything else." And finally, there is the use of a small amount of alliteration in his flow of words by stressing the first letters of words in the following phrases: "Avow your alliance to Him;" "We are to make the Word and work of Christ central;" and "the cross and the crown."

Sermon analysis--Sermon delivery.--Delivery is considered a part of the rhetorical process in view of the role it plays in eliciting audience response. This role and its status in the critical function are outlined by Thonssen and Baird as follows:

Once the speaker takes the floor to develop an idea, we have a right to expect a lively enforcement of his thoughts. He is there to communicate something worth passing on. Delivery serves as a tool by which to enhance the impressiveness of the communication; it is not the focus of attention.<sup>265</sup>

The facts of delivery which may be considered important in studying Mr. Richards' radio preaching are: (1) the setting for Richards' delivery, (2) his method of delivery, (3) the visual factors of his delivery, and (4) the oral factors of his delivery. Another factor, Richards' methods of preparing his sermons, has already been considered earlier in this chapter.

Data for the discussion which follows are taken from personal observation of Voice of Prophecy broadcasts, personal experience in

listening to Richards' radio preaching since 1947, listening to sound-scriber discs of first drafts of his sermons, listening to electronic transcriptions of twelve sermons picked at random from the nineteen years of coast-to-coast broadcasting, and from comparisons made between sermon manuscripts and actual sermon transcriptions.

#### The setting for Richards' Sermon Delivery

From 1942 to 1955, Richards delivered his sermons live from network studios located in Los Angeles, California. Since 1955, the sermons have been recorded on tape in the Voice of Prophecy recording studio located in Glendale, California, and released simultaneously to all stations carrying the broadcast.

The Voice of Prophecy broadcast studio is located in a soundproof auditorium and is equipped with all of the electronic equipment found in the studios of the large network stations in the United States.

The sound stage is furnished with a Hammond electric organ, an announcer's table and microphone, a speaker's stand and stand microphone, and two monitor amplifiers. All of the recording equipment is located behind a glass panel at the side of the sound stage.

Most of Richards' sermons are taped between 9:00 and 12:00 on Thursday mornings. If the taping is concurrent with the established schedule, only one sermon is taped; but if the schedule is to be delayed because of preaching missions, as many as three sermons may be taped in one morning.

Before broadcast time each member of the broadcast group is handed a radio script indicating his cues and the continuity of the broadcast. In addition to the script, Richards is given a sermon manuscript typed in large bold letters and paged in descending order to cue

him as to the number of pages he has left as he apportions his delivery time. (The time allowed for each sermon varies between ten and fifteen minutes, depending on the number and length of the broadcast commercials, and the length of the musical numbers.)

The organ bridges which lead into the various parts of the broadcast are live, as are the announcements. All of the musical selections are dubbed in from prepared tapes. After the third song the associate speaker announces: "Here now is H. M. S. Richards, a Seventh-day Adventist minister. His subject . . . ."

#### Richards' Method of Delivery

For his radio preaching Richards prefers using a complete manuscript. He says:

I would be glad to speak extemporaneously for in some ways it would be easier to make a few notes and then just talk. But, if you are not careful your ad libbing approach may degenerate into just hemming and hawing and will be noticed immediately by discerning listeners. Without a live audience I do not have a natural fluency, therefore, it is better for me to use a manuscript for I believe I can use it effectively enough so that most people accept it on the air. I prepare the manuscript so that I can smooth off corners as I go along, change words, shorten sentences, or leave out whole paragraphs if necessary, in order to make the written words sound more spontaneous. To aid me in this 'cutting' I always try to have more material in the manuscript than I need.<sup>265</sup>

Richards devotes little time to delivery preparation. The first time that he sees his sermon after it has been finally edited is a few minutes before the broadcast begins. At this time he scans the sermon and with a blue pencil makes certain notes which are meaningful only to him in terms of what he wishes to emphasize, leave out, or change. Asked why he makes no greater preparation just before he preaches, he

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<sup>265</sup>Richards Interview, April 24, 1960, 19, 20.

remarked: "I know what I have in there so do not feel it is necessary to go over the sermon too much."<sup>266</sup> Proof that he does know what is in his radio sermons is found in an experience related in *These Times* in May, 1955. The article states:

. . . there was the time when he accidentally took the wrong script into the studio, when still broadcasting live not realizing his error until his announcer introduced the subject for the day, which was not that of the script.

'I realized that if I let on, it would throw the whole staff into confusion, so I just girded up the loins of my mind and preached on the subject the announcer had given. I was wringing wet with sweat when I got through--the tension was terrific. And all the time I was speaking, I could see the boys in the control booth frantically leafing through the duplicate script I had handed them, trying to find the cues that were not there.'<sup>267</sup>

#### The Visual Factors in Richards' Delivery

Every change in a speaking situation requires special modifications in the speaker's delivery. So it is that the radio speaker is entirely dependent upon the auditory code as he seeks to transmit his personality, sincerity, enthusiasm, and the meaning of his message by the voice alone. Yet in order to enhance the communication of his voice, the radio speaker is advised to stand in a relaxed but erect posture and to gesture freely.<sup>268</sup>

Mr. Richards did not follow this recommendation in the early years of his radio broadcasting. Only in recent years since 1957, when after an illness it was noticed that his voice was beginning to lose its vigor, did he stand at a pulpit to speak.

When he receives his cue to begin his sermon, Richards stands before the speaker's stand, opens his coat, picks up the sermon

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<sup>267</sup>These Times, May 1955, p. 7.

<sup>268</sup>Robert T. Oliver and Rupert L. Cortright, Effective Speech (New York, 1961), pp. 332, 431.

manuscript in his right hand, and holding it about fourteen inches from his eyes, leans forward on the stand and begins speaking seemingly unaware of the microphone.

Bodily action is kept at a minimum. Standing with his right foot forward giving an appearance of alertness, Richards moves his feet back and forth as he changes position, and occasionally rises up on his heels during points of emphasis. His gestures are few and simply executed. He makes wide, sweeping gestures above the pulpit with his left hand, sometimes doubling his fist and at other times pointing his finger. In other gestures he extends an open palm toward heaven or quickly darts his hand toward the floor. Infrequently he will gesture forward with both hands. At two or three points in his delivery he will follow the lines of his manuscripts with his finger as he casts furtive glances at the clock attached\* to the stand.

As one looks full into Richards' face as he delivers his sermon, he receives the impression of alertness, animation, and intensity. The cast of his face is pleasant yet serious. He occasionally smiles and nods his head as though carrying on a lively, informal conversation with a small group of people.

#### Oral factors in Richards' Sermon Delivery

The voice, like the face, reveals much about the nature and disposition of the speaker. It also indicates something of the depth and much about the state of his mind.<sup>269</sup> The terms assigned to the variable attributes of the voice which produce these revealing characteristics of personality and thought are difficult to define operationally and

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<sup>269</sup>Oliver and Cortright, Effective Speech, p. 362.



therefore serve only to describe rather than to interpret. In assessing the vocal skill of Mr. Richards, an attempt is made to describe his radio voice according to pertinent factors of vocal properties and characteristics of diction as outlined by current speech theorists.

A general description of Richards' voice.--From a general impression gained through listening to a number of sermons, Richards' radio voice may be briefly described as a clear, baritone voice, relaxed in production, easily understood, musical, and pleasant to listen to. His voice gives evidence that behind it is a person possessing utmost confidence in the validity of his message, and having an eager desire to communicate with his audience. As he delivers his sermons, his voice changes in pitch, rate, and volume with the mood of his ideas as he exhibits a wide range of emotional tone. Urgency, concern, and personal interest are communicated in each sermon.

To get other general descriptions which might be more valid than those of the radio audience, interviews were obtained with members of the Voice of Prophecy broadcast group who have been closely associated with Mr. Richards and have listened to his preaching for ten years or longer, and have therefore formulated some definite impressions of his vocal skill. Mr. Robert Seamount, second tenor of the Voice of Prophecy quartette, is impressed with the personal warmth in Richards' voice and the fact that he seems always to be speaking directly and intimately to one individual.<sup>270</sup> Mr. Jerry Dill, bass in the Voice of Prophecy quartette says:

It is definitely a communicating voice. When Mr. Richards is talking you are aware that you are listening to a masculine

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<sup>270</sup> Interview, June 27, 1961.

voice, but beyond that you are oblivious to the voice because you become involved in his message to the point you are only aware that here is a man who is reading your mind and speaking your exact thoughts and feelings.<sup>271</sup>

Miss Del Delker, contralto soloist on the Voice of Prophecy program, characterizes the voice as "warm and friendly always."<sup>272</sup> Mr. Wayne Hooper, baritone in the Voice of Prophecy quartette, describes the voice as having a "mellowness, warmth, and physical depth which makes listening very easy."<sup>273</sup> Mr. Milton Carlsen, Voice of Prophecy program director, makes the following comments:

Mr. Richards has an ideal radio voice in that he can enunciate words at rapid speed or slow pace and all will be intelligible. He is easy to listen to as his personality emerges with feeling.<sup>274</sup>

While no final judgment can be based upon general impressions, it is significant that many people who listen to Richards for any length of time describe his speaking voice in the way in which it has been reported in these paragraphs.

Vocal attributes.--The terms used by most writers on voice production to describe the sensation of sound in a psychological sense are pitch, quality, rate, and force. This terminology will be followed here in describing the variable attributes of Mr. Richards' voice.

Richards possesses the physical requirements for an effective speaking voice. His breathing can be described as a combination of costal and diaphragmatic breathing or central-abdominal breathing which is controlled so that the breath stream adequately sustains the phonation

<sup>271</sup>Ibid.

<sup>272</sup>Ibid.

<sup>273</sup>Ibid.

<sup>274</sup>Ibid.

of all of the sentences in his sermons. As he speaks, there appears to be no tension in his throat or neck. In his earlier experience in tent preaching Richards was plagued with sore throats until he learned through trial and error to relax his throat and control his breathing.

Regarding resonance, or the amplification of phonation as performed by a group of air chambers in the head and throat, there is no evidence of nasality. Richards' tones seem to be mellow and rich through his natural manipulation of the resonating cavities.

There appears to be sufficient movement of the tongue, lips, teeth, and jaw for precise articulation.

#### Pitch

Pitch is determined by the frequency of the vibration of sound waves which strike the ear. While the general pitch level of Richards' voice may be classified as baritone, his voice range is flexible enough to move with variety up and down the pitch scale. Richards begins his sermons in the lower part of his general range; and then as the tempo and mood of the message increase, he will often reach a high F or F# in the thought climaxes. Apart from the climaxes the pattern of his pitch varies in each sentence gradually rather than abruptly.

It is interesting to note that when Richards is reading or quoting Scriptures, he invariably drops his voice.

#### Vocal Quality

Quality is determined by the combination of resonances in the voice. Resonance in turn is affected by the "health, mood, attitude, or emotional state of a speaker."<sup>275</sup>

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<sup>275</sup>Oliver and Cortright, Effective Speech, p. 370.

The emotional tone of empathy, or the projection of warmth of feeling for the listener, dominates Richards' vocal quality. Even on the sound discs containing the first draft of his sermons, when he is preoccupied with getting down ideas, there is a perceivable warmth and personal interest; and this carries over with more intensity in the delivered sermon. His voice also seems to take on emotional overtones of joy, humor, friendliness, and confidence.

The spontaneous, conversational quality in Richards' voice is unmistakable. During the first years of his broadcasting, his messages sound as though they were being merely read; but after 1946 there is a noticeable difference in vocal quality toward the conversational mode which is characteristic in face-to-face communication. It is observed that the more familiar Richards is with his subject theme, the more conversational is the quality of his voice. This is particularly true in his doctrinal sermons, a fact no doubt attributable to his early experience in preaching evangelistic sermons which were mostly doctrinal. Also in the doctrinal sermons Richards is more dramatic.

Another noticeable quality in Richards' voice is the mellow and rich intonation found in his oral interpretation of the Bible, hymns, and poetry.

#### Force

Modulating the force of the breath stream changes the force of the voice. Variations in force for radio speech are achieved in a narrower range than for the platform and require special adaptation of the speaker's voice to keep projection at a minimum and still communicate the intensity of the speaker's ideas. Whereas emphasis is ordinarily achieved by increasing the loudness of a word or phrase, or by a sharp

reduction of vocal volume, the radio speaker must vary his voice less abruptly so as not to offend the ear of his listener. Force in radio speaking is not accomplished so much by degree of effusiveness or explosiveness, but rather by shifting of stress on word syllables.

From the time of his first broadcast in 1942, Mr. Richards has employed word stress to achieve force in his radio preaching. In an animated, conversational manner he has worked to achieve vigorous and animated expression by stressing verbs and descriptive adjectives. Any other demonstration of force or intensity is modified in keeping with good microphone technique.

Once in 1956 after Richards had conducted a special evangelistic preaching series in Bakersfield, California, he took the recorded sermons of the meetings and edited them for radio release. His delivery in evangelistic preaching is quite forceful and dramatic; and while this was acceptable from the public pulpit, it brought so many letters of protest from his radio audience that he has seldom since that time raised his voice above ordinary conversation.

Rate.--The average number of words per minute spoken in the twelve sermons listened to in investigating Mr. Richards' delivery is 155. The fastest rate is 160 words per minute, and the slowest is 110 words per minute. His speed of utterance has not changed significantly during his nineteen years of broadcasting coast to coast. His habitual mode of speaking is to begin rather slowly, increasing his rate during climaxes or in speaking short, staccato-type sentences, then slowing down during the application of his message and being slower still in the final sentences. Names, places, Scriptural references, and parenthetical or explanatory expressions while hastily uttered, are perceivable.

Variety in Richards' rate of delivery is achieved chiefly through the pause. As a rule he speaks no more than nine words before pausing, and in numerous instances the pause comes more quickly and in the middle of a sentence. Examples of these pauses are found in sentences like: "there is only one (two second pause) chapter. . . ."; "where will the power come (three second pause) to win?" and "these words that are put in (two second pause) by a thoughtless. . . ." In some sentences where a number of descriptive adjectives are used in a series, Richards will pause noticeably between each word to give the impression that he wants the full meaning of each word to sink deeply into the consciousness of his hearers. The overall length of his pauses in the introduction and body of his sermons is no longer than five seconds, while those in the conclusion are approximately eight seconds.

Intelligibility.--Successful communication of meaning through the medium of radio is dependent upon instant intelligibility of the speakers' words.

The factors of intelligibility are (1) distinctness, (2) syllable duration, and (3) acceptable pronunciation.<sup>276</sup>

#### Distinctness as a Factor in Richards' Delivery

Distinctness in speech is achieved through precise manipulation of the tongue, lips, jaw, and hard and soft palates. With few exceptions Mr. Richards is distinct because his articulation is crisp and decisive. His control of rate of utterance allows sufficient time to get the speech sounds out, and the movement of his speech apparatus is flexible enough to shape the sounds toward distinctness. There is no noticeable muffling or garbling of words, but occasionally there is some slurring of final

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<sup>276</sup>Alan H. Monroe, Principles and Types of Speech (New York: Scott, Foresman and Company, 1955), pp. 133-136.

consonants preceding the pronoun "him" so that sounds such as "within," "seeim," or "giveim" are heard.

#### Syllable Duration

Duration of sound is evident in Richards' delivery. Vowels are held on to in an almost orotund manner as though he were reluctant to let them stop moving through the air. The consonants, on the other hand are clipped sharply in movement from syllable to syllable.

#### Pronunciation as a Factor of Richards' Delivery

An analysis of Richards' pronunciation indicates general conformity to the General American dialect acknowledged by radio announcers as a standard for acceptable diction and pronunciation.

In the monitored sermons only four inconsistencies of pronunciation were observed. In a sermon entitled "Why So Many Denominations?" preached in 1943, Mr. Richards pronounced the diphthong "ou" in the word "boulevard" as the vowel "u" is pronounced in the word "bull." In the same sermon he pronounced the vowel "i" in the word "diverge" as it is pronounced in the word "pin." In 1953 in his sermon "The Keeping of Christ," Richards pronounced the vowel "a" in the word "all" as it is pronounced in the word "man." The last instance of faulty pronunciation is in a question-and-answer sermon preached in 1956, in which Richards pronounced the diphthong "ai" in again as the vowel "i" in the word "ill."

Such inconsistencies in Richards' pronunciation appear so infrequently that they do not appear to be a deterrent to the communication of his messages.

#### Summary of the Rhetorical Elements Found in Richards' Radio Preaching

Summary of invention factors.--Judging by the frequency of

appearance of the types of evidence and reasoning noted in the sermons analyzed, it would appear that Mr. Richards' method of logical argument is basically inferential. His use of facts, testimony, and opinion, other than Scriptural, become only a part of an extensive inductive pattern of proof.

In his reasoning Richards uses all of the traditionally labeled forms, argument from example, analogy, cause to effect, effect to cause, and sign. Argument by example is most frequently employed.

Another means of proof is by explanation, where exposition by exegesis, explication, and definition occur frequently in all parts of the sermon. Here also he relies heavily on the Bible for interpretation.

Argument by Scriptural authority predominates in Richards' reasoning. Nearly all of his logical arguments rely on Scriptural evidence, which is considered by him to be the one great authority for the Protestant preacher.

There is no impressive evidence in Richards' sermons of any extensive use of ethical proof that is directly stated or deliberately implied within the sermon composition. However, there are enough ethical persuasion statements to indicate his awareness of a need to picture himself to his audience in as favorable a light as possible.

In the examples evincing probity of character, Richards relies mainly on personal testimony which witnesses to his own religious experience dating from conversion. Examples are found also which suggest earnestness, sincerity, integrity, and magnanimity. In a few instances he reveals something of his character by associating himself and his broadcast with that which is elevated and virtuous.

It is difficult to find sentences in Richards' sermons in which



he openly asserts his competence and intelligence. These are implied, however, in some statements regarding his previous successes and certain of his background experiences.

The clearest manifestation of ethical persuasion from within the sermon is that found in statements expressing his identification with, and personal interest in, his listeners.

It is further observed that there is some overlapping of ethical elements. For example, "sincerity" is difficult to confine to one category since it can emerge in the context and mood of other statements.

Richards' use of motive appeals, while pronounced, is incidental in comparison to the pattern of argument he sets forth. The appeal is first to the intellect and then to innate desires. The appeals are found in all parts of the sermon structure but mainly in the conclusions, where he is appealing for some kind of action on the part of his audience. The dominant appeals are to values, loyalty, and self-preservation. In appealing to values, Richards emphasizes religious values of peace, security, comfort, success in this life, and assurance of the next. Loyalty appeals are made on the basis of what Christ has done for the individual and what the individual then owes in allegiance. The major emphasis in appeals to self-preservation is on the shortness of probationary time for both the individual and mankind in general. Appeals receiving least emphasis are those to reputation, desire for happiness, emulation, power, and a sense of humor. Very noticeable in appeals for action is the use of direct suggestion following structured argument.

Summary of arrangement factors.--Richards' introductions are characterized by variety, brevity, and directness. The average introduction is no longer than two paragraphs, absorbing no more than ninety seconds in



actual delivery. The introductions generally consist of a single thought that is direct and closely related to the sermon subject. The transitions from the introduction to the proposition or discussion are hardly discernible. The overall design of the introductions appears to be geared toward carrying the audience into the main line of thought found in the discussion proper.

The historical, distributive, and logical methods of development are all employed in developing the sermon discussions.

The discussion proper is generally organized around three or four--at the most seven--points, and each stated or implied at the beginning of each division of the outline. These points are arranged in topical or logical order, the number of points varying in each section of the discussion. The order of arguments appears to vary according to the outline approach, but generally the strongest argument is stated first and is followed by subordinate arguments in the order of importance intended by Richards. Elaboration of each point of the discussion is accomplished by amplification, and includes statements implying motive and ethical appeals.

Transitions between ideas are hardly discernible except between the main divisions of the outline.

A recapitulation or summary of the main arguments usually follows the discussion; and the conclusion consists mainly of appeals for action based on a combination of questions, direct appeal, exhortation, or illustration.

Summary of style factors.--In the analysis of the factors of style, the investigative emphasis has been on discovering as far as possible his process of language choice and arrangement for purposes of communicating his messages to a radio audience.

This summary is based upon a detailed analysis of three selected sermons and also on a larger survey of three hundred additional sermons. Generalizing from these analyses, it may be said that Richards' style is precise and plain. The language of the sermons is simple. Most of the words are short; and whenever long words are used, they are common and intelligible. The choice of words varies with the nature of the sermon subject. For the doctrinal or more argument-centered sermon the language is that of logic; in the sermons on prophecy subjects the language is didactic and informational.

Each sermon is composed of approximately twenty-five paragraphs, using an average of 122 sentences. The sentences are simple and compound and have varying lengths from three to forty-nine words. The paragraphs are generally developed in climax order following a comprehensive topical sentence. There is evidence in most sermons of the use of such structural devices as repetition, the rhetorical question, questions and their answers, and antithesis.

While there is no steady flow of rhythmical prose in the sermons, there are passages which hint of poetic cadence and beauty. It is obvious that rhythm is only incidental to logical development.

In Mr. Richards' sermons there is a subordination of figurative elements. Of the many common tropes and figures of speech, the metaphor, simile, asyndeton, anaphora, and alliteration are found.

From this description it may be said that Richards' style is dictated by his desire to communicate to as wide an audience as possible. He urges his arguments on his listeners in simple language difficult to misunderstand.

Summary of Delivery.--The effectiveness of Mr. Richards' sermon delivery is due in large part to the vibrancy, intimacy, and warmth of personality which he is able to convey through his radio voice. Speaking from a complete manuscript and with a minimum of bodily action, he communicates in a straight-forward, conversational manner what is in him of confidence, urgency, and empathy as they concern his sermon and his audience. Recordings of his voice reveal no extremes in pitch or force as he gives utterance his thoughts and feelings. Overtones of joy, humor, sadness, and friendliness are diffused throughout his sermons. Intelligibility is achieved through controlled yet varied rate of speaking, through precise articulation, and through conformity to an acceptable standard of pronunciation for radio speech. Noted deviations from delivery norms do not seem significant in terms of adversely affecting communication.

## CHAPTER V

### A RHETORICAL ANALYSIS OF H. M. S. RICHARDS' RADIO SERMON

#### "WHAT JESUS SAID ABOUT HIMSELF"

To provide additional bases for criticism of Mr. Richards' radio preaching, this chapter attempts to extend the survey analysis found in Chapter IV, by presenting a case study of one of his sermons.

The sermon, "What Jesus Said About Himself," has been selected on the basis of its Christological theme since the majority of Richards' sermons express this theme, and also because the rhetorical elements found within the sermon structure approximate those found in the survey made of the rest of his sermons.

The descriptive and analytical material in this chapter will be discussed in a modified form of the rhetorical pattern outlined in Chapter IV, as follows: (1) external factors relative to the sermon, (2) the speaker's purpose and proposition, (3) matters of invention, viz., logical argument, ethical persuasion, and motivation appeals, (4) sermon structure and arrangement, (5) adaptation of the sermon to the radio audience, and (6) delivery of the sermon.

For reference in following the discussion of the rhetorical devices employed by Mr. Richards, a substance outline of the sermon under consideration is found in Appendix (VI). The outline has been constructed word-for-word from the original manuscript with the exception of certain headings marked by brackets, which have been added for clarity in the analysis.

For explanation of the various labels used in discussing the rhetorical constituents found in this sermon, attention is directed to the definitions of the rhetorical idiom stated in each section of Chapter IV.

#### External Factors Relative To The Sermon

In December of 1956, H. M. S. Richards delivered a series of four radio sermons based on what Christ said concerning four fundamental doctrines of the Christian church. The topics of these four sermons were: "What Jesus Said About Holy Scripture;" "What Jesus Said About Salvation;" "What Jesus Said About Himself;" and "What Jesus Said About the Hereafter." The third sermon in the series, "What Jesus Said About Himself," was broadcast on December 23, two days before Christmas.

At this Christmas season in 1956, Richards had been broadcasting coast-to-coast for fourteen years. The Voice of Prophecy radio program was at that time being broadcast over 600 network outlets in North America. While statistics are not available to report the size of Richards' listening audience at this time, some indication may be inferred from a Nielsen report which indicates that approximately one million listeners were tuning in to the Voice of Prophecy broadcast each week of June, 1956. It is probable that this figure had not appreciably changed by December of 1956. Data for analysis of this mass audience are not ascertainable.

Concerning other broadcast factors external to the sermon, it is noted that the Voice of Prophecy radio script for December 23, 1956 followed the usual format preceding the sermon: introduction of theme song, commercials for the Bible Correspondence courses, Richards' prayer, and music furnished by members of the Voice of Prophecy music staff. On

this "Christmas" broadcast three carols were sung, "Angels Singing O'er the Plains," the familiar "Silent Night," and a carol sung in Spanish entitled "The Virgin Washes Swaddling Clothes." Immediately following this last carol Mr. Richards began his radio sermon without further introduction.

### The Speaker's Purpose and Proposition

One of the major issues which dictates Mr. Richards' choice of sermon purposes and propositions is the issue over the divinity of Jesus Christ. In opposition to "liberal" theologians who question all Scriptural statements implying that Jesus of Nazareth possessed a divinity beyond ordinary mortals; in contradiction to "modernist" theologians who grant Christ a high place of honor among the world's teachers but who deny any metaphysical construction of His person; and in protest to theologians of the neo-orthodox school of thought who reduce Christ to a historical medium through which the transcendent God made himself known to the world, Richards vigorously advocates the evangelical position on Christ's divinity held also by the Seventh-day Adventist Church and outlined from their church manual as follows:

Jesus Christ is very God, Being of the same nature and essence as the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man; exemplified in His life as our example the principles of righteousness, attested His relationship to God by many miracles, died for our sins on the Cross, was raised from the dead and ascended to the Father, where He ever lives to make intercession for us.<sup>1</sup>

The subject material of the sermon "What Jesus Said About Himself" and the approach to persuasion suggest three purposes. In the careful statement of Christ's words the teaching purpose is inferred from the

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<sup>1</sup>Church Manual, General Conference of Seventh-day Adventists, p. 30.



amount of specific information which Richards gives on the nature of Christ and His mission to this world. The amount of evidence amassed as proof suggests a second purpose, that of convincing the audience that Christ was more than a great man, that in reality He was and is God. A final purpose, also implied, is that of actuating members of the radio audience personally to accept Christ as their Lord and Saviour.

The sermon proposition expresses the gist of the sermon. This sermon on the nature of Christ contains two statements of the proposition, the one brief, the other more definite:

(1) Christ was God with us as a means to an end, and that end was our salvation.

(2) He Christ came to redeem a lost race. For that redemption it was necessary that He take human nature, that He become truly man and yet remain God. The incarnation, Christ's coming in human flesh, was necessary because of sin and to accomplish the atoning sacrifice of redemption on the cross.

#### Matters of Invention

Invention in the sermon "What Jesus Said About Himself," is concerned with the investigative effort of the speaker and his use of logical, ethical, and motivational modes of persuasion.

Sources of sermon materials.--The primary source of ideas for this sermon is the Bible. Mr. Richards uses a total of thirty-six Bible verses in presenting his message, and all of the verses except one are taken from the New Testament. Texts from the Gospel of John are most prevalent with the remaining texts being taken in equal proportion from the Epistles of Paul and the book of Revelation. The single Old Testament text is taken from the prophet Micah.

For other ideas in the sermon, Richards makes reference or allusion to art, photography, science, history, literature, systematic theology,

and life's experiences. The remaining ideas appear to come through his own dialectical approach to his subject.

Logical argument.--In brief, the scope of Richards' logical argument includes seeking to establish the pre-existence of Christ, His relationship to God the Father, and His mission to this world, for the purpose of proving inductively that Christ is the Divine Son of God and that He was sent to this earth to redeem mankind.

The sermon is introduced with a literal analogy to show the possibility of the existence of Christ as a figure in history. Generalizing that there are people alive today who have no recorded birthday, yet are considered to have been born because they are seen, he affirms that though no recorded birthday is known for Christ, the fact that he was seen by thousands of people, that he walked and worked among men, is proof that He was born and lived on earth. Effect to cause relationship is stated in support of the generalization that there are people alive today who have no known birthday. In stressing the relative unimportance of knowing the exact date of Christ's birth, Richards uses a hypothetical syllogism to assert that if it had been important for man to know Christ's birthday, there would have been a clear record of the fact in the Scriptures. Following this syllogism, sign relationship and Scriptural authority are cited in support of the assertion that Christ lived on this earth, even though the date of His birth is not known.

By the use of a figurative analogy a transition is made from the sermon introduction to the discussion. The analogy infers that just as some medieval murals of Christ's nativity were overlaid by centuries of dust and dirt, so the eternal fact of "God with us," as well as the reason for His coming to our world, has been overlaid with commercial dust of carnival celebration of Christmas.

The discussion portion of the sermon is introduced with a statement of the proposition. In the proposition itself are two basic assertions and two causal arguments. The first assertion is to the effect that Christ came to this earth to redeem a lost race, the second assertion is that He became God with us as a means to that redemption. Between these assertions Richards offers two effect to cause arguments, which are not elaborated on, to show why Christ must take human nature.

The remaining portion of the first division of the discussion contains two arguments from Scriptural authority. The first text of Scripture is Richards' favorite verse from John 3:16, which is the testimony of Christ epitomizing the Gospel. The second text, from St. Paul's second letter to the Corinthians, is stated to indicate the more specific meaning of the appellation "Emmanuel" as applied to Christ. The section closes with reaffirmation of the thesis: "Our Saviour came to this world as the divine Son of God in order to bring us eternal hope and salvation."

The second division of the sermon discussion sets forth an extensive series of arguments relative to Christ's pre-existence before His mission to this world and His unique qualifications to become man's redeemer.

In the first argument Richards cites Christ's words from John 17:5, indicating that He was with the Father before the creation of the world, and then remarks, "That's clear isn't it? He was with the Father before the world was, He was with the Father in glory." In further support of this argument, a second reference to Scripture authority is made, again quoting the words of Christ.

In the next series of arguments Richards attempts to show that Christ lived before Bethlehem because he is the Creator and Sustainer of

the universe. This line of argument is begun by a credo statement to the effect that Christ "is the eternal Son of God, the second person of the Holy Trinity, God manifested in the flesh, the living Saviour." Short arguments to this point follow in quick succession, (1) Richards asserts that Christ's birth in Bethlehem was not His beginning, that He had no beginning. These assertions are supported by a Scriptural statement from Micah in the Old Testament, (2) Scripture testimony from St. Paul's letter to the Ephesians attributing creation to Christ, (3) two examples of Christ's creative work, the starry heavens, and the earth, in elaboration of two Bible texts which repeat the argument that Christ created all things, and (4) a parenthetical argument based on the gospel of John to indicate that Christ as creator was God's word made audible and visible.

With his arguments seeking to establish Christ as Creator completed, Richards argues further from Scriptural authority that not only is Christ the Creator but He is also the providential sustainer of the universe. Quoting from Colossians 1:17 which says: "and he is before all things, and by him all things consist," he defines the term "consist," and in the form of causal relationship asserts that:

The entire universe would explode into a chaos of atoms and electrons but for the power of Jesus Christ. His hand guides them in their ceaseless vibrations. In Him is the cohesion and order of the universe.

Two additional references to the Scriptures close this part of the argument.

The final line of argument of the second division is intended to show that only Christ, the creator and sustainer, could bring man back to God. This assertion is supported by a chain of cause and effect reasoning as follows:

1. Only He who was God could, by becoming man, save man from sin and its wages, death.
2. He who was equal with God must humble Himself as a man, even to death itself, in order to meet and defeat and destroy Satan, ransom sinners with the price of His own blood, and open a heaven to a lost race.
3. He must become man's substitute and die in his place.
4. He must be smitten of God and separated from God that men might be forgiven of God and reunited with God.
5. He must die that men might live.
6. In short, He was treated as we deserve, that we might be treated as He deserves.

The last division of the discussion employs a variety of arguments to establish the work and position of Christ in carrying out the plan of salvation with regards to His relationship to God the Father, and concerning His claims to deity. This division opens with the question, "Would He do it? Did He do it?" In the first two divisions Richards affirms that only Christ could redeem mankind; now he wishes to show that the Son of God stepped down from His exalted position to become the Son of man, and while still claiming deity carried out the plan of salvation in revealing God to man and in reconciling God to man and man to God.

On the authority of Scripture, Richards answers his own questions. "Yes, Christ did come, and as Son of man and Son of God he did reconcile God and man." The means of this reconciliation is stated in causal language. Men were reconciled by Christ's power, love, mercy, companionship, truth, light, and salvation.

To show Christ's relationship to God the Father, two examples from Scripture are cited. The first is taken from the Scripture narrative describing Christ's first visit to the temple when he said to his parents, "I must be about my Father's business." (Luke 2:49) The second is from the Scripture account of Christ's healing on the Sabbath, at which time he claimed authority to act as his Father did in the same

sphere of ceaseless activity and creative power. The intent of the examples is to demonstrate that Christ claimed to be the Son of God in an entirely different way than that in which mortal men become sons of God through faith, that in reality Christ was the divine Son of God. To strengthen his argument, Richards appeals to the meaning of one verse as found in the original Greek indicating that Christ by stating that God was His Father meant also that He was equal with God.

The final three arguments are more directly concerned with Christ's specific statements claiming deity for Himself. The first statement is the most definite as Christ declared "I and my Father are one." (John 10:30) The fact that Christ was referring to his deity is based upon further Scriptural authority that the Jews sought to kill him "because that thou being a man makest thyself God." Richards employs a figurative analogy taken from a historical incident to introduce the scriptural statement in which Christ claims equal honor with God the Father. This is followed by Christ's declaration in John 5:22 that "He that honoureth not the Son honoureth not the Father which hath sent him." The third Scriptural statement of Christ's is more subtle and draws on Old Testament background where one of the titles of deity is "I AM." In the setting of the New Testament statement Christ assumes this title and thus makes further claim to deity.

The summary statement following the last of Christ's own words claiming deity reaffirms the arguments in the proposition and discussion that Christ is God as well as man, that He cannot be our Saviour unless He is divine, that he is divine because he is our Creator, and that as the creative "Light" he came into darkness that we might enter into His light.

The conclusion contains one final Scriptural statement which sums up the sermon, and one final assertive sentence, "Jesus revealed God, and God is love."

Ethical persuasion.--There are no explicit statements in this sermon in which Mr. Richards makes direct reference to his own character, or in which he openly asserts his competence and intelligence.

However, the manner in which Richards discusses his sermon proposition, and the skillful use he makes of Scripture could be perceived by radio listeners as indicative of his knowledge of theology and his right and authority to speak on the subject of the divinity of Christ.

By significant use of the personal pronouns "we," "us," and "our," Richards identifies himself with his audience. Phrases like these are found all through the sermon under consideration: "we thank God for it;" "we may be moved with pity;" "we are liable to forget;" "our Saviour came . . . to bring us eternal hope and salvation;" "He was treated as we deserve;" and "Jesus cannot be our Saviour unless He is first our Lord."

Richards' personal faith in what he says is implied in his positive statements regarding the deity and power of Christ. Observe the note of personal conviction implicit in the following statements:

He had no beginning; He was never created.

In Him is the cohesion and order of the universe.

He and He alone could bring man back to God.

What Jesus said about Himself on this subject is as clear as it can be.

A final demonstration of ethical persuasion in this sermon is that of his earnestness and concern. For example, note his comment on the meaning of Christmas:

For centuries it has been overlaid with traditional varnish, with commercial dust and dirt, until it has become only the sweet story of a baby in a manger, for whom we may be moved with pity; or the occasion of organized commercialized vulgar carnival and celebration, so that millions today fail to see the glorious, wonderful, majestic, and eternal fact of the Emmanuel, God with us.

Motivational appeals.--The motivational materials calculated to put the audience in a frame of mind suitable for response to Richards' ideas are indicated here in the sequence in which they occur in his sermon. These materials are selected on the basis of the discussion in Chapter Four regarding Richards' general use of motivational appeals.

In the introduction the first appeal is to sentiment as Richards speaks of "the twenty-fifth of December, which is popularly called Christmas." The association of Christ with this well-known holiday might also be considered as a common ground or atmosphere appeal since the sermon was delivered two days before the celebration of Christmas.

Two additional appeals are found in the introduction. The first is an appeal to an attitude of reverence for Christ and is brought to the attention of the hearers with the words "He healed the sick, raised the dead, spoke as 'never man spake' before or since. . . . He was born and we thank God for it." The second and last appeal in the introduction is an indirect appeal to reputation and status as found in Richards' commentary on how the real meaning of Christmas has been lost by large numbers of people and that because of the commercial and carnival conception of Christmas, millions fail to see the more wonderful and eternal fact namely, "God with us."

In the proposition of the sermon Richards appeals to the innate desire for self-preservation and at the same time appeals to a sense of religious values by affirming that Christ came to redeem a lost race and



for that reason He assumed human nature. Near the close of the first division of the discussion the same appeal is made in the sentence "our Saviour came to this world as the divine Son of God in order to bring us eternal hope and salvation."

Motivational impact in the first arguments of the second division of the sermon is based on the discussion of Christ's creative power. The indirect appeal here is for the listener to link himself to the One who is the all powerful Creator. At the end of this division, where Richards summarizes the qualifications of Christ to be man's redeemer, appeal is made to a sense of reverence and worship and to a sense of values predicated on what Christ was willing to do and what man gains because of Christ's sacrifice. The appeal reaches its climax in the epigrammatic statement "He was treated as we deserve that we might be treated as He deserves."

Richards makes his dominant appeal to religious values and reverence in the third part of his sermon outline with the words, "power," "love," "mercy," "companionship," "truth," "light," "salvation," and "honor." The evident tone of the discussion is that Christ the divine Son of God came down to give man another chance, an invaluable chance, and therefore should be honored and loved in return. A strong appeal to honor is implied in the historical analogy used as part of the argument attesting to Christ's claim to deity.

Motivation in the summary of the third division of the outline is toward sentiment and religious value as Richards declares the importance of knowing and believing that Christ is God as well as man, and Saviour as well as Creator; and further, that man is in desperate darkness without Christ as the Light of his world.

The final appeal is found in the conclusion and is again to religious values and sentiment. These appeals in the form of a direct statement saying that "Jesus revealed God, and God is love," are also implied in a poem quoted from the works of John Greenleaf Whittier.

### Sermon Structure and Arrangement

Rhetorical analysis of the factors of arrangement in this particular sermon will be based on a consideration of (1) the emergence of the sermon theme and proposition, (2) sermon plan, and (3) the arrangement of materials within the sermon structure.

Emergence of theme and proposition.--The theme of this sermon is occasional in that it presents a Christmas theme, and it is also theological in nature. Following his usual custom of noting national holidays with subjects peculiar to the day, Richards includes in this sermon the Christmas theme as in his introduction he speaks of contemporary attitudes toward the celebration of Christ's nativity and introduces the larger theological theme of Christ's incarnation on this earth and his subsequent redemptive work in behalf of mankind. This theme then appears in each division of the sermon in a form consistent with the line of argument being presented. The theme appears again in the conclusion and is finally repeated in the two poems which complete the broadcast.

The proposition emerges in one paragraph at the beginning of the sermon discussion, is elaborated on in the discussion proper, and appears again at the end of the discussion as the last argument is summed up:

So what Jesus said about Himself . . . is as clear as can be. Who is He? He is God as well as man. . . . Jesus cannot be our Saviour unless He is first our Lord, and only the Creator could redeem the created. He who was the Light of the world came into our darkness that we might enter into His light.

The Sermon Plan.--The discussion portion of Richards' sermon appears to be arranged in a combination plan which follows both the historical and logical order. According to the historical basis of division, the material of the sermon is arranged in chronological order to include the life of Christ before and after His incarnation. More apparent is the arrangement of the sermon materials in inductive sequence to support the main proposition. The following skeleton outline indicates Richards' use of the historical and logical patterns:

- I. We are likely to forget that Jesus came, not to propound an idea, but to do a work.
  - A. He came to redeem a lost race.
  - B. God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life.
  - C. God was in Christ reconciling the world unto himself.
  - D. Our Saviour came to this world to bring us eternal hope and salvation.
- II. What about the pre-existence of the Son of God?
  - A. Did His life really begin at Bethlehem?
  - B. Jesus Christ is the eternal Son of God, the second person of the Holy Trinity, God manifested in the flesh, the living Saviour.
  - C. He and He alone, could bring man back to God.
- III. Would He do it? Did He do it?
  - A. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
  - B. Jesus was the Son of man, and He was the Son of God.
  - C. He reconciled God to men.
  - D. He recognized God as His Father.
  - E. He claimed God as His Father.
  - F. He claimed deity.
  - G. He cannot be our Saviour unless He is first our Lord, and only the Creator could redeem the created.

Arrangement of Materials within the sermon structure.--The introduction of this sermon is rather lengthy in comparison with the proportion of time given to the main discussion and the conclusion. In the introduction Richards uses two illustrations and two Bible texts to prepare the audience for discussion of the central theme of the sermon. The opening illustration uses that which is familiar to the average listener



to explain an unfamiliar fact introducing the sermon theme. The second illustration is used to make a transition from the introduction to the first point in the body of the sermon. The introduction suggests the theme in the last words before the discussion.

The discussion, following a plan of inference, presents a statement or question which is supported or answered by particulars and further supported by Scriptural testimony. In the first division of the discussion Richards makes the statement that Christ came to redeem a lost race. This is followed by the particulars of Christs' becoming a man, yet remaining God; and Christ being "God with us" came to accomplish the "atoning sacrifice." The order of argument is clear. Christ's own words are used as the strongest evidence in support of the opening statement of the speaker. In the second division the pattern is repeated in discussion the pre-existence of Christ. The statement is made that Christ was with the Father before the world was created. The first elaborative statement is that of Christ claiming existence before the foundation of the world. This is followed by inductive reasoning setting forth the creation event as proof of Christ's pre-existence and ends with the inescapable conclusion that if you accept the first part of the argument, then it follows that only Christ, the Son of God, the Creator of man, could bring man back to God the Father. In the third division of the discussion the pattern is present but is not as clearly evident because the particulars are implied by Scripture narration. However, transition sentences like "We find another saying of our Lord Jesus Christ on this subject. . . ." or "And now one final saying of our Lord regarding His claim to deity. . . ." assist the listener in following the line of argument.

The sermon is concluded with a Scriptural summary of the principal ideas and closes with two portions of poetry. The conclusion is brief, almost abrupt.

Elaboration is accomplished by exposition of Scripture, definition, illustration, implicative statements, and brief summaries. Transitions within the sermon are accomplished by statements of the theme, or by rhetorical questions implying the theme.

While the sermon expresses a variety of ideas in setting forth the theme, there is evident unity centered in the single idea of the sermon. The thoughts of each part of the sermon follow one another according to logical sequence of ideas to give continuity. Proportion in the sermon is not symmetrical. A lengthy introduction is followed by a short first division of the discussion, a longer second division, and a much longer third division, which is followed by an abrupt conclusion.

#### Adaptation of the Sermon to the Radio Audience

Stylistic adaptation of the materials of this sermon appears to be dictated by the didactic nature of the material presented; the implied purposes of the speaker to convince the audience of Christ's divinity and to actuate them to personally accept Him as their Saviour; and the amount of time allotted for presentation.

Choice of words.--Mr. Richards' method of teaching doctrine is by copious use of Scriptural reference with minimum elaboration in between. This method of teaching influences his choice of language in the sermon "What Jesus Said About Himself" to the extent that a large proportion of the words outside of Bible texts are either Biblical in nature or connote Bible themes. A sampling of the words found in this sermon reveals the Biblical trend:

|             |               |          |               |          |
|-------------|---------------|----------|---------------|----------|
| Advent      | sin           | save     | reconcile     | honor    |
| eternal     | truth         | ransom   | mercy         | revealed |
| redeem      | hope          | smitten  | companionship | deeds    |
| lost        | pre-existence | forgiven | messages      | Saviour  |
| incarnation | glory         | reunited | light         | darkness |
| salvation   | Holy Trinity  | treated  | deity         | love     |

To the uninitiated, the choice of Scriptural language would present ambiguity and vague connotative associations except that Richards appears to explain his terms in the context in which they are used. For example, he uses the name "Emmanuel," and follows it with its Hebrew meaning, "God with us." The word "incarnation" if followed with the phrase, "Christ's coming in human flesh." And again, in speaking of Christ as a ransom for lost sinners, Richards says in his next sentence, "He must become man's substitute and die in his place." Even Bible words are defined where it is thought definition is necessary, as in the case of the word "consist" from Colossians 1:17, where the meaning "to hold together" immediately follows the Bible word.

In addition to thematic words, the language of reasoning is implied in transitions and in summary statements in the discussion. Phrases like these are found: "Did Jesus say that? He did;" "the truth is that . . . ;" "his own words settle that question forever;" "the Bible teaches that;" "that's clear isn't it;" "from this it is clear;" "as clear as it can be;" and "anyone who reads the verses which follow will see clearly."

The use of simple words is noticeable. The average length of word appears to be five letters, with few words exceeding three syllables. A brief excerpt illustrates the simplicity element of Richards' style:

He, and He alone, could bring man back to God. Only He who was God could, by becoming man, save man from sin and its wages, death. He who was equal with God must humble Himself as a man, even to death itself, in order to meet and defeat and destroy Satan, ransom sinners with the price of His own blood, and open heaven to a lost race.

One other aspect of Richards' choice of words is noticeable. In identifying with his audience he uses the personal pronoun "we" and "our" nineteen times, these being scattered throughout the sermon. The use of the pronoun "you" found in the appeals of Richards' other radio sermons is conspicuously absent in this one.

Structural adaptation of words.--Mr. Richards' overall choice and arrangement of words reveal the economy of style generally found in radio communication. There are 114 sentences in this sermon, many of which are simple declarative or compound sentences averaging from ten to fifteen words in length. Sentences which are exclamatory and interrogative are used sporadically. The shortest sentence has only two words, while the longest sentence contains sixty-six words. Examples of the short sentences which move the sermon theme briskly along in a direct manner pointing to the oral style are these picked at random from the sermon discussion:

He was with the Father before the world was.

He was with the Father in glory.

The starry heavens are the work of His hands.

The earth is his for he made it.

He was God's Word made audible and visible.

He and He alone could bring man back to God.

He is God as well as man.

This is what he said about himself.

An average sentence is this one taken from the third division of the discussion: "In the words and way in which He claimed God as His Father, His contemporaries, those who heard Him, understood Him to mean that He Himself was divine in nature."



The longest sentence, containing sixty-six words, is interesting in the emotive ideas it presents:

For centuries it Christmas has been overlaid with traditional varnish, with commercial dust and dirt, until it has become only the sweet story of a baby in a manger, for whom we may be moved with pity; or the occasion of organized, commercialized, vulgar carnival and celebration, so that millions today fail to see the glorious, wonderful, majestic, and eternal fact of the Emmanuel, God with us.

Considering structural adaptation from the viewpoint of paragraph framework, investigation reveals that the short paragraph is found frequently in this sermon. Of the thirty-three paragraphs making up the sermon, ten have three sentences or less. The longer paragraphs are found mainly in the narrative portions of the sermon. It appears that Richards attempts to give cameos of thought which set forth his theme and thesis in as concise and clear a manner as possible.

The structure of each paragraph follows a pattern found in most of Richards' sermons. The paragraphs begin with a topic sentence and move in thought sequence to a climax, which is expressed either in sentence form or by a verse of Scripture. Often phrases of Scripture are interspersed with the speaker's own words in completing the paragraph. The middle paragraphs of his sermon will exemplify the climax development which is found throughout the structure of the sermon:

Jesus Christ is the eternal Son of God, the second person of the Holy Trinity, God manifested in the flesh, the living Saviour. His birth in Bethlehem was not His beginning. He had no beginning; He was never created. His 'goings forth have been from of old, from everlasting.' Micah 5:2 The Bible says that 'God . . . created all things by Jesus Christ.' Ephesians 3:9

The starry heavens are the work of His hands. The earth is His, for He made it. We are told that--

'All things were made by him; and without him was not anything made that was made.' John 1:3

He was God's Word made audible and visible

'In the beginning was the Word, and the Word was with God, and the Word was God.' John 1:1

The main structural devices used for securing listener interest are antithesis, repetition, rhetorical questions, questions with accompanying answers, and contractions. The following examples are typical of these devices:

#### Antithesis

a. . . . He was treated as we deserve, that we might be treated as he deserves.

b. He who was the Light of the world came into our darkness that we might enter into his light.

#### Repetition

a. He reconciled God to men by His power, His love, His mercy, His companionship, His truth, His light, and His salvation.

b. He, and he alone could bring man back to God, He must become man's substitute and die in His place. He must be smitten of God ; . . . He must die that men might live.

#### Rhetorical questions

a. That's clear isn't it?

b. He healed a man on the Sabbath day--and what day would be more appropriate for an act that so greatly glorified God?

#### Question and answer

a. What about the pre-existence of the Son of God? Did His life really begin at Bethlehem? His own words settle that question forever.

b. Would He do it? Did He do it? The Scripture says . . . .

c. Who is He? He is God as well as man. Is this important? Remember, Jesus cannot be our Saviour unless he is first our Lord, and only the Creator could redeem the created.

#### Contractions

a. That's clear isn't it?

b. That's the way Christ's hearers understood. . . .

Any indication of rhythmical prose that appears to be intentionally induced is negligible in this sermon. The language pattern is smooth and free and occasionally poetic in manner, but the logical preciseness which dominates the sentence structure seems to dominate rhythm. If there is observable lack of rhythm in the sermon, it is compensated for in the cadence found in the Scriptural reference frequently quoted.

Figurative elements.--Embellishment and ornamentation are not found in any great degree in any of Richards' sermons. Therefore, it is not surprising to find only a few scattered examples of figurative language in the sermon being considered here.

By the use of adjectives he achieves a certain amount of imagery as he speaks of "exquisite paintings," "wonderful murals," "radiant beauty," "ceaseless vibrations," or the "glorious, wonderful, majestic, and eternal fact of the Emmanuel . . . ."

Only three metaphors are found in the sermon. In his introduction Richards tells of the "traditional varnish and the commercial dust and dirt which has overlaid the meaning of Christmas," and in the last section of the sermon calls Christ the "Light of the world."

Alliteration is the most widely used figurative device in the sermon. Sentences throughout the sermon carry such alliterative phrases as: "authentic colors caught by camera;" "perfect parable;" "sweet Story;" "organized, commercialized, vulgar carnival and celebration;" "audible and visible;" "smitten of God and separated from God;" "the words and way;" "greatly glorified;" "defeat and destroy;" and "These critics of His came back at Him with this . . . ."

#### Delivery of the Sermon

Since this sermon was delivered by transcription in December of

1956 before this study was begun, it is not possible to discuss the visual factors of delivery such as posture, gesture, and facial expression. Therefore, only the oral factors of voice attributes and intelligibility are described as they were found by listening to the taped message.

In a baritone voice Richards begins this sermon at the lower end of his pitch range, and except in those instances in which he introduces dramatic anger or intense concern there is no abrupt variation in the pitch pattern. The inflection pattern in the sentences varies according to the emotional tone inherent in the thought sequence. The voice always drops when Scripture is being read or when the name of the deity is uttered. There is no indication of an offensive tonal pattern such as the "holy whine" or monotone.

The quality of Richards' voice in delivering this sermon may be described as a little husky, a quality not noticeable in others of his transcribed sermons. The emotional tone of empathy or personal feeling for the listeners appears evident in the sermon delivery. This ethical component of Richards' voice suggests a genuine love for people and a seriousness and devotion to a cause.

The force component of the voice is described as that found in extended conversation except that it is modified so that there is no appearance of undue loudness or softness as is the case in some platform speaking. Emphasis is gained from the stress placed on words and syllables.

The rate of utterance for the sermon is approximately 145 words per minute, ten words below Richards' usual rate of delivery. The sermon begins at a slow rate and picks up in a tempo which is varied

according to the choice and arrangement of language. Then there is a noticeable increase in the rate near the end of the sermon which gradually slows down in the appeal and the recitation of the closing verses of Scripture and poetry. It will be observed from comparing the text of the sermon found in the script in Appendix (VII) with that found in the substance outline of the sermon found in Appendix (VI) that Richards has done considerable cutting in his sermon beginning with the second division of the discussion. In cutting these portions from the sermon, he does not hesitate in his delivery, rather, the rate follows the pattern found in those sermons where little or no cutting has been done.

Richards' use of the pause is not always consistent with the grammatical phrasing of his sentences. Occasionally he pauses in the midst of a sentence where there is no pause required. Otherwise, the pauses occur where they are most effective and often enough to give the audience time to absorb the thought of the sentence or words preceding the pause.

Regarding pronunciation, there is no significant deviation from the General American dialect considered acceptable for radio speech.

#### Summary

In the case study presented in this chapter, an attempt has been made to examine in detail one complete sermon to determine to what degree the rhetorical constituents found in this sermon are similar to those found in the larger survey analysis of all Richards' sermons as described in Chapter IV.

The choice of sermon subject and title parallel the usual choice; and the sources of material correspond with those from which Richards usually draws his inventive ideas, the Bible being the primary source.

The sermon proposition for this doctrinal sermon appears characteristically at the beginning of the sermon and then is elaborated on inductively in the main discussion which follows. In the logical argument, Richards employs analogies, examples, and causal argument, relying mainly on Scriptural authority, which in this sermon is the personal testimony of Christ concerning His nature and mission.

In matters of ethical persuasion the choice of words and the adaptation of arguments to the audience is of a nature which customarily implies knowledge and authority, identification with an audience, and personal concern for the audience.

The motivational appeals found in the single sermon are comparable with those used in much of Richards' radio preaching. Appeals to reverence, sentiment, religious values, and self-preservation are found most frequently.

In matters of arrangement the sermon theme emerges in the introduction and is expressed in numerous ways in the rest of the sermon. The sermon plan follows a logical order, employing historical order where necessary in stating arguments in favor of the sermon proposition.

This sermon is not similar to other of Richards' sermons in the proportion of its parts. The introduction is long, the conclusion is abrupt, and the divisions of the discussion vary noticeably in size.

In matters of style, Richards' choice of words is simple yet expressive. Thematic words and the language of reasoning epitomize his word choice. The arrangement of the language of the sermon is much like that of other sermons in the number of sentences and paragraphs. The structure of the paragraphs is also consistent. The few figurative elements found in the sermon are akin to those in the other sermons.

Ascertainable factors of delivery indicate corresponding qualities of voice and diction characteristic in Richards' delivery throughout his years of broadcasting.

In general, the rhetorical usage set forth in Chapter IV from the larger selection of sermons closely parallels the usage found in the sermon "What Jesus Said About Himself."

## CHAPTER VI

### AUDIENCE RESPONSE TO RICHARDS' PREACHING

Critics of oratory are generally agreed that listener response is the chief determinant of the effectiveness of the speaker and his message. In the formal speaking situation it is assumed that the speaker prepares and delivers his messages with the intent of communicating ideas in such a way that they will immediately or subsequently influence the behavior of the listener in a manner consistent with the speaker's purpose. By employing modes of persuasion to which an audience will generally respond, the speaker may predict certain responses; but not until he gets direct feed-back response from individual listeners, or is able to note behavior changes, can the speaker determine to what degree his immediate attempts to persuade are successful. The assaying of any ultimate, societal, response is difficult. Except where eventual influences appear obvious, it is almost impossible to trace direct causal relations between speeches and their long range effects.

The problems of determining audience response to messages communicated through the medium of radio are inherently unique. Without face-to-face contact with his audience, the radio speaker is not able to observe any direct feed-back response during delivery in terms of body attitudes, facial expressions, gestures, or other expressions of reaction. Much of the decision or action following response made to the speakers' message will never be known to him simply because the hearer does not



take the trouble to inform the speaker of his response. The radio speaker is, therefore, dependent upon phone response, letter response, direct mail surveys, individual interviews by broadcast representatives, or other response-eliciting contrivances for whatever degree of response he is able to ascertain. And even this type of response is difficult to analyze, for as William Albig suggests:

The effects of broadcasting on interests, attitudes and opinions are so numerous, varied, and subtle, and so ill understood they defy analysis of any complete and exact kind.<sup>1</sup>

Despite the fact that response in many instances defies analysis, it may be described when it is evoked; and where there is explicit statement of decisions made or actions taken which are attributed to specific speeches, the composite may be used to infer at least the relative effectiveness of the radio speaker's work.

In the attempt to describe and analyze perceptible audience response to Mr. Richards' communication of religious thought by means of radio three approaches will be made. In the first part of this chapter, the regular mail response to the Voice of Prophecy broadcast will be classified and described. In the second section, analysis will be made of response to the Voice of Prophecy broadcast as determined by a listener questionnaire. In the final portion, comparison will be made between responses made to Richards' radio preaching and his pulpit preaching.

#### Classification and Description of the Mail Response to the Voice of Prophecy Broadcast

Methods of eliciting mail response.--Unsolicited, spontaneous,

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<sup>1</sup>William Albig, Modern Public Opinion (New York: McGraw Hill Company, Inc., 1956), p. 458.

mail response is a desideratum worked for by radio broadcasters, but it has been discovered that to build the volume of mail response to a broadcast it is necessary to adopt various methods for eliciting this additional response.

When Mr. Richards began broadcasting coast to coast in 1942, he invited his radio audience each week to write him asking for a copy of his radio sermon. He also invited his audience to write asking their questions on the Bible or about his sermon subjects. With the institution of the first Bible correspondence course and with the offering of subsequent courses, commercials were given at the beginning and end of the program offering the courses free to those who would write asking for them. The prayer circle feature of the Voice of Prophecy broadcast became another avenue of soliciting mail response as listeners were invited to send in their prayer requests. Later, as the Voice of Prophecy ministerial staff grew, the listeners were invited to write in asking for free counsel on personal problems.

In the Voice of Prophecy news, which is sent automatically to each person who writes in, or who is taking the correspondence courses, there are similar approaches to eliciting further mail response. Frequently there appears in the News a small advertisement with such words as: "Your letter means a lot! Let us hear from you today," or "Write us giving the station or stations on which you can hear the Voice of Prophecy broadcast." In News articles noting the progress of the broadcast there are indirect appeals to the reader to send contributions to help in the support of the broadcast. A list of names of those who have given large donations or memorial gifts to extend the broadcast appears periodically in the News to suggest indirectly the plan to still other

listeners. Answers to prayer excerpted from Voice of Prophecy correspondence are printed from time to time along with testimonial comments about the broadcast, and the invitation is extended to all who wish prayer or who wish to comment on the broadcast to write in. Coupons for enrolling in each of the Bible correspondence courses are a regular part of the monthly paper. Advertisements of free religious materials, calendars, and books also appear in the paper.

In addition to each of these methods of eliciting response to the broadcast through the mail, Mr. Richards in his closing words on the broadcast often makes mention of the current mail response, thanking the listeners for their thoughtfulness in writing and personally inviting them to continue writing.

Volume and sources of mail response.--The volume of mail received each year at the Voice of Prophecy headquarters is noted in Table I, which follows:

TABLE 1

VOLUME OF MAIL RESPONSE TO THE VOICE OF PROPHECY  
RADIO BROADCAST FROM UNITED STATES LISTENERS

| Year | Number of Letters |
|------|-------------------|
| 1942 | 223,828           |
| 1943 | 311,173           |
| 1944 | 396,087           |
| 1945 | 555,514           |
| 1946 | 562,608           |
| 1947 | 605,678           |
| 1948 | 415,905           |
| 1949 | 453,955           |
| 1950 | 512,587           |
| 1951 | 504,287           |
| 1952 | 588,940           |
| 1953 | 609,198           |
| 1954 | 558,705           |
| 1955 | 525,142           |
| 1956 | 528,186           |

TABLE 1 continued.--2

| Year  | Number of Letters |
|-------|-------------------|
| 1957  | 565,165           |
| 1958  | 600,759           |
| 1959  | 577,599           |
| 1960  | 541,266           |
| Total | <u>9,636,582</u>  |

These letters, averaging 1600 to 1700 each day in number, come from every state in the United States, but chiefly from California. The letters come from persons of all ages, but mainly adults, a large percentage of whom are women. The education and occupation factors of audience analysis are seldom divulged in this general mail response, but where it is noted the level of education is found to be beyond the eighth grade. The occupations are those followed by persons in the middle and upper middle classes of society in the United States. Religious comment in the letters indicates that the correspondents are mostly Protestant and are usually members of a church. Letters from members of the Seventh-day Adventist church dominate the mail response.

A large portion of the letters received each day at the headquarters of the Voice of Prophecy are addressed personally to Richards.<sup>3</sup> People from all walks of life and from all age groups write freely and intimately to Richards concerning their lives. Mr. Richards numbers among his correspondents governors, lawyers, physicians, teachers, ministers, members of Congress, and members of state legislatures.<sup>4</sup>

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<sup>2</sup>Voice of Prophecy Annual Financial Reports for year ended December 31, 1960, p. 22

<sup>3</sup>Interview with Margaret Fuller, private secretary to H. M. S. Richards, dated August 7, 1961.

<sup>4</sup>Arthur S. Maxwell, "Religion by Radio," Signs of the Times, Vol. 82, (January 18, 1955), p. 14.

Classification and description of mail response.--The letter response received each week by the Voice of Prophecy may be classified as (1) correspondence school response, (2) request response, (3) contribution response, (4) decision response, and (5) testimonial response.

#### Correspondence School Response

The greatest volume of mail response to the Voice of Prophecy program is elicited by means of the Bible correspondence courses which are advertised on the broadcast each week. Mr. Richards offers free correspondence courses on doctrinal and devotional subjects of the Bible for all age groups from school age on; for the major foreign language groups; and for special groups such as the blind, and alcoholics.

When a listener decides to take the course, he sends a letter requesting to be enrolled in the course of his choice. Upon enrollment and subsequently the student is mailed lessons regularly along with test answer sheets which are to be filled out and returned to the Voice of Prophecy headquarters. Each member of the Bible school teaching staff at the Voice of Prophecy is given a certain number of students with whom to work in grading lesson examinations, answering any questions the student might have, taking personal interest in their programs, and inviting them to continue listening to the Voice of Prophecy broadcast. Individuals who finish the courses for which they enroll receive a graduation certificate for their achievement.

Table II indicates the number of correspondence school graduates in the United States from 1942 to 1961:

TABLE 2

VOICE OF PROPHECY CORRESPONDENCE SCHOOL GRADUATES<sup>5</sup>

| Year  | Number of Bible School graduates |
|-------|----------------------------------|
| 1942  |                                  |
| 1943  | 4,370 <sup>6</sup>               |
| 1944  | 6,073                            |
| 1945  | 12,307                           |
| 1946  | 13,797                           |
| 1947  | 17,570                           |
| 1948  | 16,837                           |
| 1949  | 13,389                           |
| 1950  | 12,659                           |
| 1951  | 14,610                           |
| 1952  | 15,583                           |
| 1953  | 19,880                           |
| 1954  | 19,739                           |
| 1955  | 16,669                           |
| 1956  | 15,930                           |
| 1957  | 18,700                           |
| 1958  | 22,953                           |
| 1959  | 23,549                           |
| 1960  | 21,825                           |
| Total | <u>286,440</u>                   |

## Request Response

Mail response to Mr. Richards' weekly invitation to his listeners to write him requesting copies of his sermons, special prayer, answers to questions, and help with personal problems, averages approximately sixty per cent counseling and prayer requests and forty per cent all other requests.<sup>7</sup>

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<sup>5</sup>Voice of Prophecy Miscellaneous Reports, 1960.

<sup>6</sup>Combined figure for 1942 and 1943.

<sup>7</sup>Interview with W. S. Jesske, Director of Voice of Prophecy Interest Division, dated August 7, 1961.

Most of the requests for counsel are for advice on marital problems, financial problems, love and courtship problems, problems of mental illness, juvenile delinquent problems, and spiritual problems.

The counseling requests are usually accompanied by requests for prayer by the Voice of Prophecy group. Many of the request letters specifically ask for prayer for such things as victory over personal habits, help in finding work, conversion of members of the family, healing from sickness, and guidance in choosing a life's vocation or a life's companion. Typical of the prayer requests are these two excerpted from the Voice of Prophecy News:

My husband and I are both ill, and he is out of work. We have three beautiful children and are often hungry. Please pray for us.

Michigan

My daughter lost her only little girl in March, and now is expecting another child. She has grieved till she has nearly lost her mind. She is 38 years old, and I am asking you to remember her in prayer that she and the new baby will be all right.

Michigan<sup>8</sup>

Letters requesting answers to Bible questions are handled by the Division of Biblical Research at the Voice of Prophecy headquarters. Because questions on the Bible are repeated in many letters, those appearing most frequently are saved and answered by Mr. Richards over the air once each month in a question-and-answer period. Ten of the questions most frequently asked are listed here for interest:

1. Do you consider all of the Bible inspired?
2. Who made the Devil?
3. What does the Bible say about death and resurrection?
4. How can I be saved?
5. How will God's kingdom be established here on earth?
6. What about baptism? Is it necessary? How should I be baptized?

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<sup>8</sup>Voice of Prophecy News, Vol. XVI, (October, 1958), p. 2.

7. 'Do you believe in the virgin birth of Christ?
8. Do you believe in an eternally burning hell?
9. How can I have my prayers answered?
10. Why do you keep the 'Jewish Sabbath'?

The final segment of request response is that found in the letter requests for Mr. Richards' sermons, books, of the month, or literature on specific subjects. Copies of sermons on the subjects "State of the Dead," "The Law," and "The Sabbath," are most frequently requested.

#### Contribution Response

In all of his radio broadcasting Mr. Richards has never directly appealed to his audience for financial support. The only appeal for funds made by the Voice of Prophecy group is in the monthly newsletter, the Voice of Prophecy News.

Voluntary contributions in response to Richards' program have amounted to \$12,793,154.73 for the nineteen year period considered in this study. The average donation in each letter through this period has been \$1.32.<sup>9</sup> Table III shows the annual amounts contributed to the Voice of Prophecy from 1942 to 1961 :

TABLE 3

#### CONTRIBUTIONS RECEIVED BY THE VOICE OF PROPHECY BROADCAST FROM LISTENERS IN THE UNITED STATES

| Year | Mail Contributions |
|------|--------------------|
| 1942 | \$ 206,871.22      |
| 1943 | 315,651.49         |
| 1944 | 420,273.15         |
| 1945 | 528,637.50         |
| 1946 | 584,777.01         |
| 1947 | 587,203.14         |
| 1948 | 601,042.68         |
| 1949 | 630,097.08         |

<sup>9</sup>Voice of Prophecy Annual Financial Reports for year ended December 31, 1960, p. 22.



TABLE 3 continued

| Year | Mail Contributions           |
|------|------------------------------|
| 1950 | \$ 693,697.44                |
| 1951 | 735,755.76                   |
| 1952 | 734,822.38                   |
| 1953 | 741,550.48                   |
| 1954 | 747,120.52                   |
| 1955 | 749,811.81                   |
| 1956 | 847,974.63                   |
| 1957 | 861,608.17                   |
| 1958 | 871,375.41                   |
| 1959 | 939,184.90                   |
| 1960 | 995,699.96                   |
|      | <u>Total \$12,793,154.73</u> |

The letters accompanying the contributions which make up the annual figure are similar to these taken from the treasuere's file:

Enclosed is \$34. For some time I have been trying to collect a bill, not expecting to get it either. I told God that if He would cause that family to pay me I would give the amount, minus the tithe, to The Voice of Prophecy. And there it came, paid in full! God was just saving it for you.  
Oregon, June, 1956

I am enclosing \$1 which my little grandson gave me to send you. He has a paper route and gets out very early in the morning to make his deliveries. He sets aside part of the income from his paper route for missionary work, and this is part of that money.

Vermont, August, 1959

#### Decision Response

The nature of inner response to sermonic discourse is complex and difficult to measure apart from the individual's own testimony concerning what has taken place in his life and concerning what decisions he has made or intends to make as a result of hearing a given sermon.

The Christian church uses the term "conversion" to describe a change of behavior in an individual from life that is purely secular, moral, or immoral, to a spiritual life of personal commitment to God,

submitting the will, or the power to choose, for living a daily life according to the principles of Christianity as outlined in the Holy Scriptures. Descriptive terms surrounding the experience of conversion are "saved," "born again," and "acceptance of the Lord Jesus Christ as personal Saviour and ruler in the life."

Two steps which usually accompany the decision of a person to accept Christ and be converted, are baptism and the joining of a church organization. Baptism is symbolic of "washing away of individual sin" in the name of the Godhead and a witness to the world of the inner change and intent to live as a Christian. Membership in a church is the subsequent step to strengthening the initial conversion experience.

Other decisions related to the experience of being a Christian are the reading and study of the Bible, prayer, and the decision to help personally as many individuals as possible.

Reports of decision response to Mr. Richards' radio preaching come in the form of listeners' letters and reports from Seventh-day Adventist ministers who baptize Voice of Prophecy converts and accept them into local Adventist churches. Table IV states the reported baptisms attributed to Voice of Prophecy influence during the years considered in this study:

TABLE 4

REPORTED BAPTISMS IN THE UNITED STATES ATTRIBUTED  
TO THE VOICE OF PROPHECY BROADCAST FROM 1942-1961<sup>10</sup>

| Year | Reported Baptisms   |
|------|---------------------|
| 1942 | No report available |
| 1943 | 224                 |

<sup>10</sup>Voice of Prophecy Special Summary, Baptism Comparative and Monthly Records, 1960, p. 3.

TABLE 4 continued

| Year  | Reported Baptisms |
|-------|-------------------|
| 1944  | 390               |
| 1945  | 995               |
| 1946  | 1,030             |
| 1947  | 1,357             |
| 1948  | 989               |
| 1949  | 857               |
| 1950  | 979               |
| 1951  | 1,068             |
| 1952  | 1,174             |
| 1953  | 1,548             |
| 1954  | 1,610             |
| 1955  | 1,305             |
| 1956  | 1,382             |
| 1957  | 1,062             |
| 1958  | 1,232             |
| 1959  | 1,365             |
| 1960  | 1,155             |
| Total | 19,722            |

Conversion decisions are reported in the mail to the Voice of  
Prophecy headquarters in words similar to these:

I have been as unstable as water but your radio  
broadcasts have helped me to decide for Christ. I want to  
be a true Christian. Please remember me in prayer.<sup>11</sup>

Decisions for baptism and joining the Seventh-day Adventist church  
are written plainly:

Just a few words to tell you that your radio Sermons  
and books were the cause of my husband, who was born in Turkey  
and belonged to the Greek Orthodox church, changing to a  
Seventh-day Adventist before he died . . . I am now living  
in Virginia and have been baptized into the Seventh-day Adventist  
church here.<sup>12</sup>

Regarding other types of decision response, Mr. Richards frequently  
receives letters telling him of listeners' decisions to go back to church  
to pay tithe, to begin reading the Bible more, to pray more earnestly,

<sup>11</sup>Voice of Prophecy News, Vol. III. (January, 1945), p. 3.

<sup>12</sup>Letter from Charleston, West Virginia listener, dated June 9,  
1958.

to be more kind to loved ones, or to be better Christian witnesses. These decisions are usually credited to individual sermons which Richards has preached or come as a result of listening to him over a period of time.

### Testimonial Response

Statements of regard and admiration for Mr. Richards and his work abound in the mail received at the Voice of Prophecy headquarters. Whatever adverse criticism or comment he receives by mail is directed toward his subject matter rather than to him as a person. Typical of the commendatory statements are such phrases as: "Your preaching does untold good;" "pure enjoyment;" "gives me an inspiration that nothing else does;" "thrills my soul;" and "the best program on the air."

Direct comments on Mr. Richards' preaching approach speak mostly about his voice, saying that it is "soothing," "pleasing," "personal," "soft," "clear," and "kind." At times the listeners write Richards about his presentation of particular subjects, stating how the subjects are fully explained, the arguments easily followed, and the approach simple and interesting.<sup>13</sup>

For more complete statements of the testimonial nature regarding Richards and his work, attention is directed to Appendix (X).

### An Analysis of Response to the Voice of Prophecy

#### Broadcast as Determined by a Questionnaire

Nature and distribution of questionnaire.--Because the Voice of Prophecy mail response does not provide an adequate appraisal of the

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<sup>13</sup>Jesske Interview, August 7, 1961.

retorical components in Mr. Richards' preaching, viz., invention, arrangement, style, and delivery, a questionnaire covering these elements was mailed to every twentieth name in the Voice of Prophecy interest file of United States Listeners.

The questionnaire and statistics of the responses are found in Appendix (VIII). The questionnaire is made up of thirty-two questions relating to the Voice of Prophecy broadcast in general and to Richards' preaching in particular. It will be observed that the specific questions on Richards' preaching do not employ the rhetorical idiom. This is deliberate to avoid confusing the respondent and to get a less structured response yet candid and personal.

Return response to the questionnaire.--A total of 5,000 questionnaires were mailed. The return response was 842 or approximately seventeen per cent. Each of the fifty states in the United States except Kentucky, Delaware, South Carolina, and Tennessee responded to the questionnaire. California returned a total of 181 questionnaires, and each of the other responding states returned approximately five questionnaires.

From the answers on the questionnaires to the questions pertinent to audience analysis some general facts about the wider Voice of Prophecy radio audience are suggested. Of the 842 respondents, 624 are female and 258 male. The white and negro races predominate among the returnees with 734 white and fifty-seven negro; Orientals and Indians make up the minority groups. The majority of the respondents being found in the twenty to sixty age group. The formal education level of the group is eighth grade and above, with most of the respondents having a high school or college education. The vocations common to the middle

and upper middle classes in the United States are represented among the respondents.

Questionnaire response to the Voice of Prophecy broadcast as a whole.--From the response to question one to ten in the questionnaire, Richards' regular radio audience appears to be made up of a group of listeners having one radio to which they frequently listen alone, and then mostly to religious programs. Most of the persons of the questionnaire group listen weekly to the Voice of Prophecy broadcast and have been steady listeners for over fifteen years. They began listening as the result of "just tuning in," "because they were invited," and because of "Voice of Prophecy advertising." From their answers to the question, "Do you listen to other religious broadcasts?" the response, along with the listing of such contemporary broadcasts as "The Lutheran Hour," Billy Graham's "Hour of Decision," and Doctor De Haan's "Bible Class," indicates the type of program with which Richards' program is compared.

Questions ten and eleven of the questionnaire ask the respondents to comment on what they liked or disliked about the Voice of Prophecy broadcast. The answers on a large percentage of the questionnaires reveal that the entire broadcast is well liked, with the preaching of Richards best liked of the individual features of the broadcast. It is interesting to note that in answering question eleven, "What do you like least about the Voice of Prophecy broadcast?" that 503 of the respondents refrained from giving an answer to the question.

Questionnaire response to Richards' radio preaching.--With respect to sermon titles it seems clear from the questionnaire that Richards' radio audience is aware of these titles and that they are of definite

help in listening to the radio sermon. It is further evident from response to the question on Richards' choice of subjects that the radio audience finds his subjects of relevance to their daily lives.

In matters of logical argument the majority of the respondents affirmed that Richards' radio sermons are generally logical, sufficiently illustrated, and easy to follow. A small number of listeners stated that at times it was difficult for them to follow Richards in his reasoning.

The only question in the questionnaire about style is concerned with intelligibility and meaning in Richards' choice of words. Typical of the commentary response are such sentences as "Anyone could not help but understand;" and "I am glad his words are not over my head."

Answers to the questions regarding motivational appeals made by Mr. Richards to his audience give definite indication that these appeals are perceived and that the audience generally knows what specific response Richards seeks to elicit by each sermon. In some cases the respondents feel that the sermons appeal more to reason than to impelling motives.

The intent of questions twenty-two to twenty-seven of the questionnaire is two-fold. The questions are primarily worded to elicit response to the delivery factor in Mr. Richards' radio preaching, but implied in the comparison question and the like-dislike questions is also the element of ethical persuasion as it might be perceived by the listener. Those responding to the comparison question "How would you compare Richards' pulpit preaching with his radio preaching?" to a large degree rated the two modes of preaching as equally effective. On the questionnaires which rate Mr. Richards' pulpit preaching better than his radio work the usual comment accompanying the answer is "it is better because we can see him face to face."

In question twenty-four, in which the respondents are asked to compare Richards' preaching with that of other preachers to whom they have listened, 584 of the respondents rate Richards as a superior preacher, or equal with contemporary preachers whom they consider outstanding. A number of unsolicited additional comments appear as part of the answer to this question which indicates something of the ethical persuasion Richards has with his audience. Observe the following typical comments: "very sincere, better than much other preaching,"<sup>14</sup> "more real,"<sup>15</sup> "far better than any other,"<sup>16</sup> "superior because it is full of Scripture and less of self or men's ideas,"<sup>17</sup> "I believe that H. M. S. Richards is the very best,"<sup>18</sup> "Outstanding and excellent in theme, organization, and delivery,"<sup>19</sup> "superb,"<sup>20</sup> "I think he is about the best preacher I ever heard,"<sup>21</sup> "Better than Billy Graham,"<sup>22</sup> "Richards is

<sup>14</sup>Respondent Number 1, Geographical location: Peru, Vermont; Age: 75; Occupation: Housewife; Church Affiliation: None. (This information cited hereafter without explanation)

<sup>15</sup>Respondent # 9, Edgewater, Maryland; 20; None; None.

<sup>16</sup>Respondent # 17, Redlands, California; 29; Housewife; Seventh-day Adventist.

<sup>17</sup>Respondent # 23, Spicer, Minnesota; 49; Housewife; Lutheran.

<sup>18</sup>Respondent # 60, Hartford, Connecticut; 60; Housewife; Baptist.

<sup>19</sup>Respondent # 67, Washington, New Jersey; 53; Public High School Guidance Director; Seventh-day Adventist.

<sup>20</sup>Respondent # 153, Hamburg, New York; 62; Retired; Methodist.

<sup>21</sup>Respondent # 171, Hutchinson, Minnesota; 11; Student; Seventh-day Adventist.

<sup>22</sup>Respondent # 175, Hendersonville, North Carolina; 74; Retired Teacher; Seventh-day Adventist.



more convincing,"<sup>23</sup> "he says more in ten minutes than some ministers say in an hour,"<sup>24</sup> "I have confidence in what he says,"<sup>25</sup> "I can feel the presence of God when he speaks,"<sup>26</sup> and "always impressed that he is a real man of God."<sup>27</sup>

In question twenty-five of the questionnaire, on Richards' voice in delivery of his radio sermons, the respondents are asked to state whether or not Richards' voice is easy to listen to and then are asked to explain briefly their answers. The majority of the respondents state that they find Richards' voice easy to listen to for the following reasons: "soft,"<sup>28</sup> "clear,"<sup>29</sup> "calmness,"<sup>30</sup> "kind and loving like I think Jesus would sound,"<sup>31</sup> "diction,"<sup>32</sup> "soothing,"<sup>33</sup> "good expression,"<sup>34</sup> "what he

<sup>23</sup>Respondent # 191, Herron Michigan; 13; Student; Lutheran.

<sup>24</sup>Respondent # 279, Riverside, California; None given; None given; Seventh-day Adventist.

<sup>25</sup>Respondent # 473, Los Angeles, California; 43; Housewife; Seventh-day Adventist.

<sup>26</sup>Respondent # 595, Olean, New York; 55; Practical Nurse; Seventh-day Adventist.

<sup>27</sup>Respondent # 715, Bakersfield, California; 36; Housewife; Seventh-day Adventist.

<sup>28</sup>Respondent # 5, Los Angeles, California; 70; Housewife; Seventh-day Adventist.

<sup>29</sup>Respondent # 15; Orlando, Florida; 80; Retired; Seventh-day Adventist.

<sup>30</sup>Respondent # 17; Redlands, California; 29; Housewife; Seventh-day Adventist.

<sup>31</sup>Respondent # 34; Lynch, Nebraska, None given; Farmer; Seventh-day Adventist.

<sup>32</sup>Respondent # 71; De Laud, Florida; 60; Retired; Methodist.

<sup>33</sup>Respondent # 91; York, Pennsylvania; 32; Colporteur; Seventh-day Adventist.

<sup>34</sup>Respondent # 113; Pittsburgh, Pennsylvania; 55; Clerk; Presbyterian.

feels and tries to put across is in that voice,"<sup>35</sup> "he seems to speak just to me,"<sup>36</sup> "he has appeal and doesn't get all steamed up,"<sup>37</sup> "there is a tonal quality in his voice that is sympathetic to the listener,"<sup>38</sup> "speaks with confidence,"<sup>39</sup> "speaks with reverence,"<sup>40</sup> "clear enunciation,"<sup>41</sup> "there's a feeling of strength and assurance yet a sweet and comforting voice,"<sup>42</sup> "he has an authoritative voice,"<sup>43</sup> "there's something in his voice I can't explain,"<sup>44</sup> "variation in inflection without preacher tone,"<sup>45</sup> "it is a dedicated voice,"<sup>46</sup> "comparable to the 'still small voice' (Holy Spirit),"<sup>47</sup> and "deep tone."<sup>48</sup>

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<sup>35</sup>Respondent # 123; Irasburg, Vermont; 30; Factory; Congregational.

<sup>36</sup>Respondent # 127; Keene, Texas; 51; Colporteur and writer; Seventh-day Adventist.

<sup>37</sup>Respondent # 153; Hamburg, New York; 62; Retired; Methodist.

<sup>38</sup>Respondent # 182; Toledo, Ohio; 66; Retired; None.

<sup>39</sup>Respondent # 206; Crescent City, California; 63; Housewife; Seventh-day Adventist.

<sup>40</sup>Respondent # 247; Port Arthur, Ontario; 50; Housewife; None.

<sup>41</sup>Respondent # 250; Northampton, Massachusetts; 67; Housewife; First Congregational.

<sup>42</sup>Respondent # 342; Los Angeles, California; 28; Clerk; St. Paul's Lutheran.

<sup>43</sup>Respondent # 390; Santa Monica, California; 38; Laboratory Technician; Seventh-day Adventist.

<sup>44</sup>Respondent # 410; New Britain, Connecticut; 40; Housewife; Pentecostal.

<sup>45</sup>Respondent # 535; Lansing, Michigan; 48; Nurse; Seventh-day Adventist.

<sup>46</sup>Respondent # 687; Manlius, New York; 44; Machinist; Seventh-day Adventist.

<sup>47</sup>Respondent # 689; Asbury Park, New Jersey; 42; Iron worker; Congregational.

<sup>48</sup>Respondent # 814; Hinsdale, Illinois; 54; Oil business; Seventh-day Adventist.

The final question relating directly to Mr. Richards' preaching asks the respondent to specify his personal likes and dislikes about the various elements of Richards' preaching attempts. Here, as in the question asking for value judgments on the radio broadcast as a whole, a significant number of respondents refrain from stating either likes or dislikes. Of the high percentage of respondents who like all of Richards' preaching approach, qualities of sincerity, simplicity, and clarity are lauded most often. Among the favorable comments are such statements as: "his sincerity, simplicity, and direct appeal,"<sup>49</sup> "so plain that little children can understand,"<sup>50</sup> "down to earth,"<sup>51</sup> "he gives me something to think about,"<sup>52</sup> "I like his straightforwardness,"<sup>53</sup> "it is true to life and calling for repentance and return to Christ,"<sup>54</sup> "it is relaxing,"<sup>55</sup> "the sermons are always to the point,"<sup>56</sup> "like his simple preaching, his pleasing voice,"<sup>57</sup> "he uses layman's language,"<sup>58</sup>

<sup>49</sup>Respondent # 1; Peru, Vermont; 75; Housewife; None.

<sup>50</sup>Respondent # 11; North Tazewell, Virginia; 48; Housewife; Seventh-day Adventist.

<sup>51</sup>Respondent # 44; None given; 49; Housewife; Baptist.

<sup>52</sup>Respondent # 97; Benito, Manitoba; 65; Housewife; Anglican.

<sup>53</sup>Respondent # 107; Modesto, California; none given; Teacher; Seventh-day Adventist.

<sup>54</sup>Respondent # 123; Irasburg, Vermont; 30; Factory; Congregational.

<sup>55</sup>Respondent # 204; Woodbine, Georgia; none given; Teacher; Methodist.

<sup>56</sup>Respondent # 250; Northampton, Massachusetts; 67; housewife; Congregational.

<sup>57</sup>Respondent # 262; Annawan, Illinois; 18; Bookkeeper; Seventh-day Adventist.

<sup>58</sup>Respondent # 314; Colton, California; 39; Housewife; None.

"concise and does not 'rave',"<sup>59</sup> "I feel he lives what he preaches,"<sup>60</sup> "his Bible proof for his statements,"<sup>61</sup> "he hits the nail on the head,"<sup>62</sup> "his fearless and forthright way of presenting his message,"<sup>63</sup> and "he is so unaffected."<sup>64</sup>

Only fifteen respondents indicated any adverse reactions to Richards' preaching, and these negative reactions are mainly to Richards' voice. The comments are as follows: "sometimes too many quotes,"<sup>65</sup> "just voice,"<sup>66</sup> "lacking in emphasis,"<sup>67</sup> "the sob appeal at the end,"<sup>68</sup> "I feel he is sometimes a little sarcastic in answering questions,"<sup>69</sup> "too emotional,"<sup>70</sup> "do not like question and answer programs,"<sup>71</sup> "at

<sup>59</sup>Respondent # 401; Troy, Ohio; 63; Housewife; Christian Science.

<sup>60</sup>Respondent # 459; Tucson, Arizona; 63; Housewife; Seventh-day Adventist.

<sup>61</sup>Respondent # 467; Oshawa, Ontario; 55; Housewife; Seventh-day Adventist.

<sup>62</sup>Respondent # 492; Angwin, California; 90; Teacher; Seventh-day Adventist.

<sup>63</sup>Respondent # 590; West Palm Beach, Florida; 75; Retired; Episcopal.

<sup>64</sup>Respondent # 844; Meadow Vista, California; 50; Carpenter; Seventh-day Adventist.

<sup>65</sup>Respondent # 58; Milltown, Indiana; 46; Housewife; Methodist.

<sup>66</sup>Respondent # 25; Esmond, Rhode Island; 19; Student; Nazarene.

<sup>67</sup>Respondent # 68; Johnstowne, Pennsylvania; 77; Housewife; Lutheran.

<sup>68</sup>Respondent # 90; Battendorf, Iowa; 17; Student; Seventh-day Adventist.

<sup>69</sup>Respondent # 93; Lenore, Idaho; 41; Housewife; Seventh-day Adventist.

<sup>70</sup>Respondent # 184; Loma Linda, California; 17; Student; Seventh-day Adventist.

<sup>71</sup>Respondent # 195; Craig, Colorado; 36; Teacher; None.

times he sounds muffled on the radio where in public he doesn't,"<sup>72</sup>  
 "think his tone is a little too even and could be more variable and  
 dynamic,"<sup>73</sup> "sometimes he doesn't sound very happy,"<sup>74</sup> "he acts like he  
 is reading every word,"<sup>75</sup> "a clever proselyter, fooled by the devil for  
 if you add one thing to the Bible, God's curse rests upon him. Too bad,"<sup>76</sup>  
 "I wish he would stop talking about his home life and wife,"<sup>77</sup> "voice  
 is sometimes too sing-song,"<sup>78</sup> "muffled."<sup>79</sup>

Questions twenty-seven and twenty-eight regarding church affiliation and attendance are asked just prior to the decision-response questions which complete the questionnaire. This arrangement was planned to elicit a sequential response based on the respondent's religious reference groups, his strength of membership in these groups, and the individual decisions he makes to Richards' preaching as they might be affected by religious group influence.

Responses to the church-affiliation questions suggest that the members of Richards' radio audience are, for the most part, individuals who attend church regularly and are members of a church group. The

<sup>72</sup>Respondent # 223; Greenaires, Washington; 42; None given; Seventh-day Adventist.

<sup>73</sup>Respondent # 264; New York, New York; 69; Clerical; Congregational.

<sup>74</sup>Respondent # 260; Morrill, Nebraska; 30; Housewife; Seventh-day Adventist.

<sup>75</sup>Respondent # 300; Houston, Texas; 16; Student; Independent Baptist.

<sup>76</sup>Respondent # 368; Long Beach, California; 80; Businessman; Presbyterian.

<sup>77</sup>Respondent # 490; Toronto; None given; None given; Seventh-day Adventist.

<sup>78</sup>Respondent # 505; Huntington, West Virginia; 19; Clerk; Methodist Episcopal.

<sup>79</sup>Respondent # 719; Detroit, Michigan; 57; Writer; None.

highest percentage of those who belong to a church state affiliation with the Seventh-day Adventist church. Other major denominational groups represented by the questionnaire response are Baptist, Methodist, Presbyterian, Lutheran, and Catholic. The remaining affiliations indicated are membership in the Congregational church and in the denominations with smaller memberships such as the Nazarene church and the Church of God.

Questions twenty-nine to thirty-two, the last questions on the questionnaire, ask the respondents to declare any decisions they have made, or are making, as a result of listening to the Voice of Prophecy broadcast. Question twenty-nine is designed to elicit the types of spiritual and moral decision response being made to Richards' preaching. The remaining questions are designed to discover the kinds of overt response the listeners are making to the offers made by the broadcast, and what specific responses they are making in behalf of the work of the broadcast.

In the answers given to question twenty-nine regarding spiritual and moral decisions, there is a preponderance of "yes" answers which spell out specific responses such as: "leaving all pork untouched,"<sup>80</sup> "strengthens my faith,"<sup>81</sup> "live for Christ,"<sup>82</sup> "to try to follow the Bible more closely,"<sup>83</sup> "makes me feel I need more understanding of my

<sup>80</sup>Respondent # 47; Belle Glade, Florida; 38; Clerk; Catholic.

<sup>81</sup>Respondent # 61; East Longmeadow, Massachusetts; 87; Retired; Methodist.

<sup>82</sup>Respondent # 62; Pittsburgh, Pennsylvania; 78; Retired; Lutheran.

<sup>83</sup>Respondent # 82; Thomasville; North Carolina; 23; Textile worker; Methodist.

future,"<sup>84</sup> "Use my Bible more frequently,"<sup>85</sup> "to be a better Christian,"<sup>86</sup> "strengthens my belief in God and Jesus Christ,"<sup>87</sup> "I've accepted Christ,"<sup>88</sup> "caused me to begin attending Seventh-day Adventist church,"<sup>89</sup> and "It has helped me through the years to be faithful."<sup>90</sup>

#### A Comparison between Responses to Richards' Radio Preaching and His Correlate Pulpit Preaching

In addition to the survey report of Voice of Prophecy mail response, and the descriptive analysis of a special Voice of Prophecy listener response questionnaire used in this chapter in estimating Mr. Richards' effectiveness as a radio preacher, a summary of questionnaire responses of an audience who listened to Mr. Richards in a face-to-face communication is also included here for a comparative purpose.

The descriptive material which follows is intended (1) to indicate any effectiveness Mr. Richards appears to have in direct pulpit-to-pew speaking situations which is not found in his radio preaching, and (2) to demonstrate the similarities of response to Richards' preaching which obtain in both his radio and his pulpit speaking.

<sup>84</sup> Respondent # 240; Alberta; 17; None Given; Greek Orthodox.

<sup>85</sup> Respondent # 282; Topeka, Kansas; 72; Retired; Episcopal.

<sup>86</sup> Respondent # 343; Everett, Washington; None given; Housewife; Seventh-day Adventist.

<sup>87</sup> Respondent # 386; Nevada City, California; 69; Retired; None.

<sup>88</sup> Respondent # 703; Jacksonville, Florida; None given; Pest Control Landscaping; None.

<sup>89</sup> Respondent # 754; Dallas, Texas; 58; Pharmacist; Methodist.

<sup>90</sup> Respondent # 801; Pierre, South Dakota; 35; Pastor; Seventh-day Adventist.

Occasion and audience factors relative to the questionnaire.--

In November of 1960, Mr. Richards conducted a four-day preaching mission in the school auditorium of the Santa Monica Seventh-day Adventist church in Santa Monica, California. This preaching mission was designed to reach individuals acquainted with the Voice of Prophecy broadcast who might be interested in hearing Mr. Richards in person.

On Sunday evening November 20, 1960, when Mr. Richards preached the last of his series of sermons, approximately 300 persons were in attendance. As each person entered the auditorium, he was handed an audience response questionnaire. A copy of this questionnaire may be referred to in Appendix (IX). It will be noted that the questions asked on this questionnaire closely approximate the questions asked on the questionnaire mailed to members of the Voice of Prophecy radio audience. This was deliberately planned to facilitate comparison. The audience was instructed to fill out part of the questionnaire prior to the preaching of the sermon, and the remainder of the questionnaire at the close of the service.

Out of the 300 questionnaires handed out, 149 were returned. General data taken from the returned questionnaires indicates 95 female and 45 male white respondents averaging fifty years in age. Over one-third of the respondents indicated an education attainment level of high-school and above. The occupation of housewife is prevalent among the thirty occupations and professions represented by the group.

The majority of the individuals filling out the questionnaire specify membership and regular attendance in churches of the Protestant faith. Affiliation with the Seventh-day Adventist church appears most often among the stated preferences. Other churches indicated are Baptist,



Methodist, Lutheran, Presbyterian, United Evangelical, Armenian, and Brethren churches.

Within the group of respondents a high percentage of persons state that they have heard Mr. Richards both on the radio and in person. A significant number of these individuals indicate they have heard Richards on the Voice of Prophecy broadcast for a period of fifteen years or longer.

The sermon.--Mr. Richards final sermon in the Santa Monica series was entitled "Christ, The Answer to Life's Three Hardest Questions."

After a brief introduction, in which Richards stated that there are three questions every person faces in life, viz., (1) the question of sin, (2) the question of sorrow, and (3) the question of death, Mr. Richards discussed each question separately and offered a Bible answer.

Richards first discussed the question of sin from the viewpoint of the apparent breakdown in morality in all parts of the world and especially in America. He traced the history of the sin problem back to its origin in heaven when Lucifer rebelled against God. On the basis of an assertion that "no one is ever happy in sin," Richards told his Santa Monica audience that the only answer to the sin problem was to know Christ as a personal Saviour from their personal sin.

In the second division of the sermon Mr. Richards drew from personal experience and experiences common to most people to illustrate the reality of individual sorrow inherent in bitter disappointment, losses, and failures in life. In suggesting an answer to the problem of sorrow, Richards said, "If you are a Christian and believe in the Bible and prayer then you can be human and wet your pillow with weeping, and at

the same time know that all the things you cannot understand will work together for ultimate good in your life."

Richards claimed that the question of death could be answered only by the accepted fact of Christ's resurrection and their personal faith in His promise of immortality to all who believe in the Gospel.

In concluding the sermon, Mr. Richards restated the three questions, briefly summarized the answers he had given to each question, and appealed to his audience to become believing Christians who trusted Christ fully for satisfying answers to all other questions which they might meet in life.

Observed response.--From a vantage point on the platform it was observed that Mr. Richards seemed to hold the attention of most of his audience throughout the delivery of his sermon. At one or two points during the sermon when he made reference to his own personal experience in finding answers to some of life's questions the voluntary attention of the children in the audience was especially noticeable.

In his delivery Mr. Richards did not speak from notes and looked directly at his audience as he spoke. The feed-back in terms of facial expressions was unusual in that it appeared that each person in the audience looked toward the pulpit as though he felt Richards was speaking only to him.

The laughter response to Mr. Richards' use of humor during his sermon appeared to be spontaneous, though somewhat muffled. A slight amount of uneasiness was observed in audience movement when Richards used sarcasm near the first of his sermon in speaking of the way certain church groups define "sin."

After the sermon appeal, before the conclusion of the service,

it seemed that all the members of the audience were reluctant to break the silence of the moment by even slightly shifting in their chairs. As they left the auditorium a number spoke to Mr. Richards in appreciation of his sermon.

Questionnaire response to questions on Mr. Richards' pulpit preaching.--Question number two of the pulpit response questionnaire asks members of the audience to evaluate Mr. Richards' ethical persuasion on the basis of his voice, manner, and appearance. The following statements taken from questionnaire responses reflect something of audience appraisal of this rhetorical factor: "a very devoted Christian,"<sup>91</sup> "a Christian gentleman,"<sup>92</sup> "a fine man,"<sup>93</sup> "wonderful, spiritual,"<sup>94</sup> "godly, forthright,"<sup>95</sup> "a consecrated Christian,"<sup>96</sup> "well platform trained,"<sup>97</sup> "a sincere man of God,"<sup>98</sup> "a very good person,"<sup>99</sup> "friendly,"<sup>100</sup> "a person who can be believed and trusted and whom you would have as a

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<sup>91</sup>SM Respondent # 1; Age: 77; Occupation: Retired; Church Affiliation: Seventh-day Adventist. (This information cited hereafter without explanation.)

<sup>92</sup>SM Respondent # 2; 75; Retired; Lutheran.

<sup>93</sup>SM Respondent # 4; 76; Teacher; Presbyterian.

<sup>94</sup>SM Respondent # 6; 77; Housewife; Seventh-day Adventist.

<sup>95</sup>SM Respondent # 7; 80; Physician; Seventh-day Adventist.

<sup>96</sup>SM Respondent # 9; 85; Housewife; Seventh-day Adventist.

<sup>97</sup>SM Respondent # 13; 73; Retired; Seventh-day Adventist.

<sup>98</sup>SM Respondent # 14; 72; Housewife; Seventh-day Adventist.

<sup>99</sup>SM Respondent # 15; 64; Widow; Seventh-day Adventist.

<sup>100</sup>SM Respondent # 24; 64; Nurse; Seventh-day Adventist.

friend,"<sup>101</sup> "a real preacher,"<sup>102</sup> "great,"<sup>103</sup> "convincing,"<sup>104</sup> "a sincere, dynamic, level, firm, just, and steadfast man,"<sup>105</sup> "a God fearing man,"<sup>106</sup> "kind and considerate,"<sup>107</sup> "he walks with God,"<sup>108</sup> "Christ shines through him,"<sup>109</sup> "he reminds me of Abraham of old, a great leader,"<sup>110</sup> "dynamic,"<sup>111</sup> "capable,"<sup>112</sup> "very learned and well read,"<sup>113</sup> "best of the best,"<sup>114</sup> "a powerful person,"<sup>115</sup> "understanding and observing,"<sup>116</sup> "a very happy person,"<sup>117</sup> "scholarly,"<sup>118</sup> "one of God's

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<sup>101</sup>SM Respondent # 28; 69; None given; Seventh-day Adventist.

<sup>102</sup>SM Respondent # 29; 68; Cabinetmaker; Seventh-day Adventist.

<sup>103</sup>SM Respondent # 30; 63; Retired; Seventh-day Adventist.

<sup>104</sup>SM Respondent # 37; 51; Physical Therapist; Seventh-day Adventist.

<sup>105</sup>SM Respondent # 39; 54; Mechanical Engineer; Seventh-day Adventist.

<sup>106</sup>SM Respondent # 42; 53; Painting Contractor; Seventh-day Adventist.

<sup>107</sup>SM Respondent # 43; 51; Sales; None.

<sup>108</sup>SM Respondent # 62; 49; Electrician; Seventh-day Adventist.

<sup>109</sup>SM Respondent # 74; 49; Housewife; Seventh-day Adventist.

<sup>110</sup>SM Respondent # 80; 37; Housewife; Seventh-day Adventist.

<sup>111</sup>SM Respondent # 84; 29; Teacher; Seventh-day Adventist.

<sup>112</sup>SM Respondent # 88; 47; Physician; Seventh-day Adventist.

<sup>113</sup>SM Respondent # 89; 48; Laboratory Technician; Seventh-day Adventist.

<sup>114</sup>SM Respondent # 96; None given; Contractor; Seventh-day Adventist.

<sup>115</sup>SM Respondent # 104; None Given; Housewife; Seventh-day Adventist.

<sup>116</sup>SM Respondent # 107; 30; Student; Brethren.

<sup>117</sup>SM Respondent # 108; 44; Housewife; Seventh-day Adventist.

<sup>118</sup>SM Respondent # 128; 50; Physician; Seventh-day Adventist.

very elect,"<sup>119</sup> and "a man."<sup>120</sup>

Answers to Question three of the questionnaire regarding Richards' voice indicate that most of his audience thinks his pulpit voice is easy to listen to because: "it has a pleasant quality with a personal touch,"<sup>121</sup> "it is soft and soothing yet firm,"<sup>122</sup> "it is the sure, positive voice of one who knows of what he is speaking,"<sup>123</sup> or, "it is manly."<sup>124</sup> The only adverse comments about Richards on this questionnaire were in the answers to this question about his voice. One person said, "I would like, at least occasionally, to hear more tenderness in his voice."<sup>125</sup> Another did not like Richards' tone when he used the word "hate."<sup>126</sup>

Approximately ninety per cent of those answering questions four to eleven on Mr. Richards' choice of topic, inventive material, words, and lines of argument stated that the sermon was interesting, pertinent to life's problems, easy to follow, and convincing.

Eighty-four of the 112 persons answering Question thirteen which asks for a comparison of Mr. Richards' pulpit preaching with his radio preaching, reported that to them the radio and pulpit presentations are of the same high quality. The responses of those who feel that there

<sup>119</sup>SM Respondent # 147; None given; Housewife; Seventh-day Adventist.

<sup>120</sup>SM Respondent # 143; 14; Student; Seventh-day Adventist.

<sup>121</sup>SM Respondent # 70; Clerk; Seventh-day Adventist.

<sup>122</sup>SM Respondent # 73; 50; Housewife; Seventh-day Adventist.

<sup>123</sup>SM Respondent # 93; 42; Architect; Seventh-day Adventist.

<sup>124</sup>SM Respondent # 141; 68; Retired; None.

<sup>125</sup>SM Respondent # 104; None given; Housewife; Seventh-day Adventist.

<sup>126</sup>SM Respondent # 110; None given; Housewife; Seventh-day Adventist.

is a difference between the two modes of preaching reveal that more of this number evaluate Mr. Richards' pulpit preaching as being better than his radio preaching. The consensus opinion of those who favor Richards' pulpit preaching is that it is more frequently informal and more spontaneous than the radio preaching. The consensus opinion of those who favor Richards' radio preaching is that it appears more calm and dignified.

Question fifteen is of a testimonial nature, and a number of the responses are stated here to show something of the over-all ethical appeal which Richards has to those who listen to him in person.

Easy to understand<sup>127</sup>  
 Speaks to one's heart<sup>128</sup>  
 Personal, intimate appeal<sup>129</sup>  
 Like his way of explaining the Bible<sup>130</sup>  
 He makes Christ so real to me<sup>131</sup>  
 I like his simple words from heart to heart<sup>132</sup>  
 His simple, sincere manner<sup>133</sup>  
 He uses language everyone can understand<sup>134</sup>  
 I like his depth<sup>135</sup>

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<sup>127</sup>SM Respondent # 2; 75; Retired; Lutheran.

<sup>128</sup>SM Respondent # 3; 76; Retired; Seventh-day Adventist.

<sup>129</sup>SM Respondent # 7; 80; Physician; Seventh-day Adventist.

<sup>130</sup>SM Respondent # 10; 93; Housewife; Seventh-day Adventist.

<sup>131</sup>SM Respondent # 18; 68; Retired Methodist.

<sup>132</sup>SM Respondent # 29; 68; Cabinetmaker; Seventh-day Adventist.

<sup>133</sup>SM Respondent # 31; 69; Hospital Aide; Seventh-day Adventist.

<sup>134</sup>SM Respondent # 45; 52; Office Nurse; Seventh-day Adventist.

<sup>135</sup>SM Respondent # 58; 44; Housewife; Seventh-day Adventist.

His sincerity, and his obvious loving kindness, his  
 interest in people and their problems<sup>136</sup>  
 He sounds like he is talking to me personally<sup>137</sup>  
 His command of the Bible<sup>138</sup>  
 His simple approach<sup>139</sup>  
 His kindly, pleasing delivery<sup>140</sup>  
 I like his earnestness and simplicity<sup>141</sup>  
 Nothing could be more inspiring<sup>142</sup>  
 I like his way of preaching without notes<sup>143</sup>  
 I like the way he makes me feel that Christ loves  
 me--a sinner<sup>144</sup>  
 I like his heart touching appeals.<sup>145</sup>

The final questions on the questionnaire, numbers sixteen and seventeen, were designed to record decision responses of the Santa Monica audience to Mr. Richards' preaching. Ninety-seven persons reported that they had made moral and spiritual decisions as a result of hearing Richards' sermon "Christ, The Answer to Life's Three Hardest Questions." The nature of these responses is implicit in phrases found at the end of the questionnaire such as: "reaffirmed spiritual decisions,"<sup>146</sup>

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<sup>136</sup>SM Respondent # 63; 45; Housewife; Seventh-day Adventist.

<sup>137</sup>SM Respondent # 70; 45; Clerk; Seventh-day Adventist.

<sup>138</sup>SM Respondent # 86; 28; Housewife; Seventh-day Adventist.

<sup>139</sup>SM Respondent # 90; 46; Engineer; Seventh-day Adventist.

<sup>140</sup>SM Respondent # 94; 50; Landscape Gardener; Seventh-day Adventist.

<sup>141</sup>SM Respondent # 96; None given; Contractor; Seventh-day Adventist.

<sup>142</sup>SM Respondent # 98; None given; Retired; Seventh-day Adventist.

<sup>143</sup>SM Respondent # 107; 30; Student; Brethren.

<sup>144</sup>SM Respondent # 133; 35; Bacteriologist; Seventh-day Adventist.

<sup>145</sup>SM Respondent # 144; None given; Housewife; Seventh-day Adventist.

<sup>146</sup>SM Respondent # 7; 80; Physician; Seventh-day Adventist.

"decision to live closer to Christ,"<sup>147</sup> "determined to go through to the end of time,"<sup>148</sup> "to call upon God,"<sup>149</sup> "more efforts to lead others to Christ,"<sup>150</sup> "to study the Bible more,"<sup>151</sup> "to do what is right."<sup>152</sup> A large segment of Mr. Richards' audience reported that they had made prior spiritual and moral decisions in response to both his radio and pulpit preaching.

### Summary

Audience response to Mr. Richards' radio preaching on the Voice of Prophecy broadcast as indicated by mail response from 1942 to 1961 and by the special questionnaire response discussed in this chapter suggests: (1) that Richards' radio audience is largely Protestant and is made up of men and women mostly in the middle age group who have at least an eighth grade education, (2) that a large proportion of the Voice of Prophecy radio audience has listened regularly to Mr. Richards' weekly broadcast for ten years or longer, (3) that he is perceived by his audience as being intelligent, sincere, friendly, loving, an example of the Christian ethic worth emulating, (4) that his preaching rates superior to that of most radio and pulpit preachers in the United States because it is more simple, pertinent, authoritative in tone, and logical;

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<sup>147</sup>SM Respondent # 24; 64; Nurse; Seventh-day Adventist.

<sup>148</sup>SM Respondent # 39; 54; Mechanical Engineer; Seventh-day Adventist.

<sup>149</sup>SM Respondent # 82; 39; Nurse; Seventh-day Adventist.

<sup>150</sup>SM Respondent # 128; 50; Physician; Seventh-day Adventist.

<sup>151</sup>SM Respondent # 142; 68; Retired; Seventh-day Adventist.

<sup>152</sup>SM Respondent # 146; None given; Secretary; Seventh-day Adventist.



and because his delivery is more forceful and appealing than that of most of his contemporaries, (5) that Richards' radio preaching is not perceived as significantly different from his pulpit preaching, (6) that individual responses of a moral and spiritual nature are largely made as the result of cumulative listening to Mr. Richards' sermons along with study of the Bible correspondence course lessons offered on the Voice of Prophecy broadcast.

CHAPTER VII  
AN EVALUATION OF H. M. S. RICHARDS' RHETORICAL  
THEORY AND PRACTICE

When the components of oral communication are present, viz., the speaker, his speech, and his listening audience, there is an inevitable response of personal interaction. Because of this interaction, oral communication is considered a powerful instrument of social control. It follows, then, that in order to discriminate between the "good" and "bad" in that which is spoken, a critical awareness is desirable.

Critical inquiry is a research process to particular speech gathering of all available facts relating to particular speech situations; establishing appraisal norms, then evaluating the data in terms of the norms toward assigning subjective and objective judgments.

In the assignment of value judgments to the radio preaching of H. M. S. Richards in connection with his Voice of Prophecy radio broadcast, it is the purpose of this chapter, (1) to describe the critical process as it is generally employed in evaluating platform speaking, (2) to set forth criteria for appraising rhetorical theory, (3) to evaluate the rhetorical theory set forth by Mr. Richards, (See Chapter IV), by these criteria, and (4) to evaluate Richards' rhetorical practice in terms of his rhetorical theory.

THE CRITICAL PROCESS

As the critic begins his study of the speech phenomenon, he first determines what he is about, and then how he will go about it. For

practical consideration in this study the critical process is described in terms of the speaker, the audience and occasion, the message, the measurement of response, and the assignment of value judgments.

The speaker.--The critic chooses his subject for study from among the dead and buried, or from among contemporaneous speakers of his own time. Also he chooses among the eminent, or among the little known.

When the choice is made, examination is then made of the speaker's biographical background to discover what forces and influences shaped his life to the time of delivery of a given speech. Such items as birth and early life, education, experience, and training, along with personality characteristics and physical appearance, are investigated.

Necessary also to this area of the study is the ascertaining of the intellectual, moral, and spiritual beliefs of the speaker as they relate to the issues and institutions with which he is associated.

Finally, the speaker's habits of preparation are studied in connection with his message.

The audience and occasion.--The study of an audience is carried on in two dimensions. Horizontal study is made to reconstruct as far as possible the social background leading up to specific speech occasions, and a vertical study is made of the particular audience and speech situation.

The horizontal study is carried on to develop an accurate picture of the complex economic, social, political, literary, religious, and other climates of opinion. These data create a pattern into which details of proof, choice of language, structure, and delivery of a speech find relationships and explanations.<sup>1</sup>

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<sup>1</sup>Lester Thonssen and A. Craig Biard, "Methodology in the Criticism of Public Address," The Quarterly Journal of Speech, Vol. XXXIII, (February, 1947), p. 134.

The vertical study is carried on to discover age, sex, and education factors of the audience, along with the discoverable emotional factors that beset an audience at the moment of delivery. Factors of audience belief, attitude, and motive are brought to focus at this point in the critical process. The nature of the specific occasion and the speaker's purpose are also studied vertically, developing details which will help the critic to interpret the effectiveness of the speaker.<sup>2</sup>

The Message.--Critical study of speeches is best accomplished by systematically studying the speaker and speech within rhetoric's classical categories of Invention, Arrangement, Style, and Delivery.

In invention the critic not only extracts the topics, themes, ideas, and proofs found in the speeches, but he also studies the inventive process.<sup>3</sup> He examines the chief propositions, hypotheses, or assumptions advanced by the speaker, he analyzes the evidence, the lines of reasoning (analogy, example, sign, cause and effect), and the use of motivational appeals. In brief, he focuses upon the method followed by a speaker in preparing and adapting speech materials to an audience.

The arrangement of a speech reveals the speaker's ability to order the parts of his speech for immediate audience adaptation. The critic keeps this objective in mind as he studies each speech in its immediate setting.

If the speaker gains access to the minds of his hearers, one of the means he uses is "style." Critical study of choice and arrangement

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<sup>2</sup>W. N. Brigance, "Whither Research," The Quarterly Journal of Speech, Vol. XIX (November, 1933), pp. 552-556.

<sup>3</sup>Loren D. Reid, "The Perils of Rhetorical Criticism," The Quarterly Journal of Speech, Vol. XXX (December, 1944), pp. 416-422.



of words is made in the context of the speaker's purpose, his analysis of the speech situation, and his stylistic ability.

Investigation of a speaker's delivery is made by analyzing audible and visible physical factors, either observed in the actual speaking situation or inferred from anecdotal eye-witness accounts.

The measurement of response.--The work of the critic in measuring response is to determine to what degree the speaker realizes his objectives. The critic must also investigate responses not intended by the speaker, and relate them to the measurement.

Response is considered to be both immediate and ultimate, individual and societal, and is therefore difficult to measure. Subjectively the critic, if he is observing a contemporary speaker, may assign his own estimate of response by describing audience reaction during or immediately following a given speech. On the other hand, he may estimate response from reported reactions, and from surveying more ultimate effects engendered by other speakers whom he has not personally heard. More objectively, the critic may employ measurement instruments to determine response. The "shift of opinion" ballot is a sample of this kind of measurement. However, objectivity of determination is not limited to instrument or statistical measurement. Relative objectivity through a combination of methods is the desideratum.

The assigning of value judgments.--When the available data have been gathered, described, analyzed, and interpreted, then the critic evaluates the end product as the final part of the critical process. In order to assign value judgments, certain criteria must be used. As Thonssen and Baird state:

Evaluative judgments derive their substance from comparisons; and finished criticism results from the reasoned

application of a certain production to the criteria of a model or standard of reference.<sup>4</sup>

These criteria may be based on classical or current rhetorical theory, or may even be eclectic, at the choice of the critic.

Applying the chosen criteria to the speaker and his work, the critic derives certain conclusions as to their excellence and merit, or the lack of it.

Critics in the past have evaluated the character and ability of the speaker; the explicit and implicit elements of the speeches; and the speaker's effectiveness. These evaluations have served to sharpen subsequent rhetorical criticism and in some cases have modified rhetorical theory.

#### Criteria for Appraising Rhetorical Theory

The setting forth of suitable judgment norms to follow in appraising rhetorical theory is dependent upon a knowledge of the practice of rhetoric, since each is influenced by the other. Historically, rhetorical theory appears to have developed from an analysis of speech making in the past and is further influenced and modified by whatever practice of the speech art may exist in the present. It is necessary, then, to discover the constituents, variables, and judgments which are found to be common in existing rhetorical theory and practice; and accepting these as having value judgment relevance, to use them in evaluating the rhetorical theory of a given speaker. Accordingly, the following is suggested for evaluating the rhetorical theory of H. M. S. Richards.

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<sup>4</sup>Thonssen and Baird, "Methodology in the Criticism of Public Address," p. 152.

First, the "good" rhetoric is based upon generally accepted moral and ethical principles. Though rhetoric may be considered as amoral in its essence, it cannot be considered so in its practice; and it must therefore, have as its frame of reference the best of morals and ethics. Each constituent and its treatment must have clear evidence of this undergirding. This kind of rhetoric will consider the dignity and worth of the individual in all it attempts to do; it will give no hint of trickery, and it will promote no self-aggrandizement or artificiality.

The second requirement of the "good" rhetoric is that it must set forth objectives and purposes which justify its existence. Pre-supposing the need for communication within a free society, these objectives and purposes will be stated as applicable to all men, whatever their level of interest and discernment.

The third requirement of the "good" rhetoric is that it be complementary rather than antagonistic toward Logic. The "good" Rhetoric will include Logic as a co-ordinate in the process of persuasion, since good rhetorical theory is concerned with content in speeches as well as form.

The fourth requirement of the "good" rhetoric is that it be coherent and be systematically consistent for application in practice.

The "good" rhetoric will have as a fifth qualification the inclusion and definitive treatment of the constituents of the rhetorical act. An acceptable rhetoric would place emphasis as follows:

- I. The Speaker

- A. Biographical factors influencing the speaker's skill in communication.
- B. The issues and "causes" with which the speaker is associated.



- C. The speaker's personal beliefs and attitudes which influence his communication.
- D. The speaker's workmanship in speech preparation.

## II. The Audience

- A. The composition of the audience.
- B. The analysis of the beliefs, attitudes, motives, and moods of specific audiences as far as possible.
- C. The ascertainable speaker-audience relationships.

## III. The Occasion

- A. Historical climate of opinion and social setting of delivered speeches.
- B. The immediate occasion factors of time, communication, environment, purpose, and physical setting.

## IV. The Rhetorical Nature of Speeches

### A. Invention

- 1. The speaker's choice of subjects.
- 2. The speaker's source of ideas.
- 3. The speaker's ends for each speech.
- 4. The speaker's propositions.
- 5. The speaker's rhetorical proofs.
  - a. Logical argument
    - 1) Evidence: Use of facts and opinions.
    - 2) Reasoning: Use of example, analogy, cause, and sign.
      - Interpretation of Bible texts.
    - 3) Correspondence, coherence, and consistency of truths in speaker's premises.
  - b. Ethical persuasion.
    - 1) Evidences of components outside of the speech.
    - 2) Evidences of components inside of the speech composition, direct and implied.
    - 3) Primacy of ethical components in persuasion.
  - c. Motivational appeals.
    - 1) Impelling motives appealed to in audiences by the speaker.
    - 2) Use of direct and indirect suggestion by the speaker.
- 6. The speaker's adaptation of his proofs to the audience.

### B. Arrangement

- 1. Patterns of speech structure and outlines.
- 2. Emergence of speech theme.
- 3. Nature of introductions.
- 4. Progression of discussions.
  - a. Sequence of ideas.
  - b. Methods of transition.
  - c. Location of arguments for persuasion.
- 5. Nature of Conclusions.

- C. Style
  - 1. Style and the speaker's personality and background.
  - 2. The speaker's selection and ordering of words.
- D. Delivery
  - 1. The speaker's methods of delivery.
  - 2. Examination of all aspects of the audible and visible codes of delivery.
- V. The Response of the Speaking.
  - A. Immediate
  - B. Long range

### An Evaluation of the Rhetorical Theory of

H. M. S. Richards

The rhetorical theory of H. M. S. Richards reflects the principles of the Christian ethic in each of its chief component parts. The speaker is considered by Richards to be God's channel for divine truth, and as such must live a life consistent with that truth. The audience is individualized in Richards' conception of speaker-audience relationships, and his personal worth is measured in Christian terms of "the price paid by Christ for His redemption;" so that regardless of his status or condition, the individual listener is to be considered worthy of the speaker's sincerest effort and regard. Mr. Richards conceives of the sermon as a message to be based upon the Bible, which to Richards is the infallible and sacred revelation of God, and consequently is to be free from anything that is factitious, anything that appears to be manipulative, or anything which would tend to exalt the messenger above the message.

From an examination of the definition and the objectives which Mr. Richards sets forth for "preaching," it would appear that this segment of his rhetorical theory fulfills the second requirement of a "good" rhetoric in that the objectives are toward developing the moral

and spiritual qualities of men's lives toward the highest possible achievement in this life; and toward giving men assurance for whatever life might be in the hereafter.

Because nothing is to be found in Richards' rhetoric which would preclude, or render ineffectual, the discipline of Logic, his theory fulfills the third requirement of a "good" Rhetoric. The noticeable emphasis on logic found in Mr. Richards' discussion of logical argument in speaking reveals the relative importance he ascribes to the discipline. Also, the fact that Richards urges preachers to have a working knowledge of both of these disciplines further attests to something of his consent to their correlative functions.

When the various components of Mr. Richards' rhetorical theory are brought together under the traditional canon labels, their coherency and consistency compare favorably with rhetorics used as models. The language employed by Mr. Richards to express his theory is somewhat homiletically oriented, but this does not appear to detract from its rhetorical lucidity.

In evaluating the general emphases which Mr. Richards places upon speaker, speech, and audience, the discussion will proceed according to the outline previously stated as the fifth qualification of a "good" rhetoric.

The speaker.--Concerning the biographical factors which influence a speaker's skill in communication, Mr. Richards says nothing about the early life of the preacher but begins with the preacher at the time of his call to preach, setting forth the nature of that call, and the spiritual, moral, intellectual, and physical preparation which the effective preacher must have to carry on his sacred work. In speaking

of this preparation, Richards outlines in some detail the educational and physical aspects of preparation, but is rather sketchy in the area of the aspects of spiritual and moral preparation. He seems to assume that the details of these latter aspects are to be understood without their being expressly stated.

According to Richards, the preacher's personal beliefs and attitudes have their primary origin in the preacher's personal response to the dynamics of the religious cause with which he is associated. Richards also indicates that these beliefs and attitudes are further conditioned by the preacher's interpersonal relationships with all types of individuals.

Discussion of the speaker's workmanship is carried forward by Richards with matters of invention, and this will be discussed under that topical heading.

The audience and occasion.--For a general frame of reference in analyzing audiences, Richards suggests that the speaker consider himself as typically human and then predicate his speaking accordingly. More specifically, Richards carefully categorizes his audience according to projected predispositions which are based upon manifest social and religious values.

Throughout his rhetorical theory Richards appears to consider the audience the most important element in the speech situation, and in instances where he discusses speaker-audience relationships the point is stressed that the speaker must continually adapt himself and his ideas to his specific audiences, but always within the limits of integrity and good taste.

While there is some indication of Richards' awareness of such

audience factors as age, sex, and educational development, there are no explicit statements regarding such general data.

The one unique assumption which Mr. Richards makes regarding audiences is that each individual auditor has an innate consciousness of the relevance of the gospel to life's situations. While this assumption would seem difficult to prove, it is an assumption under which Mr. Richards works in his radio ministry.

Mr. Richards' treatment of factors of the occasion is limited to his discussion of the radio broadcast speaking situation. Since in his radio preaching he does not treat subjects which are of a political or socio-cultural nature, he evidently places no significant emphasis upon the historical climate of opinion which surrounds platform speaking. He appears more concerned with knowing how to create a religious atmosphere which transcends the socio-cultural aspects of the communication environment.

The rhetorical nature of speeches.--The religious issues as found in the Protestant heritage of Christianity form the locus around which Mr. Richards builds the concepts of invention found in his rhetorical theory. In this context he advocates that the preacher's choice of sermon subjects and propositions be largely doctrinal and experiential, and that the inventive materials be taken chiefly from the Bible. These stipulations closely follow the traditional approach espoused in the major treatises on the art of preaching.

The suasion ends for each sermon are explicitly stated as: convincing the judgment, kindling the imagination, and moving the feelings towards changing the quality and destiny of the listener's life.

## Invention--Logical Argument

In his theoretical consideration of the purpose and function of logical argument in sermons, Mr. Richards includes each of the distinctive elements known in the area of argumentation or advocacy.

The use of evidence other than Biblical evidence is minimized by Richards but is not excluded. This appears to relate to Mr. Richards' emphasizing the use of Scripture as the chief source of sermon materials. For particular interpretation of Scripture, Mr. Richards advocates the authoritative statements of recognized Bible scholars. This is generally accepted by homileticians as a good practice.

The absence of concrete ways to test evidence and reasoning appears as a minor weakness in Richards' statements concerning logical argument. The only test which he offers for evaluating either evidence or reasoning is the general correspondence which these might universally obtain.

Standards for the ordering of arguments are set forth by Richards with the philosophy that the audience must receive first consideration in all that argumentation attempts.

In evaluating the logical argument component found in Richards' theory, it may be said favorably that in general he includes and stresses matters of Logical argumentation similarly to the inclusion and focus found in model theories.

## Invention--Ethical Persuasion

Of the three traditional constituents of ethical proof suggested by Mr. Richards as necessary in giving credibility to the preacher's messages, the constituent of "character is emphasized most in his rhetorical theory.

Richards recognizes that intelligence, competence, education, and the title and office of the minister are available sources of ethical appeal. He further recognizes the possibility of these sources being manifest both inside and outside of the sermon composition, but he maintains that the inner spiritual experience of the preacher will be the chief determinant of the persuasive power of his preaching above all other rhetorical devices.

There appears to be no hint in Richards' statements on ethical persuasion to the effect that the preacher is to do something during the delivery of his sermon to make the audience aware of the probity of his character.

According to the norms established for a "good" Rhetoric, the conception Mr. Richards holds of the ethical persuasion constituent is well formulated.

#### Invention--Motivational Appeals

Mr. Richards assumes the division between materials having rational value in the sermon and those having emotive value. He gives high priority to motivational appeals in the persuasion process and categorizes impelling motives which may be especially influenced by religious thought.

In addition to the emphasis which Richards gives to the place of motivational appeals in preaching, he insists on the use of direct suggestion as necessary in any attempt to persuade listeners to act on sermon propositions.

#### Sermon Arrangement

Matters of sermon structure and the order in which parts of the structure are to be developed are well stated by Mr. Richards. In

keeping with homiletical tradition, he advocates outlining sermon materials according to the division of the Scriptural passages on which they are based. Thematic emergence, order of argument, and thought transitions receive proportionate and definitive consideration by Richards.

### Sermon Style

The essence of style according to Richards' conception of this rhetorical constituent, is dependent upon the speaker's devotion to his cause and his concern for clear communication of the ideas of the speech. He advances the thesis that the speaker is to take nothing for granted relative to the prior understanding of his subject on the part of any audience, and that he must, therefore, adopt a simple style which employs terminology with the most obvious meaning. Thus he advocates the sincerity, correctness, clarity, and appropriateness of style maintained in the works of other rhetoricians.

### Sermon Delivery

A strong appeal to preachers to avoid anything in delivery which calls attention to the speaker rather than to his message characterizes Mr. Richards' statements on sermon delivery.

In his theory of delivery Richards discusses the pros and cons of the various methods of sermon delivery, and recommends the extemporaneous method as best for effective communication. Elements of voice and diction are only briefly discussed; however, the intelligibility and agreeableness found in acceptable conversational speaking are mentioned. The attitude and demeanor of the preacher are related by Richards to the serious nature of the sermon. Again no particulars are offered concerning appropriate pulpit postures or bodily action.



The response to preaching.--All through Mr. Richards' rhetorical theory the nature of the desired response to preaching is implied. However, there appears to be no stated methodology for estimating the general or specific influence of preaching, either immediate or long range. This omission does not necessarily weaken the fabric of Richards' rhetorical theory as a whole.

#### Summary Evaluation of Richards' Theory

From the foregoing summary appraisal of the theoretical conceptions of rhetoric held by Mr. Richards, as measured by the standards set forth in this chapter, it may be said that while some detail is missing in his discussion of certain rhetorical constituents there is every evidence that Mr. Richards' rhetorical theory conforms to the stated norms to a high degree.

It may be further stated that this body of theory, harmonizes favorably with the traditional theories generally accepted for rhetorical criticism.

#### An Evaluation of the Rhetorical Practice of

H. M. S. Richards

The evaluation of Mr. Richards' rhetorical practice which follows is based upon material found in Chapter Three, which sets forth Richards' rhetorical theory, and upon material found in Chapter Four, which describes and analyzes his workmanship and the rhetorical nature of his sermons.

The format for the evaluation will include (1) a general appraisal of Richards' personal preparation for preaching, and (2) some critical judgments of Richards' preparation and delivery of his radio sermons.

An appraisal of Richards' personal preparation for preaching.--

From the biographical materials available on Mr. Richards' early home and family background, it seems that both by precept and example there was adequate religious orientation for his future work. By his own testimony the advantages of living in a minister's home and definite influence upon his spiritual and vocational choices. Richards attributes many of his ideas on the theory and practice of preaching to his preacher father.

The formal education of Mr. Richards in terms of years and types of discipline appears to be sufficient for the competence required in his radio ministry. The lack of seminary training or other graduate training apparently does not hamper him in his preaching. This is in large part probably due to the self education program he has followed throughout his ministry.

His large library and comprehensive filing system provide ample materials for his sermon research; and he appears to be familiar with his inventive tools.

The nature and intensiveness of the spiritual exercises followed by Mr. Richards in his personal preparation for preaching compare most favorably with his suggestions to other preachers regarding the attainment of personal piety.

The significant amount of response from Richards' radio listeners relative to his ethical appeal indicates something of the effectiveness which may be attributed in part to his personal preparation, past, and present.

Critical judgments of Richards' preparation and delivery of his radio sermons.--Since the evaluation of Mr. Richards' rhetorical practice

is based on the norms set forth in Chapter Three as his norms, the constituent headings in that chapter will also be followed here.

#### The Preacher and His Audience

Mr. Richards conceives of his audience as being made up of single individuals rather than a mass or group audience, and his attempts to keep in mind the individual differences found in audiences are reflected in the wording of his sermons. According to reports from his listeners, this face-to-face personal relationship is also reflected in his delivery.

#### Sermon Invention--Subjects and Sources

Mr. Richards follows closely his own recommendations in his choice of sermon subjects. His doctrinal subjects are chosen from the cardinal tenets of Seventh-day Adventism and are broadened to include the main areas of traditional theology. The stress in Richards' choice of subjects dealing with the experience of becoming a Christian is in keeping with his stated beliefs on the urgent need to preach sermons on practical godliness. The other sermon subjects chosen by Mr. Richards for his radio preaching from biography, Bible prophecy, and moral-ethical subjects include significant amounts of doctrinal and experiential material.

The variety of subject choice within these stated areas appears evident in a survey of Richards' sermon subjects from 1942 to the present writing.

From an examination of his radio sermons it appears that the chief source of Richards' sermon materials is the Bible. The copious quoting of Scripture in his sermons measures well with his conviction that the

preacher who makes the Bible his source for sermons is the preacher who fulfills all that is meant by "true preaching." His choice of other sermon materials from history, biography, music, art, philosophy, science, literature, psychology, and the works of other preachers, though sparse by comparison with the choice of Biblical material, does suggest the wide range of sources other than the Bible to which Mr. Richards refers in gathering sermon thoughts.

#### Sermon Invention: Ethical Persuasion

The kinds of materials within each sermon composition which implicitly or explicitly might reveal the competence, character, and good will of Mr. Richards to his audience extend beyond the suggestions made by Richards in his rhetorical theory. In his theory he states that the audience should be able to perceive character, competence, and good will without any attempts within or outside the sermon composition to draw attention to these constituents. In actual practice Richards makes direct statements about his life and experience which do call specific attention to his character and competence. Also he makes a number of statements which imply his earnestness, sincerity, integrity, and good will.

#### Sermon Invention: Logical Argument

Mr. Richards expresses his theological outlook and commitment through competent use of evidence and reasoning. In so doing he conforms to his own standards for effective argument in preaching.

Argument from Scriptural authority provides the bulk of evidence in Richards' sermons. The use of other types of evidence is consistent

and acceptable, although in numerous cases there is no clear documentation of sources. The testimony and opinions of others which he offers as evidence are from generally accepted sources.

In appraising the process of reasoning followed in Mr. Richards' sermons, it is observed that he includes each of the types of reasoning he advocates in his theory as being useful in persuading an audience. His careful attention to definition, explanation, and exposition through the use of illustration, description, and analogy is apparent. In the case of analogies they are largely figurative and are not pushed in application beyond analogical limits. The examples in Richards' sermons are largely narrative in type and are drawn from areas of human experience common to most persons. The examples are couched in language which, according to the questionnaire survey, is easily understood by the average listener to the Voice of Prophecy radio broadcast. Relatively few instances of argument by sign are found in Mr. Richards' sermons, but where they are present the attribute-substance relationships are identified accurately. The cause-effect arguments in the sermons show adequate causal connection. The instances chosen are generally typical and verifiable.

In setting forth his arguments, Mr. Richards is usually careful in making his lines of reasoning clear. In instances in which he is not clear it is noticed that he is attempting to prove his points by multiplying texts, and on occasion the excessive number of texts seems to impede the movement of the argument.

Mr. Richards orders his arguments within his sermon according to the type of sermon plan he follows. In his theory he speaks about placing the strongest arguments first in inferential sequence, and examination of his sermons indicates that he attempts to do this.

## Sermon Invention: Motivating Appeals

The impelling motives which Mr. Richards states in his rhetorical theory as important for action response are the same motives to which he appeals in actual practice. Appeals to action are found all through his sermons as well as in the conclusions, in keeping with his conceptions of the use of appeals. His appeals to a sense of self-preservation seem especially strong in the context of a probationary time concept in which they are made. It is noticed that the appeals are kept subordinate to argumentation.

In avoiding the use of humor in his sermons, Richards adheres to his norm of suppressing all deliberate attempts at humor.

Something of direct suggestion, in which he seeks audience action through explicit statement, appears in the majority of the sermons. The nature of the response of Richards' listeners reveals that his suggestions are followed by a significant degree of action.

## Sermon Arrangement

The order of the thoughts expressed by Mr. Richards in his sermons is skillfully executed, and follows well his theoretical statements.

The sermons examined have themes and purposes which are clearly stated for easy determination by the listeners.

The sermon plans are characterized by variety within the historical, distributive, and logical categories of arrangement order followed by Richards. The intrinsic nature of these categories is discussed and illustrated in Chapter Four. In his choice of sermon plans, he shows preference for the distributive order of arrangement, making his divisions of material according to the varying nature of his sermon subjects. One

notable use of the distributive method is the apparent adaptation of the natural divisions within the Bible text chosen as a key text for the sermon. In the sermons in which he inductively employs a number of Bible texts the logical order of outlining is well handled.

The rhetorical arrangement of materials within the sermon structure of Richards' sermons is consistent with his own principles of disposition. The introductions, with the exception of some in the early years of his radio broadcasting, are interesting and clearly set forth the direction of the sermon object. After the sermon introduction and the emergence of the theme, the pattern of Richards' thoughts appears simple enough to lead his hearers through the discussion of his subject. In the movement from the introduction to the conclusion in his sermons, there is indication of steady progression of thought sequence; and the transitions are smooth. The use of summaries as part of his conclusions seems anticlimactic in some sermons, while in others it appears to be helpful in giving additional emphasis to the main theme of the sermon. In his conclusions Mr. Richards makes definite appeals for action, a practice which is definitely urged in this theory.

#### Sermon Style

Instant intelligibility and economy are the chief attributes of Mr. Richards' style. In the sermons examined, he uniformly follows his own counsel that sermons must be composed in simple words that a child can understand. A study of his choice of words reveals a studied effort to avoid terminology which might confuse the hearer. His words are those of ordinary conversation. The short sentence is characteristic in Mr. Richards' sermons; but there is enough variety in sentence length,

as he advocates, to avoid giving the impression of jerkiness. As had been stated, it is necessary to remember that his sermons are edited carefully before they are broadcast and are therefore relatively free from errors in construction.

The use of figurative language is not prevalent in Richards' sermons, but is present to the degree that it is noticeable to his hearers and commented on favorably.

#### Sermon Delivery

The listener is the best judge of the delivery factor in speaking. With regard to Mr. Richards' communicating his message in such a way as to gain and hold the attention of a radio audience, the degree of his effectiveness is indicated in the special questionnaire discussed in Chapter Six. His listeners attest to the fact that he is easy to listen to and that his voice conveys warmth and friendliness. The fact that he reads from a manuscript does not appear to hamper his communication with the radio audience in any way. Intelligibility is achieved through a controlled yet varied rate of speaking, and his articulation is precise. While there are some deviations from his own norms of delivery, as noted in Chapter Four, these deviations do not seem significant in terms of adversely affecting his communication.



## CHAPTER VIII

### CONCLUSIONS

From this study of the radio preaching of H. M. S. Richards, where the methods of rhetorical criticism have been applied, the following conclusions seem to emerge:

1. It is felt that there are definite advantages in studying contemporary public address. The greatest advantage is the availability of the speaker, because the critic can ask personal questions at length concerning the attitudes, philosophy, creativity, theory, and methodology which are an integral part of the speaking being investigated.

While inability to assign ultimate value to the work of a contemporary speaker is one disadvantage, immediate judgments can be made and research data set down for some future appraisal.

2. The religious climate of opinion present in the years of Richards' ministry appears to have influenced his choice of sermon subjects and materials more than the historical, political, economic, social, or cultural thoughts which ordinarily impinge upon the ideas of a speaker in a given period of history.

3. The apparent conditioning of Mr. Richards by the background influences immediately surrounding him of family, teachers, ministers, and friends would suggest that these more proximate forces in a speaker's life are reflected in his work than the societal forces of his cultural milieu.

4. A wide and varied experience in platform speaking appears to prepare a speaker for effective radio work. During his years of public ministry Mr. Richards evidently gained an understanding of audiences and of ways of adapting speech materials to audiences which has aided him in reaching radio audiences.

5. The body of rhetorical theory which Mr. Richards sets forth seems adequate even though it lacks detailed discussion of certain rhetorical constituents.

6. Regarding the question as to whether the survey method of analysis reveals the rhetorical practice of a speaker as accurately as the case study method, it is believed that both approaches have value, in that one method seems to be complemented by the other.

7. The workmanship of Mr. Richards in preparing his radio sermons is significant. His library and files which serve as chief sources for his sermon materials are much above average in scope and quality of subject matter in comparison with those of other contemporary preachers. Mr. Richards' study and devotional habits are diligent and regular. His methods and moods of creativity are unique. The variety in his choices of sermon subjects seems sufficient for reaching his varied radio audience.

8. In matters of invention, the following conclusions obtain:

a. Logical argument in the sermons examined is characterized by argument from Scriptural authority. Whatever other forms of reasoning Mr. Richards employs in his preaching, his case finally rests on a "Thus saith the Lord." If the listener accepts the Bible as authoritative, he finds Mr. Richards' system of truth coherent and consistent.

b. Ethical persuasion within the sermon compositions is present, though briefly noted.

c. The motive appeals to self-preservation and religious values which dominate the pathetic arguments are clear and skillfully worded.

9. Arrangement in Mr. Richards' sermons is considered effective in that his lines of argument and sermon divisions are easy to determine and follow.

10. It is felt that Mr. Richards subordinates figurative language in his sermon style in order to insure being understood by all types of radio listeners.

11. The speech personality, characterized by naturalness, warmth, and empathy, which Mr. Richards conveys by his radio voice is powerful, according to his listeners. His ability to read his radio messages from a manuscript in a way that is relatively free from any hint that they are being read is creditable.

12. As measured by results, Mr. Richards may be considered to be a successful radio preacher. However, it is to be reiterated that it is not possible to ascertain how many decisions, contributions, or Bible School enrollments are directly attributable to his preaching except where they are specifically credited by listener testimony.

13. It is believed that Mr. Richards' success is chiefly due to his ethical appeal. He appears to be perceived by his audience as a man with conviction, sincerity, a love for people, and devotion to a cause who speaks personally to each listener. This effective appeal is definitely supplemented by the clearness and cogency of the logical argumentation found in Richards' sermons.

14. Radio communication is a cultural, social force, the magnitude of which has been realized to a considerable degree by Mr. Richards.

His radio ministry compares favorably with that of other religious broadcasters contemporary to him. His contributions to the field of preaching in both theory and practice mark him now as outstanding in his radio pulpit. While critics in the future may re-evaluate his preaching by new and more sharply defined standards of criticism, it should remain, nevertheless, as an example of pulpit excellence.

## A P P E N D I C E S

## APPENDIX I

A BRIEF SKETCH OF THE HISTORICAL DEVELOPMENT  
OF THE SEVENTH-DAY ADVENTIST CHURCH

A great tide of religious ferment and spiritual upheaval marked the last few decades of the eighteenth century. It had its inception in spiritual revivals in American educational institutions such as Yale and Princeton. Expounding the fundamental truths of the Bible, certain scholars seemed to find concurrence in an emphasis on the near fulfillment of the prophecies concerning the second coming of Christ and of the end of the age.

In the first half of the nineteenth century this interest and enthusiasm on the subject of the Second Advent reached its peak. The continent of Europe, and more particularly the British Isles, became the center of the movement. The renowned Edward Irving of London was an exponent, as was Henry Drummond, member of Parliament. Some of the most noted expositors were the Reverend Hugh McNeile and the Reverend James Haldane Stewart of the Established Church of England. Two ministers of the Free Church of Scotland, Horatius Bonar and Alexander Keith, preached the doctrine with fervent certainty. In Denmark, in Bavaria, in Germany, and in other countries of Europe men of similar caliber became vocal in their belief that the cataclysmic end of all things was at hand, an event to be preceded by the coming of Christ in clouds of glory. Noted travelers like Joseph Wolff, famed as an Orientalist, preached the message in many lands, notably among the Moslems. One of the most telling treatises on the Second Advent was written by Manuel de Lacunza, a Roman Catholic priest born in Chile, probably the most notable of the many witnesses in South America.

Among those so impressed in America was William Miller, a devout farmer in Low Hampton, New York, who had given fifteen years of intensive study to the Bible prophecies and in 1831 came to the positive conviction that the second advent of Christ was at hand. Feeling compelled to declare his views, he began preaching in the pulpits of such churches as would hear him. Some gave him but little heed; but there were more and more eventually converted to his teachings, among them not a few ministers of varying faiths. Under the support of influential preachers like Joshua Himes, Charles Fitch, and Josiah Litch of Massachusetts, Henry Dana Ward of New York, and many others, the Second Advent doctrine was preached. They itinerated among the churches, drawing immense crowds and creating a profound impression. Multiplied thousands read their published tracts and periodicals; and the movement stirred America to the pioneer West, and even reached the remote corners of the earth.

Among the many Bible prophecies they expounded was the "time prophecy" of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Using the principle of counting a prophetic day for a year (Numbers 14:34; Ezekiel 4:6), Miller and his colleagues were struck with the accuracy with which this 2300 days (literally 2300 years), as it was divided in Daniel 9:25-27, pointed out the birth, ministry, and death of Christ. The decree of Artaxerxes I in 457 B. C. for the rebuilding of Jerusalem marked the beginning of the prophetic period (Daniel 9:27). The sixty-nine weeks (483 years) cut off from the 2300 years reached to "Messiah, the Prince," or the baptism of Jesus. In three and a half years, fulfilling the rest of the prophecy of the seventy weeks, the great sacrifice of the Son of God took place "in the midst" of the last prophetic week.

So startling was the obvious interpretation of the day-year theory in application to the 2300 days and the time of the beginning of the ministry of Christ and its end, that these supporters of Miller, with him were convinced that the "cleansing of the sanctuary," whatever that was meant to imply, would take place in 1844. To them it meant the cleansing of this earth from sin; hence, the coming of the Lord. Tens of thousands of people examined their souls, confessed their sins, and made ready for this great event.

It was not until the expected time for Christ to return in 1844 came and went, and left the believers in deep confusion and disappointment, that further study uncovered the fact that the sanctuary to be cleansed was in heaven. Miller had mistaken what was to take place at the end of the 2300-day prophecy.

Studying again the sanctuary in the Old Testament, they now interpreted the Day of Atonement observed in the Mosaic tabernacle service at the end of each year as a type of what was to take place anew in the heavenly sanctuary in the end of prophetic time. According to this interpretation, Christ, the great High Priest, (see Hebrews 8:1, 2) changed His ministry from the holy place, where He had been ministering since His ascension, to the Most Holy Place, there to cleanse it by blotting out the sins of all those who have accepted the sacrifice He made on Calvary as the Lamb of God. It was not until that work was done, a work of investigation and judgment, that He could return to this earth, bringing His reward with Him for all those found worthy of the heavenly inheritance.

A large number of the nominal Adventists who followed Miller went back to their churches after the 1844 disappointment, but a small core of believers who felt that the Lord had led the movement renewed their study of the Bible. Turning to Revelation 14, they saw that the coming of the Lord, verses 14-16, was to be preceded by a judgment message, verses 6-12, the three phases of which were proclaimed by three angels flying in the midst of heaven. The call was to a worship of the true God, the Creator of the heaven and the earth and the sea and the fountains of waters, and the reason for solemn warning was that "the hour of his judgment is come." Earthly judgments are based on existing laws, and these devout seekers after truth in the 1844 movement found that the Decalogue of the Old Testament, the moral law approved by Christ, was to

be the standard of conduct on which the records of men would be judged. Men were commanded to live as those who "shall be judged by the law of liberty" (James 2:12). They saw that the seventh day of the week had been given by God to commemorate His creative authority, and that it had been set aside as a special and specific day for worship and spiritual contemplation. (See Exodus 20:8-11.) These few believers, by now only a small company, began thenceforth to observe the seventh day of the week as the true Sabbath, taught by the Scriptures and kept by the Saviour, as God's weekly memorial.

From their unshaken belief in the soon return of the Lord, and their conviction that the judgment-hour message of Revelation 14 was a message of Sabbath reform, they were organized in 1861 under the name Seventh-day Adventists as an appropriate identifying mark of their beliefs.

Seventh-day Adventists came out of all the evangelical churches in response to a call for a thorough preparation of body and soul for the coming of Jesus Christ. They brought with them the precious heritage of a profound belief in the basic truths first given to the Christian church by Christ and the apostles, and perpetuated by loyal believers in all ages. The denomination arose at a time when the religious world had renewed its interest in a study of the Bible; hence Seventh-day Adventists from that day to this have been diligent students of the word of God, and have accepted it as their one authority and standard in religion.

Believing as they do that the time is hastening on apace when Christ shall be revealed in the clouds of heaven, and that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14), Seventh-day Adventists have launched a world-wide program of gospel promulgation. This program is carried on under four phases: (1) the teaching of the gospel of health; (2) Christian education of the children and youth; (3) the publication and scattering of Christian literature; (4) personal evangelism by the preaching of the word of God. It is within the context of this fourth phase of the overall church program in the Seventh-day Adventist church that Mr. Richards carries on his radio ministry.

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H. M. Tippet, Seventh-day Adventists--People of the Book, (Washington, D. C.: Review and Herald Publishing Association, 1961, pp. 13-17.

Alonzo L. Baker, Belief and Work of Seventh-day Adventists, (Mountain View, California: Pacific Press Publishing Association, 1942), p. 15.



## APPENDIX II

VOICE OF PROPHECY PROGRAM NETWORK COVERAGE  
NATIONAL BROADCASTING COMPANY, MUTUAL BROADCASTING  
SYSTEM, AMERICAN BROADCASTING COMPANY AND SPOT

ALABAMA

|            |              |            |
|------------|--------------|------------|
| Birmingham | WAPI 1070    | 9:30 AM    |
|            | WAPI-FM 99.5 | 9:30 AM    |
| Decatur    | WMSL 1400    | 9:30 AM    |
| Florence   | WJOI 1340    | 12:00 NOON |
| Mobile     | WABB 1480    | 9:00 AM    |
| Montgomery | WHHY 1440    | 9:00 AM    |
| Sylacauga  | WFEB 1340    | 9:30 AM    |

ALASKA

|           |           |          |
|-----------|-----------|----------|
| Anchorage | KENI 550  | 7:30 PM  |
| Fairbanks | KFAR 660  | 7:30 PM  |
| Juneau    | KJNO 630  | 9:00 AM  |
| Ketchikan | KTKN 930  | 10:00 AM |
| Sitka     | KIFW 1230 | 1.00 PM  |

ARIZONA

|                   |           |         |
|-------------------|-----------|---------|
| Bisbee            | KSUN 1230 | 9:30 AM |
| Douglas           | KAPR 930  | 9:00 AM |
| Flagstaff         | KCLS 600  | 9:30 AM |
| Globe (See Miami) |           |         |
| Miami             | KIKO 1340 | 9:30 AM |
| Nogales           | KNOG 1340 | 9:00 AM |
| Phoenix           | KTAR 620  | 9:30 AM |
| Prescott          | KYCA 1490 | 9:30 AM |
| Tucson            | KTAN 580  | 9:30 AM |
| Yuma              | KYUM 560  | 9:30 AM |
|                   | KVOY 1400 | 9:30 AM |

ARKANSAS

|             |               |          |
|-------------|---------------|----------|
| Fort Smith  | KFSA 950      | 5:30 PM  |
| Harrison    | KHOZ 900      | 9:30 AM  |
| Helena      | KFFA 1360     | 8:30 AM  |
| Jonesboro   | KBTM 1230     | 10:30 AM |
|             | KBTM-FM 101.9 | 10:30 AM |
| Little Rock | KARK 920      | 9:30 AM  |
|             | KXDE 1380     | 8:30 AM  |
| Springdale  | KBRS 1340     | 10:00 AM |

CALIFORNIA

|                      |              |          |
|----------------------|--------------|----------|
| Alturas              | KCNO 570     | 9:30 AM  |
| Bakersfield          | KMPC 1560    | 10:30 AM |
| Bishop               | KIBS 1230    | 8:30 AM  |
| Chico                | KPAY 1060    | 9:30 AM  |
| Coalinga             | KBMX 1470    | 8:30 AM  |
| El Centro            | KICO 1490    | 9:00 PM  |
| Eureka               | KIEM 1480    | 9:00 AM  |
| Fort Bragg           | KDAC 1230    | 9:00 AM  |
| Fresno               | KYNO 1300    | 9:30 AM  |
| King City            | KRKC 1570    | 9:00 AM  |
| Lodi                 | KCVR 1570    | 10:30 AM |
| Los Angeles          | KABC 790     | 9:00 PM  |
|                      | KABC-FM 95.5 | 9:00 PM  |
|                      | KHJ 930      | 9:30 AM  |
| Monday thru Saturday |              |          |
| Daily                | KIEV 870     | 8:00 AM  |
| Marysville           | KMYC 1410    | 9:30 AM  |
|                      | KMYC-FM 99.9 | 9:30 AM  |
| Napa                 | KVON 1150    | 9:30 AM  |
| Palm Springs         | KCMJ 1010    | 10:05 AM |
| Paso Robles          | KPRL 1230    | 9:30 AM  |
| Redding              | KRDG 1230    | 9:30 AM  |
| Riverside            | KPRO 1440    | 9:30 AM  |
| Sacramento           | KCRA 1320    | 9:30 AM  |
| San Bernardino       | KCKC 1350    | 9:30 AM  |
| San Diego            | KGB 1360     | 9:00 PM  |
|                      | KSON 1240    | 9:30 AM  |
| Santa Barbara        | KTMS 1250    | 10:00 AM |
| San Francisco        | KGO-FM 103.7 | 9:00 PM  |
|                      | KGO 810      | 9:00 PM  |
|                      | KNBC-FM 99.7 | 9:30 AM  |
|                      | KNBC 680     | 9:30 AM  |
| S. L. Obispo         | KVEC 920     | 6:00 PM  |
| Susanville           | KSUE 1240    | 9:00 AM  |
| Tulare-Visalia       | KCOK 1270    | 8:00 PM  |

COLORADO

|                |           |          |
|----------------|-----------|----------|
| Alamosa        | KGIW 1450 | 8:30 AM  |
| Colorado Spgs. | KYSN 1460 | 10:00 AM |

APPENDIX II - ContinuedCOLORADO (Continued)

|                |      |      |          |
|----------------|------|------|----------|
| Cortez         | KVFC | 740  | 8:30 AM  |
| Craig          | KRAI | 550  | 10:30 AM |
| Denver         | KIMN | 950  | 9:00 AM  |
| Glenwood Spgs. | KGLN | 980  | 8:30 AM  |
| Grand Junct'n  | KREX | 920  | 9:30 AM  |
| Pueblo         | KGHF | 1350 | 9:30 AM  |

CONNECTICUT

|                                  |      |      |          |
|----------------------------------|------|------|----------|
| Hartford                         | WPOP | 1410 | 10:30 AM |
| New London (See<br>Old Saybrook) |      |      |          |
| Old Saybrook                     | WLIS | 1420 | 10:30 AM |
| Putnam                           | WINY | 1350 | 10:30 AM |

DELAWARE

|            |      |      |         |
|------------|------|------|---------|
| Wilmington | WILM | 1450 | 9:30 AM |
|------------|------|------|---------|

DISTRICT OF COLUMBIA

|            |         |      |         |
|------------|---------|------|---------|
| Takoma P'k | WGTS-FM | 91.9 | 6:30 PM |
| Washington | WRC     | 980  | 9:30 AM |
|            | WRC-FM  | 93.9 | 9:30 AM |

FLORIDA

|                |         |       |          |
|----------------|---------|-------|----------|
| Avon Park      | WAVP    | 1390  | 10:30 AM |
| Clewiston      | WSUG    | 1050  | 8:00 AM  |
| Daytona Bch.   | WROD    | 1340  | 10:30 AM |
| Dade City      | WDCF    | 1350  | 8:00 AM  |
| DeFuniak Sp.   | WZEP    | 1460  | 9:00 AM  |
| East Palatka   | WREA    | 1480  | 9:30 AM  |
| Ft. Pierce     | WARN    | 1330  | 8:30 AM  |
| Gainesville    | WRUF    | 850   | 9:30 AM  |
|                | WRUF-FM | 104.1 | 9:30 AM  |
| Jacksonville   | WJAX    | 930   | 9:30 AM  |
| Lakeland       | WLAK    | 1430  | 9:30 AM  |
| Miami          | WGBS    | 710   | 9:00 AM  |
|                | WGBS-FM | 96.3  | 8:00 AM  |
| Orlando        | WDBO    | 580   | 8:30 AM  |
|                | WDBO-FM | 92.3  | 8:30 AM  |
| Palatka        | WSUZ    | 800   | 9:30 AM  |
| Panama City    | WPCF    | 1430  | 10:30 AM |
| Pensacola      | WCOA    | 1370  | 10:30 AM |
| St. Petersburg | WSUN    | 620   | 9:30 AM  |
| Tallahassee    | WMEN    | 1330  | 8:00 AM  |
| Vero Beach     | WAXE    | 1370  | 9:30 AM  |

GEORGIA

|            |      |      |          |
|------------|------|------|----------|
| Atlanta    | WGUN | 1010 | 10:30 AM |
| Augusta    | WGAC | 580  | 10:00 AM |
| Cleveland  | WRWH | 1350 | 8:00 AM  |
| Columbus   | WDAK | 540  | 9:30 AM  |
| Cordele    | WMJM | 1490 | 9:00 PM  |
| Fitzgerald | WBHB | 1240 | 7:00 PM  |
| Griffin    | WKEU | 1450 | 9:00 PM  |
| Macon      | WRPB | 1350 | 9:00 AM  |
| Rome       | WLAQ | 1410 | 9:00 PM  |
| Savannah   | WSAV | 630  | 10:30 AM |
| Valdosta   | WGAF | 910  | 7:30 AM  |
| Waycross   | WAYX | 1230 | 10:30 AM |
| West Point | WRLD | 1490 | 9:30 AM  |

GUAM

|       |      |     |         |
|-------|------|-----|---------|
| Agana | KUAM | 610 | 8:30 AM |
|-------|------|-----|---------|

HAWAII

Address All Mail  
Box 55, Honolulu 10, Hawaii

|          |      |      |         |
|----------|------|------|---------|
| Hilo     | KIPA | 1110 | 5:30 PM |
| Honolulu | KGU  | 760  | 9:30 AM |

IDAHO

|             |      |      |         |
|-------------|------|------|---------|
| Boise       | KGEM | 1140 | 8:30 AM |
| Burley      | KBAR | 1230 | 8:30 AM |
| Idaho Falls | KIFI | 1260 | 8:30 AM |
| Moscow      | KRPL | 1400 | 8:30 AM |
| Pocatello   | KSEI | 930  | 9:30 AM |
| Salmon      | KSRA | 960  | 9:15 AM |
| Twin Falls  | KLIX | 1310 | 8:30 AM |

ILLINOIS

|                            |         |       |         |
|----------------------------|---------|-------|---------|
| Chicago                    | WMAQ    | 670   | 9:30 AM |
|                            | WMAQ-FM | 101.1 | 9:30 AM |
| Danville                   | WITY    | 980   | 9:30 AM |
| Effingham                  | WCRA    | 1090  | 2:00 PM |
| Harvard                    | WMCW    | 1600  | 9:30 AM |
| Peoria                     | WIRL    | 1290  | 9:00 AM |
| Quincy (See Hannibal, Mo.) |         |       |         |
| South Beloit               | WBEL    | 1380  | 7:00 PM |
| Springfield                | WCVS    | 1450  | 8:30 AM |

APPENDIX II - ContinuedINDIANA

Evansville WGBF 1280 9:30 AM  
 Ft. Wayne WKJG 1380 9:30 AM  
                   WKJG-FM 106.1 9:30 AM  
 (Daylight Saving Observed Year-Round)  
 Indianapolis WIRE 1430 9:30 AM  
 Peru WARU 1600 9:30 AM

IOWA

Burlington KBUR 1490 10:00 AM  
 Cedar Rapids KCRG 1600 7:30 AM  
 Davenport KSTT 1170 9:00 AM  
 Des Moines KIOA 940 9:30 AM  
 Mason City KSMN 1010 9:00 AM  
 Shenandoah KFNF 920 9:30 AM

KANSAS

Coffeyville KGGF 690 10:30 AM  
 Colby KXXX 790 9:15 AM  
 Garden City KNCO 1050 9:30 AM  
 Wichita KIRL 1070 9:30 AM

KENTUCKY

Bowling Gr'n WLBj 1410 9:30 AM  
                   WLBj-FM 101.1 9:30 AM  
 Fulton WFUL 1270 9:30 AM  
 Louisville WAVE 970 9:30 AM  
 Paducah WDXR 1560 9:30 AM  
 Pineville WMLF 1230 8:30 AM

LOUISIANA

Alexandria KSYL 970 9:30 AM  
 Baton Rouge WYNK 1380 9:00 AM  
 Bogalusa WIKC 1490 9:30 AM  
 Lake Charles KPLC 1470 9:30 AM  
 Mansfield KDBC 1360 2:00 PM  
 Monroe KMLB 1440 9:30 AM  
 New Orleans WJMR 990 9:30 AM  
                   WCRM-FM 97.1 9:30 AM  
 Opelousas KSLO 1230 10:00 AM  
 Shreveport KREB 1550 9:30 AM  
                   KRMD 1340 8:30 AM  
                   KRMD-FM 101.1 8:30 AM

MAINE

Bangor WABI 910 10:30 AM  
 Portland WCSH 970 9:30 AM  
 Presque Isle WEGP 1390 7:00 PM  
 Waterville WTVL 1490 10:05 AM

MARYLAND

Baltimore WWIN 1400 9:30 AM  
 Frostburg WFRB 740 10:30 AM  
 Hagerstown WJEJ 1240 10:30 AM  
                   WJEJ-FM 104.7 10:30 AM  
 Salisbury WJDY 1470 10:30 AM

MASSACHUSETTS

Boston WORL 950 9:30 AM  
                   WTAO 740 9:30 AM  
 Fall River WALE 1400 8:30 AM  
 Springfield WTXL 1490 9:30 AM  
 Worcester WORC 1310 10:30 AM

MICHIGAN

Alpena WATZ 1450 9:30 AM  
 Battle Creek WELL 1400 11:00 AM  
 Cadillac WATT 1240 9:30 AM  
 Coldwater WTVB 1590 9:00 AM  
                   WTVB-FM 98.3 9:00 AM  
 Detroit WXYZ 1270 9:30 AM  
 Escanaba WLST 600 10:00 AM  
 Grand Rapids WOOD 1300 9:30 AM  
 Iron Mtn. WMIQ 1450 8:30 AM  
 Ironwood WJMS 630 9:30 AM  
 Ludington WKLA 1450 9:30 AM  
 Munising WMAB 1400 9:00 AM  
 Niles WNIL 1290 9:00 AM  
 Petoskey WMBN 1340 9:30 AM  
 Port Huron WTHH 1380 7:30 PM  
 Saginaw WSAM 1400 9:30 AM  
                   WSAM-FM 98.1 9:30 AM  
 Sault Ste Marie WSOO 1230 7:30 PM  
 Traverse City WCTM 1400 9:30 AM

MINNESOTA

Albert Lea KATE 1450 7:30 PM  
 Duluth WQMN 1320 9:30 AM  
 Int'l Falls CFOB 800 9:00 PM

APPENDIX II - ContinuedMINNESOTA (Continued)

Long Prairie KEYL 1400 9:30 AM  
 Mankato KYSM 1230 9:30 AM  
           KYSM-FM 103.5 9:30 AM  
 Minneapolis WTCN 1280 10:00 AM  
 Rochester KROC 1340 9:30 AM  
 St. Cloud KFAM 1450 9:30 AM  
           KFAM-FM 104.7 9:30 AM  
 St. Paul (See Minneapolis)  
 St. Peter KRBI 1310 10:00 AM  
 Wadena KWAD 920 9:30 AM  
 Willmar KWLM 1340 10:30 AM

MISSISSIPPI

Biloxi WLOX 1490 10:30 AM  
 Greenville WJPR 1330 9:30 AM  
 Greenwood WGRM 1240 9:30 AM  
 Gulfport (See Biloxi)  
 Hattiesburg WFOR 1400 9:30 AM  
 McComb WHNY 1250 10:00 AM  
 Meridian WMOX 1240 4:30 PM  
 Natchez WMIS 1240 9:30 AM  
 Vicksburg WQBC 1420 9:30 AM  
 Wesp Point WROB 1450 9:30 AM

MISSOURI

Hannibal KHMO 1070 9:30 AM  
 Jf'son City KWOS 1240 9:30 AM  
           KWOS-FM 98.5 9:30 AM  
 Kansas City WDAF 610 9:30 AM  
 St. Louis WEW 770 9:30 AM  
   Monday thru Saturday  
   Daily WEW 770 9:45 AM  
 Springfield KGBX 1260 9:30 AM

MONTANA

Billings KBYM 1240 8:30 AM  
 Butte KOPR 550 8:30 AM  
 Great Falls KMON 560 8:30 AM  
 Kalispell KGEZ 600 9:30 AM  
 Livingston-  
   Bozeman KPRK 1340 8:30 AM  
 Missoula KQTE 1340 8:30 AM  
 Sidney KGCX 1480 8:00 PM

NEBRASKA

Alliance KCOW 1400 9:30 AM  
 Grand Island KMMJ 750 9:30 AM  
 Lincoln KIMS 1480 9:30 AM  
 North Platte KODY 1240 9:30 AM  
 Omaha KMEO 660 9:00 AM  
 Scottsbluff KNEB 960 9:30 AM  
 Sidney KSID 1340 9:30 AM

NEVADA

Elko KELK 1240 9:30 AM  
 Fallon KVLV 1260 9:30 AM  
 Las Vegas KORK 1340 8:30 AM  
 Reno KBET 1340 9:30 AM

NEW HAMPSHIRE

Keene WKNE 1290 10:30 AM

NEW JERSEY

Atlantic City WLDB 1490 10:30 AM

NEW MEXICO

Albuquerque KGGM 610 9:30 AM  
 Farmington KZUM 1280 9:00 AM  
 Las Cruces KGRT 570 9:30 AM  
 Lovington KLEA 630 8:30 AM  
 Raton KRIN 1490 9:30 AM  
 Roswell KSWs 1230 9:30 AM

NEW YORK

Albany WOKO 1460 10:30 AM  
 Binghamton-  
   Endicott WINR 680 9:30 AM  
 Buffalo WBNY 1400 8:00 AM  
 Corning WCLI 1450 10:30 AM  
 Jamestown WJOC 1340 9:30 AM  
 Little Falls WLFH 1230 9:30 AM  
 Malone WICY 1490 10:30 AM  
 New York WABC 770 9:30 AM  
           WNBC 660 9:30 AM  
           WNBC-FM 97.1 9:30 AM  
 Ogdensburg WSLB 1400 12:35 PM  
 Rochester WVET 1280 9:30 AM  
 Saranac Lake WNBZ 1240 9:30 AM  
 Syracuse WSOQ 1220 10:30 AM

## APPENDIX II - Continued

## NORTH CAROLINA

|                         |         |      |       |    |
|-------------------------|---------|------|-------|----|
| Asheville               | WISE    | 1310 | 8:00  | AM |
| Belmont                 | WCGC    | 1270 | 10:30 | AM |
| Charlotte (See Belmont) |         |      |       |    |
| Elizabeth               |         |      |       |    |
| City                    | WGAI    | 560  | 10:30 | AM |
| Fayetteville            | WFNC    | 1390 | 9:00  | AM |
| Henders'n'vle           | WHKP    | 1450 | 10:30 | AM |
| Hickory                 | WHKY    | 1290 | 10:00 | AM |
| High Point              | WHPE    | 1070 | 9:00  | AM |
|                         | WHPE-FM | 95.5 | 9:00  | AM |
| Kinston                 | WFTC    | 960  | 9:30  | AM |
| Lenoir                  | WJRI    | 1340 | 10:30 | AM |
| Mt. Airy                | WSYD    | 1300 | 10:30 | AM |
| New Bern                | WHIT    | 1450 | 10:30 | AM |
| Raleigh                 | WKIX    | 850  | 9:30  | AM |
| Reidsville              | WFRG    | 1600 | 10:00 | AM |
| Rocky Mount             | WEED    | 1390 | 9:30  | PM |
|                         | WEED-FM | 92.1 | 9:30  | PM |
| Shelby                  | WOHS    | 730  | 10:30 | AM |

## NORTH DAKOTA

|           |      |      |      |    |
|-----------|------|------|------|----|
| Fargo     | WDAY | 970  | 9:30 | AM |
| Jamestown | KSJB | 600  | 7:00 | PM |
| Minot     | KLPM | 1390 | 9:30 | AM |
| Williston | KGCK | 1480 | 9:00 | PM |

## OHIO

|              |         |       |       |    |
|--------------|---------|-------|-------|----|
| Cincinnati   | WLW     | 700   | 9:30  | AM |
| Cleveland    | WJW     | 850   | 9:30  | AM |
|              | WJW-FM  | 104.1 | 9:30  | AM |
| E. Liverpool | WOHI    | 1490  | 9:30  | AM |
|              | WOHI-FM | 104.3 | 9:30  | AM |
| Lima         | WIMA    | 1490  | 9:30  | AM |
|              | WIMA-FM | 102.1 | 9:30  | AM |
| Marietta     | WMOA    | 1490  | 9:30  | AM |
| Steubenville | WSTV    | 1340  | 10:30 | AM |
|              | WSTV-FM | 103.5 | 10:30 | AM |
| Tiffin       | WTTF    | 1600  | 10:30 | AM |
| Youngstown-  |         |       |       |    |
| Warren       | WHHH    | 1440  | 10:30 | AM |
| Zanesville   | WHIZ    | 1240  | 9:30  | AM |

## OKLAHOMA

|              |      |      |       |    |
|--------------|------|------|-------|----|
| Ardmore      | KVSO | 1240 | 10:00 | AM |
| Miami        | KGLC | 910  | 10:45 | AM |
| Oklahoma C'y | KTOK | 1000 | 9:30  | AM |
| Tulsa        | KAKC | 970  | 8:00  | AM |

## OREGON

|               |         |       |       |    |
|---------------|---------|-------|-------|----|
| Albany        | KWIL    | 790   | 9:30  | AM |
|               | KWIL-FM | 101.7 | 9:30  | AM |
| Astoria       | KAST    | 1370  | 9:30  | AM |
| Eugene        | KASH    | 1600  | 9:00  | PM |
|               | KORE    | 1450  | 9:30  | AM |
| Grants Pass   | KAGI    | 930   | 9:00  | AM |
| Klamath Falls | KAGO    | 1150  | 7:30  | AM |
| Medford       | KBOY    | 730   | 9:00  | AM |
| Newport       | KNPT    | 1310  | 9:00  | AM |
| Portland      | KWJJ    | 1080  | 9:30  | AM |
| Roseburg      | KQEN    | 1240  | 10:00 | AM |
| Salem         | KSLM    | 1390  | 9:30  | AM |

## PENNSYLVANIA

|              |         |       |       |    |
|--------------|---------|-------|-------|----|
| Altoona      | WRTA    | 1240  | 9:30  | AM |
| Bradford     | WESB    | 1490  | 10:15 | AM |
| Clearfield   | WCPA    | 900   | 9:30  | AM |
| Corry        | WOTR    | 1370  | 8:00  | AM |
| Coudersport  | WFRM    | 600   | 10:00 | AM |
| Harrisburg   | WKBO    | 1230  | 9:30  | AM |
| Hazleton     | WAZL    | 1490  | 9:30  | AM |
| Johnstown    | WJAC    | 1400  | 9:30  | AM |
|              | WJAC-FM | 95.5  | 9:30  | AM |
| Lancaster    | WGAL    | 1490  | 9:30  | AM |
|              | WGAL-FM | 101.3 | 9:30  | AM |
| Lock Haven   | WPBZ    | 1230  | 10:30 | AM |
| Oil City     | WKRZ    | 1340  | 9:30  | AM |
| Philadelphia | WRCV    | 1060  | 9:30  | AM |
| Pittsburgh   | KQV     | 1410  | 9:30  | AM |
| Reading      | WRAW    | 1340  | 9:30  | AM |
| Scranton     | WSCR    | 1320  | 9:30  | AM |
| St. Mary's   | WKBI    | 1400  | 10:30 | AM |
| Wellsborg    | WNBT    | 1490  | 10:30 | AM |
| Wilkes-Barre | WBRE    | 1400  | 9:30  | AM |
|              | WILK    | 980   | 9:30  | AM |
| Williamsport | WRAK    | 1400  | 9:30  | AM |
|              | WRAK-FM | 100.3 | 9:30  | AM |
| York         | WORK    | 1350  | 8:00  | AM |

## RHODE ISLAND

|            |      |      |      |    |
|------------|------|------|------|----|
| Providence | WICE | 1290 | 8:30 | AM |
|------------|------|------|------|----|

## SOUTH CAROLINA

|            |      |      |       |    |
|------------|------|------|-------|----|
| Charleston | WOKE | 1340 | 6:00  | PM |
|            | WTMA | 1250 | 9:30  | AM |
| Conway     | WLAT | 1330 | 4:30  | PM |
| Florence   | WJMX | 970  | 10:00 | AM |

APPENDIX II - Continued

## SOUTH CAROLINA (Continued)

|             |         |      |       |    |
|-------------|---------|------|-------|----|
| Georgetown  | WGTV    | 1400 | 10:30 | AM |
| Greenville  | WMRB    | 1490 | 10:30 | AM |
| Greenwood   | WCRS    | 1450 | 9:30  | AM |
|             | WCRS-FM | 95.7 | 9:30  | AM |
| Greer       | WCKI    | 1300 | 10:30 | AM |
| Orangeburg  | WDIX    | 1150 | 10:30 | AM |
| Spartanburg | WORD    | 910  | 9:30  | AM |

SOUTH DAKOTA

|            |      |      |       |    |
|------------|------|------|-------|----|
| Huron      | KIJV | 1340 | 3:30  | PM |
| Mitchell   | KORN | 1490 | 9:30  | AM |
| Rapid City | KRSD | 1340 | 4:00  | PM |
| Yankton    | WNAX | 570  | 10:05 | AM |

TENNESSEE

|             |         |       |       |    |
|-------------|---------|-------|-------|----|
| Bristol     | WOPI    | 1490  | 9:30  | AM |
|             | WOPI-FM | 96.9  | 9:30  | AM |
| Chattanooga | WAPQ    | 1150  | 9:15  | AM |
| Clarksville | WJZM    | 1400  | 9:30  | AM |
| Dyersburg   | WTRO    | 1330  | 9:30  | AM |
| Jackson     | WTJS    | 1390  | 10:00 | AM |
|             | WTJS-FM | 100.7 | 10:00 | AM |
| Kingsport   | WKPT    | 1400  | 9:30  | AM |
|             | WKPT-FM | 98.5  | 9:30  | AM |
| Knoxville   | WATE    | 620   | 9:30  | AM |
| Manchester  | WMSR    | 1320  | 9:30  | AM |
| Memphis     | WMC     | 790   | 9:30  | AM |
|             | WMC-FM  | 99.7  | 9:30  | AM |
| Nashville   | WSIX    | 980   | 8:00  | PM |
|             | WSIX-FM | 97.5  | 8:00  | PM |
| Savannah    | WORM    | 1010  | 10:30 | AM |

TEXAS

|                            |      |      |       |    |
|----------------------------|------|------|-------|----|
| Alice                      | KOPY | 1070 | 1:30  | PM |
| Alpine                     | KVLF | 1240 | 9:30  | AM |
| Amarillo                   | KBUY | 1010 | 9:30  | AM |
| Beaumont (See Port Arthur) |      |      |       |    |
| Corpus Christi (See Alice) |      |      |       |    |
| Dallas                     | WFAA | 820  | 9:00  | AM |
| Houston                    | KXYZ | 1320 | 6:30  | PM |
| Laredo                     | KVOZ | 1490 | 9:30  | AM |
| Longview                   | KFRO | 1370 | 10:30 | AM |
| Lubbock                    | KCVD | 1590 | 9:30  | AM |
| Midland                    | KJBC | 1150 | 12:15 | PM |
| Nacogdoches                | KEEE | 1230 | 8:30  | AM |
| Pecos                      | KIUN | 1400 | 9:30  | AM |

## TEXAS (Continued)

|             |      |      |       |    |
|-------------|------|------|-------|----|
| Perryton    | KEYE | 1400 | 9:30  | AM |
| Port Arthur | KPAC | 1250 | 9:30  | AM |
| Rusk        | KTLU | 1580 | 9:15  | AM |
| San Antonio | KMAC | 630  | 8:00  | PM |
| Texarkana   | KCMC | 1230 | 10:00 | AM |
| Victoria    | KVIC | 1340 | 9:30  | AM |
| Waco        | KWTX | 1230 | 9:30  | AM |
| Westaco     | KRGV | 1290 | 10:05 | AM |

UTAH

|                |      |      |      |    |
|----------------|------|------|------|----|
| Logan          | KVNE | 610  | 8:30 | AM |
| Moab           | KURA | 1450 | 8:30 | AM |
| Ogden          | KLO  | 1430 | 8:30 | AM |
| Price          | KOAL | 1230 | 8:30 | AM |
| Provo          | KOVO | 960  | 8:30 | AM |
| Salt Lake City | KALL | 910  | 8:30 | AM |

VERMONT

|               |      |      |       |    |
|---------------|------|------|-------|----|
| Burlington    | WCAX | 620  | 9:30  | AM |
| Newport       | WIKE | 1490 | 10:30 | AM |
| Rutland       | WSYB | 1380 | 10:30 | AM |
| St. Johnsbury | WTWN | 1340 | 10:30 | AM |

VIRGINIA

|                              |         |       |       |    |
|------------------------------|---------|-------|-------|----|
| Bristol (See Bristol, Tenn.) |         |       |       |    |
| Charlottesville              | WINA    | 1400  | 9:30  | AM |
|                              | WINA-FM | 95.3  | 9:30  | AM |
| Harrisonburg                 | WSVA    | 550   | 10:00 | AM |
|                              | WSVA-FM | 100.7 | 10:00 | AM |
| Lynchburg                    | WLVA    | 590   | 9:30  | AM |
| Norfolk-Portsmouth           |         |       |       |    |
|                              | WLOW    | 1400  | 8:30  | AM |
| Marion                       | WMEV    | 1010  | 10:30 | AM |
| Orange                       | WJMA    | 1340  | 9:30  | AM |
| Pennington Gap               | WSWV    | 1570  | 9:30  | AM |
| (Monday thru Saturday        |         |       |       |    |
| Daily                        | WSWV    | 1570  | 9:30  | AM |
| Richmond                     | WRNL    | 910   | 8:00  | AM |
|                              | WRNL-FM | 102.1 | 8:00  | AM |
| Roanoke                      | WSLS    | 610   | 9:30  | AM |
|                              | WSLS-FM | 99.1  | 9:30  | AM |
| Staunton                     | WTON    | 1240  | 9:30  | AM |
| Waynesboro                   | WAYB    | 1490  | 10:30 | AM |
| Wytheville                   | WYVE    | 1280  | 10:30 | AM |
| Williamsburg                 | WBCI    | 740   | 8:30  | AM |

APPENDIX II - ContinuedWASHINGTON

|             |      |      |      |    |
|-------------|------|------|------|----|
| Centralia-  |      |      |      |    |
| Chehalis    | KELA | 1470 | 9:30 | AM |
| Longview    | KEDO | 1400 | 9:00 | PM |
| Olympia     | KGY  | 1240 | 9:30 | AM |
| Prosser     | KARY | 1310 | 8:30 | AM |
| Seattle     | KIRO | 710  | 9:00 | AM |
| Spokane     | KGA  | 1510 | 9:30 | AM |
|             | KLYK | 1230 | 7:30 | PM |
| Walla Walla | KUJ  | 1420 | 7:00 | PM |
| Wenatchee   | KUEN | 900  | 8:30 | AM |
| Yakima      | KIMA | 1460 | 9:00 | AM |

WYOMING (Continued)

|           |      |      |      |    |
|-----------|------|------|------|----|
| Powell    | KPOW | 1260 | 8:30 | AM |
| Rawins    | KRAL | 1240 | 8:30 | AM |
| Rock Spr. | KVRS | 1360 | 8:30 | AM |
| Sheridan  | KWYO | 1410 | 8:30 | AM |

WEST VIRGINIA

|             |         |      |       |    |
|-------------|---------|------|-------|----|
| Bluefield   | WHIS    | 1440 | 9:30  | AM |
| Charleston  | WKAZ    | 950  | 9:30  | AM |
| Clarksburg  | WBOY    | 1400 | 9:30  | AM |
| Logan       | WLOG    | 1230 | 10:30 | AM |
| Montgomery  | WMON    | 1340 | 9:30  | AM |
| Morgantown  | WAJR    | 1440 | 9:30  | AM |
|             | WAJR-FM | 99.3 | 9:30  | AM |
| Parkersburg | WPAR    | 1450 | 9:30  | AM |
| Welch       | WOVE    | 1340 | 8:00  | AM |
| Wheeling    | WKWK    | 1400 | 9:30  | AM |
|             | WKWK-FM | 97.3 | 9:30  | AM |

WISCONSIN

Beloit (See South Beloit, Ill.)

|                               |         |       |       |    |
|-------------------------------|---------|-------|-------|----|
| Eau Claire                    | WBIZ    | 1400  | 11:30 | AM |
| Fond du Lac                   | KFIZ    | 1450  | 9:30  | AM |
| Hayward                       | WHSM    | 910   | 9:30  | AM |
| Madison                       | WIBA    | 1310  | 9:30  | AM |
| Marinette                     | WMAM    | 570   | 9:30  | AM |
| Rice Lake                     | WJMC    | 1240  | 9:30  | AM |
| Sparta                        | WCOW    | 1290  | 9:30  | AM |
| Superior                      |         |       |       |    |
| (See Duluth, Minnesota, WQMN) |         |       |       |    |
| Wausau                        | WSAU    | 550   | 9:00  | PM |
|                               | WLIN-FM | 100.7 | 9:00  | PM |
| Wisc. Rapids                  | WFHR    | 1320  | 9:30  | AM |
|                               | WFHR-FM | 103.3 | 9:30  | AM |

WYOMING

|           |      |      |       |    |
|-----------|------|------|-------|----|
| Casper    | KVOC | 1230 | 10:00 | AM |
| Douglas   | KWIV | 1050 | 1:30  | PM |
| Lander    | KOVE | 1330 | 8:15  | AM |
| Newcastle | KASL | 1240 | 7:30  | AM |

## APPENDIX III

AN EXAMPLE OF THE SCRIPT FORMAT FOLLOWED IN THE  
VOICE OF PROPHECY RADIO BROADCAST

## THE VOICE OF PROPHECY

Page 1

Box 55 56-E-52  
Los Angeles, California December 23, 1956

QUARTET: Theme: "Jesus Is Coming Again." Followed by . .  
(45 sec.)

QUARTET: Humming -- Up, then hold under.

IVERSEN: This is The Voice of Prophecy -- a voice crying  
in the wilderness of these modern days: "Prepare  
ye the way of the Lord."

QUARTET: Up and out.

IVERSEN: From our Voice of Prophecy studios in Los  
Angeles, California, we welcome you to this half-  
hour of inspiration and music transcribed with  
the King's Heralds, Del Delker, Brad Braley, and  
H. M. S. Richards, the Voice of Prophecy speaker.

(Organ intro. already on tape for "Angels Singing  
O'er the Plains.")

QUARTET: (1st song) "Angels Singing O'er the Plains."

IVERSEN: Cold (no organ  
The King's Heralds have just recorded a new  
arrangement of the perennial favorite carol "Silent  
Night." It is for 2 quartets with 1st tenor solo,  
and done by multiple recording.

QUARTET: (2nd song) "Silent Night."

ORGAN: Chimes.

RICHARDS: Prayer.

QUARTET: "Near to the heart of God." -- Up, then hold under.



56-E-52

The Voice of Prophecy - - - - Page 2 - - - - December 23, 1956

RICHARDS:

"O Jesus, blest Redeemer,  
Sent from the heart of God,  
Hold us who wait before Thee  
Near to the heart of God."

QUARTET:

Amen. Up and out.

IVERSEN:

Everyone is gift-conscious at this time of year. The greatest Gift ever given, of course, was the gift of God's only begotten Son to this world, that each of us might have eternal life. Along with this precious Gift to each and every one us, in God's gift of His Word as found in the Holy Scriptures.

It is always a compliment to the Giver when the gift is not only accepted but used to meet its intended purpose. It is estimated that there are over 250 million Bibles throughout North America . . . but, are they used as much as they should be? May we suggest that we honor the Giver more? . . . that we read His Word each day?

We should like to suggest that you allow the Faith Bible Correspondence Course to help you in your study of the Bible. This course, attractively printed, and rich in illustrations, facts, and Bible texts, will help you as you study the great themes of the Bible. It will serve as an outline for you. All you need to study the Faith Bible Course is your Bible and a pen or pencil. The course is absolutely free. You assume no obligations. The last few weeks have witnessed a tremendous increase in applications for this unique Bible study course.

To have the lessons come your way, all you need to do is to write to The Voice of Prophecy, Box 55, Los Angeles, California. Let's use our gift of the Word of God to the glory of the Giver and to the satisfaction of our personal needs.

Del Delker and the quartet join now to bring us a Spanish carol that has been heard on our Voice of Prophecy broadcast in the language of Inter-America and South America. La Virgen (Veer-hen) Lava Panales (Pahn - ya - lays) or "The Virgin Washes Swaddling Clothes."

5 PART: (3rd song) "La Virgen Lava Panales."

ORGAN:

Organ modulation during.

56-E-52

The Voice of Prophecy \_ \_ \_ \_ \_ Page 3 \_ \_ \_ \_ \_ December 23, 1956

IVERSEN:                   And now, just before H. M. S. Richards' message for today entitled, "What Jesus Said about Himself." The quartet sings a contemporary carol about Jesus' birth, death, and coming again, "Christ Is Born."

QUARTET: (4th song) "Christ Is Born."

RICHARDS:               Talk: "What Jesus Said About Himself."

QUARTET: (Last song) "God Is Love."

IVERSEN:                   When you receive our monthly publication, the Voice of Prophecy NEWS, you will find today's sermon entitled "What Jesus Said About Himself" printed in its complete form. If you would like to have this sermon, just write to us and ask for the Voice of Prophecy NEWS along with today's sermon. Be sure to request the December issue of the Voice of Prophecy NEWS. In addition to today's sermon you will also find a report of progress and activities regarding the Voice of Prophecy's worldwide program. You will meet Voice of Prophecy personalities. Many persons write in saying they find the Voice of Prophecy NEWS intensely interesting. Why not have this newspaper come to you? Just request the Voice of Prophecy NEWS. Our address is . . . The Voice of Prophecy, Box 55, Los Angeles, California.

We want to thank our many listeners who have sent us letters of appreciation and gifts to help the broadcast continue on the air. These mean so much to us in meeting the needs in carrying on this broadcast each week around the world.

This is Orville Iversen, associate minister of The Voice of Prophecy, saying that as the shepherds watched the heavens to find the Babe in Bethlehem, let us look up and go . . . FORWARD IN FAITH!

RICHARDS:               Have faith in God -- The Father by the Son revealed;  
Have faith in God -- To us the Son of man appealed;  
Have faith in God -- Through Jesus Christ our faith  
                                  is sealed.  
Have faith, dear friend, in God.

HMSR

We hope this transcribed program has served to give you spiritual strength for the coming week.

56-E-52

The Voice of Prophecy --- Page 4 --- December 23, 1956

RICHARDS: (cont'd) Now -- we invite you to join us next week -- at the same time -- for another broadcast brought to you by The Voice of Prophecy

"The Lord bless thee, and keep thee:  
The Lord make His face to shine upon thee,  
and be gracious unto thee:  
The Lord lift up His countenance upon thee,  
and give thee peace."

--Numbers 6:24-26.

QUARTET: Amen. Up and out.

ORGAN: Up and fill to close.

## APPENDIX IV

TOPICAL LISTING OF FILE FOLDERS  
IN THE LETTER FILES OF H. M. S. RICHARDS

**-A-**

Advent, Second  
Advertising  
Aged (Allen ltrs)  
Ambition  
America  
Amusements  
Andreasen  
Angels Good-evil  
Anglo Israel  
Anti-Christ  
Anti-Infidel Material  
American Bible College  
Anger  
Apocrypha  
Apostasy  
Archaeology (3 folders)  
Ark Stories  
Armageddon (3 folders)  
Asia  
Association  
Assurance  
Astrology  
Astronomy  
Atheism  
Atomic Age

**-B-**

Baccalaureate Addresses  
Bahaism  
Ballinger  
Ballardism ( I AM )  
Baptism (Preparation for)  
Barnhouse (Eternity Magazine)  
Bible Helps (3 folders)  
Bible MSS  
Bible Museum  
Bible Numerics  
Bible Research  
Bible New-Old Testament (2 folders)  
Bible (Study Of)  
Bible (What men say about it)

Biblical Biography  
Bietz, A. L.  
Biography (2 folders)  
Blind  
Blue Laws  
Books  
Books For Soldiers  
Bricker Amendment  
Britain  
Broadcasting Material (General)  
Brooks Keith L. American  
Prophecy League  
Buddhism  
Business

**-C-**

Calendar Change  
California  
Camp Meeting  
Cancer  
Canright, D. M.  
Character  
Charts  
Child Evangelism  
Children (Personal)  
China, Far East  
Christ  
Christ Our Pattern  
Christ, Miracles  
Christ, Life of  
Christ, Priest, Savior  
Christ, Divinity of  
Christ and Resurrection  
Christ, Garden Tomb  
Christ, Wednesday Crucifixion  
Christ, Thursday Crucifixion  
Christ, Friday Crucifixion  
Christ, Three Days, Three Nights  
Christian Living  
Christian Science  
Christian Record (For Blind)

APPENDIX IV - Continued

Chronology (Calendar) (3 folders)  
 Church Attendance  
 Church Adventist..SDA  
 Church Dedications  
 Church Federation  
 Church Building  
 Church Discipline  
 Church Amusements  
 Church of Christ  
 Church of God Seventh-day  
 Civil Defense  
 Classics (Quotations)  
 Code-Censorship  
 College  
 College of Medical Evangelists  
 Colporteurs  
 Commentaries  
 Committee on Doctrine  
 Communion  
 Communism (2 folders)  
 Conference Reports  
 Confession  
 Conscience  
 Conversions (2 folders)  
 Converts  
 Copyright  
 Counselling  
 Counsellors  
 Covenants  
 Creation  
 Crime  
 Criticism  
 Crucifixion  
 Cults

-D-

Dance  
 Daniel and Revelation (Book)  
 Dark Day  
 "Daily"  
 Dead, State of  
 Dead Sea Scrolls  
 Debates (2 folders)  
 Defense--Literature Committee  
 De Haan Dr. (Radio Evangelist)  
 Denominations, Protestant  
 Depression  
 Determination  
 Devil  
 Devotions  
 Diet

Dispensationalism  
 Discouragement  
 Divorce  
 Dope  
 Dress  
 Duty

-E-

Earthquakes  
 Easter  
 Education  
 Emotions (In Preaching etc)  
 End of the World  
 Envy  
 Ethiopia  
 Evangelism  
 Evangelism, Councils on  
 Evangelists  
 Evidences, Christian  
 Evolution (3 folders)  
 Excuses

-F-

Facts, Statistics  
 Failure  
 Faith, Righteousness by  
 Faith For Today  
 False Christs and Prophets  
 Family Altar  
 Fasting  
 Father  
 Famines  
 Federal Council of Churches  
 Feeling  
 Fellowship Meetings  
 Finances, Evangelism  
 Finances, Personal  
 Finances, Radio  
 Flood  
 Floridation of Water  
 Flying Saucers  
 Fossils  
 Ford John  
 Forest Fires  
 Forgiveness  
 Freeways  
 Friendship  
 Froom  
 Fuller (2 folders)  
 Fundamentalists

APPENDIX IV - Continued

Funerals and Materials  
Futurism

-G-

Gamble Theory  
Gambling  
Games, Bible  
Garden Tomb  
General Conference  
God-Trinity  
Gospel, Progress of  
Graduation Addresses  
Grace  
Guidance

-H-

Happiness  
Health  
Healing  
Heart  
Heathen Religions  
Heaven, New Earth  
Hell, Wicked  
Higher Criticism  
Hobbies  
Holy Spirit, Unpardonable Sin  
Home  
Home Nursing  
Home Study Institute  
Houses  
Humility  
Hypnotism

-I-

Illustrations (3 folders)  
Infidelity  
Immortality  
Indians  
Influence and Example  
Intelligence and Knowledge

-J-

Jehovah's Witnesses  
Jews  
Jonah  
Jones, A. T. (Former Seventh-day  
Adventist attacking)  
Jones, E. B. (Same)

Judgment  
Justification  
Juvenile Delinquency

-K-

Kindness  
King's Heralds  
Knowledge, Inventions

-L-

Labor Unions  
Languages  
Latter Rain  
Law (3 folders)  
Law, Ceremonial  
Laymen  
Lectures  
Leiski, Town Hall  
Letters, general  
Letters, critics (one in here not  
preaching)  
Letters, incoming  
Life insurance  
Library-Study  
Literature, Tracts etc.  
Lord's Supper  
Love of God  
Loveland Colorado  
Loyalty  
Luther and Lutherans

-M-

Mailing Lists  
MSS--Revival Sermons  
MSS--Advancing science of time  
Maps  
Marriage and Divorce  
Medical  
Men  
Metals of the Bible  
Military Service  
Millenium  
Ministerial Association  
Missions  
Ministry, Seventh-day Adventist  
Ministry, Preaching  
Mithra  
Modern Cults  
Modernism

## APPENDIX IV - Continued

Money  
Moon  
Mormonism (2 folders)  
Mother  
Motion Pictures

## -N-

Names, List of  
Names, Family  
Names, Towns  
National Council of Churches  
Nature  
Neo-Orthodoxy  
New Year  
Non Combatancy  
Nurse

## -O-

Obedience  
Obituaries  
Offshoots  
Old People  
Olympic Games  
Once Saved Always Saved  
Opposition  
Ordinances  
Ordinations  
Other programs  
Others  
Oxford movement

## -P-

Pacifism  
Pagans  
Palestine  
Papacy  
Passover  
Patience, submission  
Peace  
Peace of Mind  
Pentecostalism  
Persecution  
Personal work for individuals  
Personal..newspaper clippings etc.  
Personal experiences...sabbath  
keeping  
Philosophy  
Pictures  
Plans, Evangelistic, literature etc.

Poetry, HMS  
Poetry, others..sent in etc.  
Praise  
Prayer, answer to  
Prayer,  
Preaching--Richards  
Predestination  
Press  
Pride, Conceit  
Probation  
Profession, pretense  
Prophecy  
Prophecy by men (2 folders)  
Prophecies on Revelation  
(Elsner)  
Prophetic Interpretations  
Protestantism  
Providence--Miracles  
Psychology  
Public Relations  
Purpose in life  
Puzzles  
Pyramids

## -Q-

Quartette  
Questions on Doctrine  
Questions (7 folders)

## -R-

Race, degeneracy of  
Races  
Radio, preaching etc.  
Radio Stations  
Radiation..radio active time  
Radio Stories VOP  
Rapture Theory  
Reading  
Redemption  
Relatives  
Religions--Others  
Religious liberty (2 folders)  
Remnant Church..Sifting of  
Repentance, confession  
Resurrections  
Reverence and Respect  
Revival and reformation  
Richards, HMJ  
Richards, HMS  
Richards, HMS, Lectures on  
Preaching

**APPENDIX IV - Continued**

Richards, HMS Jr.  
 Richards, Jan  
 Richards, Kenneth  
 Rogers..Righteousness  
 Rome (5 folders)  
 Russellism  
 Russia--Communism

**-S-**

Sabbath  
 Sabbath, Enemies of (4 folders)  
 Sabbath Observance  
 Sabbath School  
 Sacrifice  
 Salvation  
 Sanctification  
 Sanctuary  
 Sanctuary opponents  
 Satan  
 Science  
 Segregation  
 Secret Rapture  
 Secret Societies  
 Self-Denial  
 Self-Improvement  
 Selfishness  
 Seminary  
 Sermons, HMJ  
 Sermons Others (5 folders)  
 Sermons current VOP  
 Sermon Suggestions  
 Service  
 Seventh-day Adventists (2 folders)  
 SDA attacks upon  
 SDA origin  
 SDA others  
 SDA enemies (2 folders)  
 SDA war  
 SDA beliefs  
 SDA commentary  
 SDA commentary  
 SDA preachers  
 SDA reform  
 SD Baptists  
 Shepherd's Rod  
 Sign's magazine  
 Signs in nature  
 Signs in social world  
 Sin  
 Sincerity  
 Slattery--Geophysical

Sleep  
 Smith, Dr. Wilbur  
 Smog  
 Social Purity  
 Songs-Music (2 folders)  
 Song Stories  
 Sons--American Revolution  
 Soul Winning  
 Space (2 folders)  
 Special interpretation  
 Speech, Radio  
 Spiritism (5 folders)  
 Spiritualism  
 Spirit of Prophecy (5 folders)  
 Spirit of Prophecy Enemies  
 Stereoptican  
 Stones  
 Stories (SDA)  
 Strange things  
 Simeon Stylites  
 Subscriptions  
 Success  
 Suffering  
 Sunday  
 Sunday-Mark of Beast  
 Swine  
 Sylvester Family  
 Sympathy

**-T-**

Tabernacle  
 Tact  
 Talents  
 Talks  
 Television  
 Temperance  
 Temptation  
 Teen Talks  
 Thanksgiving  
 This Generation  
 Thoughts  
 Thrift  
 Time  
 Tobacco  
 Tongues  
 Transcriptions  
 Travel  
 Trials--Trouble  
 Trifles  
 Trinity  
 Trust



APPENDIX IV - Continued

Truthfulness

Turkey

Two Moms (Grandmother)

-U-

Unions

Undelivered MSS

UNESCO

U.N.

United States

Unity

-V-

Value of things

Vegetarian diet

Vicarious Filii Dei

Victorious Life

Virgin Mary

-W-

Waldenses

War (2 folders)

Washborn, Trinity

WMC Alumni

Week of Prayer

Welfare Work, SDA

Wesley, John and Charles

White, E. G.

Wilkinson, B. G.

Wills and Legacies

Will and Will Power

Wine

Witness of Spirit

Work

Worry

Workers and worker's meetings

-Y-

Youth--Conditions, possibilities

-Z-

Zionism

## SERMON TITLES

| <u>Questions</u>                           | <u>Exclamations</u>                              | <u>Single Words</u>       |
|--------------------------------------------|--------------------------------------------------|---------------------------|
| 1. Was Jesus Christ Divine?<br>1-25-42     | 1. Grace Abounding!<br>8-16-42                   | 1. Redemption<br>5-16-43  |
| 2. Fish or Serpent?<br>9-30-45             | 2. Never Betray Jesus!<br>11-14-43               | 2. Wonderful!<br>12-22-46 |
| 3. What Is Your Name?<br>11-3-46           | 3. Christ Forever!<br>12-7-47                    | 3. Blessed<br>8-12-51     |
| 4. Do You Believe In Signs?<br>1-14-51     | 4. Suppose It's True!<br>4-23-50                 | 4. Barrabas<br>9-9-51     |
| 5. Why Do The Innocent Suffer?<br>9-7-52   | 5. It Won't Be Long Now!<br>8-31-52              | 5. Life<br>4-13-52        |
| 6. Will The World Be Converted?<br>3-21-54 | 6. The Sin We Are Afraid To Mention!<br>11-21-54 | 6. Maranatha<br>8-1-54    |
| 7. Is The Cross Outmoded?<br>10-10-54      | 7. Home Sweet Home!<br>10-7-56                   | 7. Faith<br>11-6-55       |
| 8. Do We Need A New Religion?<br>10-5-58   | 8. Don't Look Now!<br>6-8-58                     | 8. Obedience<br>11-27-55  |
| 9. Are You Maladjusted?<br>8-7-60          | 9. Forget It!<br>7-26-59                         | 9. God<br>9-2-56          |
| 10. Are You In Prison?<br>11-6-60          | 10. Cut-rate Religion!<br>9-4-60                 | 10. Selah<br>12-27-59     |

| <u>Prepositional Phrases</u>                              | <u>Dogmatic Statements</u>                                  | <u>Scriptural Phrases</u>                         |
|-----------------------------------------------------------|-------------------------------------------------------------|---------------------------------------------------|
| 1. With Me In Paradise<br>7-25-43                         | 1. Mathematics Proves Christ<br>5-31-42                     | 1. "But God . . ."<br>3-12-44                     |
| 2. With Christ In Baptism<br>10-10-43                     | 2. God The Author of Liberty<br>7-4-43                      | 2. "Behold Thy Mother"<br>5-13-45                 |
| 3. For God and Country<br>7-2-44                          | 3. Christ the End of the Law<br>for Righteousness<br>5-4-47 | 3. "In Remembrance of Me"<br>3-24-46              |
| 4. From "In" to "Amen"<br>1-14-45                         | 4. Prophecies Come True<br>11-4-51                          | 4. "And The Time Came"<br>11-16-47                |
| 5. In Remembrance of Me<br>3-24-46                        | 5. Prayers God Will Answer<br>5-18-52                       | 5. "They Overcame Him"<br>10-22-50                |
| 6. From Another's Cradle to<br>Another's Grave<br>8-17-47 | 6. The Signs of Christ's Coming<br>in Our Day<br>9-13-53    | 6. "There Is a God in Heaven"<br>4-19-53          |
| 7. In the Garden of Resurrection<br>4-21-57               | 7. God Reveals the Future<br>4-26-53                        | 7. "There Shall Be Time No<br>Longer"<br>12-29-57 |
| 8. On Jordan's Stormy Banks<br>4-7-57                     | 8. Astronomy Reveals God<br>1-24-54                         | 8. "That Blessed Hope"<br>1-26-58                 |
| 9. On the Day of the Cross<br>4-14-57                     | 9. He Jesus Was the Right Man<br>12-15-57                   | 9. "The Kingdom of Power and<br>Glory"<br>6-5-60  |
| 10. From the Mount of Ascension<br>4-28-57                | 10. We Are All Alike<br>8-3-58                              | 10. "We Beheld His Glory"<br>12-24-60             |

Conventional Subject Titles

Unique Titles

Series Titles

- |                                              |                                                                                                      |                                                                                                                                                                                                     |
|----------------------------------------------|------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. The Love of God<br>10-11-42               | 1. The Mystery of Three Angels<br>Preaching in Mid Air Over Germany<br>and All the World<br>10-18-42 | 1. Of Earthquakes<br>Of Ancient Places<br>Of Egypt<br>Of Modern Conditions<br>March, 1943                                                                                                           |
| 2. How To Be Saved<br>12-12-43               | 2. When God Writes "30 for Tonight"<br>12-27-42                                                      | 2. The Lord's House<br>The Lord's Supper<br>The Lord's Book<br>The Lord's Money<br>The Lord's Day<br>June, 1945                                                                                     |
| 3. The Sufferings of Christ<br>8-26-44       | 3. Einstein Makes a Discovery<br>1-2-44                                                              |                                                                                                                                                                                                     |
| 4. The 23rd Psalm<br>7-22-45                 | 4. The Grandfather of Death<br>9-16-45                                                               | 3. What Can a Man Believe About<br>God?<br>What Can a Man Believe About<br>the Bible?<br>What Can a Man Believe About<br>Christ?<br>What Can a Man Believe About<br>Life After Death?<br>July, 1954 |
| 5. The Holy Ghost<br>7-21-46                 | 5. Life in Three Tenses<br>1-6-46                                                                    |                                                                                                                                                                                                     |
| 6. The Bible and Science<br>1-19-47          | 6. The Book, The Blood, and<br>The Blessed Hope<br>7-20-47                                           |                                                                                                                                                                                                     |
| 7. Righteousness by Faith<br>10-7-51         | 7. The Great Unique<br>12-23-51                                                                      | 4. Seven Symbols<br>Seven Facts<br>Seven<br>Seven Witnesses<br>December, 1954                                                                                                                       |
| 8. The Divinity of Christ<br>7-6-52          | 8. Highway 53<br>1-4-53                                                                              |                                                                                                                                                                                                     |
| 9. The Bible Millenium<br>3-8-53             | 9. A Fence or an Ambulance<br>9-19-54                                                                |                                                                                                                                                                                                     |
| 10. The Punishment of the Wicked<br>10-18-59 | 10. Limiting the Illimitable<br>5-3-59                                                               |                                                                                                                                                                                                     |

APPENDIX V - ContinuedBook Titles

1. The Greatest Thing in the World  
3-5-50 Drummond
2. Great Expectations  
12-28-52 Dickens
3. The Christian's Secret of a  
Happy Christian Life  
9-20-53 Smith
4. Man in Space  
Lewis

## APPENDIX VI

## SUBSTANCE OUTLINE OF H. M. S. RICHARDS' SERMON

## "What Jesus Said About Himself"

## Introduction

- A. There are people alive on earth today who have no birthday.
  - 1. --that is, no record was made of their birthday, or the record has been lost, or in some other way the actual date of their birth has been forgotten.
  - 2. Yet the fact that they are alive proves that they were born.
  - 3. They do have a birthday, if they only knew when it is.
- B. Nobody knows the exact day that Jesus was born.
  - 1. If it had been very important for us to know, surely the record of it would have been clear in the Holy Scriptures.
  - 2. Ancient traditions have suggested various dates as Christ's birthday, among them the twenty-fifth of December, which is popularly called Christmas.
- C. But we know that Jesus was born.
  - 1. Thousands of people saw Him.
  - 2. He healed the sick, raised the dead, spoke as "never man spake" before or since. (John 7:46).
  - 3. Therefore He was born, and we thank God for it.
- D. He was "God with us."
  - 1. The ancient prophet Isaiah had declared:  
 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."--Matthew 1:23
  - 2. That prophecy, written seven hundred years before the birth of Jesus, was truly fulfilled. He was Emmanuel. He was "God with us."
- E. For large numbers of people, this part of the advent story has lost its meaning.
  - 1. Illustration:  
 A Life photographer had been sent to San Roco in Italy to get pictures of the Tintoretto nativity murals. He failed in trying to photograph the murals in natural color. He used every conceivable

kind of light, but was not successful. Careful examination revealed that the murals had been overlaid with four centuries of varnish, dirt, and dust. The radiant beauty of the original colors would not shine through. At last the photographer tried polaroid light, and then the authentic colors were caught by his camera.

2. What a perfect parable this is of the real meaning of Christmas or the advent story!
  - a. For centuries it has been overlaid with traditional varnish, with commercial dust and dirt, until it has become only a sweet story of a baby in a manger, for whom we may be moved with pity. . .
  - b. Or the occasion of organized, commercialized, vulgar carnival and celebration, so that millions today fail to see the glorious, wonderful, majestic, and eternal fact of the Emmanuel, God with us.

### Body

- I. We are liable to forget that Jesus came, not to propound an idea, but to do a work.
  - A. He came to redeem a lost race.
    1. For that redemption it was necessary that He take human nature, that He become truly man and yet remain God.
    2. The incarnation, Christ's coming in human flesh, was necessary because of sin and to accomplish the atoning sacrifice of redemption on the cross.
    3. Christ was God with us as a means to an end, and that end was our salvation.
  - B. Did Jesus say that?
    1. Here are His words in John 3:16:  
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
  - C. Using this name Emmanuel, "God with us," in its wider sense, the truth is that--  
"God was in Christ, reconciling the world unto himself." 2 Corinthians 5:19.
  - D. Our Saviour came to this world as the divine Son of God in order to bring us eternal hope and salvation.
- II. What about the pre-existence of the Son of God?
  - A. Did His life really begin at Bethlehem?
    1. His own words settle that question forever. Here they are in John 17:5:  
"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."
    2. That's clear, isn't it? He was with the Father before the world was. He was with the Father in glory.

APPENDIX VI - Continued

3. The twenty-fourth verse (John 17) gives us the same truth.  
Here the Saviour says:  
"Thou lovedst me before the foundation of the world."
- B. Jesus Christ is the eternal Son of God, the second person of the Holy Trinity, God manifested in the flesh, the living Savior.
  1. His birth in Bethlehem was not His beginning.
  2. He had no beginning; He was never created.
  3. His "goings forth have been from old, from everlasting."  
Micah 5:2.
  4. The Bible says that "God . . . created all things by Jesus Christ." Ephesians 3:9
    - a. The starry heavens are the work of His hands.
    - b. The earth is His, for He made it. We are told that--  
"All things were made by him; and without him was not anything made that was made."--John 1:3.
  5. He was God's Word made audible and visible.  
"In the beginning was the Word, and the Word was with God, and the Word was God."--John 1:1.
  6. The Bible teaches us that he is--  
" . . . the image of the invisible God, the firstborn of every creature:  
"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:  
"And he is before all things, and by him all things consist."--Colossians 1:15-17
    - a. "Consist" means "to hold together." The entire universe would explode into a chaos of atoms and electrons but for the power of Jesus Christ. His hand guides them in their ceaseless vibrations.
    - b. In Him is the cohesion and order of the universe. The Bible says:  
"And, Thou, Lord, in the beginning has laid the foundation of the earth: and the heavens are the works of thine hands:  
"They shall perish; but thou remainest; and they shall wax old as doth a garment.  
"And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."--Hebrews 1:10-12.
  7. Jesus says:  
"I am Alpha and Omega, the beginning and the end, the first and the last."--Revelation 22:13.
- C. He and He alone, could bring man back to God.
  1. Only He who was God could, by becoming man, save man from sin and its wages, death.
  2. He who was equal with God must humble Himself as a man, even to death itself, in order to meet and defeat and



APPENDIX VI - Continued

destroy Satan, ransom sinners with the price of His own blood, and open heaven to a lost race.

3. He must become man's substitute and die in his place.
4. He must be smitten of God and separated from God that men might be forgiven of God and reunited with God.
5. He must die that men might live.
6. In short, He was treated as we deserve, that we might be treated as He deserves.

### III. Would He do it? Did He do it?

#### A. The Scripture says that Jesus who was--

"In the form of God, thought it not robbery to be equal with God:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

"Wherefore God also hath highly exalted him, and given him a name which is above every name.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

--Phillipians 2:6-11.

#### B. Jesus was the Son of man, and He was the Son of God.

#### C. He reconciled God to men.

1. We read in 2 Corinthians 5:19 that--

"God was in Christ, reconciling the world unto himself."

2. He reconciled God to men by His power, His love, His mercy, His companionship, His truth, His light, and His salvation.

#### D. He recognized God as His Father.

1. When Jesus was but a boy of twelve, He recognized God as His Father in a unique way.

- a. When His mother chided Him for the anxiety and trouble they had been to in seeking for Him for three days, He replied:

"How is it that ye sought me? wist ye not that I must be about my Father's business?"

"And they understood not the saying which he spake unto them."--Luke 2:49, 50.

#### E. He claimed God as His Father.

1. In the words and way in which He claimed God as His Father, His contemporaries, those who heard Him, understood Him to mean that He Himself was divine in nature.

APPENDIX VI - Continued

2. In the fifth chapter of John we have a record of a great miracle that our Lord performed. He healed a man on the Sabbath day--and what day would be more appropriate for an act that so greatly glorified God? Some, however, took exception to this and accused Him of breaking the Sabbath.
 

"But Jesus answered them, My Father worketh hitherto, and I work."--John 5:17.

  - a. Here Jesus was saying that the creative and sustaining activity of His Father and of Himself had known no cessation from the beginning up to that time.
    - 1) "Therefore," because of this saying, His critics "sought the more to kill him, because he not only broke the Sabbath (that is, in their estimation), but said also that God was his Father." Verse 19
  - b. In fact the original makes it even stronger, as it might be translated that God was His own Father, making Himself equal with God.
    - 1) That's the way Christ's hearers understood it, and they were right in gathering this to be His meaning, not merely from the words "My Father," but also from His claim of full right and authority to act as His Father did--in the same sphere of ceaseless activity and creative power.
  - c. Anyone who reads the verses which follow will see clearly that our Lord Jesus Christ claimed to be the Son of God in an entirely different way than that in which we become the sons of God through faith.
3. We find another saying of our Lord Jesus Christ on where He declared, "I and my Father are one."
  - a. Immediately His hearers who did not accept his deity began to pick up stones to stone Him to death for blasphemy.
  - b. Then Jesus said:
 

"Many good works have I shewed you from my Father; for which of those works do ye stone me?"--Verse 32.
  - c. They answered:
 

"For a good work we stone thee not; but for blasphemy; and because that thou, being a man makest thyself God."--Verse 33.
  - d. From this it is clear that Jesus claimed deity. This is what He said about Himself.
4. What Jesus said about the honor due unto Himself.
  - a. Illustration:
 

Emperor Theodosius at one time denied the deity of Christ. When his son Arcadius was 16 years old, the emperor decided to make him partner in the government of his nation. The great men of the land assembled to congratulate the new wearer of the imperial purple. Among them was a bishop named Amphilocus, who made an able address to the emperor and was about to leave when

APPENDIX VI - Continued

Theodosius cried, "What! do you take no notice of my son?"

Then the man of God went up to the lad . . . and putting his hands upon his head, said, "The Lord bless thee, my son."

The emperor was aroused to fury, and exclaimed, "What! is this all the respect you give to a prince whom I have made of equal dignity with myself?"

Amphilocus replied: "Sir, you do so highly resent my apparent neglect of your son because I do not give him equal honors with yourself. Then what must the eternal God think of you when you degrade His co-equal and co-eternal Son to the level of one of His creatures?" And it is said that the emperor judged the reproof to be just.

- b. It was Jesus Himself who said that the Father--  
 ". . . hath committed all judgment unto the Son:  
 "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him."--  
 John 5:22
- c. That is what Jesus said about the honor due unto Himself.

**F. And now one final saying of our Lord regarding His claim to deity.**

- 1. It is found in that wonderful eighth chapter of John, in which our Saviour declared Himself to be the Light of the world.
  - a. To those who saw Him and heard His messages and saw His deeds, He declared:  
 "Your father Abraham rejoiced to see my day, and he saw it, and was glad."--John 8:56.
  - b. These critics of His came back at Him with this:  
 "Thou art not yet fifty years old, and hast thou seen Abraham?"--Verse 57.
  - c. Then follows our Saviour's august reply, in which He assumes the title of deity:  
 "Verily, verily, I say unto you, before Abraham was, I am."--Verse 58.

**G. So what Jesus said about Himself on this subject is as clear as can be.**

- 1. Who is He? He is God as well as man.
- 2. Is this important?
  - a. Remember, Jesus cannot be our Saviour unless He is first our Lord, and only the Creator could redeem the created.
  - b. He who was the Light of the world came into our darkness that we might enter into His light.

APPENDIX VI - Continued**Conclusion**

A. So Jesus revealed God to the world.

1. He Himself said:

"He that hath seen me hath seen the Father." --John 14:9.

"In the beginning was the Word, and the Word was with God, and the Word was God . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten Father,) full of grace and truth."

--John 1:1, 14.

B. Jesus revealed God, and God is love.

## APPENDIX VII

A TRANSCRIBED COPY OF H. M. S. RICHARDS' RADIO SERMON  
AS ACTUALLY PREACHED DECEMBER 23, 1956

## "What Jesus Said About Himself"

There are people alive on earth today who have no birthday-- that is, no record was made of their birthday, or the record has been lost, or in some other way the actual date of their birth has been forgotten. Yet the fact that they are alive proves that they were born. They do have a birthday, if they only knew when it is.

Nobody knows the exact day that Jesus was born. If it had been very important for us to know, surely the record of it would have been clear in Holy Scripture. Ancient traditions have suggested various dates as Christ's birthday, among them the twenty-fifth of December, which is popularly called Christmas.

But we know that Jesus was born. Thousands of people saw Him. He healed the sick, raised the dead. He spoke as "never man spake" before or since. Therefore He was born, and we thank God for it. The ancient prophet Isaiah had declared:

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which means God with us."--Matthew 1:23

That prophecy, written seven hundred years before the birth of Jesus, was truly fulfilled. He was Emmanuel. He was "God with us."

For large numbers of people, this part of the advent story has lost its meaning. Robert E. Luccock describes how dramatically this is illustrated in the experience of Life magazine in preparing its Christmas issue not long ago. A photographer had been sent to the School of San Roco in Italy to get pictures of the wonderful Tintoretto murals of the Nativity. He tried to photograph these exquisite paintings in natural color, but failed. He used every conceivable kind of light, but he was not successful. The colors just would not come true and clear. On very careful examination it was discovered that these wonderful murals of Christ's Nativity had been overlaid with four centuries of varnish, dirt, and dust. The radiant beauty of the original colors would not shine through. At last the photographer tried polaroid light, and then the authentic colors were caught by his camera.

What a perfect parable this is of the real meaning of Christmas or rather the advent story! For centuries it has been overlaid with traditional varnish, with commercial dust and dirt, until it has become only the sweet story of a baby in a manger, for whom we may be moved with pity; or the occasion of organized, commercialized, vulgar carnival and celebration, so that millions today fail to see the glorious, wonderful, majestic, and eternal fact of the Emmanuel, God with us.

We are liable to forget that Jesus came, not to propound an idea, but to do a work. He came to redeem a lost race. For that redemption it was necessary that He take human nature, that He become truly man and yet remain God. The incarnation, Christ's coming in human flesh, was necessary because of sin to accomplish the atoning sacrifice of redemption on the cross. Christ was God with us as a means to an end, and that end was our salvation. Did Jesus say that? He did. Here are His words in John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Using this name Emmanuel, "God with us," in its wider sense, the truth is that--

"God was in Christ, as the apostle Paul said, reconciling the world unto himself."--2 Corinthians 5:19.

Our Saviour came to this world as the divine Son of God in order to bring us eternal hope and salvation.

What about the pre-existence of the Son of God? Did His life really begin at Bethlehem? His own words settle it forever. Here they are in John 17:5, His prayer.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

That's clear enough. Through Him and by Him God created all things.

This is plainly stated in the very first verse of the gospel of John, if we compare it with the third verse.

"All things were made by him; and without him was not any thing made that was made."

Jesus not only made all things "but in him" we read, "all things consist" or hold together.--Colossians 1:15-17.

He is called the "Alpha and Omega, the beginning and the end, the first and the last" as we read in Revelation 22:13.

He and He alone, could bring man back to God. Only He who was God could, by becoming man, save man from sin and its wages, death. He must become man's substitute and die in his place. He did this. He came to give His life.

He who was--". . . in the form of God, thought it not robbery to be equal with God: But made himself of no reputation," the apostle says, "and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly

exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow." And they will eventually!

We read this in Philippians the second chapter. Jesus was the Son of man, and He was the Son of God. In 2 Corinthians 5:19 it is written

"God was in Christ, reconciling the world unto himself."

Jesus has told us that God was His father. "My father worketh hitherto, and I work."--John 5:17.

He said, as we read John 5:17 that the creative and sustaining activity of His Father and of Himself had known no cessation from the beginning up to that very moment. "Therefore," because of this saying, His critics "sought the more to kill him, because he said that God was his Father." They recognized His claim to divinity. In fact, the original idea here makes it even stronger, as it might be translated that God was His own Father, making Himself equal with God.

We find another saying of our Lord Jesus Christ on this subject in the tenth chapter of St. John's gospel, the thirtieth verse. "I and my Father are one."

From this statement they again took exception and tried to kill Him.

The Emperor Theodosius at one time denied the deity of Christ. When his son Arcadius was sixteen years old, the emperor decided to make him his partner in the government. The great men of the land assembled to congratulate the new wearer of the imperial purple. Among them was a bishop named Amphilocus, who made an able address to the emperor and was about to leave when Theodosius cried, "What! do you take no notice of my son?"

Then the man of God went up to the lad Arcadius and, putting his hands upon his head, said, "The Lord bless thee, my son."

The emperor was aroused to fury. "What! is this all the respect you give to a prince whom I have made of equal dignity with myself?"

The bishop replied: "Sir, you do so highly resent my apparent neglect of your son because I do not give him equal honors with yourself. Then what must the eternal God think of you when you degrade His co-equal and co-eternal Son to the level of one of His creatures?" It is said that the emperor judged the reproof to be just.

It was Jesus Himself who said that the Father-- ". . . hath committed all judgment to the Son." Jesus claimed to be God and to be equal with God. It's important for us to know that today.

So Jesus revealed God to the world. He Himself said: "He that hath seen me hath seen the Father."--John 14:9. Also "In the beginning

was the Word, that's Jesus. And the Word was God. . . . That's Jesus.  
The same was in the beginning with God. He was Jesus our Saviour. Yes,  
He revealed God, and God is love.

"Alone, O Love ineffable!  
Thy saving name is given;  
To turn aside from Thee is hell,  
To walk with Thee is heaven!"

"So, to our mortal eyes subdued,  
Flesh veiled, but not concealed,  
We know in Thee the fatherhood  
And heart of God revealed."  
--Whittier.

Have faith in God--  
The Father by the Son revealed;  
Have faith in God--  
To us the Son of man appealed;  
Have faith in God--  
Through Jesus Christ our faith is sealed.  
Have faith, dear friend, in God.



## APPENDIX VIII

**A VOICE OF PROPHECY ANALYSIS RESPONSE QUESTIONNAIRE  
AND THE STATISTICS DERIVED THEREFROM**

**"Voice of Prophecy"**

**Listener Response Questionnaire**

Your help is urgently requested in completing this questionnaire so that a survey of listener response can be made. Thank you.

Name:

Address:

Male \_\_\_\_\_ Female \_\_\_\_\_

Race:

Age:

Education (years):

Occupation:

1. How many radios do you have in your home?

|               |                   |
|---------------|-------------------|
| ONE:          | 428               |
| TWO:          | 247               |
| THREE:        | 88                |
| FOUR:         | 22                |
| FIVE OR MORE: | 15                |
| NO ANSWER:    | 13                |
| <b>TOTAL</b>  | <u><u>842</u></u> |

2. How often do you listen to the radio? (Frequently, seldom, etc.)

|               |                   |
|---------------|-------------------|
| Seldom:       | 229               |
| Occasionally: | 24                |
| Frequently:   | 544               |
| NO ANSWER:    | 45                |
| <b>TOTAL</b>  | <u><u>842</u></u> |

3. What types of programs do you listen to?

|              |                     |
|--------------|---------------------|
| RELIGIOUS:   | 514                 |
| MUSIC:       | 304                 |
| NEWS:        | 390                 |
| EDUCATIONAL: | 51                  |
| NO ANSWER:   | 92                  |
| OTHER:       | 25                  |
| <b>TOTAL</b> | <u><u>1376*</u></u> |

\*Husbands, wives, and children answered separately on the same questionnaire, thus increasing the total.

APPENDIX VIII - Continued

## 4. Do you listen alone or with others?

|              |            |
|--------------|------------|
| ALONE:       | 362        |
| WITH OTHERS: | 258        |
| BOTH:        | 179        |
| NO ANSWER:   | <u>43</u>  |
| TOTAL        | <u>842</u> |

## 5. How often do you listen to The Voice of Prophecy? (Occasionally, weekly, seldom, etc.)

|               |            |
|---------------|------------|
| NEVER:        | 17         |
| SELDOM:       | 80         |
| OCCASIONALLY: | 123        |
| FREQUENTLY:   | 28         |
| DAILY:        | 26         |
| WEEKLY:       | 541        |
| NO ANSWER:    | <u>27</u>  |
| TOTAL:        | <u>842</u> |

## 6. How long have you listened to the Voice of Prophecy?

|                |            |
|----------------|------------|
| 1 - 2 YEARS:   | 119        |
| 3 - 5 YEARS:   | 120        |
| 6 -10 YEARS:   | 166        |
| 11 -15 YEARS:  | 121        |
| OVER 15 YEARS: | 203        |
| NO ANSWER:     | <u>113</u> |
| TOTAL:         | <u>842</u> |

## 7. What station or stations? (Call letters) What time?

8. How did you begin listening to the Voice of Prophecy program?  
(Invitation, advertising, just tuned it in, etc.)

|                |            |
|----------------|------------|
| INVITATION:    | 213        |
| ADVERTISING:   | 157        |
| JUST TUNED IN: | 320        |
| OTHER:         | 9          |
| NO ANSWER:     | <u>143</u> |
| TOTAL:         | <u>842</u> |

APPENDIX VIII - Continued

## 9. Do you listen to other religious broadcasts?

|            |           |
|------------|-----------|
| YES:       | 537       |
| NO:        | 118       |
| SOMETIMES: | 154       |
| NO ANSWER: | <u>33</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

10. What do you like most about the Voice of Prophecy broadcast?  
(Quartet, solos, preaching, etc.)

|             |            |
|-------------|------------|
| EVERYTHING: | 365        |
| PREACHING:  | 228        |
| QUARTET:    | 121        |
| SOLOS:      | 42         |
| MUSIC:      | 26         |
| OTHER:      | 3          |
| NO ANSWER:  | <u>57</u>  |
| TOTAL       | <u>785</u> |

## 11. What do you like the least?

|                  |            |
|------------------|------------|
| SOLOS:           | 36         |
| MUSIC:           | 10         |
| QUARTET:         | 9          |
| OTHER:           | 28         |
| PREACHING:       | 8          |
| NO ANSWER:       | 503        |
| LIKE EVERYTHING: | <u>248</u> |
| TOTAL            | <u>842</u> |

## 12. Are you aware of the Titles H. M. S. Richards gives his radio sermons?

(Example: "A Burning Bush," "The Law of Love," "Are You Maladjusted?")

|            |            |
|------------|------------|
| YES:       | 440        |
| NO:        | 106        |
| SOMETIMES: | 101        |
| NO ANSWER: | <u>195</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

## 13. Do these titles help you in listening to the sermon?

|            |            |
|------------|------------|
| YES:       | 521        |
| NO:        | 114        |
| SOMETIMES: | 90         |
| NO ANSWER: | <u>117</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

APPENDIX VIII - Continued

14. Do you feel that H. M. S. Richards' sermons discuss problems that relate to your life?

|            |            |
|------------|------------|
| YES:       | 660        |
| NO:        | 12         |
| SOMETIMES: | 88         |
| NO ANSWER: | <u>82</u>  |
| TOTAL      | <u>842</u> |

15. Do you find H. M. S. Richards' sermons interesting and easy to listen to?

|            |            |
|------------|------------|
| YES:       | 749        |
| NO:        | 2          |
| SOMETIMES: | 24         |
| NO ANSWER: | <u>67</u>  |
| TOTAL      | <u>842</u> |

16. Do you feel that H. M. S. Richards' sermons are logical and easy to follow?

|            |            |
|------------|------------|
| YES:       | 725        |
| NO:        | 2          |
| SOMETIMES: | 62         |
| NO ANSWER: | <u>53</u>  |
| TOTAL      | <u>842</u> |

17. What is your impression of H. M. S. Richards' use of the Bible?  
(Effective, convincing, too little, too much, etc.)

|                 |            |
|-----------------|------------|
| EFFECTIVE       |            |
| AND CONVINCING: | 689        |
| TOO MUCH:       | 1          |
| TOO LITTLE:     | 7          |
| JUST RIGHT:     | 14         |
| NO ANSWER:      | <u>91</u>  |
| TOTAL           | <u>842</u> |

18. What is your impression of H. M. S. Richards' use of illustrations, poems, quotations, etc.?

|                 |            |
|-----------------|------------|
| EXCELLENT:      | 92         |
| VERY GOOD:      | 556        |
| EFFECTIVE       |            |
| AND CONVINCING: | 27         |
| DON'T LIKE IT:  | 3          |
| NO ANSWER:      | <u>164</u> |
| TOTAL           | <u>842</u> |

APPENDIX VIII - Continued

19. Do you find that the words H. M. S. Richards uses in his sermons are easy to understand?

|            |            |
|------------|------------|
| YES:       | 748        |
| NO:        | 3          |
| SOMETIMES: | 17         |
| NO ANSWER: | <u>74</u>  |
| TOTAL      | <u>842</u> |

20. Are you aware of experiencing any emotion as you listen to H. M. S. Richards?

|            |            |
|------------|------------|
| YES:       | 497        |
| NO:        | 103        |
| SOMETIMES: | 60         |
| NO ANSWER: | <u>182</u> |
| TOTAL      | <u>842</u> |

21. Do you understand what H. M. S. Richards is asking his radio audience to do in each sermon? (e.g.: attend church, establish a family altar, give your heart to Christ, etc.)

|            |            |
|------------|------------|
| YES:       | 703        |
| NO:        | 9          |
| SOMETIMES: | 60         |
| NO ANSWER: | <u>70</u>  |
| TOTAL      | <u>842</u> |

22. Have you ever heard H. M. S. Richards speak in public?

|            |            |
|------------|------------|
| YES:       | 421        |
| NO:        | 361        |
| NO ANSWER: | <u>60</u>  |
| TOTAL      | <u>842</u> |

23. If you have heard him in public, how would you compare his pulpit preaching with his radio preaching?

|                |            |
|----------------|------------|
| RADIO BETTER:  | 30         |
| PULPIT BETTER: | 74         |
| BOTH THE SAME: | 277        |
| NO ANSWER:     | <u>461</u> |
| TOTAL          | <u>842</u> |



APPENDIX VIII - Continued

24. How would you compare H. M. S. Richards' preaching, radio or public, with other preaching you have listened to?

|                      |            |
|----------------------|------------|
| BETTER:              | 584        |
| SAME:                | 58         |
| NOT AS GOOD:         | 5          |
| BETTER IN SOME WAYS: | 5          |
| NO ANSWER:           | <u>190</u> |
| TOTAL                | <u>842</u> |

25. Do you find H. M. S. Richards' voice easy or difficult to listen? Why?

|            |            |
|------------|------------|
| EASY:      | 722        |
| DIFFICULT: | 7          |
| NO ANSWER: | <u>113</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

|                 |            |
|-----------------|------------|
| CLEAR:          | 276        |
| UNDERSTANDABLE: | 60         |
| CALM:           | 39         |
| SOFT:           | 32         |
| MUCH FEELING:   | 31         |
| OTHER:          | 26         |
| HARSH:          | 2          |
| NO ANSWER:      | <u>376</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

26. What do you like or dislike about H. M. S. Richards' preaching?

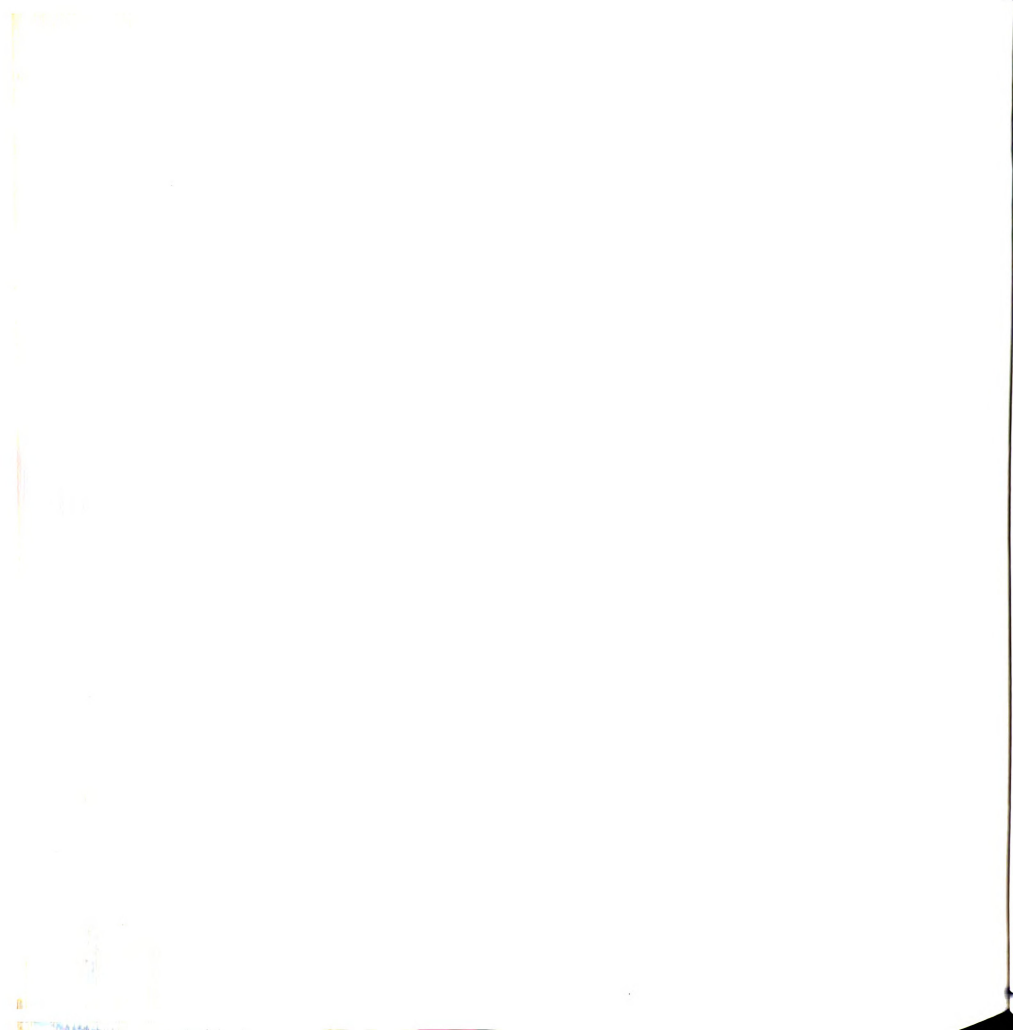
|               |            |
|---------------|------------|
| LIKE ALL:     | 333        |
| PRESENTATION: | 27         |
| DELIVERY:     | 23         |
| APPEAL:       | 32         |
| SIMPLICITY:   | 37         |
| SINCERITY:    | 48         |
| CONVINCING:   | 55         |
| OTHER:        | 35         |
| NO ANSWER:    | <u>252</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

27. Do you attend church?

How often?

|            |     |
|------------|-----|
| YES:       | 674 |
| NO:        | 77  |
| SOMETIMES: | 42  |





APPENDIX VIII - Continued

|            |           |
|------------|-----------|
| NO ANSWER: | <u>49</u> |
|------------|-----------|

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

|               |            |
|---------------|------------|
| NEVER:        | 16         |
| SELDOM:       | 36         |
| OCCASIONALLY: | 72         |
| FREQUENTLY:   | 27         |
| REGULARLY:    | 550        |
| NO ANSWER:    | <u>141</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

28. Are you a member of any church?

Which church?

|            |           |
|------------|-----------|
| YES:       | 721       |
| NO:        | 71        |
| NO ANSWER: | <u>50</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

|               |            |
|---------------|------------|
| SDA:          | 517        |
| CATHOLIC:     | 5          |
| METHODIST:    | 43         |
| LUTHERAN:     | 10         |
| BAPTIST:      | 48         |
| PRESBYTERIAN: | 14         |
| OTHER:        | 85         |
| NO ANSWER:    | <u>120</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

29. Have you made any spiritual or moral decisions which you feel are the result of having listened to H. M. S. Richards' preaching?

|            |            |
|------------|------------|
| YES:       | 424        |
| NO:        | 137        |
| NOT SURE:  | 26         |
| NO ANSWER: | <u>255</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|

30. Have you taken any of the free Bible Correspondence courses offered by the Voice of Prophecy?

|            |            |
|------------|------------|
| YES:       | 526        |
| NO:        | 213        |
| NO ANSWER: | <u>103</u> |

|       |            |
|-------|------------|
| TOTAL | <u>842</u> |
|-------|------------|



|                        |            |
|------------------------|------------|
| FAITH:                 | 275        |
| LIGHT OF THE WORLD:    | 92         |
| BRIGHT HORIZON:        | 89         |
| DANIEL AND REVELATION: | 155        |
| SENIOR:                | 48         |
| JUNIOR:                | 69         |
| OTHER:                 | 35         |
| NO ANSWER:             | <u>395</u> |

|       |                    |
|-------|--------------------|
| TOTAL | <u><u>1158</u></u> |
|-------|--------------------|

31. Do you contribute money to the Voice of Prophecy broadcast?

|            |            |
|------------|------------|
| YES:       | 599        |
| NO:        | 125        |
| NO ANSWER: | <u>118</u> |

|       |                   |
|-------|-------------------|
| TOTAL | <u><u>842</u></u> |
|-------|-------------------|

32. Do you invite others to listen to the Voice of Prophecy broadcast?

|            |           |
|------------|-----------|
| YES:       | 622       |
| NO:        | 103       |
| SOMETIMES: | 20        |
| NO ANSWER: | <u>97</u> |

|       |                   |
|-------|-------------------|
| TOTAL | <u><u>842</u></u> |
|-------|-------------------|



## APPENDIX IX

## AUDITORIUM AUDIENCE RESPONSE QUESTIONNAIRE

**NOTE:** Professor Wilber Alexander of La Sierra College in La Sierra, California, is writing a Doctoral Dissertation on the preaching of Doctor H. M. S. Richards. A part of Mr. Alexander's study deals with audience response to Doctor Richards' preaching.

The following questionnaire has been handed to you for the purpose of getting your personal reactions during tonight's sermon. Part of the questionnaire may be filled out before Doctor Richards begins to speak. If you will be so kind as to remain for a moment after the service and briefly answer the remaining questions, your cooperation will be greatly appreciated. This questionnaire will also serve to guide Doctor Richards in his ministry.

Male \_\_\_\_\_ Female \_\_\_\_\_

Race:

Age:

Education:

Occupation:

Church Member:

Which Church (Methodist, Seventh-day Adventist, etc.):

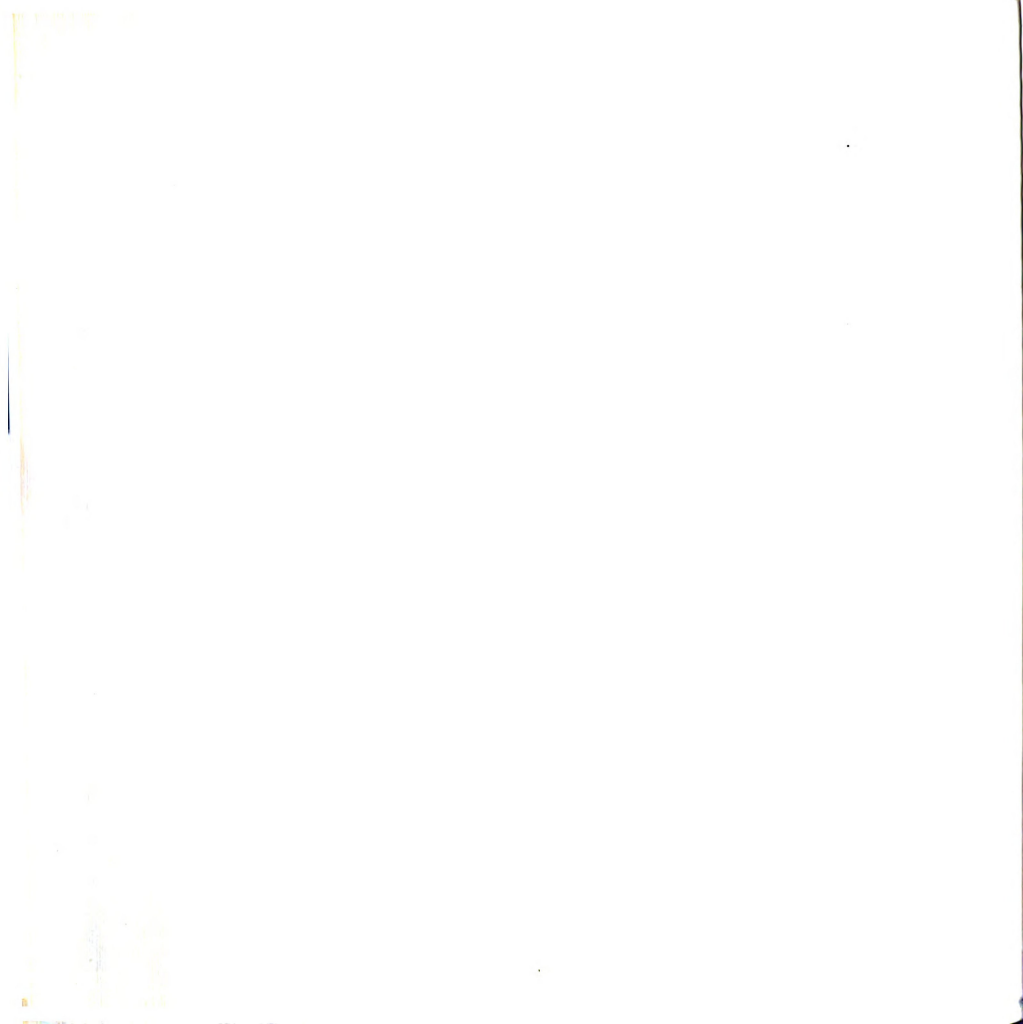
How often do you attend church? (Regularly, frequently, etc.):

1. Have you ever heard Doctor Richards preach in public before tonight?
2. From his voice, manner, and appearance, what kind of person do you think Doctor Richards is?
3. Do you find Doctor Richards' voice easy or difficult to listen to? Why?
4. Did you find Doctor Richards' sermon tonight interesting and easy to listen to?
5. Did you find that the words Doctor Richards used in his sermon were easy to understand?



APPENDIX IX - Continued

6. Do you feel that Doctor Richards' sermon tonight touched problems which relate to modern-day living as you know it?
7. Were you able to follow Doctor Richards' line of thought and argument?
8. What is your impression of Doctor Richards' use of the Bible? (Effective, convincing, too little, too much, etc.)
9. What is your impression of Doctor Richards' use of illustration, poems, quotations, etc.?
10. Did you understand clearly what Doctor Richards wanted you to do as a result of hearing him preach? (Attend church, give your heart to Christ, etc.)
11. Have you ever listened to Doctor Richards' broadcast, "The Voice of Prophecy"?
12. If you are a "Voice of Prophecy" listener, how long have you been one? How often do you listen to the "Voice of Prophecy" broadcast?
13. If you have heard Doctor Richards on radio, how would you compare his radio preaching with his pulpit preaching?
14. How would you compare Doctor Richards' preaching, radio or public, with other preaching you have listened to?
15. What do you particularly like or dislike about Doctor Richards' preaching?
16. As a result of hearing Doctor Richards tonight, have you made any spiritual or moral decisions?
17. Have you made any spiritual or moral decision before tonight as a result of hearing Doctor Richards either in public or on radio?



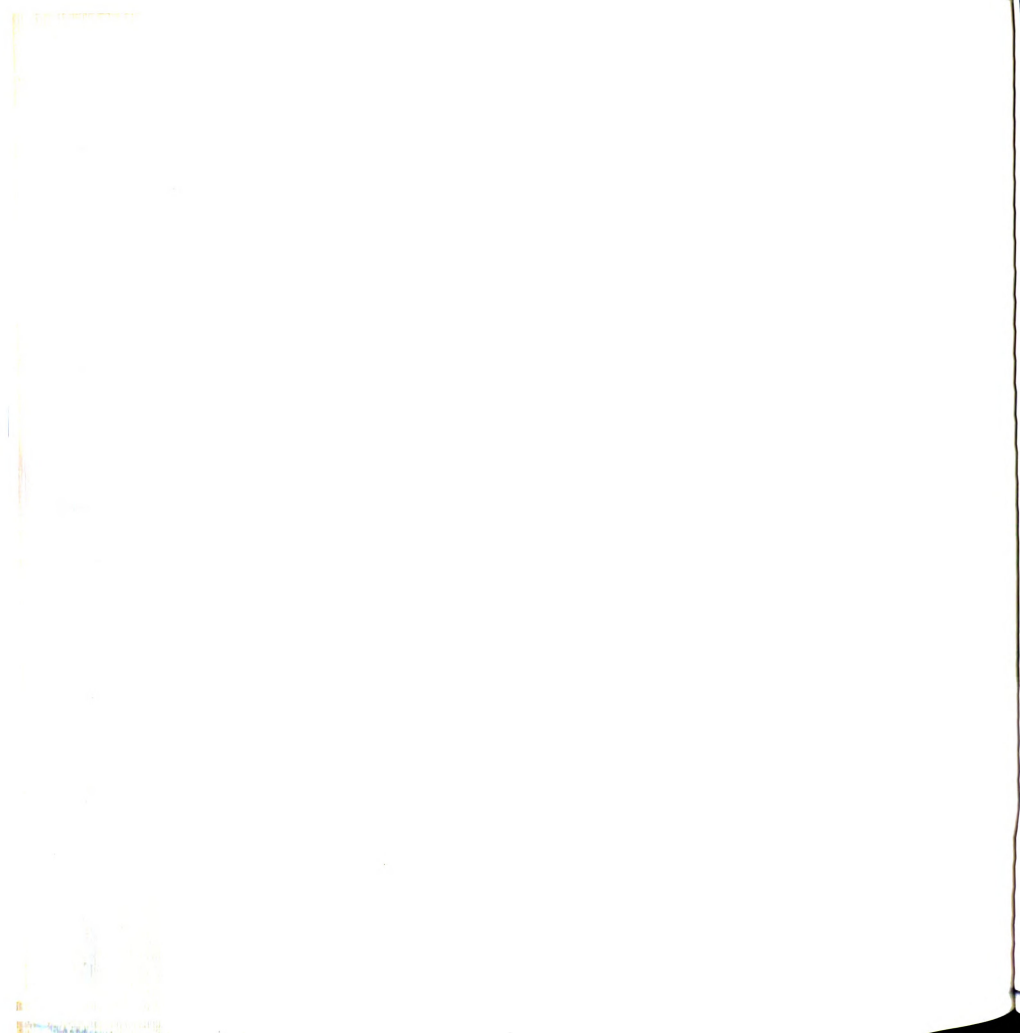


## APPENDIX X

STATEMENTS OF TYPICAL AUDIENCE RESPONSE TO THE RADIO PREACHING  
OF H. M. S. RICHARDS, 1942 TO 1961, EXCERPTED FROM VOICE  
OF PROPHECY MAIL AND SPECIAL QUESTIONNAIRE

Response As Found In The Mail Received  
Daily At The Voice of Prophecy Headquarters

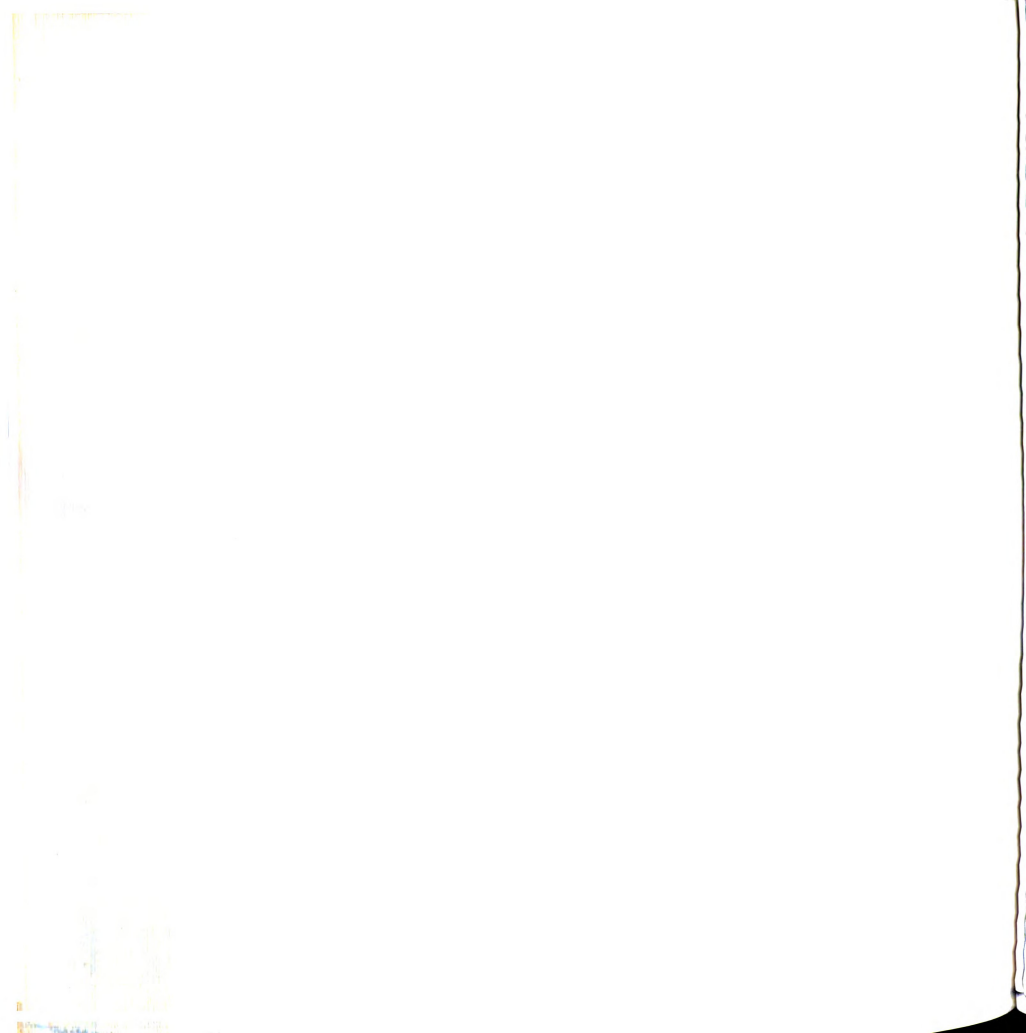
| Letter<br>Number | Audience Response                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                | <p>"My husband would never listen before--only to yours.<br/>Says it is just like talking to God."<br/><u>VOP News</u>, Vol. I, December, 1942,<br/>P. 4.</p>                                                                                                                                                                                                                                                                                            |
| 2                | <p>"For forty years I have said I would like to hear a<br/>sermon on "We Would See Jesus." You can imagine what a<br/>gratified family we were Sunday when we hear a voice an-<br/>nounce that very topic. . . . It satisfied the call of<br/>years. This is the first time we have heard you. My hus-<br/>band and I would like to take your Bible lessons. Our<br/>prayers are for your work."<br/><u>VOP News</u>, Vol. I, April, 1943, p. 3.</p>     |
| 3                | <p>"I am eight years old and get an allowance of ten cents a<br/>week. I save part of it for you. Here is thirty cents<br/>to help pay your bills so you can keep preaching about<br/>Jesus. Please pray for my daddy."<br/><u>VOP News</u>, Vol. I, April, 1943, p. 7.</p>                                                                                                                                                                              |
| 4                | <p>"My husband and I work at North Island Repair and Assembly<br/>Can you imagine my surprise when I heard the voices of<br/>the King's Heralds coming from one of the tool rooms last<br/>Sunday night. I stopped and looked over the shop and saw<br/>many look up and settle to quiet work while the message<br/>came in. I was so happy to see so many listening. Thank<br/>God for your program."<br/><u>VOP News</u>, Vol. I, May, 1943, p. 4.</p> |
| 5.               | <p>"We have made it a rule after we have listened to the<br/>broadcast, to kneel in prayer for God's blessing upon you<br/>and all the listeners. Do continue to pray for us."<br/><u>VOP News</u>, Vol. I, June, 1943, p. 3.</p>                                                                                                                                                                                                                        |



APPENDIX X - ContinuedLetter  
Number

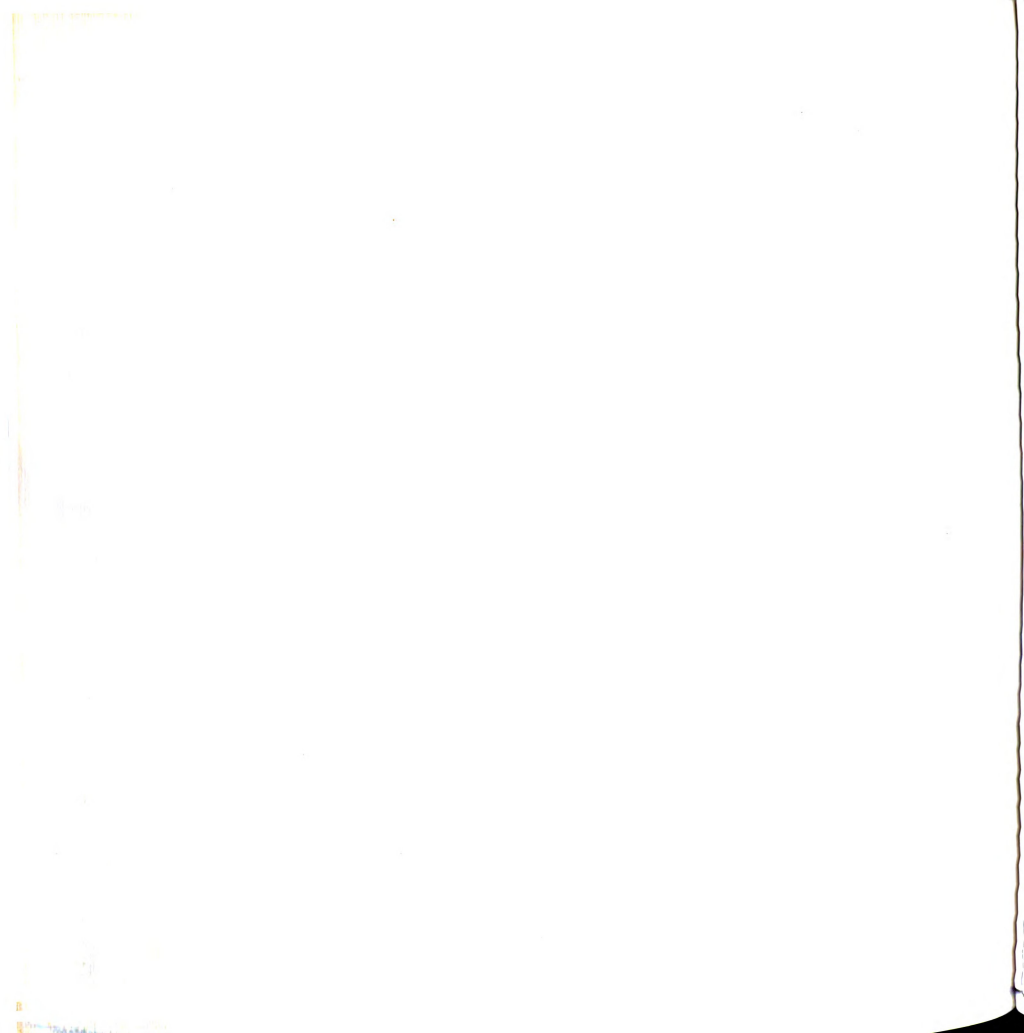
## Audience Response

- |    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 6  | <p>"The three most outstanding impressions I receive from your program are as follows: First--the fine, clear, sincere manner in which you proclaim God's Word bringing your radio listeners very close to God and His Beloved Son, enabling us to see the spiritual beauties that lie beyond. Second--your music is beautiful and inspiring. Third--we enjoy the peace and comfort that always flows from the million dollar voice through which the Lord proclaims His messages."</p> <p style="text-align: right;"><u>VOP News</u>, Vol. I, May, 1943, p. 4.</p> |
| 7  | <p>"It seems to me that the VOICE is doing the work of a prophet making the whole plan of God so plain to radio listeners and bringing the light into all the dark places."</p> <p style="text-align: right;"><u>VOP News</u>, Vol. I, September, 1943, p. 3.</p>                                                                                                                                                                                                                                                                                                   |
| 8  | <p>"A few evenings ago I happened to hear your broadcast for the first time. It was entirely different. I want to tell you how helpful it was and what comfort it brought to me. For years I have listened to preachers and never have I received any satisfaction whatever on the subject you made as clear as crystal in a few minutes. Your explanation was so simple and clear that a child could have understood it. I thank you so much."</p> <p style="text-align: right;"><u>VOP News</u>, Vol. II, March, 1944 p. 3.</p>                                   |
| 9  | <p>"We just can't miss the program. The singing is just beautiful, a foretaste of heaven. And the sermon is always fully explained and complete. There is no other broadcast like it on the air."</p> <p style="text-align: right;"><u>VOP News</u>, Vol. II, April, 1944, p. 3.</p>                                                                                                                                                                                                                                                                                |
| 10 | <p>"Just a few lines to let you know of the great pleasure and satisfaction I have been getting out of your unique religious Sunday morning program. I've called it unique for it is unique. It has sound sense appeal, sound logic, and real meat in a spiritual sense. It answers religious and spiritual questions to which I had long sought answers and had never been able to find them. More power to this fine program."</p> <p style="text-align: right;"><u>VOP News</u>, Vol. III, January, 1945, p. 3.</p>                                              |



APPENDIX X - Continued

| Letter<br>Number | Audience Response                                                                                                                                                                                                                                                                                                                                                                                                                    |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 11               | <p>"I have been as unstable as water but your radio broadcasts have helped me to decide for Christ. I want to be a true Christian. Please remember me in prayer."</p> <p><u>VOP News</u>, Vol. III, January, 1945,<br/>p. 3.</p>                                                                                                                                                                                                     |
| 12               | <p>"I want to thank you for bringing Christ to the lost and for encouraging those of us who have entered the Christian warfare against sin. Away out here on the bleak prairies of Montana, we do not often get to hear you; but when we do, we feel that we have really eaten at the King's Table. Your service has been an inspiration to us in our little shack."</p> <p><u>VOP News</u>, Vol. III, February, 1945,<br/>p. 3.</p> |
| 13               | <p>"I am an 80 year-old listener to your programs. The wonderful quartet, the King's Heralds, just thrills my soul through and through. Your broadcast brings me joy which I can't express."</p> <p><u>VOP News</u>, Vol. VIII, March, 1950,<br/>p. 3.</p>                                                                                                                                                                           |
| 14               | <p>"As long as my radio holds out, nothing can prevent my hearing your program. I love it, and drop everything I'm doing to give it all my attention."</p> <p>Ohio</p>                                                                                                                                                                                                                                                               |
| 15               | <p>"Your program has given me a new outlook on life. It has warmed my heart and given me a feeling of peace and rest in Jesus."</p> <p><u>VOP News</u>, Vol. VIII, April, 1950,<br/>p. 8.</p>                                                                                                                                                                                                                                        |
| 16               | <p>"It was my privilege to listen to your wonderful broadcast on November 14, and no words of mine can ever do justice to the pure enjoyment that was mine. I hope I can enjoy the same privilege again soon. Won't you please mail me a supply of your radio logs so I can distribute them to my friends."</p> <p><u>VOP News</u>, Vol. VIII, June, 1950,<br/>p. 2.</p>                                                             |
| 17               | <p>"I listen to your program every Sunday morning while I am getting ready to go to Sunday School. It gives me an inspiration that nothing else does."</p> <p><u>VOP News</u>, Vol. VIII, June, 1950,<br/>p. 2.</p>                                                                                                                                                                                                                  |



APPENDIX X - Continued


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**Letter  
Number**
**Audience Response**


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18

"God has ordained him for his own  
As only God ordains  
No man made covenants nor laws  
Can bind him by their chains

He sends love's message far and wide  
In accents bold and clear  
The wooing tenor of his voice  
Is music to the ear

His message soothes the sin sick soul  
Driving the gloom away  
Leading the wanderer gently back  
To the straight and narrow way.

Sinking deep in contemplation  
As his last words fade away  
We join his solemn benediction  
'Thank God for such a man as he!'

Poem sent in by listener,  
June 11, 1953.

19

"Your untiring efforts in bringing the Word of God to  
countless millions is indeed commendable, and I want to  
wish you continued success."

Sincerely yours,  
J. Edgar Hoover  
January 26, 1955

20

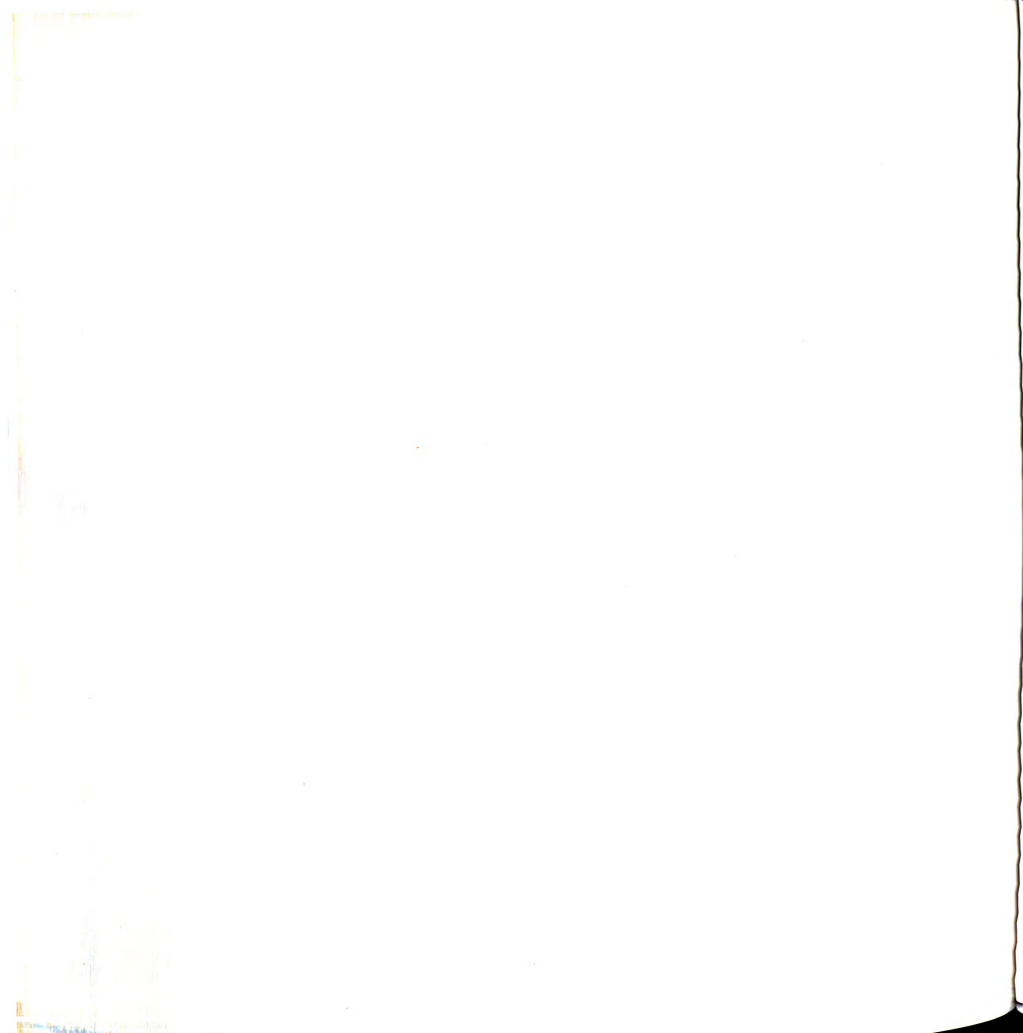
"IT IS A PLEASURE FOR ME TO JOIN YOUR MANY FRIENDS IN ALL  
PARTS OF THE WORLD IN SENDING MY GREETINGS TO YOU AT THIS  
TWO-FOLD CELEBRATION HONORING YOUR SILVER ANNIVERSARY . . .  
WITH THE SEVENTH-DAY ADVENTIST PROGRAM "VOICE OF PROPHECY"  
AS WELL AS THE PROGRAMS TWENTY-FIFTH CONSECUTIVE YEAR ON  
THE AIR. I AM SURE YOUR MESSAGES HAVE BEEN AN INSPIRATION  
TO PEOPLE THROUGHOUT THE WORLD AND I WANT TO COMMEND YOU  
ON THE FINE WORK YOU ARE DOING FOR YOUR FELLOW MEN. WITH  
EVERY GOOD WISH FOR CONTINUED SUCCESS."

RICHARD NIXON  
Washington, D. C.  
January 28, 1955

21

"I have always longed to know how to worship God in spirit  
and truth. I found the help I needed through The Voice of  
Prophecy."

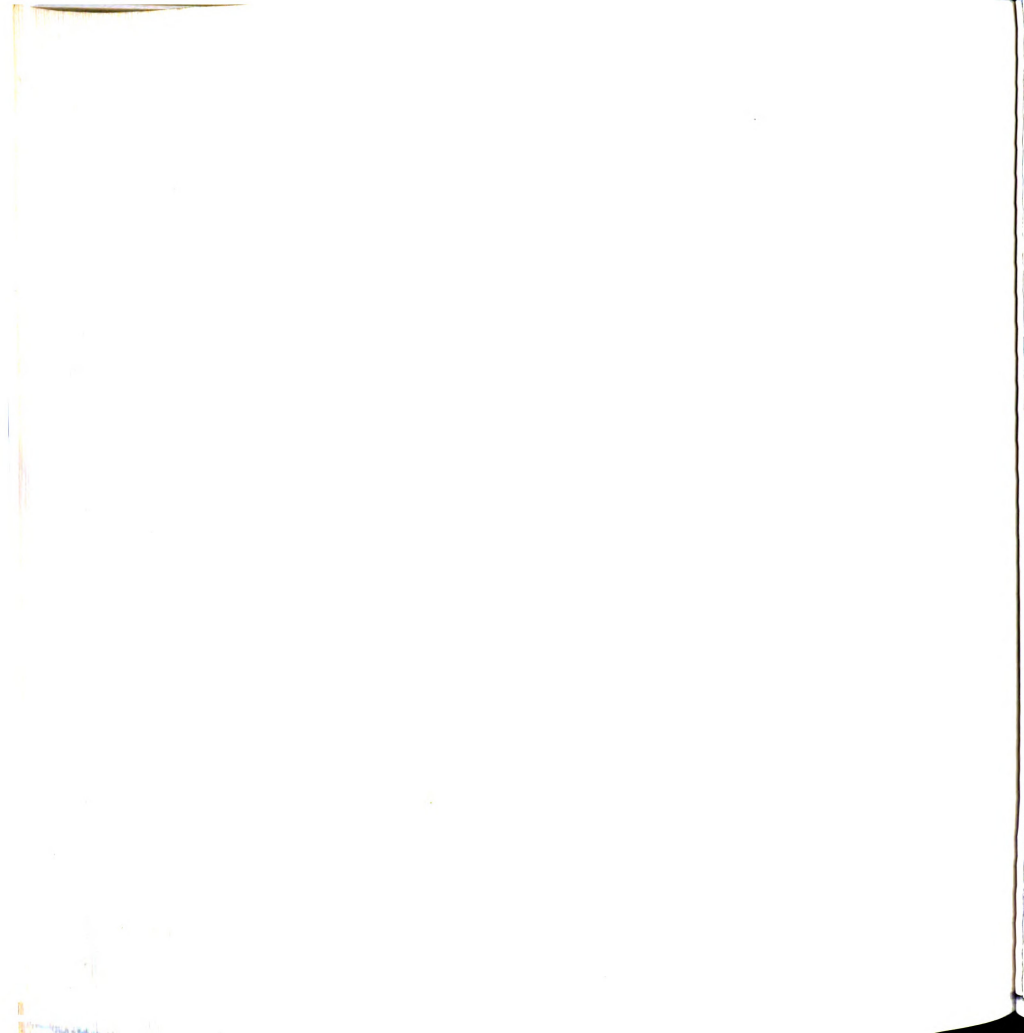
VOP News, April, 1956, Vol. XIV,  
p. 3.





APPENDIX X - Continued

| Letter<br>Number | Audience Response                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 22               | <p>"As I listen to your broadcasts each Sunday, I have come in closer relationship with my Lord. I'm very happy with the work you are doing. I have resolved to send you all I earn on the first day of every month during this year."</p> <p><u>VOP News</u>, Vol. XIV, May, 1956, p. 6.</p>                                                                                                                                                                                         |
| 23               | <p>"I heard your good sermon today. It surely was inspiring."</p> <p>Muncie, Kansas, October 14, 1956</p>                                                                                                                                                                                                                                                                                                                                                                             |
| 24               | <p>"I am so happy to tell you I am keeping the Sabbath. I was baptized in the San Bernardino Church July 7th . . . . I pray for the Voice of Prophecy every day."</p> <p>October 22, 1956</p>                                                                                                                                                                                                                                                                                         |
| 25               | <p>"I must give the credit for my baptism and new found happiness to the Voice of Prophecy and the Bible Correspondence courses, the one thing that really got me interested in the church."</p> <p>Stevensville, Montana, March 17, 1957</p>                                                                                                                                                                                                                                         |
| 26               | <p>"Your program reaches my home each Sunday at the time I am preparing for church. I have found it so comforting and inspirational; a wonderful guide for preparing my mind and heart for the service I am about to hear."</p> <p><u>VOP News</u>, Vol. XV, March, 1957,<br/>p. 4.</p>                                                                                                                                                                                               |
| 27               | <p>"It is always our pleasure to listen to your broadcast each Sunday morning. We look upon your thirty minutes on the air as our weekly devotional. You are, in other words, our church."</p> <p><u>VOP News</u>, Vol. XV, March, 1957,<br/>p. 4.</p>                                                                                                                                                                                                                                |
| 28               | <p>"From listening to you every Sunday, I am a different man."</p> <p><u>VOP News</u>, Vol. XV, March, 1957,<br/>p. 4.</p>                                                                                                                                                                                                                                                                                                                                                            |
| 29               | <p>"Although I am of a different denomination, I have greatly appreciated the Christian zeal and dedication to purpose which is very evident in your church group in general. It is particularly true of the Voice of Prophecy. Certainly God is pleased with the genuine discipleship which exists among you. May He graciously continue to use you and guide you to His glory and the extension of His Church. I sincerely believe the Voice of Prophecy broadcasts to be among</p> |



APPENDIX X - Continued

Letter  
Number

Audience Response

the finest, most respectable on the air, a real credit to the cause of Christ. They are truly uplifting and meaningful."

VOF News, Vol. XV, March, 1957,  
p. 4.

- 30 "Your broadcast struck the note with me that I have longed to hear all my life, uplifting a weary soul. I wish every one in the world could receive the help I have."

VOF News, Vol. XV, March, 1957,  
p. 4.

- 31 "It is with deep appreciation that I take a moment to drop you a line to state that while on my way home from Mass yesterday, I turned on the radio in my car and heard one of the most enlightening sermons that I have ever had the privilege to hear, 'I Am A Millionaire.'"

VOF News, Vol. XVI, April, 1958,  
p. 2.

- 32 "I am the Mrs. \_\_\_\_\_ who won \$32,000 on the '\$64,000 Question' on the Bible, so you see I am very much interested in that great Book. I have read it all my life, and will continue to do so until I cross over to the New Jerusalem. My husband and I enjoy your sermons, and very seldom miss one. Your programs are on our local station at 9:30 Sunday mornings. I am very much assured that you are preaching the 'truth' and you do not deviate in any way from the Bible."

VOF News, Vol. XVI, May, 1958, p. 2.

- 33 "Thank you for the great help you have open (sic) my eyes and mind to many, many things about God's Word. I shall do my best to live by them daily."

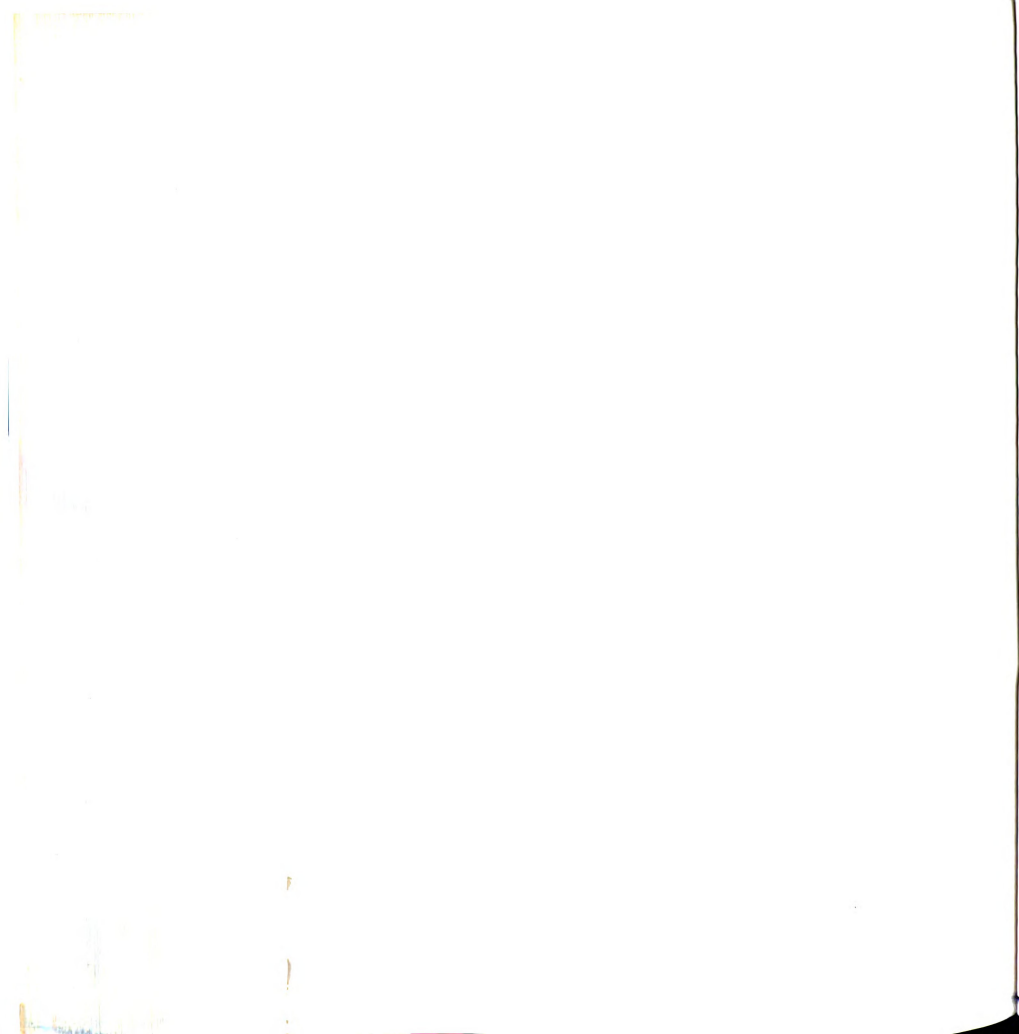
Newark, Ohio, June 3, 1958

- 34 "Just a few words to tell you that your radio sermons and books was the couse (sic) of my husband who was born in Turkey, and belonged to the Greek Orthodox chourch (sic), changeing (sic) to a Seventh-day Adventist before he died. . . . I am now living in \_\_\_\_\_ and have been baptized in the S. D. A. church here."

Charleston, West Virginia,  
June 9, 1958.

- 35 "I have made the great step. Last Sabbath I stepped out of the world and began living for Christ. I joined the First Seventh-day Adventist Church of Huntsville, Alabama."

Birmingham, Alabama, June 28, 1958



APPENDIX X - Continued

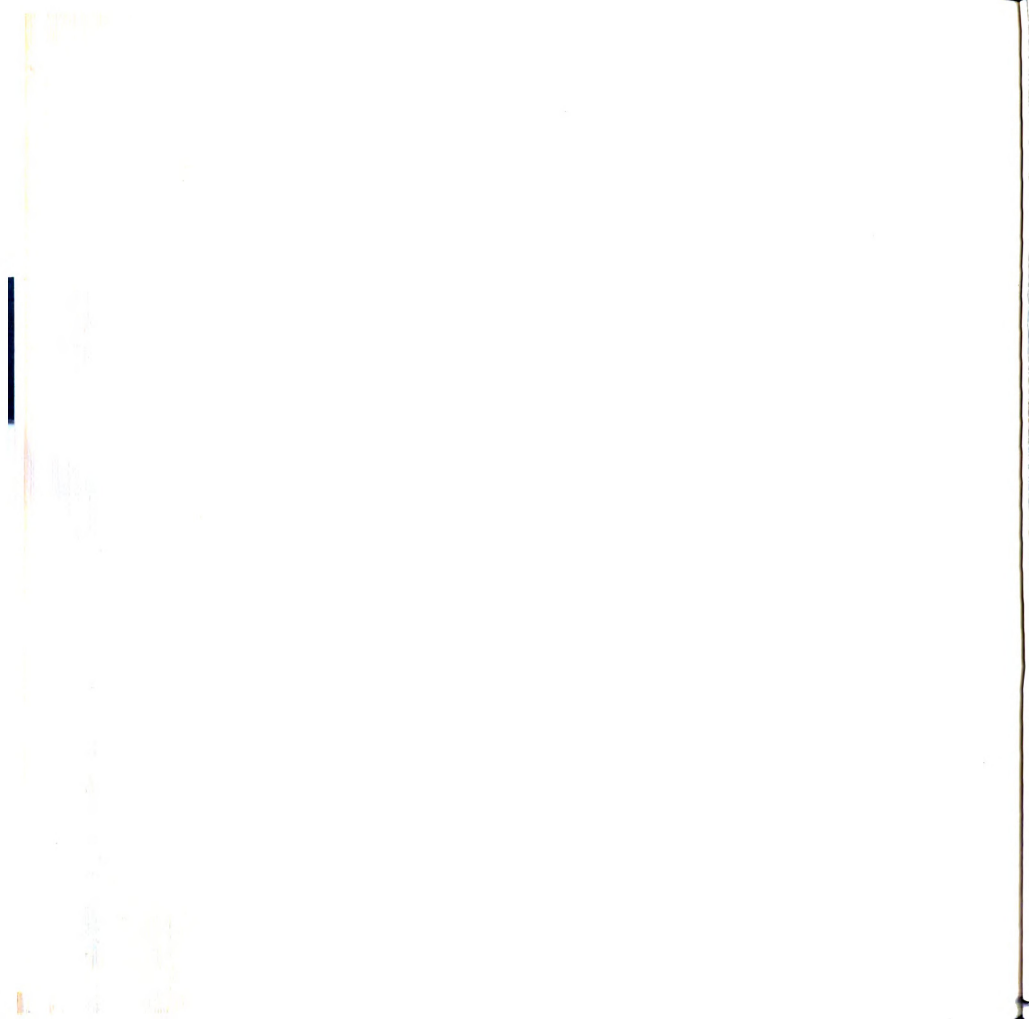

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Letter  
Number

Audience Response

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- 36 "I first heard your broadcast about a year ago. In a few months I enrolled in 'The Light of the World Bible Course' and that is when I truly repented and gave my heart to God and since that time have been honestly seeking knowledge."  
Kentucky, July 2, 1958
- 37 "I listen to your program every Sunday morning at 9:30 a.m. I wouldn't miss it for anything, and will be joined into the faith soon at Bridgeport Church by Elder Baxter."  
Stamford Connecticut, August 21, 1958.
- 38 "Heard your son a week ago and enjoyed him very much. Now don't let this swell your head, but you are one of the many radio speakers I like to hear. You speak as though you were right in the room with me."  
Florida, September 6, 1958.
- 39 "Thank you for the wonderful way in which you unfold the Scripture. You make it very simple in your explanation, making it powerful and interesting to both young and old."  
Maryland, September 9, 1958.
- 40 "When we miss your program, we feel the day is lost. Thanks for the better things in life."  
Oregon, October 4, 1958
- 41 "I consider the Voice of Prophecy one of the most outstanding religious programs on the air, several of which I listen to regularly. If it should become necessary for me to limit my listening to only one program, I should choose the Voice of Prophecy. I think it meets the needs of more people than any of the others do."  
VOP News, Vol. XVI, October, 1958,  
p. 2.
- 42 "I owe much to your program as I am one of your 1949 students brought from a bad life to know the Lord. I first heard your program while I was running a tavern in Wisconsin. I am striving to be a better person everyday."  
VOP News, Vol. XVI, October, 1958,  
p. 2.
- 43 "The sermons of Pastor H. M. S. Richards are so full of meaning and are so enlightening, inspiring, and encouraging, filled with genuine truth and feeling. I have also recommended it to my neighbors, calling them up just before your program starts."  
La Puente, California, January, 1959



APPENDIX X - Continued

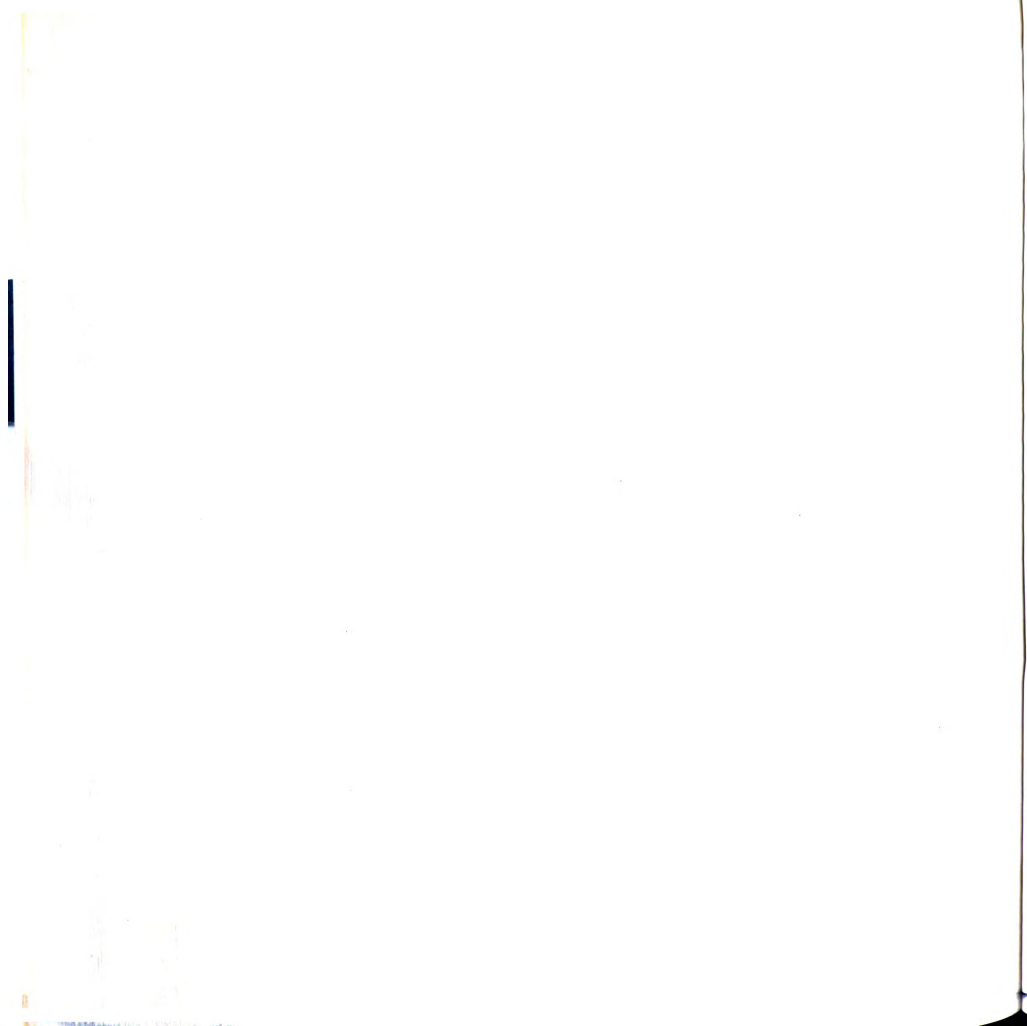
| Letter<br>Number | Audience Response                                                                                                                                                                                                                                                                                                                                                                                                   |
|------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 44               | <p>"There is no other program on radio to compare to the Voice of Prophecy. Your voice is so soft and clear, so kind and refined."</p> <p>New Jersey, February, 1959</p>                                                                                                                                                                                                                                            |
| 45               | <p>"I love to hear about the Bible and have questions answered from it, and I don't seem to get what I'm seeking from the sermons I hear at church. Your radio program answers many questions for me and gives me a real lift. Many times I have been rather depressed and after listening to your program I feel so much better."</p> <p>San Bernardino, California<br/>February, 1959</p>                         |
| 46               | <p>"I find it impossible to listen to your broadcast for very long without having my life changed by its messages. You know my heart is in the work that you are doing. My daily prayer is that the Voice of Prophecy will prosper."</p> <p><u>VOP News</u>, Vol. XVII, March, 1959,<br/>p. 4.</p>                                                                                                                  |
| 47               | <p>"I listened to your program over the radio last Sunday. I have pledged to switch to that station every Sunday. Never have I been so satisfied with a sermon as after listening to your broadcast."</p> <p><u>VOP News</u>, Vol. XVII, March, 1959,<br/>p. 4.</p>                                                                                                                                                 |
| 48               | <p>"For more than fifteen years we have listened to your program over the radio. We have enjoyed them to the fullest. And more, they have given us peace of mind, comfort when we had sorrow, courage when we needed it. We wish for you continued blessings in your wonderful work."</p> <p><u>VOP News</u>, Vol. XVII, March, 1959,<br/>p. 4.</p>                                                                 |
| 49               | <p>"I look forward to each Sunday morning when you come on the air with your full gospel message. You make its meaning so clear and complete in every detail. It is a blessing to me, and gives me courage to keep looking up and going forward in Christ. Then I enjoy the wonderful music of the quartet and Del Delker--thrills my soul with joy."</p> <p><u>VOP News</u>, Vol. XVII, March, 1959,<br/>p. 4.</p> |





APPENDIX X - Continued

| Letter<br>Number | Audience Response                                                                                                                                                                                                                                                                                                                                                 |
|------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 50               | <p>"Such singing and preaching I have never heard before! The sermon by Mr. Richards last Sunday, and the singing, <u>did something to me.</u> I don't think I'll ever be the same again."</p> <p><u>VOP News</u>, Vol. XVII, March, 1959,<br/>p. 4.</p>                                                                                                          |
| 51               | <p>"We enjoy the music and message of your Sunday morning broadcast each week. It was through the Voice of Prophecy program that we became followers of our Master."</p> <p><u>VOP News</u>, Vol. XVII, March, 1959,<br/>p. 4.</p>                                                                                                                                |
| 52               | <p>"It just happened that I was dialing the radio, not for a specific program, but when I heard the name: The Voice of Prophecy, it struck me so forcibly, because I had long wondered why ministers did not preach from that portion of the Scriptures, they were always somewhat puzzling to me, when reading them."</p> <p>Monticell, Arkansas, June, 1959</p> |
| 53               | <p>"Dear Mr. Richards, My name is James Beach I am seven years old I like to listen to you preach on Sunday. My sister is helping me write this . . . May God bless you</p> <p>Love<br/>Jimmy"<br/>Sabinsville, Pennsylvania<br/>June 11, 1959</p>                                                                                                                |
| 54               | <p>"Our radio is in the kitchen and we listen to your wonderful Sunday morning program as we sit in the dining room and eat pancakes. In fact, in our house the words 'Pancakes' and 'Voice of Prophecy' are almost synonymous since we always do them together."</p> <p>Maitland, Florida, July, 1959</p>                                                        |
| 55               | <p>"You are responsible for our accepting the faith through your Voice of Prophecy broadcasts. In this last quarter my husband and I brought five more souls to Christ which gives us a total of eight, and this is how your sowing of seeds has multiplied."</p> <p>Oregon, July, 1959</p>                                                                       |
| 56               | <p>"I just listened to you and the King's Herald and Del on your program and how wonderful! The subject, 'The Law and Grace' was presented in such a beautiful, pat way. . . ."</p> <p>August 30, 1959</p>                                                                                                                                                        |



APPENDIX X - Continued

| Letter<br>Number | Audience Response                                                                                                                                                                                                                                                                                                                                        |
|------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 57               | <p>"You may be interested to know that we use your program on Sunday mornings as a church service for our patients. It is broadcast to every room. Many say that they receive such wonderful help from the program. Your preaching of Christ with the singing and music does untold good."</p> <p>Ardmore Sanitarium, Oklahoma<br/>November 11, 1959</p> |
| 58               | <p>"I have received so much help from your broadcasts and Faith Bible Course that I want to thank you. I have found my way back to the Saviour and hope many more will receive the same blessings I have."</p> <p>Noblesville, Indiana<br/>November 16, 1959</p>                                                                                         |
| 59               | <p>"I am writing to let you know that on Sunday mornings, half an hour before the broadcast, I telephone ten people, to invite them to listen to the program."</p> <p>Belmont, Massachusetts<br/>March 20, 1960</p>                                                                                                                                      |
| 60               | <p>"May I also take this opportunity to tell you how much I enjoy your broadcast and what a source of help and comfort it brings to me during these days of skepticism and unbelief."</p> <p>VOP News, Vol. XVIII,<br/>September, 1960, p. 2.</p>                                                                                                        |
| 61               | <p>"I wish I had words to express to you what you have meant to me the past two years. I've so enjoyed the broadcasts on Sunday. . . . Your sermons and your teachings are so full of common sense that I can accept them."</p> <p>Calistoga, California<br/>October 10, 1960</p>                                                                        |

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Response As Reported By A Questionnaire Mailed To A Chosen  
Segment of Voice of Prophecy Listeners In The United States

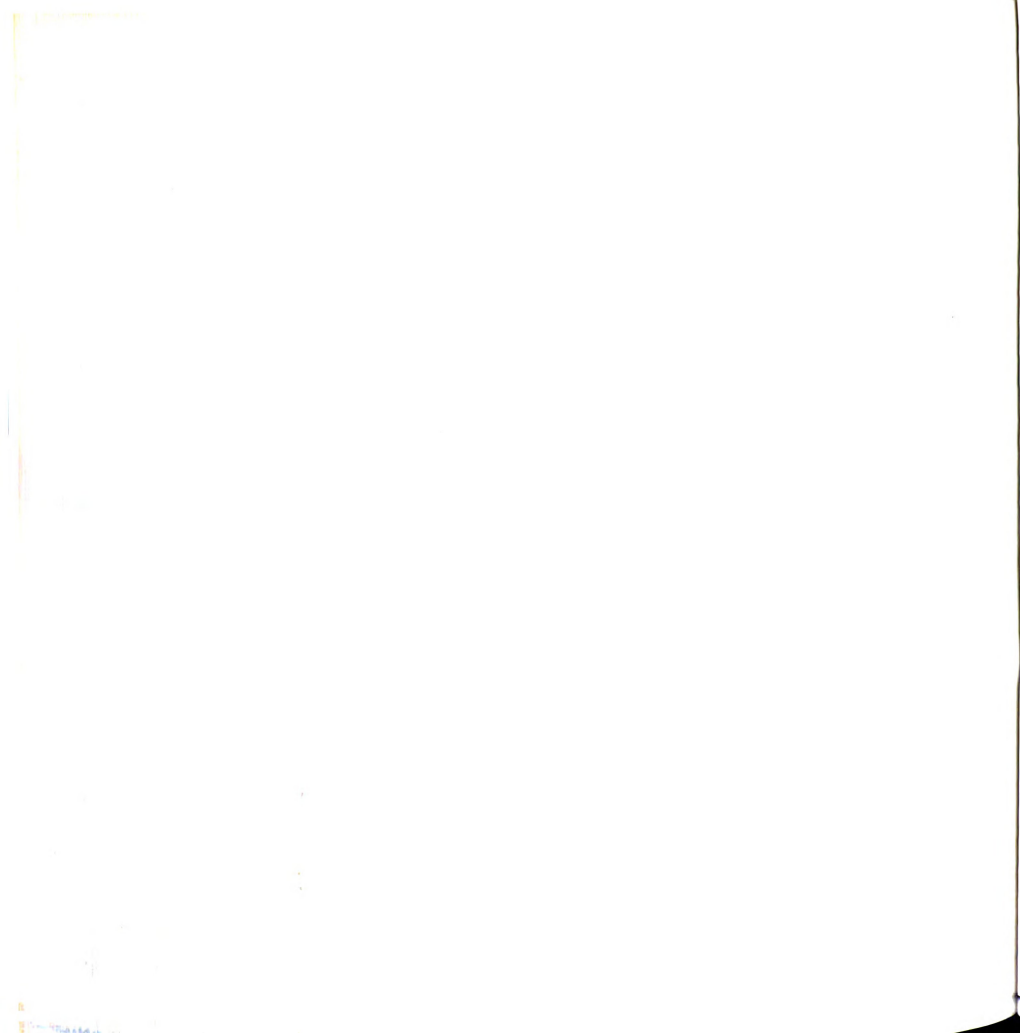
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| Question-<br>naire No. | Audience Response                                                                                                                                               |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                      | <p>"Thank you for all your kindness to me and for your help and influence in my life, which I feel has helped so much."</p> <p>Peru, Vermont; 75; Housewife</p> |



APPENDIX X - Continued

| Question-<br>naire No. | Audience Response                                                                                                                                                                                                                                  |
|------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4                      | <p>"I feel that H. M. S. Richards is a true Christian. He has been a blessing to me and my husband and has brought us to know Christ more."</p> <p>Noble, Ohio; 33; Housewife<br/>Seventh-day Adventist</p>                                        |
| 5                      | <p>"I believe the Holy Spirit directs every sermon I have ever (sic) listen to by H. M. S. Richards."</p> <p>Los Angeles, California, 70;<br/>Housewife; Seventh-day Adventist</p>                                                                 |
| 8                      | <p>"The Voice of Prophecy is the only program I'm interested in listening to."</p> <p>Pennington Gap, Virginia; 44;<br/>Housewife; Seventh-day Adventist</p>                                                                                       |
| 9                      | <p>"I would like to be baptized. I am 20 years old but do not attend a church, can you help me."</p> <p>Edgewater, Maryland, 20; None;<br/>None given.</p>                                                                                         |
| 17                     | <p>"I was brought into the church through the VOP and will be eternally grateful . . ."</p> <p>Redlands, California, 29;<br/>Housewife; Seventh-day Adventist</p>                                                                                  |
| 19                     | <p>"I consider your service one of the best, if not the best of all the religious services on the air . . . I think that you are doing a wonderful service."</p> <p>New York, New York; 69; Housewife;<br/>None given</p>                          |
| 28                     | <p>"I believe everything Pastor Richards preaches . . . I slipped a few years ago but want to get back on the track again. Please pray for me, that I may make the change in my life."</p> <p>Lebanon, Pennsylvania; 43;<br/>Nurse; None given</p> |
| 29                     | <p>"Elder H. M. S. Richards is the perfect example of a fine and true Christian man."</p> <p>Los Angeles, California; 38;<br/>Bookbinder; Seventh-day Adventist</p>                                                                                |
| 34                     | <p>"H. M. S. Richards has a soothing voice. It puts one at ease while you are listening to him. He does not sound</p>                                                                                                                              |



APPENDIX X - ContinuedQuestion-  
naire No.

## Audience Response

- 
- |     |                                                                                                                                                                                                                                                                                       |                                                               |
|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
|     | hard of harsh like a lot of voices you hear on the radio."                                                                                                                                                                                                                            | Lynch, Nebraska; None Given;<br>Farmer; Seventh-day Adventist |
| 44  | "I think the VOP is one of the finest broadcasts on the air."                                                                                                                                                                                                                         | None given; 49; housewife;<br>Baptist                         |
| 62  | "I am spiritually benefited (sic) by H. M. S. Richards sermons."                                                                                                                                                                                                                      | Pittsburgh, Pennsylvania; 78<br>Retired; Lutheran             |
| 109 | "I pray the VOP Broadcast will continue on and on for I'm sure it does lots of good all over the world."                                                                                                                                                                              | Orlando, Florida; 62; Housewife<br>Methodist                  |
| 131 | "Only wish there was more times than one day to listen to H. M. S. Richards and longer than one half hour."                                                                                                                                                                           | Hartford, Wisconsin; 31; Housewife<br>Lutheran                |
| 136 | "I consider H. M. S. Richards one of the best Bible scholars I ever listened to."                                                                                                                                                                                                     | Little Rock, Arkansas; 84;<br>Housewife; Episcopalian         |
| 153 | "When I was extra "low" in spirit and discouraged, it seemed that a series of evening programs I tuned in on (one winter) sort of restored my faith and I felt indebted to Rev. Richards. Somehow after listening to him I could go on living and feel life wasn't futile and empty." | Hamburg, New York; 62; Retired;<br>Methodist                  |
| 158 | "About 19 years ago a great sorrow came into my life, a friend asked me to listen. I did and also wrote to Mr. Richards. He gave me <u>much</u> help and consolation. I have considered Mr. Richards and his staff, my friends and have asked for help many times since."             | Clinton, New York; 71;<br>Nurse; None                         |

APPENDIX X - Continued

| Question-<br>naire No. | Audience Response                                                                                                                                                                                                                                                                                                                                                                                                                       |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 181                    | <p>"Your program is very interesting; spoken in the people's language; Bible enlightening; and shows an attempt to bring to your listeners a real personal Christ and His true mission to this world."</p> <p>Gloucester, Massachusetts; 30;<br/>None given; Episcopal</p>                                                                                                                                                              |
| 195                    | <p>"Appretiate (sic) Mr. R.'s original poems, and I collect them. Impressed with his kindness. I once saw a 4 yr. old boy waiting with a crowd at door of bldg. where the V of P personnel were to spend the night. The boy waited a long time so he could open the door for them. As mr. R. entered he stooped and picked up tha boy and Stopped to talk to the child and the crowd.</p> <p>Craig, Colorado; 36; Teacher;<br/>None</p> |
| 201                    | <p>"I regard the sermons as the best I hear. I try to hear 3 or 4 each Sunday . . . I cannot imagine better than your present program. I have never heard a sermon that was not perfectly plain and understandable."</p> <p>Meadville, Missouri; 85; Retired;<br/>None given</p>                                                                                                                                                        |
| 229                    | <p>"The one thing I dislike about H. M. S. Richards broadcasts is they are too short. I could listen hours to him."</p> <p>Bradford, Pennsylvania; 54;<br/>Housewife; Mormon</p>                                                                                                                                                                                                                                                        |
| 258                    | <p>"I am thankful for the VOP. After I listen to the programme I feel better, I do hope everyone who listens receives as much good as I.</p> <p>Grand Island, Nebraska; None given;<br/>Retired; Seventh-day Adventist</p>                                                                                                                                                                                                              |
| 268                    | <p>"We feel the program gives us a lift for the coming week."</p> <p>Eldridge, California; 59;<br/>Retired; Seventh-day Adventist</p>                                                                                                                                                                                                                                                                                                   |
| 274                    | <p>"I thank you and your religious group for the God giving enlightenments that I have achived (sic) from the Bible."</p> <p>None given; 34; Factory;<br/>Baptist</p>                                                                                                                                                                                                                                                                   |
| 301                    | <p>"Elder Richards is doing a wonderful work and his program always brings help and encouragement."</p> <p>Turlock, California; 70; Physician<br/>Seventh-day Adventist</p>                                                                                                                                                                                                                                                             |



APPENDIX X - Continued

| Question-<br>naire No. | Audience Response                                                                                                                                                                                                                                                |
|------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 316                    | <p>"I believe this is one of the best missionary projects in the country."</p> <p>Burbank, California; 46; Engineer; Congregational</p>                                                                                                                          |
| 351                    | <p>"Daniel and the Revelation are fulfilling so fast. That I think of it as a guiding light to me."</p> <p>Dallas, Texas; 69; Housewife; Baptist</p>                                                                                                             |
| 356                    | <p>" . . . I had to have both eyes operated on in 1950 and I can't read very much and the radio helps me a lot and H. M. S. Richards explains things so well."</p> <p>None given; 58; None given; None given</p>                                                 |
| 367                    | <p>"If the Voice of Prophecy program would be cut off we would feel like we had lost a member of the family."</p> <p>Anaheim, California; 63; Bioanalyst; Seventh-day Adventist</p>                                                                              |
| 383                    | <p>"Continue the program it made me turn to God, maybe someone else will be help (sic)."</p> <p>Harrisburg, Pennsylvania; 29; Housewife; Church of God</p>                                                                                                       |
| 437                    | <p>"My husband passed away three years ago, he and I listened to your programs . . . and he through your sermons and your literature (sic) accepted Christ before he passed away."</p> <p>New Jersey; 80; None; None given</p>                                   |
| 448                    | <p>"I am 83 years of age live 5 miles from church out in the country. Go when someone invites me to ride with them. Sermons on Radio mean much to me. Think H. M. S. Richards' sermons are the best I hear."</p> <p>Merrill, New York; 83; Retired Methodist</p> |
| 460                    | <p>"I just pray God won't let the old Devil put you off the air!!"</p> <p>Ocean Grove, New Jersey; 95; Invalid; Methodist</p>                                                                                                                                    |
| 463                    | <p>"Before I became an Adventist I was thrilled with all your programs. And in many a sermon I was convinced I was a</p>                                                                                                                                         |

APPENDIX X - ContinuedQuestion-  
naire No.

Audience Response

sinner, and by the Radio program and the Signs of the Times I made my decision for Jesus Christ."

Columbus, Ohio; 50; Housekeeper;  
Seventh-day Adventist

470

"Every experience I've had that has had anything to do with the Voice of Prophecy has been very satisfying. Keep up the good work."

Suffern, New York; 17; Student;  
Presbyterian

486

"I love to listen to this broadcast because it portrays the real living Christ and His word."

Chicago, Illinois; 39; Timekeeper;  
None given

495

"I like Mr. Richards' sermons because he leaves out politics."

Chino, California; 75; Housekeeper;  
None given

512

"I find Mr. Richards' voice easy to listen to because he preaches with faith and you get the feeling that he wants you to understand what he is preaching."

Brooklyn, New York; 53; Domestic;  
Baptist

553

"Since listening to your program and taking your course I can understand the Bible a lot better and enjoy reading it more than ever . . . thanks to the Voice of Prophecy I have found Christ again."

Ontario, Canada; 26; Housewife;  
Catholic

585

"My wife, a non believer, listens to your program also. I feel your program has done more to break down prejudice than any other influence."

Congers, New York; 27;  
Biologist; Seventh-day Adventist

608

"I think you are wonderful. I look forward to Sunday to hear you at 9:30. It odes help a lot . . . It has help my home."

Birmingham, Alabama; 68; Fireman;  
Methodist

APPENDIX X - Continued

| Question-<br>naire No. | Audience Response                                                                                                                                                                                                                                                                                         |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 611                    | <p>"I like H. M. S. Richards' voice for he talks to you instead of preaching in a sing song voice. His words are quietly and plainly spoken."</p> <p>Roxbury, Massachusetts; 61;<br/>Manager; Methodist</p>                                                                                               |
| 618                    | <p>"I have searched a good many years, trying to understand the Bible, and listening to ministers of all faiths, but after starting the Faith Course and listening to Bro. Richards on radio I am able to understand God's word better . . . ."</p> <p>Burlington, Michigan; 48; Clerk;<br/>Adventist</p> |
| 719                    | <p>"I especially enjoy his mention of astronomy in relation to God's work of love. I also enjoy the endless poetry of H. M. S. Richards.</p> <p>Detroit, Michigan; 57; Writer;<br/>None given</p>                                                                                                         |
| 824                    | <p>"I will let my work go to listen to H. M. S. preach he make it so plain a child can understand. I wish he was on air for hours. He has such smothe (sic) nice voice."</p> <p>St. Charles, Virginia; 80;<br/>Housewife; Baptist</p>                                                                     |
| 825                    | <p>"I became Adventist through the VOP radio program and the Bible course. It's wonderful!"</p> <p>Gloucester, New Jersey; 20;<br/>Housewife; Seventh-day Adventist</p>                                                                                                                                   |
| 831                    | <p>"I think the courses I have taken and listening to the sermons I have become more aware of the love of God."</p> <p>Pembroke, North Carolina; 19;<br/>Student; Baptist</p>                                                                                                                             |
| 833                    | <p>"Mr. Richards seems to me to be my friend, I've heard him every Sunday for years. You couldn't find a finer person and minister anywhere."</p> <p>New Bern, North Carolina; 70;<br/>Retired; Methodist</p>                                                                                             |

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