ABSTRACT

THE PUBLIC SPEAKING OF DR. WILLIAM A. FAGAL OF "FAITH FOR TODAY": AMERICA'S FIRST NATIONAL TELEVISION PASTOR

By

Roger Wooldridge Coon

The purpose of this study is to describe, analyze, and evaluate the preaching of Dr. William A. Fagal on both the "Faith for Today" television broadcast and the public platform. Within the frame of reference of classical rhetorical theory, as amplified by 20th Century rhetoricians essentially within the classical tradition, this study seeks, successively, (1) to determine the biographical and personal factors which account for Dr. Fagal's success as a speaker; (2) to trace the history of the "Faith for Today" telecast and corporation created by the Seventh-day Adventist church to support it, examining, in passing, the format and objectives of this international religious broadcast; (3) to describe, analyze, and evaluate the rhetorical theory and practice of Dr. Fagal; and (4) to estimate the effect of his preaching upon his television audience and upon a "live" auditorium audience.

Chapters I and II are biographical in nature, the first chronicling the events of Dr. Fagal's life from birth through college years, and the second his career in the gospel ministry, with special emphasis upon his work in television. Together, they reveal the background, training, experiences, beliefs, philosophy, knowledge, and other personality factors or principal events which have shaped Dr. Fagal's life and his preaching. Data was obtained principally through personal interviews with Dr. Fagal and members of his family and corporation staff; personal interviews and correspondence with his former high school and

college teachers and classmates, and with denominational leaders; and official Seventh-day Adventist church literature. An historical backdrop for the period under study is derived from the works of recognized social historians of our day.

Chapter III describes the "Faith for Today" television broadcast, rehearsing the major developments in the history of the telecast and corporation. Sources principally consulted were official minutes of various church bodies and the telecast's board of directors, and Tele-notes--monthly news magazine for "Faith for Today's" viewers.

Chapter IV outlines the rhetorical theory advanced by William A. Fagal as requisite to effective preaching, and examines reflected parallelisms in the Fagal theory in terms of contemporary homiletical thought, with data being obtained principally through personal interviews with Dr. Fagal.

Chapter V is a survey analysis of ten selected sermons (five from television, five from pulpit) as transcribed from original sound tape recordings and film sound tracks. It concerns itself, successively, with (1) the speaker's method of sermon preparation, (2) the speaker's method of sermon composition (in terms of the traditional rhetorical canons of invention, arrangement, and style); and (3) the speaker's method of sermon delivery, in the studio and on the platform.

Chapters VI and VII survey, respectively, the response made to Dr. Fagal's television and pulpit preaching, as found in regular "Faith for Today" mail response, and from responses to two questionnaires: (1) one sent to management personnel of more than 200 TV stations currently or recently carrying the telecast; and (2) one distributed to 3,000 of approximately 10,000 persons who attended a camp meeting service at which Dr. Fagal was the principal speaker.

Chapter VIII closes this work by bringing into focus, by way of summary and conclusions, the entire study of Dr. William A. Fagal as a religious speaker. The following conclusions tend to emerge as a consequence:

(1) With virtually no formal training in public speaking, William A. Fagal has nevertheless markedly demonstrated a high degree of proficiency as a speaker both on the public platform and on television, thus perhaps indicating that speakers may be "born" as well as "made."

(2) Judged on the basis of results, his ministry has been highly effective in reaching millions of people and in helping them in spiritual matters. He is perhaps among the top five ministers of his church in terms of total accessions of members as a result of his personal ministry.

(3) William Fagal exemplifies in a high degree Cato's ideal of "a good man speaking well." He is perceived by his intimate associates, as well as by tens of thousands of church members and non-Adventist televiewers, as a man of God, of exemplary character and high degree of dedication to the ministry of the gospel of Jesus Christ.

(4) His rhetorical theory and practice, in a state of evolution, as a result of observing "feed-back" from listeners, demonstrate a continual conscious effort at self-improvement in public speaking; and in terms of artistic criteria, his performance shows marked and continuing improvement.

(5) The major significant weakness perceived is to be found in the manner of delivery of the television sermon, where Dr. Fagal has developed a role stereotype in his preaching of that of a "counselor-adviser" rather than that of an "orator-preacher," to his personal disadvantage.

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VOLUME I

By

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Fig. 1 — America's First National Television Pastor.

DEDICATION

To my former students at the Adventist College of West Africa, whose insatiable intellectual curiosity, unquenchable thirst for truth, and seemingly limitless capacity for warm Christian fellowship transcending barriers of race and nationality were more than adequate recompense for 12 unforgettable years in Nigeria. The memory of men "in Christ"

> where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free: but Christ is all and in all (Colossians 3:11)

will ever remain an enduring inspiration and an abiding joy.

R.W.C.

PREFACE

Of making many books, there is no end; and much
reading is a weariness of the flesh. . . .
There is no new thing under the sun.
. . . Behold, all is vanity and
vexation of spirit.--Eccl.
12:12b [mar.]; 1:9c, 14b.

Advice to Persons About to Write History--Don't.--
Lord Acton to Mandel [later Bishop] Creighton[1]

The work which follows is an attempt at--and therefore purports to be--an historical-critical study in rhetoric and public address.

As such, it owes, hopefully, somewhat more to the definitions of history of Carlyle ("the history of the world is but the biography of great men"[2]) and of Emerson ("there is properly no History; only Biography"[3]) than to that of Oscar Wilde ("history is mere gossip, and scandal is gossip made tedious by moralizing"[4])!

In so saying, however, I am not willing to be bound by the rather narrow limits imposed by the "hero-worship" philosophy of the former.

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[1]Quoted by George Seldes (comp.), The Great Quotations (New York: Lyle Stuart, 1960), 36.

[2]Thomas Carlyle, "The Hero as Divinity," Heroes and Hero-Worship [1841], cited by John Bartlett (comp.), Familiar Quotations (13th ed. rev.; Boston: Little, Brown and Company, 1955), 475.

[3]Ralph Waldo Emerson, "History," Essays (1st series [1841]), quoted in ibid., 501.

[4]The Importance of Being Earnest, ed. Vincent F. Hopper and Gerald B. Lahey (Great Neck, N. Y.: Barron's Educational Series, Inc., 1959), 9.

In this study there will be "biography," not only because speech is one of the distinctly unique attributes which distinguishes the human from the rest of God's creation, but also because man is, after all, a vastly more interesting field of study--at least for most of his fellow men--than any other subject.

And there will be "moralizing" (although, one hopes, no "gossip" --nor tedium!), for ever since that day when Cato defined the Ideal Orator as "a good man speaking well,"[1] (to which successive "amens" were added by Cicero and Quintilian), the field of speech has insisted upon making the province of ethics peculiarly its own.[2]

In an absolutely delightful "Introduction" to a new edition of The Great Crash, 1929, John Kenneth Galbraith, in his own inimitably whimsical manner, comments upon a temptation which very few authors seem able (or willing) to resist:

> That is to tell, with that combination of deprecatory modesty and evident self-approval of which Somerset Maugham was perhaps the master, just how this good thing came to be done. And I have noticed that authors who are a trifle ashamed of these exercises in self-appreciation begin them with an apology and then go right ahead anyway. And perhaps we should. Writing is a long and lonesome business; back of the problem in thought and composition hover always the awful questions: Is this the page that shows the empty shell? Is it here and now they find me out? So, like the politician when the returns are in and the prize-fighter when his glove is raised, perhaps we should be allowed our little moment. Perhaps I can be allowed mine.[3]

And perhaps I mine?

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[1]Cited by Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 181.

[2]Cf. Karl A. Wallace, "An Ethical Basis of Communication," The Speech Teacher, IV (Jan., 1955), 1-9.

[3]John Kenneth Galbraith, The Great Crash, 1929 (Sentry ed.; Boston: Houghton Mifflin Company, 1961), ix.

A cursory examination of the Table of Contents of any half-dozen doctoral dissertations in speech chosen at random will probably reveal the rather singularly uniform omission from the volume of a "Preface" such as this.

The reason may not be far to seek: it is not simply that "nobody ever reads them anyway" (the favorite retort, by the way, of some television networks to complaints that too little is broadcast by way of intellectual fare). It is, rather, that theses customarily must be "defended" before one's doctoral committee in an examination which, one graduate student suggested, savors both of the medieval "Star Chamber" of Inquisition days and of the poro secret-society bush-school puberty rites of the Vai tribesmen of Sierra Leone[1]--the traumatic metamorphosis by means of which a boy is turned into a man yet today in modern West Africa.

Doctoral candidates, who are responsible for every word they set down in print, quite understandably (if subconsciously) seek to minimize the size of the target, to provide as little as possible to shoot at beyond "the whites of their eyes."

It is, then, with recognized risk that I thus depart from what I personally view to be an unfortunate practice--a literary sin of omission--to seize the opportunity (denied me in the remainder of this work) to speak in the first person, to be most truly my own self, and to tell, briefly, why this study was begun.

In so doing, I may perhaps answer a few questions implicit in the mind of a reader who, casually or deliberately, happens to pick up

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[1]Mark H. Watkins, "The West African 'Bush' School," Education and Culture--Anthropological Approaches, ed. George D. Spindler (New York: Holt, Rinehart and Winston, 1963), 426-43.

this volume on some later day from under an inch-deep layer of dust in the Second Floor Stacks of this university's library where such unread tomes are splendidly incarcerated in solitary confinement.

Two Questions

In the doctoral oral examination two questions, among others, are inevitably asked by the professors which, when reduced to simplest terms, come out something like this: "Why him?" and "Why you?"

The remainder of this volume (more particularly in the "Introduction," under "Significance of the Study: Intrinsic Merit") is my labored attempt to answer the former question. And the degree to which I succeed in meeting the demands of the questioner must, of necessity, be decided by him rather than me.

But the question remains--and it is a fair one--"Why you?" Why should you, rather than someone else, undertake this particular study? How (and why) are you particularly qualified for this task? And, since you happen to be a Seventh-day Adventist minister, writing about a fellow colleague of the same religious persuasion, how can you honestly claim to be objective in this study?

These are good questions. They deserve equally good answers.

Indeed, "Why you?"

St. Paul, in defending himself at Corinth, on one occasion felt obliged to "boast myself a little."[1] Perhaps the present question demands a similar rejoinder. At the risk of the odious spectacle of appearing to toot one's own horn, I might perhaps counter this pressing question as Socrates might have, by asking another: "Well, why not me?"

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[1]II Corinthians 11:16.

If, in larceny, it takes one to catch one, perhaps it is not stretching the analogy too far to suggest that in preaching, also, it takes one to know one!

I have not always been a minister, but I can never remember a time when I was not decidedly interested in preaching. My paternal grandfather was a lay-preacher; and in my father's family, five of eight sons--including my dad--were ordained ministers of the gospel.

Every man ought to have a hobby. Mine is "preacher-watching." As early as high school days, I formed the habit (never since successfully "kicked") of going to hear famous well-known clergymen whenever they spoke in nearby churches.

With vivid recollection I yet remember my encounter with the first "name" preacher I ever heard: Aimee Semple McPherson, at her fabulous Angeles Temple ("largest unsupported dome west of the Mississippi") on Glendale Boulevard in northern Los Angeles.

Later, as a fledgling minister myself, I attended Billy Graham's now-historic Los Angeles campaign in 1949, held in a gigantic circus tent at Washington and Hill, which, with the help of William Randolph Hearst's much-publicized memo to the city editor of his Los Angeles Examiner ("puff Graham"), helped catapault Billy into international prominence.

(I was to hear Billy again in the early 1960s one sultry, tropical evening at an outdoor rally on the race-course oval at Lagos, Nigeria, accompanied by a half-dozen of my homiletics students from the Adventist College of West Africa, whom I had brought along to hear some "real" preaching!)

During my four-and-one-half-year ministry in Southern California, before going to Africa, I was privileged to hear, successively:

--Bryan Green, of the traditionally staid Church of England (and canon of Birmingham Cathedral), then reputed to be Britain's "top evangelist," who came to the vast, vaulted cavern that is the Episcopal Cathedral of Los Angeles, after drawing some 6,000 nightly during a week-long mission in New York[1] and more than 10,000 nightly in a nine-day crusade in Boston;[2]

--Gypsy Smith, Jr., decrepit in frame but raucous of voice (its fog-horn-like quality being caused by too much outdoor preaching in earlier days without benefit of microphone), accompanied that night in San Marino by veteran singing evangelist Homer Rodeheaver with his ubiquitous trombone, both in splendid form;

--Louis H. Evans, then pastor of the world's largest Presbyterian Church (the Hollywood "First"), where, with each new 1,000 members they added another full-time clergyman (they had six in 1951); and who, because of the limited capacity of his sanctuary, could preach to all the members of his congregation all at the same time only once yearly when they rented the 20,000-seat Hollywood Bowl for their 11 a.m. worship service on Easter Sunday morning;[3] and

--Clovis G. Chappell, grand old man of Southern Methodism with some 40 titles of sermon volumes to his credit, chosen as one of the "ten most effective ministers in America" several years ago by subscribers of The Christian Century Pulpit,[4] and whose idea of "retirement" was to preach an average of 200-300 sermons a year around the nation.[5]

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[1]"Anglican Evangelist," Time, Dec. 13, 1948, 64-65.

[2]"Evangelism," Time, Nov. 13, 1950, 61.

[3]"Twelve Great Preachers," Life, April 6, 1953, 126-27. Cf. also Juadina Brock Stallings, "A Biographical and Rhetorical Study of the Public Address of Dr. Louis Hadley Evans" (unpublished Ph.D. dissertation, Dept. of Speech, University of Southern California, 1957).

[4]Program Notes, "Two Sermons by Clovis Gillham Chappell" ("Great Sermons Series," long-playing phonograph record W-6105-LP; Waco, Texas: Word Records, Inc., [n.d.]), album cover.

[5]On April 28, 1962, Dr. Chappell (then at the age of 80 years) wrote me that he had preached exactly 100 sermons thus far that year, from Jan. 1 to the date of writing, a period of four months. If he kept the same proportionate volume the rest of the year, it would be 300 sermons!

During that same period I also heard E. Stanley Jones, redoubtable Methodist missionary and prolific author of countless books (including the famous Road series), speaking one night from Louis Evans' Hollywood pulpit in a service broadcast over radio station KFWB. I still remember his text nearly two decades later ("A greater than the temple is here"). And I have had occasion more than once since to ponder whether perhaps at least one test of a "great" preacher might not be his ability to imprint upon the mind of his hearer his sermon text so that long after the words of the sermon are themselves forgotten, the text lingers.

Successive furloughs from missions service in West Africa enabled me to visit various churches in New York and Washington, and to hear such men as Norman Vincent Peale,[1] who (after the manner of Henry Ward Beecher and T. DeWitt Talmage in an earlier day) preached to his congregation, at Marble Collegiate Church, sans pulpit; and Ralph W. Sockman,[2] minister at Christ Church Methodist for 36 years, who thrice turned down bishoprics in order to hold the "higher" office of preacher!

In the nation's capital I gained an invaluable first-hand lesson on the importance of making the sermon appropriate to the specific occasion and audience (and, in the bargain, a demonstration of homiletic artistry par excellence) from the late Joseph R. Sizoo,[3] then chaplain of George Washington University. At the closing chapel exercise of the 1958-1959 academic year, this aged but amazingly energetic man of God

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[1]"Twelve Great Preachers," 129. Cf. also Allen R. Broadhurst, "A Thematic Analysis and Rhetorical Study of the Sermons of Dr. Norman Vincent Peale" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1961).

[2]"Twelve Great Preachers," 128. [3]Ibid., 131.

took for his text the words of Exodus 2:11 ("And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens. . . ."). He applied these words to the purpose of higher education, as he saw it--the making of young men and women sensitive to the needs and burdens of mankind, to the point where they would go out and do something constructive to alleviate the situation.

Sizoo was the predecessor of the late Peter Marshall[1] in the pastorate of the historic New York Avenue Presbyterian Church in Washington (where Abraham Lincoln was wont to worship). Interestingly, Marshall himself went on to become a chaplain--of the United States Senate. It was during my own seminary days in Washington, in 1959, that I discovered Peter Marshall's powerfully potent preaching, by means of a commercial phonograph recording of two of his sermons delivered in that city several years earlier.

Most inspiring of all, however, was the unparalleled opportunity of personally interviewing, in the quiet of their respective studies, such renowned pulpit "greats" as H. M. S. Richards[2] (Glendale, California, 1947), Joseph R. Sizoo (Washington, 1959), Clovis G. Chappell (Waverly, Tennessee, 1962), and, especially, Harry Emerson Fosdick[3]

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[1]Cf. Gordon Mahlon Hyde, "A Case Study Approach to the Rhetorical Analysis of the Washington Preaching of Dr. Peter Marshall" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1963).

[2]Cf. "Just Wait, Brother," Time, Jan. 26, 1953, 60, 62; also Wilber Alexander, "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" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1962).

[3]Cf. Edmund Holt Linn, "The Rhetorical Theory and Practice of Harry Emerson Fosdick" (unpublished Ph.D. dissertation, Dept. of Speech, State University of Iowa, 1952).

(Bronxville, New York, 1962), who, at the age of 84, granted me the unforgettably stimulating 90-minute interview on the subject of sermon preparation methods at his Rivermere Apartment residence.

Additionally, it was my privilege of knowing intimately, and to spend hours discussing preaching with, men of my own faith--men acknowledged as powerful orators in the pulpit by their fellow Adventist preachers--men such as Roy Allan Anderson[1] and George E. Vandeman.[2]

During these years, but before undertaking graduate studies in homiletics, rhetoric, and public address, I gradually came to form a rough yardstick by which I myself often measured the "greatness" of a preacher. Admittedly grossly subjective (and savoring rather much of the "Results" criterion isolated and identified by James H. McBurney and Ernest J. Wrage[3]), it was simply this: If, at the conclusion of the minister's discourse, I felt like jumping up immediately to preach in the man's now-empty pulpit, why, then, that was a great sermon![4]

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[1]Cf. George Sheldon Stevens, "A Study of the Homiletical Theory of Roy Allan Anderson" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1968).

[2]Cf. Donald W. Wilson, "A Rhetorical Study of the Preaching of Pastor George Vandeman" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1966).

[3]McBurney and Wrage offer four criteria for evaluating a speech (and speaker): the "Results" theory, the "Truth" theory, the "Ethical" theory, and the "Artistic" theory (Guide to Good Speech [Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1955], 11-14).

[4]This writer ruefully admits that his rather subjective criterion is uncomfortably close to the rule-of-thumb used for judging "great" motion pictures by the late Harry Cohn, president and production head of Columbia Studios (1930-1958) and one of the last great movie despots. Associated Press correspondent Bob Thomas quoted Cohn (King Cohn, Putnam, 1967) as telling writer Herman J. Mankiewicz: "When I'm alone in a projection room, I have a foolproof device for judging whether a picture is good or bad. If my fanny squirms, it's bad. If my fanny doesn't squirm, it's good. It's as simple as that." ("Yes, Sire," Time, April 14, 1967, 120.)

As will be noted elsewhere in this thesis, this immature rule-of-thumb test has since been modified considerably as a consequence of further formal study in this area. Nevertheless, all these men mentioned individually above did have the unique gift of being able to stir their hearers deeply to action. No one ever slept while they preached!

What qualifies a man to undertake an examination of, and to render a judgment on, the merits of a speaker or preacher such as the man concerning whose life and work this thesis has been written? Certainly the combination of seminary and university studies in homiletics and rhetoric, plus the opportunity over the years to examine at first hand the speaking of pulpit masters--in short, the marriage of theory with practice--should go a long way in this direction.

Prejudice, Bias, and Objectivity

The question still remains, of course, as to whether or not I can be truly objective in my research and in my writing: for William A. Fagal and I are ministers of the same denomination; and one might in all fairness presume that I--out of denominational loyalty, if not personal friendship--have a vested interest in making him "look as good as possible."

Such a proposition is, however, a two-edged sword. Were I, for instance, a non-Adventist clergyman, it might with equal vigor be argued that I was prejudiced--at least, considerably biased--against Mr. Fagal!

All of which leads us into the thorny question of prejudice, bias, and objectivity--a very prickly subject, indeed, especially in the writing of history--a "rock of offense" against which many a literary ship has foundered, to its (and the reader's) ultimate loss.

For Mark Twain the matter was settled very simply: "The very ink with which all history is written is merely fluid prejudice."[1] He, thus, obviously equated "prejudice" with "bias" and/or "point of view."

I, on the other hand, would tend to draw a distinction. Accepting Ambrose Bierce's definition of prejudice ("a vagrant opinion without visible means of support"[2]), I believe that "bias" or "point of view" are legitimate positions at which one may hopefully arrive after examining all available evidence and drawing conclusions therefrom.

Absolute objectivity may, in my opinion, be dismissed as both a snare and a delusion. It is neither possible nor desirable.

A singularly vigorous dissent against the "myth" of "the newspaperman's sacrosanct 'objectivity'" was tendered as early as 1923 by Time magazine founders Henry R. Luce and Briton Hadden. In the prospectus announcing the debut of the nation's first newsmagazine, Haddon and Luce declared that "the editors recognize that complete neutrality on public questions and important news is probably as undesirable as it is impossible." When Luce was upbraided once by a critic for failing to present "two sides to a story," he characteristically replied, "Are there not more likely to be three sides, or 30 sides?"[3]

And some 44 years later, on the other side of the Atlantic, British Press Lord Cecil King, owner of the world's largest daily newspaper (London's Daily Mirror) castigated contemporary American journalists for "lifeless writing" which, he declared, was the direct

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[1]Cited in Rudolf Flesch (ed.), The New Book of Unusual Quotations (New York: Harper & Row, Publishers, 1966), 299.

[2]Cited in ibid.

[3]"Henry R. Luce: End of a Pilgrimage," Time, March 10, 1967, 28; "He Ran the Course," ibid., 29.

result of a "fetish for objectivity." Reporters, he held,

> divest news of its own inherent drama. They cast away the succulent flesh and offer the reader dry bones, coated with an insipid sause of superfluous verbiage. They reject the flashing, illuminating phrase, which can make an unknown foreign statesman come vividly alive, or a dash of wit which may relieve the tedium unavoidably contained in much important news.[1]

The public, obviously, sides with King and Luce: in the year that the British press lord made his statement, the Daily Mirror was the world's largest newspaper, with a circulation exceeding five million;[2] while in the same year Time had the greatest circulation of any news-magazine (3.47 million at the beginning of 1967[3]).

Scholars, we quickly note, however, often tend to sniff somewhat disdainfully at what they view as "pandering to the public taste," or "compromising true objectivity to gain popularity." The protest against subjective writing reached perhaps its zenith in the 19th Century when there arose a school of "scientific" historians--of whom the indisputably great Leopold von Ranke [1795-1886] was both godfather and chief architect--whose self-declared goal was simply to "present all the facts," to merely "let the facts speak for themselves."

Vestiges of this school of thought still survive today in the expressed opinions of such men as Albert J. Beveridge, who hold that it is not only desirable but entirely possible for a truly "objective" historian to contribute nothing personally to his craft except--in the words of Carl L. Becker--"the sensitive plate of his own mind, upon

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[1]Cited in "British Deplorer," Time, April 28, 1967, 88.

[2]Time, April 28, 1967, 88.

[3]N. W. Ayer & Sons Directory: Newspapers and Periodicals, 1967 (Philadelphia: N. W. Ayer & Sons, Inc.), 774. Cited hereafter simply as Ayer Directory, with year of issue.

which the objective facts would register their own unimpeachable meaning."[1]

Becker, in company with possibly most of today's practicing historians, holds that this notion is simply "preposterous," on at least two counts: (1) it is utterly impossible for an historian to present "all the facts"; and (2) "even if you could, . . . the miserable things wouldn't say anything, would say just nothing at all."[2]

As regards the first, Hans Meyerhoff points out that no historian can describe the past as it actually was; he cannot present in its entirety any event as it actually transpired, even the simplest. The historian's work--"that is, his selection of facts, his emphasis, his omissions,[3] his organization, his methods of presenting--bears a relation to his own personality and the age and circumstances in which he lives."[4] And Charles A. Beard, in a similar vein, remarks that this selection and arrangement of facts [selection and arrangement, we might add, parenthetically, are matters of as great interest and concern to the critic of speech as to the practicing historian]--"a combined and complex intellectual operation--is an act of choice, conviction, and interpretation respecting values. . . ."

Facts, he goes on, may be known; "but they do not select themselves or force themselves automatically into any fixed scheme of

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[1]Carl L. Becker, "What are Historical Facts?"; The Philosophy of History in Our Time, ed. Hans Meyerhoff (Anchor Books ed.; Garden City, N. Y.: Doubleday & Company, Inc., 1959), 129.

[2]Ibid., 130.

[3]Lord James (Viscount) Bryce once said, "The secret of historical composition is to know what to neglect." (Cited in Flesch, 161)

[4]The Philosophy of History in Our Time, 139.

arrangement in the mind of the historian. They are selected and ordered by him as he thinks."[1]

The process of the historian is not at all unlike that of the photographer; and that which Life magazine's veteran, award-winning cameraman Carl Mydans has written, in an incomparable essay for Life's special edition on photography, concerning his own craft, could with equal appropriateness have been written by (and for) an historian:

> One of the hackneyed phrases used about photography is that the camera never lies.[2] The argument is intended, of course, to be in defense of the camera. But it is far from true. Once a man has been attached to it, the camera immediately has a point of view. And once it has a point of view, we are all free to question what it says. The moment the photographer selects a position from which to take his picture--even by the very stance he chooses--he begins the process of expressing himself, which is to say altering the picture. The lighting he may select, the time of day or the contrived artificial illumination, his choice of lens and, therefore, the scope of his picture, his direction (the turning of a face, or the placing of a subject here or there) or the mood he chooses to convey about the battlefield, or the cornfield, or the conference table of a strikebound industry--all these elements reflect his personal point of view. Indeed, he may utilize one of the

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[1]"Written History as an Act of Faith," in ibid., 141.

[2]Upon this point, the late novelist and critic James Agee, wrote: ". . . It is doubtful whether most people realize how extraordinarily slippery a liar the camera is. The camera is just a machine, which records with impressive and as a rule very cruel faithfulness precisely what is in the eye, mind, spirit, and skill of its operators to make it record"--a point of view echoed by the editors of Life when they added: "The image reflects the man who snatches it. . . . It is entirely possible for a skilled photographer to twist truth to his liking. In this power to use the mechanical ingredients of photography to manipulate, to mold, to change, to give an individual view lies the photographer's greatest responsibility. . . . Who would say that a photographer should just mirror life and that photography is just a business of capturing perfect reflections? And which man among us holds the one true mirror? . . . Men make pictures according to their varying, human comprehensions of what they see or what they feel. . . . The character of the photographer--his passions, his innocence, his wisdom, his fear--is etched with the shades of light and dark on his film." (From "The Voices of the Photograph," Life, Dec. 23, 1966, 7.)

> most effective methods he knows to express himself: he may elect to make no picture at all! He passes up the photograph which would present what he does not want to present, or which is a contradiction to what he has been presenting.[1]

As with photography, so with history: it is the historian, not the facts, who speaks, who imposes meaning--a point which led historian Henri Pirenne to observe that "all historical narrative is at once a synthesis and a hypothesis."[2]

It is synthesis, first, in that it "combines a mass of known facts in an account of the whole"; and a hypothesis, secondly, in that "the relations it establishes between these facts are neither evident nor verifiable by themselves." Thus, for Pirenne, "all historical . . . narrative . . . rests upon a postulate";[3] all historical narrative is hypothesis.

The continuing controversy of objectivity versus subjectivity is not alone the concern of the historian (or the photographer); it pervades all facets of human existence. And, instead of being mutually exclusive, the real and most useful role of these two positions may indeed be a complimentary one. New York television actor Robert Loggia told an interviewer several years ago:

> . . . I think acting and journalism are closely allied. Television has made news reporting more dramatic. Reporters today are creative. Although they must maintain their objectivity, their subjectivity always seeps through, making the news that much more interesting. An actor, too, must <u>at first</u> be <u>objective. Then, when he molds the part he's playing, his subjectivity comes into play.</u>[4] [Emphasis supplied.]

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[1]"With Mind and Heart and a Magic Box," <u>ibid.</u>, 74.

[2]"What are Historians Trying to Do?," cited in Meyerhoff, 94.

[3]<u>Ibid.</u>, 94-95.

[4]Lansing (Mich.) <u>State Journal</u>, Dec. 31, 1966, b-12.

Since absolute objectivity, then, is impossible, should the historian openly take sides, espousing one cause or the other? Should he overtly render moral judgments?

Michigan State University's own Distinguished Professor of English Russel B. Nye does not "think the historian of ideas can or should strive to be completely neutral. There is, I believe, right and wrong in the past, and I think the writer must make moral choices in his judgments of men and movements."[1]

Allan Nevins realistically faces up to this problem of objectivity--and it is a legitimate problem--when he mischievously remarks that "the only completely unbiased historian is one whose works are not on the shelves of libraries--the Recording Angel; and doubtless he has convictions which to Satan, as Mark Twain irreverently suggested, would seem prejudices."[2]

More seriously, Nevins points out that "facts cannot be selected without some personal conviction as to what is truth, and cannot be arranged without the same conviction--and this conviction is bias."[3]

The historian, he holds, should have "a mind free from conscious prejudices. . . . Conviction rules out absolute impartiality, but nevertheless aims at truth."[4] Nevins amplifies his thesis with these well-chosen words:

> While the historian should avoid bias in the sense of prejudice, he should court it in the sense of honest conviction. That conviction should follow, not precede, a

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[1]Cited in William McCann's critical review of Russel B. Nye's This Almost Chosen People, published in ibid., Sept. 4, 1966, B-5.

[2]The Gateway to History (rev. Anchor Books ed.; Garden City, N. Y.: Doubleday & Company, Inc., 1962), 57.

[3]Ibid., 54-55. [4]Ibid.

> study of the evidence, and be formed during and by the historian's researches. In brief, the author should approach his evidence as a judge, but should present it as a guarded and honest advocate. It is his duty to form judgments, but even more his duty to avoid prejudging the evidence. . . . [While] no writer can wholly emancipate his mind from the coloring influence of time, environment, education, current ideals, personal ambitions, and national trends, . . . that does not exempt him from the duty of striving to attain the greatest possible degree of objectivity and impartiality. Truth is promoted by a clash of honest judgment.[1] [Emphasis supplied.]

Lawyer Charles P. Curtis has put it more briefly, but no less succinctly, when he declares: "There are only two ways to be quite unprejudiced and impartial. One way is to be completely ignorant. The other is to be completely indifferent. Bias and prejudice are attitudes to be kept in hand, not attitudes to be avoided."[2]

All of the foregoing to the contrary notwithstanding, however, let it be said, here, loud and clear, that speech criticism is not merely a matter of subjective whim or of individual preference--an unfortunate misguided opinion as old as Plato, and as modern as some of the more vocal communications-oriented theorists who fall into the equal but opposite temptation of "pontification from quantification," and become afflicted with a "paralysis of the analysis!"

There is a fairly well defined body of rhetorical theory in public address today which provides a catalogue of evaluative criteria commanding fairly general acceptance within the speech profession itself. In the study which follows, these will be utilized, together with whatever other personal observations that may spring into mind as we journey

---

[1] Ibid., 58-59.

[2] A Commonplace Book (New York: Simon & Schuster, 1957), cited in James N. Simson (comp.), Contemporary Quotations (New York: Thomas Y. Crowell Company, 1964), 51.

through these pages wherein the broadcast and pulpit speaking of William A. Fagal is, successively, described, analyzed, and evaluated.

Conclusion

"The main thing," Karl Popper counseled, "is to be conscious of one's point of view, and critical, that is to say, to avoid as far as possible, unconscious and therefore uncritical bias in the presentation of the facts."[1] His thought is echoed in the credo of Gaetano Salvemini [1873-1957], an Italian historian who did much of his work in the United States, who perhaps sums it all up best:

> We cannot be impartial, we can only be intellectually honest--that is, aware of our own passions, on our guard against them, and prepared to warn the reader of the dangers into which our partial views may lead them. Impartiality is a dream, and honesty a duty.[2]

"Here I stand."

Roger W. Coon
Angwin, California

June 30, 1969

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[1]Karl Popper, "Has History Any Meaning?," The Open Society and Society and Its Enemies (one-volume ed.; Princeton, N. J.: Princeton University Press, 1950), 449-63; cited in Meyerhoff, 302-303.

[2]Gaetano Salvemini, Mussolini Diplomate (Paris: Bernard Gasset, 1932), 7. Translation from the original French by Trumbull Higgins, Korea and the Fall of MacArthur: A Precis in Limited War (New York: Oxford University Press, 1960), vii-viii.

ACKNOWLEDGMENTS

Render therefore to all their dues: tribute to whom tribute is due; . . . honor to whom honor.--Romans 13:7

A doctoral dissertation and a Sabbath sermon share many things in common; and it is as true of the thesis as Phillips Brooks was often wont to say of the sermon,[1] that it is the product not only of the immediate, or Special, preparation, but also of a long-term (even life-long) period of accumulated experience and reflection.

The Apostle Paul's admonition, cited above, to give recognition where it is appropriately due was predicated upon his conviction, stated in the following chapter, that "none of us liveth unto himself. . . . (Romans 14:7). And Tennyson makes Ulysses say, "I am a part of all that I have met."[2]

I am, too; and it must of necessity follow that any creative activity of which I am capable must partake of the same. But in the listing of names of those who have lent a helping hand along the journey a writer is faced with a two-fold problem: First, there obviously isn't room to put everyone's name down. The Apostle John indulged in a bit of hyperbole when he closed the final chapter of the Fourth Gospel ("And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could

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[1]Cf. Kenneth G. Hance, "The Elements of the Rhetorical Theory of Phillips Brooks," Speech Monographs V (Dec., 1938), 29-30.

[2]Cited in Bartlett, 453.

not contain the books that should be written." John 21:25); but his problem is immediately apparent to anyone who has ever written for print.

Secondly, there is the danger of fallibility of human memory, a problem increasingly acute as additional years lay their hand upon one's shoulder. I have heard many writers mourn that as soon as the manuscript was in the hands of the printer, names came to mind--too late--that should have been included in the roll-call of the honorable. It will probably happen to me, too; and if someone who did help with this project at hand comes across these pages, and finds his name missing, he will also find this apology for overlooking the recognition of a faithful friend.

Debts of gratitude are due many who, for want of space, must remain unnamed, but especially:

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>
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>
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>
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To the officers of the General Conference of Seventh-day Adventists, and the Board of Trustees of Pacific Union College, my employers, successively, during the three years of the research for and writing of this thesis, for time allowed off regular duties, and the financial support which made this final document possible.

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R. W. C.

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INTRODUCTION

In the beginning was the word.--John 1:1a

Purpose of the Study

The primary purpose of this study is to describe, analyze, and evaluate the preaching of Dr. William A. Fagal on both the "Faith for Today" television broadcast and the public platform.

Within the frame of reference of classical rhetorical theory (as amplified and exemplified by 20th Century rhetoricians essentially within the classical tradition), and by means of established patterns of rhetorical criticism, this study seeks, successively, (1) to determine the biographical and personal factors which account for Dr. Fagal's success as a speaker; (2) to trace the history of the "Faith for Today" telecast, including the organization created by the Seventh-day Adventist church to support it, with which Dr. Fagal is associated in his television preaching--examining, in passing, the format and objectives of this international religious broadcast; (3) to describe, analyze, and evaluate the rhetorical theory and practice of Dr. Fagal; and (4) to estimate the effect of the preaching of Dr. Fagal upon his television audience and upon a "live" auditorium audience.

Limitations Imposed on the Study

Because of a plethora of materials readily available, the first portion of this study is limited to a general overview of the life of

William A. Fagal within the framework of traditional rhetorical biography, which seeks to place a speaker in the context of the times of which he is himself a product and which he subsequently influences. The history of the Faith for Today corporation, as well as of the telecast itself, is subsequently chronicled from the year of its birth, 1950, through 1968.

No attempt is made to present a detailed treatise on Dr. Fagal's theological views; rather, theological considerations, where included, are presented primarily for the purpose of further clarifying the speaker's ideas, concepts, and practices relative to his preaching process.

For the purpose of rhetorical analysis, this study is limited to a detailed, in-depth consideration of five of the 20 original television sermonettes prepared and delivered by Dr. Fagal on television during the year 1965, and to an additional five full-length pulpit discourses prepared and delivered to congregations at religious gatherings in three Michigan cities during a 24-month period (February, 1965, to February, 1967). Choices in both categories of sermons were made by random selection.

Although the "Faith for Today" program has been broadcast on several hundred television stations around the world for nearly two decades, analysis of response of the viewing audience is primarily limited to North America, with only incidental reference to reception in other nations abroad. Auditorium response is limited to one congregation in Michigan who heard Dr. Fagal speak on July 17, 1965.

Overall, the approach of this study is one of generalization, rather than that of a case study, for the purpose of ascertaining salient trends and patterns in his public speaking.

Significance of the Study

Intrinsic Merit of the Study

The first television stations in the United States to be licensed for commercial broadcasting went on the air in 1941; but it was not until the first post-World War II television receiving sets went on the market in 1946 that the stations had much of a viewing audience. The first telecast of Congress in session was made in 1947; and the first Presidential inauguration on television was broadcast in 1949.

It was thus in television's early childhood--if, indeed, not in its infancy--that William A. Fagal's "Faith for Today" preaching ministry was born, at mid-century, in 1950.

Within its first year of production it grew from a small program, heard over a single station in New York City, to a national ministry on 12 stations, thus becoming "the first network TV program sponsored by any denomination." With this as a start, Dr. Fagal and his program continued over the years to score an impressive array of "firsts."

"Faith for Today" was the first religious feature program in Australia, Guam, and Nigeria, the program in those countries being as old as the television industry itself. (A Portuguese-language counterpart also became the first Protestant, non-government-sponsored religious telecast not only in Brazil but in all South America.)

Domestically, "Faith for Today" was among the first religious programs on television in the United States to switch from live broadcasting to film (1956); and in 1963 it was the first religious telecast to move to color production.

By September, 1966, the program was being given $1,123,167 worth of free air time annually in North America alone by commercial stations carrying "Faith for Today" as a public service.

Pastor Fagal and his program have received awards of merit from the National Council of the Churches of Christ in the U. S. A. and from the American Bible Society.

The television pastor receives mail (a small but significant portion from government officials at the federal and state levels, captains of industry, and educational leaders) at the current rate of 10,000 letters per week. His program attracts more than a half-million dollars annually through the mail in free-will contributions from viewers, the majority of which are of non-Seventh-day Adventist religious persuasion. And some 14,000 adult accessions to the Adventist church during an 18-year period have been officially reported as being a direct result of William A. Fagal's television ministry alone.

Furthermore, incidental to his broadcast ministry, Dr. Fagal is greatly in demand as a speaker for weeks of religious emphasis and commencement exercises at educational institutions, preaching missions at camp meetings, and addresses to gatherings of church workers around the world. Twice annually he conducts three-week evangelistic campaigns (on a nightly basis) in various cities around the nation; and his personal schedule is so crowded that he currently is forced to refuse far more invitations than he is able to accept.

In addition to his public speaking, Dr. Fagal conducted for more than a decade a column of religious advice in the pages of an international religious journal which attracted more reader-mail than all other features of the periodical combined; and one of the more than two dozen books from his pen became a best-seller with 300,000 copies printed within six months of the day it first went on sale.

Finally, William Fagal's influence as a religious speaker has become so pervasive in the culture of both the United States and Australia that a novelist from "Down Under" could write him and his telecast into the dialogue of her best-seller (which was subsequently made into a star-studded motion picture by Metro-Goldwyn-Mayer); and an American cartoonist could use the show as a subject for a sketch which subsequently was published in newspapers in 100 major cities around the world.

In view of the foregoing report of the extensive scope and of the impact of Dr. Fagal's preaching on a significant segment of the population of several continents, it may not seem unreasonable to conclude that his work as a speaker on religious themes provides a valid and fruitful field of investigation for the student of public address.

Distinctiveness of the Study

The "Knower Index" published by Speech Monographs since 1935 (and reporting studies since 1902) records no doctoral research project whatever, through 1969, on the public speaking of William A. Fagal other than this one.

As far as is known, there is no published biography of Dr. Fagal or any definitive history of Faith for Today, Inc. As a consequence, this dissertation is distinctive in being the first in-depth study of

this speaker and his work; and, as such, it hopefully contributes a new and fresh body of materials for further study by students of speech and homiletics.

Materials or Sources for the Study

Materials for this study can be most easily described in terms of the major divisions of this work:

(1) Biographical materials pertaining to the life and work of William A. Fagal were taken principally from:

Personal interviews with Dr. Fagal.
Personal interviews with members of his family and members of the staff of Faith for Today, Inc.
Personal interviews and correspondence with high school and college teachers and classmates of Dr. Fagal.
Correspondence with officials of the Seventh-day Adventist denomination.
Official SDA church literature, viz., the Review and Herald, Signs of the Times, Tele-notes, These Times, and The Youth's Instructor.
Official registrar's transcripts of academic records at educational institutions attended by Dr. Fagal.
Official records of the Seventh-day Adventist church.
Biographical references in periodical articles, and in books written by Dr. Fagal, especially By Faith I Live.
Popular periodicals such as TV Guide, Variety, and Advertising Age.

(2) Historical materials dealing with the socio-cultural milieu in which Dr. Fagal was reared and in which he worked as a preacher were drawn largely from the following chief sources:

Frederick Lewis Allen, The Big Change: America Transforms Itself, 1900-1950.
John Kenneth Galbraith, The Great Crash, 1929.
William E. Leuchtenburg, Franklin D. Roosevelt and the New Deal (1932-40).
Charles Merz, The Dry Decade.
Henry F. Pringle, Alfred E. Smith: A Critical Study.
Arthur M. Schlesinger, Jr., The Age of Roosevelt: The Crisis of the Old Order, 1919-1933.

Andrew Sinclair, Prohibition: The Era of Excess.
Alfred E. Smith, Up to Now: An Autobiography.
Collier's, The National Weekly.
Ladies Home Journal.
The Literary Digest.
The New York Times.
Reader's Digest.
Time.
N. W. Ayer & Son's American Newspaper Annual & Directory (and its successor, N. W. Ayer & Son's Directory: Newspapers and Periodicals).
General Electric Company Annual Reports, 1925-1935.
Moody's Industrial Manual: American and Foreign.
The World Almanac and Encyclopedia.

(3) "Faith for Today" materials on the history of the telecast and corporation were taken principally from:

Personal interviews with Dr. Fagal, members of his staff (past and present), executive producer-director of Charter Oak Tele-pictures, SDA denominational administrators, and constitutional lawyer Leo Pfeffer.
Correspondence with the staff (past and present) of Faith for Today, Inc., and with Lutheran Television Productions headquarters.
Minutes of the General Conference Committee of the Adventist world organization, and of the Board of Trustees of Faith for Today, Inc.
Tele-notes, official monthly newsletter of the telecast.
The Faith for Today Bulletin, bimonthly published for church workers engaged in follow-up activity in the field.
Denominational periodicals, such as the Review and Herald, Liberty, These Times, The Youth's Instructor, the Pacific Union Recorder, the Lake Union Herald, Signs of the Times, and the Columbia Union Visitor.
Facts sheets, promotional brochures, financial reports, broadcast and official records, and articles of incorporation from the official files of Faith for Today, Inc.
Articles on television in the World Book Encyclopedia, the Seventh-day Adventist Encyclopedia, and Television Factbook.
Newspapers, such as The New York Times and Variety.
Periodicals such as the Saturday Evening Post, TV Guide, and Time.
A Master's thesis dealing with the history of Seventh-day Adventist broadcasting by Richard Lee Fenn.
The writings of Ellen G. White, pioneer Seventh-day Adventist church leader, stating official denominational policy on the use of drama.
Dun & Bradstreet Reference Book.
Legal documents and official court minutes of the Magistrates' Court of the City of New York and the Court of Special

Sessions of the City of New York, dealing with Faith for Today, Inc.,'s alleged violation of New York State Sunday-observance laws.

(4) Materials on Dr. Fagal's rhetorical theory were drawn chiefly from personal interviews with him. His writings, incidentally, provide additional insights into his homiletical thinking. Secondary sources used for defining the areas of rhetorical theory covered by Dr. Fagal are:

Personal interviews with Clovis Chappell, Harry Emerson Fosdick, and the late Joseph R. Sizoo, nationally-recognized preachers in contemporary America.
Henry Ward Beecher, Yale Lectures on Preaching.
John A. Broadus, On the Preparation and Delivery of Sermons, as revised by Jesse B. Weatherspoon.
Garrett Eckbo, Landscape for Living.
Harry Emerson Fosdick, The Living of These Days.
Kenneth G. Hance, et al., Principles of Speaking, 2nd ed.
Clarence Macartney, Six Kings of the American Pulpit.
Catherine Marshall, A Man Called Peter.
Quintilian, Instructions to the Orator.
Lester Thonssen and A. Craig Baird, Speech Criticism.
Jules Witcover, "Nixon for President in '68?"
"Bob Levoy, Slayer of Sacred Cows."
Unpublished doctoral dissertation by Juadina B. Stallings, "A Biographical and Rhetorical Study of the Public Address of Dr. Louis Hadley Evans."

(5) Materials on Dr. Fagal's rhetorical practice were derived chiefly from:

Dr. Fagal's personal library and files.
Transcripts of tape-recordings of five selected television sermonettes (recorded on tape direct from the respective film sound-tracks) and five selected full-length sermons (recorded "live" in the auditorium).
Seventh-day Adventist Church Manual, for a statement of the issues upon which Dr. Fagal speaks.
Interviews with members of Dr. Fagal's staff concerning his delivery.
Personal observations of Dr. Fagal speaking during television filming of his sermonettes, and of his platform public address.
And such rhetorical works as:

A. Craig Baird, Argumentation, Discussion and Debate.
A. Craig Baird and Franklin H. Knower, Essentials of General Speech, 2nd ed.
Gladys Borcher, "An Approach to the Problem of Oral Style."
Gaston Bossier, Tacitus and Other Roman Studies.
William Norwood Brigance, The Spoken Word.
John A. Broadus, On the Preparation and Delivery of Sermons.
Charles T. Brown, Introduction to Speech.
Cicero, De Oratore.
Lane Cooper, The Rhetoric of Aristotle.
Edward W. Cox, The Art of Writing, Reading, and Speaking.
Lionel Crocker, Argumentation and Debate.
William T. Foster, Argumentation and Debating, 2nd ed. rev.
Kenneth G. Hance, et al., Principles of Speaking, 2nd ed.
James H. McBurney and Glen E. Mills, Argumentation and Debate, (first edition with James H. O'Neill; 2nd without).
Glen E. Mills, Composing the Speech.
Glen E. Mills, "Speech in a Communications Course."
Alan H. Monroe, Principles and Types of Speech, 4th ed.
James M. O'Neill and James H. McBurney, The Working Principles of Argument.
James M. O'Neill and Andrew T. Weaver, The Elements of Speech.
Wayland Parrish, "The Style of the Extemp. Speech."
Quintilian, Institutes of Oratory.
J. W. Reeves and H. H. Hudson, Principles of Argument and Debate.
W. D. Ross, The Works of Aristotle.
Lew Sarett and William T. Foster, Basic Principles of Speech.
William M. Sattler, "Conceptions of Ethos in Ancient Rhetoric."
Gordon L. Thomas, "A Study of the Effect of Certain Elements in Oral Style on the Intelligibility of Informative Speeches."
Lester Thonssen and A. Craig Baird, Speech Criticism.
Edward L. Thorndike and Irving Lorge, The Teacher's Word Book of 30,000 Words.
J. E. C. Weldon, The Rhetoric of Aristotle.
Eugene E. White and Clair R. Henderlider, Practical Public Speaking.

(6) Materials indicating the extent and nature of the response to Dr. Fagal's preaching were chiefly derived from:

Personal interviews with Dr. Fagal and his staff.
Statistics on regular mail response to Faith for Today, Inc., headquarters.
Correspondence from Cartoonist Cliff Rogerson and Novelist Elizabeth Kata, whose published works were influenced by Dr. Fagal's ministry.
Excerpts from various types of Faith for Today mail response, recorded in Tele-notes and from FFT headquarters files.
Newspapers and periodicals such as The New York Times, Chicago Daily News, and Time.

Denominational periodicals such as the Lake Union Herald, The Ministry, the Review and Herald, and Tele-notes.
Documents and brochures of the A. N. Nielsen Co., explaining the nature, source, and interpretation of their audience ratings; and periodical article on this organization's work by Robert Eck: "The Real Masters of Television."
Replies from a special mail questionnaire sent to management of more than 200 television stations carrying (or recently carrying) "Faith for Today."
Replies from a special questionnaire handed 3,000 members of an audience attending a camp meeting service at which Dr. Fagal spoke.

The Organization of the Study

The Introduction sets forth the purpose of the study; limitations imposed upon it; the significance of the study, including its intrinsic merit and its distinctiveness; the materials or sources for the study; and the organization of the study.

Chapters I and II are biographical in nature, the first chronicling the events of Dr. Fagal's life from birth through the college years, and the second his career in the gospel ministry, with special emphasis upon his work in television. Together, they reveal the background, training, experiences, beliefs, philosophy, knowledge, and other personality factors or principal events which have shaped Dr. Fagal's life and his preaching.

Chapter III describes the "Faith for Today" television broadcast of the Seventh-day Adventist church, and rehearses the major developments in the history of the telecast, and the corporation created to support it, as the institution with which Pastor Fagal has associated himself in his unique broadcast ministry.

Chapter IV outlines the rhetorical theory advanced by William A. Fagal as requisite to effective preaching, and examines reflected

parallelisms in the Fagal rhetorical theory in terms of contemporary homiletical thought.

Chapter V is a survey analysis of ten selected sermons--five from television and five from pulpit--within the framework of traditional rhetorical criticism as modified by twentieth-century exponents--and concerns itself, successively, with (1) the speaker's method of sermon preparation, (2) the speaker's method of sermon composition, in terms of the traditional rhetorical canons of invention, arrangement, and style; and (3) the speaker's method of sermon delivery, in the studio and on the platform.

Chapters VI and VII survey, respectively, the response made to Dr. Fagal's television and pulpit preaching, as found in regular Faith for Today mail response and from special auditorium audience questionnaires.

Chapter VIII closes this work by bringing into focus, by way of summary and conclusions, the entire study of Dr. William A. Fagal as a religious speaker.

CHAPTER I

WILLIAM A. FAGAL: PREPARATION FOR PROMINENCE

Come, see a man.--John 4:29a

But His word was in mine heart as a burning fire
shut up in my bones.--Jeremiah 20:9b

It was 19 days after Pearl Harbor; and after months of dangling her toes over the precipice, America was now at war. The full, overcast weather of a wintery Washington on this morning after Christmas seemed appropriately, if tragically, to echo the fearful forebodings of a nation precipitously catapaulted into a war not of her choosing.

At the Capitol an embattled little Briton, who could by turns be "cocky, droll, grumpy, charming, cherubic, tough," arose slowly to address an historic joint session of the Congress of the United States.

Described by one eyewitness as having a head "thrust close to his shoulders like a young bull undecided whether to be ferocious or playful,"[1] Prime Minister Winston S. Churchill stood momentarily, briefly surveying the distinguished audience in the Senate chamber. Then, in a wry comment upon a fascinating accident of birth, he grinned:

> I cannot help reflecting that if my father had been American and my mother British, instead of the other way around, I might have got here on my own.[2]

But for a slightly different--though no less fascinating--accident of birth, William A. Fagal might have been the principal speaker on

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[1]"Great Decisions," Time, Jan. 5, 1942, 11. [2]Ibid., 12.

"The Lutheran Hour" or "This is the Life," instead of the "pastor" on the pioneering Seventh-day Adventist telecast, "Faith for Today."

For just a scant 25 months prior to the arrival of little William, their firstborn, Anna and Christian William Fagal[1] left the Lutheran faith of their childhood to become Adventists. They had attended evangelistic meetings held in a large tent in Bridgeport, Connecticut, by Elder Sidney Norton; and at the conclusion of the campaign they were baptized in the Seventh-day Adventist Church at New Haven (the Bridgeport church did not have an immersion baptistry) on December 2, 1916. It was Anna's 25th birthday, and lacked but a day of being the fifteen-month anniversary of their wedding.[2]

The Norton meetings came in the wake of the first great floodtide of Adventist public evangelism at the end of the year whose beginning inaugurated "the modern era of large-scale Adventist evangelism" with the "major breakthrough" campaign of General Conference President Arthur G. Daniells at Portland, Maine, on January 23, 1916.[3]

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[1]Christian William Fagal was known to friends and family by "William" or "Will." Occasionally he would sign his name "C. William Fagal," the use of his first name being almost entirely dropped in favor of the middle name. (Letter from Virginia Fagal, New York, June 20, 1967, 3. Cited hereafter as Virginia Fagal Letter, June 20, 1967.) However, in the interest of clarity, in differentiating between the father and his more famous son, William, the senior Fagal will hereinafter be referred to by his first name, Christian.

[2]Letter from Mrs. Anna Fagal, mother of William A. Fagal, New York, Oct. 17, 1966, 2. Cited hereafter as Anna Fagal Letter.

[3]Howard B. Weeks, "A Historical Study of Public Evangelism in the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1966), 135-36.

Historical Backgrounds: On the Doorstep of the "Roaring Twenties"

The end of an era.--William A. Fagal was born at Albany, New York, on January 17, 1919,[1] at a pivotal transition in 20th century American history. Eleven days earlier, Colonel Theodore Roosevelt, 26th President of the United States, had died at 4:15 a.m. of rheumatism at his Sagamore Hill home at Oyster Bay, Long Island,[2] some 150 miles south of Albany. His passing marked the end of one era, aptly labeled "The Revolt of the American Conscience," by Frederick Lewis Allen,[3] and the beginning of a new one which others would call "The Roaring Twenties."

It had all begun in the autumn of 1901.

Despite Teddy's disclaimer upon his accession to the White House that he would simply continue the policies of his predecessor, the late President McKinley, the new era had begun: "The Revolt of the American Conscience" against the abuses of Big Business, a battle royal between a dynamic President and the emerging plutocracy.[4] For what the first Roosevelt did was to "advertise and dramatize to the whole country a point of view on business, government, and the public interest that was refreshingly new, exciting, and contagious," said Allen.[5]

> And the burden of his speeches about "malefactors of great wealth" and "the square deal" was not economic but moral. He sought the "moral regeneration of the business world."

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[1]Interview with William A. Fagal, Detroit, Mich., May 24, 1966, 1. Cited hereafter as Fagal Interview, May 24, 1966.

[2]New York Times, Jan. 7, 1919, 1.

[3]Frederick Lewis Allen, The Big Change: America Transforms Itself, 1900-1950 (New York: Bantam Books, 1961), 93-94.

[4]Ibid., 85-86. [5]Ibid., 86-87.

> He believed in setting up a "moral standard." He preached that it was just plain wrong for some people, by tricks and wiles, to get a stranglehold on business and politics, while others were cheated out of opportunity. This was the kind of talk that millions of Americans of all walks of life--people allergic to ideologies, impatient of economic theory, but hughly suspectible to moral evangelism and devoted to the idea of a fair chance for all--could understand and respond to. The effect of the legislation that Theodore Roosevelt backed was minor compared with the effect of his personality and his preaching upon a great part of a whole generation of Americans. He struck a new keynote for the times, and it resounded all over America.[1]

"It was not merely that Mr. Roosevelt changed the laws," the editors of the New York Times opined in retrospect upon the occasion of his passing in 1919, for

> a man of smaller influence or a national legislature under no moral conviction might have done that--his great achievement was that he changed the mental attitude of the people and brought "big business" itself to repentance and to the ways of righteousness. . . .
>
> It has been the distinguishing merit of Mr. Roosevelt's administration, its most conspicuous achievement, that, seizing upon a propitious moment when scandalous exposure stirred the public sentiment against corruption and chicane, he gave the American people a moral shaking up, and with boundless energy, unflagging zeal, and rivers of utterance, raised and swelled the tide of their anger until, by punishment actually inflicted or through the deterrent fear of it, hosts of wrongdoers have been driven into honest ways, old abuses stamped out, and a sounder and fairer standard of conduct set up. . . .
>
> He was a popular idol, not alone because he did things, but because he inspired the people to do things on their own account. He was skillful in the presentation of moral issues, and the issues he put to the fore were either moral or made to seem so by his exposition of them.[2]

And, all of a sudden, everyone, everywhere, was taking up the cudgel on behalf of the little man.

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[1] Ibid., 87-88.

[2] "A Great American," editorial in ibid., Jan. 7, 1919, 12.

Ida Tarbell's history of the Standard Oil Company (which considerably tarnished the corporation's public image), serialized in McClure's, beginning with the November, 1902, edition, had helped start it all. In the previous month's issue, Lincoln Steffens' first article (written with Claude H. Wetmore) on municipal corruption was published--and the day of the "muckraker" had dawned.[1]

Three years later, in 1905, the International Workers of the World (known derisively as the "Wobblies") organized an association whose constitution's preamble declared that "the working class and the employing class have nothing in common."[2] And the Socialist Party, committed to the eventual change in the management of American industry, would continue gaining in strength to the point that its candidate in the election of 1912 (Eugene Debs) was able to pile up no less than 897,000 votes.[3]

Anna--and especially her husband, Christian--Fagal were greatly influenced by the ferment of Socialism. One of Schenectady's most respected clergymen, George Lund, an "ardent" Socialist, was even elected to the city's office of mayor on that party's ticket. Recalls son William:

> My folks used to talk about how powerful were his talks in the area and how logical his Socialist solutions sounded. They apparently voted for him whenever they had opportunity to do so. . . .[4]

Thus began, says Allen,

> that revolt of the American conscience which was to be the dominant phenomenon in American affairs until about 1915, when it was submerged in the oncoming tides of World War I,

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[1]Allen, 88. [2]Ibid., 91. [3]Ibid.

[4]Letter from William A. Fagal, New York, July 18, 1967, 1. Cited hereafter as William Fagal Letter, July 18, 1967.

> and which finally petered out about 1920--leaving behind it, however, influences and patterns of thinking that were to continue to this day.[1]

A genuine faith on the part of most Americans that this war could be the last one ever, and that victory could bring with it a new day of universal freedom, stampeded the nation into a prosecution of the new war effort with an almost evangelical dedication.

"Yet," Allen avers, "the crusading spirit was like a bank whose funds were being overdrawn." Its postwar momentum was sufficient to insure the ratification of the woman suffrage and prohibition ammendments to the federal Constitution,

> But then, abruptly, the impulse to make over the nation and the world was discovered to have faded away. A people who had had enough of high causes and noble sacrifice to hold them for a long time decided to take things easy, to enjoy themselves; and although there remained many American idealists who would not abandon their quest, they found that they, too, were tired as well as outnumbered. The revolt of the American conscience was over.[2]

The Fagal infatuation with Socialism ended with the political demise of George Lund. Again, their son recalls that when Lund

> passed off the scene, their Socialism passed along also, and they became Republicans. I would gather from what Mother has said that they were thinking much more in terms of local and community issues than of national issues when it came to politics.[3]

Signs of the times--The national scene.--Some historians have characterized the period of the early and middle Twenties--and the post-war months which led up to them--as an era of xenophobia.

And if Anna Fagal had picked up the latest edition of the New York Times that Friday morning, January 17, 1919, [see Figs. 2 and 3] in

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[1]Allen, 89. [2]Ibid., 93-94.

[3]William Fagal Letter, July 18, 1967, 1.

"All the News That's Fit to Print."

The New York Times.

THE WEATHER

VOL. LXVIII...NO. 21,951. NEW YORK, FRIDAY, JANUARY 17, 1919. TWENTY-TWO PAGES. TWO CENTS

CONFERENCE HEEDS PRESS PROTEST; WILL REOPEN PUBLICITY CASE TODAY; MODERATES QUIT ITALIAN CABINET

NATION VOTED DRY; 36 STATES ADOPT THE AMENDMENT

Nebraska Obtains Approval on 36th Ballot, Missouri and Wyoming Following.

PROCLAMATION NEXT STEP

Amendment Constituted, as 18th, Inside One Year After Submission by States Its Ratification.

NEW PLAN FOR ENFORCEMENT

Bills for Drastic Measures to Be Presented to Congress and Legislatures.

DRY CHIEFS GOING INTO WIDER FIELDS

Seek to Bring Liquor from the World and Make Sure Americans Observe the Law.

STATE ENFORCEMENT ACT

Prohibition Commissioner and Staff Prepared—Liquor Interests to Fight.

FRAME REPUBLIC OF NEW GERMANY WITH 16 STATES

Ebert and His Ministers Complete a Draft of Constitution for National Assembly.

GERMAN AUSTRIA INCLUDED

Eight Commonwealths Made Out of Prussia—Ten-Year Term for President.

REPORT LIEBKNECHT TAKEN

Quisling Arrested in Peace Congress Russian Frontier

FIND 46 I. W. W.'S GUILTY OF PLOT

California Jury Quickly Renders Verdict Against Sacramento Workers.

TAKEN AFTER DYNAMITING

Attack on Governor's House Led Authorities to Round Up Scores of Suspects.

ORLANDO HAS NEW MINISTRY

Replaces Opponents of Policy of No Concessions to Jugoslavs.

STANDS BY BARON SONNINO

All Other Members of Late Government Said to Side with American View.

SPLIT OVER PORT OF FIUME

Premier and Foreign Minister Firm for All Annexations Agreed To.

League of Nations Plan Already Drafted As "Covenant" by Cecil, Lansing and House

PARIS, Jan. 16. (Associated Press.)—The draft of proposals for the League of Nations in the form of treaty amendment has now proceeded much further than generally supposed, as a result of recent conferences between Lord Robert Cecil, Secretary Lansing, and Colonel House, at which the best features of the various projects were embodied in a concrete form of agreement.

This is called a "covenant" instead of a treaty, and embraces thirteen articles and eight supplementary provisions, which bring together the main features of all the plans presented.

The covenant, while still subject to much revision, will probably be ready for the congress or committee whenever the subject is considered.

China's President for Peace League As a Safeguard of His Country

Says Far East May Be First Region Dangerously Affected If Plan Fails at Paris—World Led All Nations and Race China Subjected to Development.

By CARL W. ACKERMAN.

PRESS PRESENTS CLAIMS

Allied Correspondents Invited to Discussion by French Government.

COUNCIL PROMISES HEARING

International Committee of Newspaper Men Working on a Bigger Vivandi.

DELEGATES DISCUSS RUSSIA

Governments to "Exchange Information" with View to "Joint Examination."

By ROBERT BARDSLEY.

New Members Selected for the Italian Cabinet

PARIS, Jan. 16.—News of the reconstruction of the Italian Cabinet has been received here. The present crisis is said to be due to the conflict between the Orlando Ministry between those favoring and those opposing the policy of Foreign Minister Sonnino. The largest possible territorial concessions and for no concessions, particularly to the Jugoslavs.

The Italian peace delegates have express the belief that the resignation follow at when it became known to Premier Orlando that the United States representatives were not in entire agreement with Baron Sonnino's views concerning Fiume.

Montenegrins Revolt Against Serbs; Ask Protection of American Troops

WASHINGTON, Jan. 16. Government officials to-day received a report by the Montenegrin delegation according to an official statement issued here tonight at the Montenegrin headquarters.

Montenegrin conferring about 30,000 troops opposed to the occupied territory from which the Serbian forces refuse.

The Montenegrins, the statement says, have been offered a delegation to King Peter's court, but have refused to accept because they do not wish to be represented there.

Montenegrins appeal to the United States Government to protect them against the forcible annexation of Montenegro by Serbia.

Are we wasting twelve million American Women?

SIXTEEN million women cooking, scrubbing, washing, tending children — all day long — in sixteen million homes!

What if twelve million of them could be released?

What if four million trained experts could perform the work now being done by sixteen million American housewives!

Charlotte Perkins Gilman, America's ablest and foremost feminist, discusses this burning subject in Pictorial Review for February.

The world is short-handed of workers! 99,600,000,000, at a conservative estimate, would be released towards the world's shortage of money and labor, by releasing these twelve million women for gainful work. Think what that would mean in France, in Belgium, in Serbia!



"But our homes? Our men? Our babies? If they must suffer we have no right to change." It is the old, old cry that has kept millions of women the world over "non-gainful."

One of the world's necessity has been the answer that is electrifying women the country over. Wherever you are, whatever you are, you cannot escape its contagion. —Greater usefulness to the world, greater well being for the home and family, decreased cost of living.

Already the astounding change is making its way into our every-day life. The cooking, the laundry and cleaning, the care of the babies in sixteen million homes—how can it be done by four million women? How can individual household drudgery be abolished?

In detailed, practical fashion, Mrs. Gilman tells. What she has to say about this most extraordinary development in the world's history, no forward-looking man or woman can afford to miss. Read "The Work and the Wages of Women" in Pictorial Review for February.



Her wifely duty—

Ugh! How Mattie hated it

NOT to be "wifely" was to be to Jessie's eyes, unwomanly.

But is Mattie, ugh! That word "wifely" stood for so many delightful things; yet had to change so much to mean only loathsome and fishy distrust.

Dedicated for Jessie's family, that's all she was now. And so she rebelled. A frequent occurrence in a Pennsylvania Dutch community!

Inevitably, and with rich humor, Helen R. Martin has told this rare story.

Specially good fiction

Your enemy's wife — may you be killed!

ONCE before, in the war, they [illegible] Think! And what is being done to stop it?

KATHLEEN NORRIS

Author of "Mother," "The Law of Loneliness," etc.

answers this imperative question in Pictorial Review for February. In the same issue, *Helen Ring Robinson*, first woman state senator, discusses the industrial problem.

Four years of war have brought home to the world that, more important even than the bearing of babies is the saving of babies. France and England are awake to the situation. Uncle Sam, too has learned what sorrow-stricken mothers at [illegible] cradles know long ago: that a baby is worth more than a mine, a forest, a munitions building.

Just what is being done, what you must begin at once to do, Mrs. Norris tells you. Her article and Helen Ring Robinson's keen analysis of the inner, yet thrilling commentaries on America's splendid baby-saving achievements and plans up to the minute.

Thousands of babies wanted!

What are women saying about Birth Politics?

THREE hundred thousand babies in this country alone die unnecessarily every year—and the world is crying for more babies!

The appalling waste of it! Think! And what is being done to stop it?

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Just what is being done, what you must begin at once to do, Mrs. Norris tells you. Her article and Helen Ring Robinson's keen analysis of the inner, yet thrilling commentaries on America's splendid baby-saving achievements and plans up to the minute.



Wrapped in Silk

The greatest mystery story of the year

DOWN the [illegible]

How about clothes?

Lingerie, Embroideries, Frocks, Blouses, Suits, Furs, Millinery, Corsets, Dressing Gowns for February present a wealth of practical, chic styles. And color pages featuring charming versions of the season's mode!

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Fig. 3. — Back page of *The New York Times* on the day of William Fagal's birth.

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her maternity room at Memorial Hospital in Albany, as she awaited the birth of her firstborn later that day, she could not have helped seeing the handwriting on the wall. For the front and back pages of that 22-page edition of "All the News That's Fit to Print" (which would have cost her the munificent sum of two cents that day) were themselves a veritable microcosm of all the social and political eddies and currents which swirled around the postwar America.

First, there was the Peace Conference.

World War I was ended, and Anna Fagal still vividly "remembers people going rather wildly up and down the streets of Albany, rejoicing that the war was over."[1]

The Peace Conference would open in Paris tomorrow, amid a cyclonic storm generated by foreign news correspondents covering it who had just gotten wind of a gag rule on news proposed by ultrasensitive delegates. The diplomats maintained that if the conference were to make any headway in solving the multifaceted problems before it, insulation from outside influences was imperative; hence the imposition of secrecy as a vitally necessary expedient.[2]

Later this same day New York World Publisher Ralph Pulitzer, upon the eve of his departure from Paris for New York, would warn against influences at work for a "sinister peace." His cabled dispatch to the Times (published on page one the following morning) read in part:

> Today, on the eve of the Peace Conference, the Allied Governments are suffering the vicissitudes of victory. The solidarity of a common danger has departed.
>
> The joint instinct for self-preservation has given place to a conflicting aims of self-aggrandizement. The vanities, cupidities, and pugnacities which masquerade as

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[1] Ibid.

[2] New York Times, Jan. 17, 1919, 1.

> "national aspirations" are seething beneath the serenity of the Quai d'Orsay.
>
> If the Peace Conference is allowed to remain a conference between governments instead of between peoples, it is apt to degenerate into a saturnalia of statesmanship which will crown a war to end war with a peace to end peace.[1]

Pulitzer saw three principal forces laboring for such a "sinister peace":

> (1) the bourbonism of politicians, instinctive or opportunist, playing for advancement on the chauvinism of the people; (2) the materialism of industrial and commercial circles appealing to the business classes; (3) the militarism of professional soldiers appealing to pride or fear of imperialism and jingoes.[2]

Whether Pulitzer's words reveal any latent isolationism or xenophobia, they certainly betray deep feelings of disillusionment typical of the average idealistic American upon viewing the heavy hand of European power politics being played out against the vanquished by the victors. The spirit of the mutually agreed upon "Fourteen Points" of the yet-optimistic Woodrow Wilson was stillborn. And American disillusionment with Europe and Europeans would deepen as the new decade wore on.

But if Americans feared the European statesmen's secrecy, they were absolutely petrified at the thought of Russia.

The October Revolution lacked six days of being 15 months old on the day of William Fagal's birth; but like a venomous snake, it was deadly from birth, and capable of immense destruction even in infancy.

Had Anna Fagal been reading the Times in the maternity ward that morning, she could not have helped noting the story right in the center

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[1] Ibid., Jan. 18, 1919, 1.

[2] Ibid.

of the page about the Germany from which her father (and her husband's father) had come.[1]

There was good news: Ebert and his ministers had completed a draft constitution for a National Assembly, which framed a Republic of "New" Germany with 16 constituent states (Prussia would be divided into eight commonwealths). It would help bring stability by providing a ten-year term for the new nation's president.

But there was also bad. "Berlin is like an armed camp with new soldiers brought in to keep order" because of the Spartacists, or "Spartacides" as the Times reporter referred to them, members of an extreme socialist party organized in Germany the year previous, and believed by many to be communist.[2]

Fears and apprehension were not without cause: Ebert's loyal troops, in conducting a house-to-house search for arms, discovered a machine gun nest on a housetop opposite the Equitable Building on the Friedrichstrasse containing 10 Spartacides in Russian uniform. Seven were Germans.[3]

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[1]Queried recently concerning her feelings during World War I as a first-generation American born of German parentage, Anna Fagal reported no memories of being mistreated by any super-patriotic full-blooded "Americans" in her neighborhood, nor does she today recall any guilt feelings at the time because her father's homeland was at war with the land of her birth.

Reporting her reactions, her son William adds: "There was a large German community in Schenectady, and as far as she can remember they were all very loyal Americans, though feeling concern about relatives and friends back in Germany. They very much disliked the idea of a war being carried on, but she remembers that they seemed to feel to the core that they were Americans, and that something bad had happened to Germany to make necessary American intervention. I would judge from what she has said that her parents had no other loyalties but to America." (William Fagal Letter, July 18, 1967, 4.) (Emphasis supplied.)

[2]New York Times, Jan. 17, 1919, 1. [3]Ibid.

Inside, another story told of the new independent communist republic just set up by the Spartacides in Bremen.[1] Twelve days earlier (January 7) anarchy reigned in cities throughout Poland, and the Bolsheviki had captured the key seaport of Riga, Latvia's capital.[2]

The worst of it was: these infernal bomb-throwing Bolshevists were all over the place, in America, too! Adjoining the story of the communist depredations in Germany was another, dateline Sacramento, California. After deliberating a mere 85 minutes, a Federal District Court jury brought in a verdict of guilty against 46 members of the I.W.W. who were charged with conspiracy in the dynamiting of the home of Governor William D. Stephens in the closing months of the war, on December 17, 1917.[3]

The Times correspondent noted significantly that the members of the I.W.W. were conscientious objectors to war, a fact which unquestionably influenced the jurors' unseemly haste in bringing in a verdict of guilty despite the fact that 43 of the 46 defendants spoke no word in their defense throughout the trial, nor were they represented by legal counsel throughout.

Most Americans shared the sentiments of the Federal prosecuting attorney about the I.W.W. In his summation to the jury, he reminded them that

> The I.W.W. recognize no country, no flag, no color line. They respect no flag but the red flag. They would drag us all down to the level of the lowest man. They do not

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[1] Ibid., 3.

[2] The World Almanac and Encyclopedia, 1920 (New York: The Press Publishing Company [New York World], 1919), 708. Various editions cited hereafter simply as World Almanac, with year of issue.

[3] New York Times, Jan. 17, 1919, 1.

> recognize differences of ability in man, but would give the unworthy the same privileges for which the worthy have to strive so hard.[1]

Heady stuff in 1919! And the "Red Scare" was on. Eight years later, Henry F. Pringle would recall that

> As the year 1919 began the United States was shaken by apprehensions that an appreciable part of its foreign population was in direct communication with Moscow and that overthrow of the government by Bolsheviks wearing beards and carrying bombs was under serious consideration. Big Business led the onslaught against radical, even liberal, thought. Through chambers of commerce and other service organizations it began a drive against the Red Menace. Funds poured into the National Security League and the National Defense Society. The federal government became infected and sent secret agents out by the hundred to regard with suspicion, and arrest, if possible, every one who spoke with a foreign accent.[2]

Admittedly, there was some partial justification for general panic: there were a number of incidents--several bomb outrages, the discovery by the Department of Justice in various raids of tons of inflammatory literature, etc. But, in Pringle's view, "the ardor of the radical chasers was all out of proportion to the actual danger."[3]

Americans generally feared a repeat performance of the October Revolution on these Western shores; and although the foreign-born in America were only a minority, these newcomers could shudder as they remembered that it was only a minority of hard-core cadres under Lenin and Trotsky that had brought it off in Russia. A communist takeover of the United States was equated by many with the destruction of church, of family, and of private property; and Americans near-universally distrusted foreign names and foreign accents.

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[1] Ibid.

[2] Alfred E. Smith: A Critical Study (New York: Macy-Masius Publishers, 1927), 237-38. Cited hereafter as Alfred E. Smith.

[3] Ibid., 238.

Frederick Lewis Allen suggests one possible explanation for a certain tendency he noted among many Americans to be "arrogant" or "condescending" toward Europeans:

> [It] may be partly due to the fact that for generations almost the only Europeans that the average native-born American saw were poor, ignorant, ill-dressed, and often dirty members of this imported proletariat, jabbering in incomprehensible tongues while they did menial jobs. They were scornfully known as Dagoes, Polacks, Hunkies, Kikes. As they bettered themselves, they became in most cases less Italian or Polish or Serbian or Czech or Russian, more American; and so the unfavorable image of Europeans in the American mind persisted. . . .[1]

Then, there was Prohibition, "that prize curiosity of reformist ardor."[2]

On the day of William Fagal's birth, the second most important story on page one of the Times, after the announcement that the Paris Peace Conference would open tomorrow, was the fact that yesterday Nebraska became the 36th state to ratify the national prohibition ammendment, and thus "the American nation was voted dry."[3]

The idea of national Prohibition stirred Christian and Anna Fagal hardly at all in 1919. They had become Seventh-day Adventists (a denomination in the forefront of temperance agitation then, as today) only 25 months before. Their ideas about Prohibition would alter markedly by 1932, when Franklin D. Roosevelt's name would, in their thinking, forever after be associated with the stigma of Repeal. But, now, they hardly thought about it.[4]

The editors of the New York Times, however, were far from indifferent, so much so that they felt called upon to remark in print that:

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[1]Allen, 47. [2]Ibid., 94. [3]New York Times, Jan. 17, 1919, 1.

[4]William Fagal Letter, July 18, 1967, 2-3.

> It was poetically and politically just that the state of Mr. [William Jennings] Bryan [one of the foremost advocates of Prohibition] should have been the decisive thirty-sixth to ratify yesterday the prohibition ammendment.[1]

Then the editors proceeded more soberly, indeed, somberly:

> With what dizzying swiftness have the legislatures competed with one another to add this Article to the Constitution! Has this contagion or consensus of emotion and politics been accompanied with an equal conviction among the people, a corresponding unanimity of public opinion? Have the people had much to say about it?
>
> Prohibition is not yet a fact. The imperfection of human nature may to some extent interfere with its becoming a general and absolute fact in the United States.[2]

While Prohibition may have been in some respects an overt manifestation of latent Puritanism in the United States--or, to quote Richard Hofstadter's paraphrase of the Andrew Sinclair position, "a final assertion of the rural Protestant mind against the urban and polyglot culture that had emerged at the end of the nineteenth century and the beginning of the twentieth,"[3] it was not solely a crusade generated from the excessive zeal of extreme religious fundamentalists.

Its roots are also to be found intertwined with the heady spirit of chauvinistic jingoism which was the inevitable byproduct (as Woodrow Wilson correctly forecast) issuing from the prosecution of World War I.

Charles Merz, in The Dry Decade, has pointed out that the war did three things for Prohibition: (1) it centralized authority in Washington, (2) it stressed the importance of saving food; and (3) it

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[1]"Article Eighteen," editorial in New York Times, Jan. 17, 1919, 12.

[2]Ibid.

[3]Preface to Andrew Sinclair's Prohibition: The Era of Excess (Boston: Little, Brown and Company, 1962), vii.

outlawed all things German.[1] As Sinclair has so succinctly put it,

> Pabst and Busch were German, therefore beer was unpatriotic. Liquor stopped American soldiers from firing straight; therefore liquor was a total evil. Brewing used up eleven million loaves of barley bread a day, which could have fed the starving Allies; therefore the consumption of alcohol was treason. Pretzels were German in name; therefore, to defend Old Glory, they were banned from the saloons in Cincinnati. . . .
>
> In this orgy of simplicity, this crusade for peace through war, the national bandwagon of unreason and false logic, the argument of the drys seemed irrefutable. They were for God and America, against the saloons and against Germany. The wets therefore must be for Satan and for Germany, against God and against America. Briefly, city and country thought alike.[2]

Historian Madison Kuhn has aptly epitomized the evidences of a latent xenophobia offered by Merz[3] and Sinclair[4] in these perceptive words:

> Who were the drinkers in America? Not the old-line Americans--they had taken the pledge (the Methodists had even abandoned fermented wine in their communion service). The drinkers were, rather, the new immigrants--and a particular class among the immigrants. The Presbyterians from Scotland were dry; and the Anglicans from Britain didn't drink. Why, everyone knows that the Germans are the beer-drinkers (some would even hint darkly that the Germans drank beer in a conspiracy to keep bread from our troops so the Kaiser would win the war!). And, then, there's the Irish--they're the whisky-drinkers (and the professional Irishman didn't care who beat the English in the war--the Germans, or anyone else!). Thus, Prohibition enabled Americans secretly to hit the foreign-born in our midst, under the guise of patriotism and moral purity.[5]

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[1](New York: Doubleday, Doran & Company, Inc., 1931), 25.

[2]Sinclair, 20.

[3]Merz, 25-27, 29, 34, 40.

[4]Sinclair, 18-20, 34, 49, 68, 70-71.

[5]Notes from lecture by Professor Madison Kuhn in "Recent American History" (HST 439), Michigan State University, Jan. 12, 1966, 4-5.

Whatever else it did, there is one thing Prohibition did not do: it did not, wet propaganda to the contrary notwithstanding, "teach people to drink." Sinclair, whose bias against the drys continually seeps through his entire work, using C. Warburton's statistics, grudgingly admits that:

> The only real gainers from prohibition were the workingmen of America. They did drink half the amount which they had before, and probably spent a billion dollars a year less on liquor.[1]

Down in New York City on the day the Times bannered the news on page one, "Nation Voted Dry," spokesmen for the Association Opposed to National Prohibition appealed for a demonstration four days hence at the state capitol. Each voter was urged to go to Albany to "register his protest," to "stand firm as a rock in the faces of the enemies of Liberty."[2] In words which would echo the well-known sentiments of New York's newly-installed governor, Alfred E. Smith, the anti-prohibitionists alleged that a state referendum would show a majority of one million against the national prohibition amendment.[3]

And up in Albany.--Winter was just settling in that morning of January 17, 1919, when William A. Fagal made his debut, largely unheralded, into the postwar world. The people of Albany were still talking excitedly about the completion (at a cost of $167 millions) of the new New York State Barge Canal just a few months earlier, which joined the old Erie Canal with three others (Champlain, Oswego, and Cayuga-Seneca) to provide a 525-mile deep-draught channel connecting Lakes Erie, Ontario, and Champlain with the Atlantic seaport of New York City.[4]

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[1]Sinclair, 251. [2]New York Times, Jan. 17, 1919, 1. [3]Ibid.

[4]William E. Young, "New York State Barge Canal," World Book Encyclopedia, XIII (1960), 276-77.

Even today Anna Fagal has "warm" and "enthusiastic" recollections about the opening of the Barge Canal--"a great event and a much appreciated one by the communities which it served." She and her husband particularly enjoyed going for boat rides on the canal between Schenectady and Amsterdam, especially negotiating the locks along the waterway. As son William observed later, "This was apparently considered to be quite the thing to do at the time."[1]

But, with the closing of the Erie Canal last month, on December 12 (and of the Hudson River a week later on the 19th) for the winter,[2] the attention of the citizens of Albany turned to other exciting news--like the new cars now coming off assembly lines only recently converted from the production of war materiel.

Only yesterday (January 16) Essex Motors of Detroit had introduced its new 1919 model five-passenger touring car ("the lightweight quality car") at only $1395 f.o.b. factory.[3]

A number of manufacturers were now offering a new closed model at prices ranging from $575 (for the Oakland "Sensible Six"[4]) to $780 (for the Reo[5]) above the price for comparable open models.

"In 1919," reported George Koether, "about nine tenths of all cars in the United States were open models. By 1929, about nine tenths were closed models."[6] The transition was hastened when, in the early

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[1]William Fagal Letter, July 18, 1967, 2.

[2]World Almanac, 1920, 232.

[3]Collier's, The National Weekly, Jan. 18, 1919, 3. Cited hereafter as Collier's.

[4]Ibid., Feb. 8, 1919, 27. [5]Ibid., 38.

[6]George Koether, "Automobile," World Book Encyclopedia, I (1960), 788.

1920s, Essex introduced the closed model at a price for which only open cars had previously been available.[1]

Although supply was considerably limited, due to production problems in reconversion within the industry, the variety in customer choice between different brands of automobiles was nearly as great as today--although the names fall rather strangely upon the modern ear. One affluent enough to be able to afford a new car (and to find a dealer with a model for sale) might make his choice among the Lexington "Minute Man Six,"[2] the Franklin Car,[3] the "New Elgin Six,"[4] an Overland "Thrift Car,"[5] a Hudson "Super Six,"[6] a Mitchell Six,[7] a Packard "Twin-Six,"[8] the "Paige Car,"[9] the "Standard Eight,"[10] the Haynes "Light Six" or "Light Twelve,"[11] and even the lowly four-cylinder Hupmobile ("The Comfort Car").[12]

Anna Fagal still remembers going with her husband to look at the new postwar autos in the showroom windows, but their little son William would be about four years old before they would purchase their first car--an Overland closed sedan, which the family kept for about three years.

Taking an auto trip in those days was

> a rather frightening experience, for we could never be certain that something was not going to go wrong with it which would prevent our getting back safely. The heating

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[1] Ibid. [2] Collier's, Jan. 4, 1919, 21. [3] Ibid., 45.

[4] Ibid., 57. [5] Ibid., Jan. 11, 1919, 16-17.

[6] Ibid., Jan. 25, 1919, 3. [7] Ibid., Feb. 15, 1919, 22-23.

[8] Ibid., March 22, 1919, 21. [9] Ibid., 23.

[10] Ibid., March 29, 1919, 23.

[11] The Literary Digest, Jan. 11, 1919, 43.

[12] Ibid., Jan. 18, 1919, 83.

> in it was extremely poor, and riding in the wintertime was hazardous, to put it mildly.[1]

Motorcycles were then the rage, as they would become again in later times; and one of William's uncles owned one, and brought it over to the house to show it off to Father Fagal.

> My father wanted to try it out and did so. However, he had forgotten to inquire just how one stopped this monster, and as the result had to drive around for a considerable period until he ran out of fuel, and it stopped itself![2]

When World War I began in 1914, the automobile began to revolutionize the war; and the industry, in turn, was revolutionized by the war. In 1914, it ranked 15th in size among U. S. industries; by 1919, it stood seventh in number of employees, and second in value of products.[3]

If, in 1919, the automobile manufacturers went all-out in their advertising in an attempt to sell America's menfolk, the makers of the comparatively new home sound-reproduction systems were out to catch the female eye, and were themselves locked in a three-way sales race.

The Columbia Graphophone Company of New York, in full-page ads in the Ladies Home Journal, offered as the ultimate postwar status symbol the Columbia Grafonola ("standard models up to $300; period designs up to $2,100").[4]

Two months later, the Victor Talking Machine Company of Camden, New Jersey, came back, touting their Victrola (from $12 to $950) in an advertisement emblazoned with the portraits of a score of nationally-prominent artists in their recording stable (including Caruso, Galli-Curci, Paderewski, Schumann-Heink, Heifetz), with its own brand of

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[1]William Fagal Letter, July 18, 1967, 2.

[2]Ibid. [3]Koether, 788.

[4]Ibid., Jan., 1919, 36.

snob appeal: "Every Victrola record is approved by the artist who made it. Our contract demands it."[1]

Meanwhile, Thomas A. Edison, Inc., of Orange, New Jersey, founded by the inventor of the original "phonograph," rose above the clamor of competitors to advertise "The Phonograph with a Soul," casually informing the world that Edison had spent more than $3 millions in research to develop the Phonograph, implying subtly that the original obviously must be superior to these upstart imitators.[2]

The Fagals, however, were immune to the blandishments of the advertisers, one and all, and did not have a phonograph in their home, although William's grandparents Fritschler had a cylinder-style Edison which Anna still remembers with a great deal of pleasure.

In the home in which little William would grow up, however, "we always had a piano."[3]

There were, of course, no radios to speak of--the first scheduled broadcast (by Dr. Frank Conrad) would not be aired until next year, 1920;[4] so people had to be satisfied with a Phonograph, or Victrola, or Grafonola, for home entertainment.

But there were other interests. The people in Albany, as elsewhere all over postwar America, had been bitten hard by the bug of self-improvement. Hundreds everywhere were attracted by Horatio Alger-type advertisements proclaiming "How I Learned the Knack of Forceful Speaking . . . One Man's Accidental Discovery of the Most Potent Power in Business and the Quick Advantage it Gave Him."

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[1]Ibid., March, 1919, 5.

[2]The Literary Digest, Jan. 18, 1919, 81.

[3]William Fagal Letter, July 18, 1967, 2.

[4]Allen, 123.

For just five dollars "Dr." Frederick Houk Law's "Course of Business Talking and Public Speaking, 'Mastery of Speech,' in 8 Lessons" could be yours![1] (See Fig. 4.)

The week following, the same advertiser, the "Independent Corporation, Division of Business Education," took another full page in The Literary Digest to tout "Dr." Katherine M. H. Blackford's course of seven lessons in "Character Reading at Sight" ("The Simple Knack of Knowing All About a Person at Sight . . . Little Signs That Reveal Character at a Glance"), for another five dollars.[2] (See Fig. 5.)

As some anonymous sage in the 16th century declared, "A fool and his money are soon parted."[3]

But back to Albany.

It is perhaps appropriate that William A. Fagal, the first clergyman to unite all America with a transcontinental religious telecast, should be born in the historic city in which was adopted "the first formal proposal for a political union of the American colonies"--Benjamin Franklin's celebrated "Albany Plan of Union," in June, 1754.[4]

Albany, which claims to be the oldest existing town in the 13 original colonies, and the second permanent settlement operating continuously under original city charter in the United States, was made the capital of the State of New York in 1797.[5]

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[1]The Literary Digest, Jan. 4, 1919, 5.

[2]Ibid., Jan. 11, 1919, 4.

[3]Quoted in Bartlett, 999.

[4]Philip Davidson, "Albany Congress," World Book Encyclopedia, I (1960), 260.

[5]Paul Frank Wheeler, "Albany, N. Y.," Encyclopedia Britannica, I (1965), 515.

How I Learned The Knack of Forceful Speaking

One Man's Accidental Discovery of the Most Potent Power in Business and the Quick Advantage It Gave HIM

An Actual Episode in the Writer's Progress

"LET'S go," said Hill, laying on the desk before me a newspaper clipping. "We're sure to have some fun out of it and meet some of the old crowd."

The item was an open invitation to all former residents of the small city that Charlie Hill and I thought of as our "home town" to attend a get-together dinner of former residents of the place.

I was enthusiastic about it and met Hill on the following Friday evening at the hotel where the meeting had been called. Familiar faces were everywhere even before we got to the banquet room. It seemed as if half of the friendly old town had descended on the hotel in a body.

As we finished dinner the chairman rapped for silence and the crowd quieted down expectantly. Speaker after speaker was applauded generously and each one of them had something interesting to say about people or things back home. Hill, myself and a dozen more in our group were enjoying a regular neighborhood reunion when the blow fell.

"We are further honored to have with us tonight," began the chairman and continued with a flattering eulogy of the next speaker. I sat listening eagerly for the name, hoping it would be some old friend that I had not yet seen, when he ended up by looking directly at me, calling me by name and with a wave of his hand indicating that I should rise and say something to my fellow townspeople.



FREDERICK HOUK LAW

LEARN HOW TO

Make a business proposition interesting. Present plans so they will get attention. Give advertising talks. Give sales talks. Talk when making an application for a position. Make a public appeal. Cultivate fluency in speech. Enlarge your vocabulary. Explain things. Be a leader in every conversation. Avoid expressing annoyance, irritation, anger, opposition. Be kind. Cultivate ease in speech. Give directions. Give demonstration talks. Talk in selling insurance. Talk in selling investments. Use the hands effectively in speaking. Talk when answering a complaint. Talk when asking for a loan. Talk when offering an excuse. Overcome drawling, lisping, stuttering. Cultivate a pleasant voice. Pronounce difficult words correctly.

I was stunned. I hadn't considered even the possibility of such a thing. I had no idea what to say. A thousand things raced through my mind, none of them appropriate. I tried to think of a story, a reminiscence, an anecdote, anything to carry the thing off and get back in my chair. I rose slowly, hands in my pockets, and opened my mouth to speak, hoping that a kind Providence would send me words to use and thoughts to express.

I hate to recall what followed. It is so painful to me that I have made every effort to forget it. Those few minutes are practically a blank in my mind. Hill, who was sitting next to me, told me afterwards that he could not make much out of my remarks and that, through nervousness, I jingled the keys in my pocket so continually while I was on my feet that it sounded like a sleigh-bell accompaniment. I know that I sat down abruptly in the middle of a word and didn't look up from my coffee cup for many minutes afterward. It was the most embarrassing moment I have ever known in my life.

Worse yet, I had done myself a terrible injustice. I was perfectly able to talk to a group of men and had done so many a time in business, although looking back on it I realize that I had always thought of the right word just a little too late to use it and never quite got the hang of rounding off the last sentence so that the strongest possible impression was left with my hearers. I was just about average when it came to informal speaking. But the "home town" dinner had been the first time I had been expected to stand up without notice and say something in a voice that could be heard by some two hundred people. I shudder to this day as I think of it, yet the greatest good fortune of my career has sprung from that humiliating occasion.

I wanted to apologize to some one for the embarrassment I had caused my hearers that night for I knew they suffered with me in my mumbling monologue. I looked up the man who had been chairman at the meeting—a man who had attained a prominent position in the city of our adoption. He asked me to lunch with him very cordially and when I brought up the subject of the weakness that I had shown he interrupted to say that he was glad I mentioned it.

"Never mind apologizing," he continued. "I was on the point of getting in touch with you when you telephoned. I want to tell you something that I have learned in several active years of business during which I have seen men rise and fall and in most cases I have known the inside causes of their success or failure.

"If some experienced man had told me what I am going to tell you I would have been spared many years of almost fruitless effort. I have found that one of the very cornerstones of success in any line is the ability to talk forcefully, concisely, pleasantly and to the point whether it is to one man or to a thousand. Speech is the most important vehicle of the mind. It doesn't matter what you know if you can't tell it in the right way when the time comes, you might just as well not know it. The very intonation of every word is important. In the modern world personality is the groundwork of progress and personality is chiefly expressed in spoken words. What you say and the way you say it will make or break your career."

Before we parted that day I learned of the work of Doctor Frederick Houk Law, a man who is devoting his life to teaching business men how to talk. He was recommended by the very man who had uncovered my weak point and I got in touch at once with him.

It has only been a few months since I first followed Dr. Law's suggestions but the results that I can definitely trace to them seem incredible to those who do not realize the tremendous power of trained, forceful speech. Last week I addressed a gathering of 3000 people at a rally of our firm's employees. I talked as naturally as I am writing this and the point I urged with my hearers was carried unanimously.

I have learned to secure complete attention to what I was saying; to speak with the right inflection and intonation; to make my words and sentences forceful and convincing; how and when to use humor; how to start a talk, and, perhaps as important as anything, when to stop. For more practical, every day use, I have learned how to give directions, to explain things, to give oral reports, to dictate effective letters, and how to be brief as well as fluent. My vocabulary has enlarged so that I am able to select the exact word I want and use it with confidence.

My income has almost doubled, and at the present rate of increase will soon actually do so. The priceless hint that reached me through that most miserable, embarrassing moment of my life has been worth more than ten years of actual business experience to me and its value grows as my prospects widen.

Send No Money

There has developed such a wide demand for Dr. Law's help by men and women everywhere that he has written a course in eight easy lessons which any one can easily follow with the same results as from his personal course.

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Fig. 4. — Advertisement for speech improvement course in 1919.

Little Signs That Reveal Character at a Glance

The Simple Knack of Knowing All About a Person at Sight

EVERY ONE knows that a high forehead indicates the intellectual type—that a receding chin denotes weakness while a pronounced chin means determination—these things and a few other signs are understood by all. But often these signs are counterbalanced by others which are just as apparent but which the average person doesn't know how to diagnose.

As a consequence we often jump to conclusions about people, which prove incorrect because we don't carry our observations far enough. It's like trying to read a sentence by looking at the first one or two words. We might guess the sense but more likely than not we'd go wrong. Yet once you have the secret, you can understand what *all* the little signs mean and get at a glance a complete picture of the characteristics of every person you meet, as easily as you read this page.

I know this to be true for I used to be about the poorest judge of character that I know. I was always making friends only to find that they were the wrong kind, or saying the wrong thing to my customers because I had failed to "size them up" correctly, or lending money to people who never intended to pay me back. I even made a costly mistake by giving up a good job to go into partnership with a man who turned out to be little short of a thief.

I was pretty much discouraged by this time and I determined that the thing for me to do was to learn to read character, if such a thing as that was possible, for I felt that unless I did know whom I could trust and whom I couldn't, I never would get very far.

It was about this time that I read an article about Dr. Katherine M. H. Blackford, who is recognized as the foremost character analyst in this country, and who was employed by a big company at a record fee to select their employees. I thought then that if hardheaded business-men paid such a salary as this in order to insure their getting the right kind of workers that there sure must be something in character reading for me.

One day while in Pittsburg my eye was attracted to an announcement of a lecture on Character Analysis by Dr. Blackford and I decided to go and see if I could learn anything.

That lecture was an eye opener! Not only did Dr. Blackford show how easy it is to read at a glance the little signs that reveal a person's character, but after the lecture she gave a remarkable demonstration of character reading that amazed the audience.

She asked the audience to select two people in the hall to come up and be analyzed. Several men, all of them entirely unknown to Dr. Blackford, were suggested and finally two were chosen. As they came upon the platform Dr. Blackford looked them over keenly and, after a moment's thought, began to analyze both of them at once. As she mentioned the characteristics of one she described the corresponding characteristics in the other.

Beginning with generalities, she told the audience, every one of whom seemed to know both men, that one was a good mixer, aggressive, bold and determined, while the other was more or less of a recluse, very self-contained, quiet and gentle.

The first, she said, was brilliant, clever, quick-witted and resourceful; the second a silent man, slow and deliberate when he spoke, and relied upon calm, mature judgment rather than brilliant strokes of ingenuity and wit.

The first man according to Dr. Blackford was active, restless, always on the go, impatient, and able to express himself only in some active, aggressive manner. The second man was studious, plodding and constant, and expressed himself after prolonged concentration and careful thought. The first man, the doctor said, was therefore especially equipped to execute plans, to carry to success any course of action, but was not particularly qualified to make plans or to map out a course



"What I've learned enables me to know as much about a man the first time I meet him as his best friend—sometimes more."

of action—he could make practical use of many different kinds of knowledge but did not have the patience or the power of concentration to search out and classify the knowledge so that it could be used. While he was a brilliant speaker, a resourceful and effective debater, he lacked the power to dig out and assemble the material for orations and debates. The second man, she continued, being shy and self-conscious, could not speak in public, but was a master of study and research and strong in his ability to classify and correlate all kinds of knowledge.

"Indeed," said Dr. Blackford, this "gentleman would be a remarkable success as a lawyer, especially in court practice. The other gentleman would be a remarkable success as a lawyer, but his particular field would be the preparation of cases and the giving of counsel to clients. "Therefore," she went on, "they would be particularly fitted to work together as partners not only because they complement each other professionally but because their dispositions are such that they would naturally admire and respect each other."

As she said this the audience broke into a storm of applause and upon inquiry I learned that the two men were indeed lawyers and partners, that they had been partners for twenty years and were well known in Pittsburg for their intense affection for each other and for the fact that during their twenty years' partnership they have never had a disagreement. One was the brilliant trial lawyer; the other the student and counselor, and as a team they were remarkably successful.

* * * * *

When the lecture was over it didn't take me long to get up to the platform and inquire as to how I could learn more about character reading, and I found that Dr. Blackford had just completed a popular Course that explained the whole thing and which would be sent on approval without charge, for examination. I immediately wrote the publisher and received the Course by return mail.

And when it came I was never so amazed in my life—for here was the whole secret in seven fascinating lessons. No hard study—no tiresome drudgery, just interesting pictures and simple directions that I couldn't go wrong on.

Why, the very first lesson taught me pointers I could use right away, and it was only a matter of a few weeks before I was able at one quick but careful survey to tell just what a man was like by what he looked like.

And what a revelation it was! For the first time I really *knew* people whom I *thought* I had known for years. It was all so simple now that it hardly seemed possible that I could have made such mistakes as I did before I heard of Dr. Blackford.

People took on a new interest. Instead of just "blanks" each one became a definite personality with qualities, tastes and traits which I was always able to "spot." Why, the very act of meeting people became the most fascinating pastime in the world. And how much more clearly my own character loomed up to me. I knew as never before my limitations and my capabilities.

But it has been in my contact with people in business that my new faculty has helped me most—to say that it has been worth thousands of dollars to me is to put it mildly. It has enabled me to select a new partner who has proved the best help a man ever had—it has made it possible for us to build up probably the most efficient "frictionless" organization in our line of business with every man in the right job—it has been the means of my securing thousands of dollars' worth of business from men I had never been able to sell before because I hadn't judged them correctly, for after all salesmanship is more in knowing the man you're dealing with than in any other one thing—and what I've learned from Dr. Blackford's lessons enables me to know as much about a man the first time I meet him as his best friend—sometimes more.

Is it any wonder that such concerns as the Scott Paper Company, the Baker-Vawter Company, the Westinghouse Electric and Manufacturing Company and others have sought Dr. Blackford as counselor; or that thousands of heads of large corporations, salesmen, engineers, physicians, bankers and educators have studied her Course and say that the benefit derived is worth thousands of dollars to them?

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..... **L. D. 1-11-19**

Fig. 5. — Advertisement for phrenology-type character-determination course in 1919.

On the day of William Fagal's birth, Albany's population was approximately 111,000.[1] In 1919 it ranked 50th in a list of the 100 largest cities in the United States.[2]

Its citizenry was not as cosmopolitan as some of the industrial cities farther east, which had attracted a large immigrant population; but the 8.17% aliens (mostly Italians, Irish, German, Polish, Russian, and English, in that order[3]) were a highly visible minority. Particularly the Italians.

Anna Fagal still remembers the Italians--largest minority bloc in town--possibly because they maintained a style of living quite similar to that which they had maintained in the old country. To this now thoroughly Americanized first-generation housewife whose father had come from Germany, the Italians seemed downright unattractive, what with their women "sticking to bandanas around their heads and dressing in black."[4]

Her son today also adds that his mother

> also remembers some of these Italian immigrant men striving for political office, and she had feelings of resentment about this.[5]

Located on the Hudson River, 142 miles north of New York City, Albany was served not only by numerous steamboat lines, but by four railroads as well: the Boston & Albany, West Shore, New York Central,

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[1]The N. Y. State Census of 1915 gave Albany a population of 107,979 (World Almanac, 1919, 296); by 1920 the decennial U. S. Census figure for Albany was 113,344 (U. S. Bureau of the Census, U. S. Census Population: 1960. Number of Inhabitants, New York. Final Report PC (1)-34A [Washington: U. S. Government Printing Office, 1961], 34-39. Cited hereafter as U. S. Census Population: 1960.

[2]World Almanac, 1920, 134.

[3]World Almanac, 1923, 456.

[4]William Fagal Letter, July 18, 1967, 3. [5]Ibid.

and the Delaware & Hudson. One contemporary gazette pointed out that in Albany, in 1919, were to be found:

> Numerous and extensive iron foundries, large boat and shoe factories, numerous breweries and malt houses, manufactures of pianos, card board, metallic wares, confectionery, shirts and collars, etc. Large distributing trade, especially in lumber. . . . State Normal College, and numerous institutions of learning.[1]

Today, Anna Fagal's memories of Albany consist mostly of her excursions in taking visitors to the city around to see the State Capitol and State Museum. "Apparently," son William muses,

> when friends and relatives would come from Schenectady, the Capitol and State Museum would provide very unusual entertainment for folk who had come so far! I believe the distance between the cities now is not much more than 10-15 miles, and perhaps at that time was around 20. However, travel was certainly more limited back then.[2]

The biggest news story in Albany on January 17, 1919, was still the governorship of Alfred E. Smith, which had made its debut 17 days before William Fagal's birth and was now moving forward with alacrity. In time, Al Smith would make history as the first man to serve four terms as Governor of New York (1919-21; 1923-28), and the first Roman Catholic to receive serious consideration as a candidate for the United States Presidency.[3]

Smith, a Democrat, squeaked into office in the General Election held November 5, 1918, in which, nationally, Republican majorities were

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[1]N. W. Ayer & Son's American Newspaper Annual & Directory, 1919 (Philadelphia: N. W. Ayer & Son, Inc., 1919), 620.

[2]William Fagal Letter, July 18, 1967, 3.

[3]Henry Fowles Pringle and Oscar Handlin, "Alfred Emmanuel Smith," Engyclopedia Britannica, XX (1965), 828. For a recent splendid study of the religious issue in the Election of 1928, cf. Elton Harvey Wallace, "Alfred E. Smith, the Religious Issue: Oklahoma City, September 20, 1928" (unpublished Ph.D. dissertation, Dept. of Speech, Michigan State University, 1965).

returned in both houses of Congress in Washington.[1] His election is also remembered as the first one in which the women of New York were eligible to vote, woman suffrage having been approved as an amendment to the State constitution by the electorate in the fall of 1917[2]--this nearly three years in advance of the ratification of the Nineteenth Amendment by three-fourths of the United States (on August 26, 1920) which subsequently gave the vote to the women of the other 47 states.

Curiously, Anna Fagal today remembers little about Al Smith, whose governorship began only two and a half weeks before the birth of her firstborn. She remembers him chiefly as being "the man with the brown derby"; and she remembers exercising her franchise in that first state election open to women voters two months before, in which she cast her first vote against Smith. The issue of his Catholicism was an important one even in the state gubernatorial contest, it seems.[3]

Smith won the governorship without Anna Fagal's vote, which provided him a salary of $10,000, the use of the Governor's Mansion, and a chance at national politics, by a minuscule majority of 14,000 votes.[4] Governor Whitman, his Republican opponent, not only refused to concede

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[1]Gorton Corruth (ed.), The Encyclopedia of American Facts and Dates, 3rd ed. (New York: Thomas Y. Crowell Company, 1962), 450-51.

[2]Alfred E. Smith, Up to Now: An Autobiography (New York: The Viking Press, 1929), 164.

[3]William Fagal Letter, July 18, 1967, 3. Concerning his parents' political proclivities, Fagal writes further: "Dad and Mother were always Republicans except for the brief period . . . when Socialism was accepted by them because of their admiration for George Lund. They always took their responsibilities very seriously in voting. Part of this may have been caused by the fact that my Uncle Henry [Fagal] entered politics (my Dad's brother) and became Mayor of Schenectady. This sort of thing gave them a very definite reason for being much interested in local politics; and this [concern] extended to national politics also." (Ibid.)

[4]Pringle, Alfred E. Smith, 233.

the election, but instituted court proceedings charging election fraud.[1] As a result, the governor-elect did not receive official certification from the Secretary of State until the end of December.[2]

On December 30, 1918, two and one-half weeks before William Fagal's birth in Albany, Al Smith and his family arrived in town and moved into the Executive Mansion. It was Al's 45th birthday. A charity inaugural ball was held the following evening at the Tenth Regiment Armory, and on New Year's Day Smith took the oath of office as New York's 45th Governor in the Assembly chamber.[3]

Within a week of the inauguration, thousands of prospective mothers like Anna Fagal were alarmed at a threatened "milk famine" because of a quarrel between the distributors and the producers of milk. The new governor rode from Albany down to New York City, met the representatives of the contending parties, and, in Smith's words, "adjusted their differences so that the flow of milk so necessary to the life of New York was resumed immediately after the conference."[4]

Upon entering office, Governor Smith faced increasing antagonisms between capital and labor because of industrial strikes, a natural outgrowth of the unrest throughout the country generally. One of his first administration acts in this sensitive area was to designate Miss Frances Perkins, whom he had earlier appointed a member of the State Industrial Commission, as his personal representatives to help negotiate some of the strikes.[5] It was characteristic of his willingness to do the unorthodox--many still held a woman's place to be in the home--and, like so much else of the Smith administration, the decision was controversial.

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[1]Smith, 167. [2]Ibid., 169. [3]Ibid., 17-71.

[4]Ibid., 178-79. [5]Ibid., 176-77.

The most important matter before the legislature in Albany on January 1, 1919, was the ratification or rejection of the 18th Amendment. Governor Smith recoiled--and made no effort to hide his personal revulsion--at the "task of making America sober by statute"; and he proposed a statewide referendum on the issue to determine the expression of the will of the majority.

"I believe," he said in his first annual message to the lawmakers, "it is our duty to ascertain their will directly upon this subject."[1]

But the G.O.P. majorities in both houses, aided and abetted by the Anti-Saloon League, carried the day;[2] and the Amendment was ratified January 29,[3] an action now made academic by Nebraska's crucial ratification 13 days earlier.

But of the truly gigantic problems facing New York, as other states, at the beginning of 1919, Smith himself, a decade later, would write of that crucial January:

> Due in large part to the effects of the war upon the government the affairs of the state were in a chaotic condition. I was inaugurated only seven weeks after the signing of the Armistace. As might have been expected, the regular and orderly procedure of the state's business had been interrupted by the necessary war work and much routine work had been neglected. The state's plant was run down. Public construction of all kinds had ceased. War conditions and the high price of labor had bankrupted the contractors who had undertaken state work. The return of the state troops and their readjustment to a peacetime basis was causing much concern. War had shown neglect and carelessness in dealing with public health. The complicated problems of taxation needed special attention. There was an acute housing shortage due to a let-down in building during the war period. Employment had to be found at home, in a decreasing market, for the four-hundred-odd thousand men and women who had gone

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[1]Cited in Pringle, Alfred E. Smith, 320-21.

[2]Smith, 183-86. [3]Pringle, Alfred E. Smith, 321.

to the war from New York State, and the rise in the cost of living presented another pressing difficulty.[1]

Thus, the world of Albany, New York, and the Nation, into which William Fagal was born on January 17, 1919.

Family Background and Early Years: 1919-1930

Parents' background.--Christian W. [William] Fagal was born in Schenectady, N. Y., on July 24, 1889, the son of Charles Fagal and Elizabeth Munsell Fagal, a first-generation American. Christian's broom-maker father had been born in Germany in 1852 and had settled in Schenectady after emmigrating to the United States from the "Old Country." His parents were both members of the Lutheran Church, and raised their son in the nurture and admonition of the Lord as a communicant of that persuasion.[2]

Young Christian grew to manhood in Schenectady and was apprenticed as a tool-maker at the General Electric factory. He subsequently worked there at that occupation for most of the remainder of his life, save for a three-year period of service as Commissioner of Welfare for the city during the middle 1930s.[3]

One of Christian's brothers, Henry Fagal, further distinguished the family name by serving two terms as mayor of Schenectady.[4]

As a young man, Christian Fagal met and fell in love with Anna Mary Fritschler, also born in Schenectady, on December 2, 1891. Like

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[1]Smith, 186. [2]Anna Fagal Letter, Oct. 17, 1966, 1.

[3]Fagal Interview, May 24, 1966, 1.

[4]"Biography on Pastor William A. Fagal, Founder and Speaker of Faith for Today," (mimeographed fact sheet, Faith for Today Public Relations Dept., c. 1965), 1. Cited hereafter as Fagal Biography Fact Sheet.

Christian, a first-generation American, Anna had much in common with her beau. Her father, Henry Fritschler, had been born in Germany in 1864, and was also a machinist by trade. And he, too, was a Lutheran by religious persuasion; although Anna's mother, Mary Derrick Fritschler, was a non-practicing Roman Catholic.[1]

Christian William Fagal and Anna Mary Fritschler were united in marriage on September 1, 1915; he was 26, she not quite 24. A year later found them in Bridgeport, Connecticut, where they first heard and then accepted the prophecy-based message of Seventh-day Adventists,[2] as already mentioned above.

"What's in a name?"--Christian and Anna Fagal's eldest son was born at Albany, January 17, 1919; and Anna wanted to name the 6 lbs. 12 oz. baby "William," her husband's middle name. Christian agreed, but was very decided that the child's middle name should be Isaac, in honor of one of his brothers who bore that name. Anna demurred, but quietly; and when the infant's birth certificate was filed in Albany it read simply, "William Fagal."[3]

Later, when William reached the age of nine or ten, he became quite sensitive to the fact that he had no middle name, as his schoolmates all did; so he promptly rectified the matter in an ingenious, if non-legal, manner: he merely added a middle initial. Years later he told how

> the "A" was self-inserted . . . because of my admiration for a school chum named Arthur MacIntosh [or Macintosh]. . . . We parted company when I was about 11 and I never heard of

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[1]Anna Fagal Letter, Oct. 17, 1966, 1. [2]Ibid., 2.

[3]Interview with Mrs. Virginia Rittenhouse Fagal, wife of William A. Fagal, New York, Oct. 24, 1966, 1. Cited hereafter as Virginia Fagal Interview, Oct. 24, 1966.

> him again. However, the "A" remained. On legal matters I must sign "William A. (initial only) Fagal." I have no legal middle name but because of my constant use of "A" through the years [I] have been advised that I should continue to use it with the aforementioned explanation.[1]

Thus, William "A." Fagal joined a select group (which includes, among others, former President Harry "S." Truman) which gave itself the appearance (if not the substance) of a middle name in order not to be out of step with the customs and expectations of contemporary society.

Early childhood.--Several months after William's birth, the Fagal household moved from Albany to Cranford, New Jersey, where they lived less than one year. Then they returned to New York, settling at Ilion, where Christian found work with the Remington Rand Corporation. There being no Seventh-day Adventist Church at Ilion, the family worshipped each Saturday at the nearby town of Herkimer.[2]

During the Ilion sojourn, a second son, Harold Edward, was born to Anna and Christian Fagal, on May 5, 1923. Upon growing to manhood, Harold followed his elder brother into the Adventist gospel ministry. He was ordained in June, 1944,[3] later obtained a Bachelor of Divinity degree from his denomination's theological seminary at Washington, D. C., and today is an assistant professor of religion on the La Sierra campus of Loma Linda University, a four-year liberal arts division of the institution which is operated by his church at Riverside, California.[4]

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[1]Letter from William A. Fagal, New York, Oct. 17, 1966., 2-3. Cited hereafter as William Fagal Letter , Oct. 17, 1966.

[2]Fagal Interview, May 24, 1966, 2.

[3]Anna Fagal Letter, 2.

[4]Letter from Richard B. Lewis, (then) academic dean, La Sierra College, Riverside, Calif., Nov. 4, 1966, 1.

Young William attended kindergarten and the first grade of elementary school in Ilion.[1] Schooling and music lessons kept both the Fagal sons out of mischief--generally.[2] Today, William recalls:

> In the home in which I grew up we always had a piano. My father played and was most anxious that both of us boys learn to play. For this reason, piano lessons were started early; and Mother, who had no musical ability of her own, had the full responsibility of seeing to it that her boys practiced faithfully. This was not always easy to accomplish, and sometimes had to be accompanied with dire threats and warnings. However, somehow both of us got through all of that, and have been most grateful ever since for our knowledge of music.[3]

Young Billie's desire--even before he entered the first grade of school--to become a full-fledged preacher sometimes got him into difficulty, his brother Harold now recalls with a grin:

> In Ilion we lived in a multiple-family dwelling which had a rain barrel at the corner of the house to catch rain water which the ladies liked to use in washing their hair. Bill, however, found other uses for it--like baptizing the neighborhood cats. One day the lady next door, very distraught, came to Mother and declared with some vehemence, "William is a bad actor!" Mother disputed the fact: "Why do you say that?" "Well," replied the neighbor, "because he is drowning cats!" Just then, before Mother could say a word in Bill's defense, a drenched cat ran past them both. The preceding Sabbath we had witnessed a baptism at our church; and Bill, obviously, was most impressed! Seriously, though, I never can remember a time when he didn't want to be a minister.[4]

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[1]Fagal Interview, May 24, 1966, 2.

[2]Ardice Branson, "William Fagal--TV Pastor," Tele-notes: Faith for Today Televiewers' Monthly, April, 1958, 3. Periodical cited hereafter simply as Tele-notes.

[3]William Fagal Letter, July 18, 1967, 2-3.

[4]Interview with Harold E. Fagal, brother of William A. Fagal, Riverside, Calif., Dec. 19, 1966, 1. Cited hereafter as Harold Fagal Interview.

The fact that the Adventists practiced baptism by total immersion undoubtedly had a disquieting effect in the Fagal neighborhood, at least among the cat-owners.

In 1926, the Fagal household moved on to Schenectady, enabling Christian Fagal to return to his tool-maker's trade at the General Electric plant, and his son William to begin the second grade in elementary school. Young Billie would remain in that public school system until he had completed his high school studies in 1935.[1]

Schenectady's population on July 1, 1926, was estimated by the U. S. Census Bureau at 93,000 inhabitants.[2] Located 15 miles northwest of William's birthplace, Albany, the city was on the Mohawk River and the Barge Canal; it was served by the New York Central and the Delaware & Hudson railroads. Although largely a "one-employer" city (General Electric), Schenectady also boasted a large locomotive works, plaster and feed mills, and small manufacturing plans producing such diverse products as brooms, varnish, fireworks, baseballs, and condensed milk. And it served, of course, as the county seat for Schenectady County.[3]

The population was equally diverse and cosmopolitan, as William and Harold Fagal would discover as they mingled with their classmates in their schoolrooms. In addition to the usual major morning (Gazette) and evening (Union Star) newspapers found in a city of this size, Schenectady also supported four foreign-language weeklies (the Polish Gazeta Tygodniowa, the German Herold-Journal, the Italian Corriere di Schenectady,

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[1]Fagal Interview, May 24, 1966, 2.

[2]World Almanac, 1927, 325. The city's official population in 1920 was 88,723; and a decade later, 95,692 (U. S. Census Population: 1960, 34-42).

[3]Ayer Directory, 1929, 772-73.

and the Italian-English Record) in addition to the Socialist-Labor weekly Citizen.[1]

Schenectady was also a fairly religious city--perhaps in part a reflection of its strong immigrant population. In 1926--the year of the Fagal move to the city--Schenectady's churches claimed as members 58,002 of the 93,000 total population. Nearly half of them (34,038) were Roman Catholic, the remainder being divided among the Methodists (5,214), Jews (3,500), Presbyterians (2,606), Reformed (2,601), Lutherans (2,493), Episcopaleans (2,402), Baptists (2,234), Congregationalists (376), Christian Scientists (157), and a scattering of small groups (including Seventh-day Adventists, which, with the Fagal family, numbered 76[2]) which were not listed in the Census Bureau's listing of "Church Members in Large American Cities" that year.[3]

Christian Fagal rendered distinguished service to Christ as a lay preacher and local elder for 16 years in the Schenectady Seventh-day Adventist Church. During six of these, he was also a regular speaker at the neighborhood Advent Christian Church[4] each Sunday morning.[5] Thus, William, who attended with his father both Saturday and Sunday mornings,

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[1]Ibid. [2]Harold Fagal Interview, 1.

[3]World Almanac and Book of Facts for 1934, 386.

[4]This denomination, as Seventh-day Adventists, had its historic roots in the Great Advent Movement pioneered by Baptist William Miller, in New England, in the early 1840s. Following the "Great Disappointment" of October 22, 1844, when Christ failed to return to earth as predicted, one group of "Adventists" continued in the Millerite tradition of worshipping on Sunday (eventually becoming the Advent Christian Church), while another (which ultimately became the Seventh-day Adventist Church) began to observe the seventh-day Saturday as their Sabbath. In both groups a strong belief in the imminent return of Jesus Christ to this earth is an important tenet of faith yet today.

[5]Branson, 3.

got a double-dose of his dad's preaching each weekend! And, for good measure, he would sometimes accompany his grandmother to her Lutheran Church services on Sundays during his childhood.[1] It is little to be wondered at that at the age of two William Fagal knew between fifteen and twenty hymns by heart.[2]

Junior High School and High School Years: 1930-1935

Young Bill attended the seventh, eighth, and ninth grades at the Central Park Intermediate School in Schenectady during 1930-1933.[3]

A Halloween prank.--On Halloween night when Bill was 13, he and three school chums from the seventh-grade went out to have some fun. "We didn't know anything about 'trick or treat' in my day," he recalled later; "it was all tricks for us," consisting mostly of ringing doorbells and then running for dear life down the street to avoid detection. On occasion they might engage "in what we considered the height of perverse wickedness and inserted a pin in the doorbell, causing it to continue ringing steadily" until discovered and removed.[4]

As the hour approached at which the boys were expected back home, they turned their steps reluctantly in that direction. Suddenly, one of the boys spied a loaded but temporarily unattended beer truck parked across the street and motioned the others to follow him as he dashed over to it.

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[1]Fagal Interview, May 24, 1966, 1. [2]Branson, 3.

[3]Fagal Letter, Oct. 17, 1966, 3.

[4]By Faith I Live (Nashville: Southern Publishing Association, 1965), 172.

"Grab a bottle and run," he whispered to the others. All three promptly did so, but William hesitated. Because of the danger of discovery, the four lads took to their heels and later stopped breathless at a vacant lot down the street several blocks away. Despite the initial irritation of the boys at Bill's having been "chicken," they generously offered to share the spoils with him and promptly began to remove the bottle caps. "Everyone seemed delighted but me; I was all churned up inside," he said.[1] Only one of the four had tasted alcoholic beverages before, but Bill's two other companions clearly intended not to miss this golden opportunity. Bill, standing alone, refused to join them.

> In my home, moral principles had been taught me from my childhood. I knew right from wrong. And I knew stealing was wrong. Even under the guise of a Halloween prank, I could not feel free to steal. Besides this, because my childhood had included active participation in church activities, I also knew the Bible's teachings against the use of alcoholic beverages. . . .
>
> In retrospect I cannot proudly state that I was brave that night in the face of my friends' taunts and ridicule. No well-worded speeches containing factual information on the evils of alcohol came from me. As a matter of fact, what I really remember is being pretty uncomfortable and more than a bit humiliated at being the object of their unrelenting scorn. But I did turn down their invitation to join them in drinking that night, as I have done all the years of my life since. What is more, I have never regretted it, not for a single instant.[2]

The debating team.--While he was in the eighth grade, William's first attempt to become a public speaker was traumatically aborted. At the beginning of the school year the principal, a Mr. Porter, announced that anyone wishing to join the debate team (which he personally coached) might write an essay on the subject of the first debate and submit it.[3]

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[1] Ibid., 173. [2] Ibid., 173-74. [3] Ibid., 87.

William, in an attempt to "give diligence to make your calling and election sure" (II Peter 1:10), prevailed upon an older cousin to type out the manuscript in order to make a favorable impression upon the judge. He succeeded only all too well.

A few days later William was summoned into the office of "this rather stern man with gray hair and a sharp, crisp way of speaking," which caused the students all to approach him with great awe.[1]

> As I moved about uneasily in my chair, Mr. Porter began by praising highly the thoughts and arguments presented in my paper. But he followed this by telling me that he would have to select others for the coveted places on the team. He seemed to be saying something else, the full meaning of which I did not grasp. Finally, he queried, "Who typed your paper for you? Surely you did not do it for yourself, did you?" When I informed him that a cousin had done this, our brief interview came to an abrupt end.[2]

William left the office crestfallen. Suddenly, it dawned upon him that the principal had concluded that not only had someone else typed the paper, but also that someone else had written it as well. "Deeply humiliated," he later commented, "I had no idea how to cope with the injustice of the situation. As a result, I said and did nothing in my own defense."[3]

A year later, when William was a ninth-grader, another debating team was chosen in a similar manner. Bill was not only chosen as a member this time, but was made captain of the team. He thus gained valuable experience in public speaking; but, ironically, concerning this sequel, he wrote some 33 years afterward:

> This should, in a measure, have compensated for the unpleasantness and hurt of the year before, but to this day I cannot remember anything about the debates we gave or the trips we took to other schools to meet opposing teams. Neither can I recall the victories or defeats, nor even the

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[1] Ibid., 88. [2] Ibid. [3] Ibid.

> subjects upon which we debated. All that remains is the memory of the bitter suffering over being disqualified because of a crime I had not committed. Human beings who have to form judgments on outward appearances [only] can be entirely wrong in their judgments.[1]

William Fagal would carry this keen sense of justice and injustice with him to adulthood and into his ministry for others. It would color his later thinking; and it would make him sensitive to the hurts of humanity. It was a quality which contributed in no small measure to making him a successful pastor, first to the live congregation in several parishes throughout New York State, and later to television's millions around the world.

Recipient of D.A.R. award.--It was the custom of the Schenectady chapter of the Daughters of the American Revolution to present a "Citizenship Medal" each year to the boy and the girl completing the ninth grade and going on into high school who best demonstrated and exemplified the principles of good citizenship.

The basis of selection was a vote by the student body and a vote by the faculty; and the results were kept highly secret until the closing assembly exercise at the end of the school year when the medals were presented.

William A. Fagal was chosen for this award in June, 1933. Concerning it, he has written:

> It was considered quite an honor to receive one of these [medals], and I remember feeling very humble that I had received it, for as an Adventist I had been quite out of touch with many of the popular occasions and festivities of the school. They conducted dances and Friday evening basketball games [Seventh-day Adventist youth do not attend dances, nor secular functions held during the hours of their Sabbath, which, according to the Biblical reckoning,

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[1] Ibid., 89.

> is observed from sunset Friday evening till sunset Saturday evening], and it appeared that almost all of the school participated in these events. Since I did not, and therefore felt like one of the "separated brethren," I was amazed that I would be selected.[1]

As a high school student.--In September, 1933, William left the Central Park Intermediate School and entered the 10th grade of Nott Terrace High School. The tragedy that was the Depression made an indelible impression upon his mind (concerning which more will be said below), and he found particular solace in the Adventist belief that Jesus Christ would soon return to earth to put things right, and that the present "time of trouble" was a sign of the imminence of that great day. His greatest disappointment was the fact that due to his family's impoverished financial standing he could not attend an Adventist academy. There was no money for tuition, board, and room.[2]

He did not, however, hesitate to share his faith among his fellow classmates, both in elementary school, junior high, and high school.

> As a boy I sincerely believed that Jesus Christ was coming again to this world, literally and soon. . . . So real did the coming of the Lord become to me, and so impressed was I of its nearness, that I frequently talked about it easily and unashamedly.
>
> I attended public school about three blocks from our house, and because I went home for lunch, I walked the short distance four times each day. I can still remember the conversations during some of those walks with the unchurched boys and girls my age. Particularly well I remember the day I very earnestly told my friends about the scripture which says, "This generation shall not pass away, till all be fulfilled." Luke 21:32. I explained that these words were spoken by Christ regarding His second advent,

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[1]Letter from William A. Fagal, New York, Nov. 9, 1966, 1-2. Cited hereafter as Fagal Letter, Nov. 9, 1966.

[2]Fagal Interview, May 24, 1966, 2.

> and that He talked of the generation which would see certain things taking place on the earth.
>
> I was convinced that those signs were taking place in the world about us then, and that it would be our generation which would live to see the fulfillment of all things in the coming of the Lord in the clouds of heaven. Very vividly I can recall describing the coming of the Lord as we walked slowly along the street toward school. Pointing to the sky, I assured a schoolmate that one of these days we would see a cloud about the size of a man's hand. This cloud would grow larger as it approached the earth, and finally we would see Jesus literally, in person, seated as it were upon the cloud, coming as King of kings and Lord of lords.[1]

William Fagal's classmates were not the only ones to become aware of the faith which he possessed. Some 33 years afterward, his American history and economics teacher would remember him well (it was her first year of teaching at that high school). Writes Mrs. Richard (Olive) Weeks:

> . . . As I recall he was a good but not outstanding student. At that time he showed a strongly religious nature. I believe that he was an Adventist--popularly known as a Seventh Day Adventist.[2]

A transcript of William Fagal's high school credits (including the ninth grade of junior high school) shows the following subjects taken on the secondary level:

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[1] By Faith I Live, 73-74.

[2] Letter from Mrs. Richard (Olive) Weeks, William Fagal's former high school teacher, Springfield, Maine, July 13, 1966.

Course	Units	Course	Units
English	4	General Science	1
Latin	2	Physics	1
German	2	Biology	1
U. S. History	1	Economics	1/2
Social Studies	1/2		
Civics	1/2	Bible (by correspondence from Home Study Institute)	1-1/2
Algebra	1		
Geometry	1		
		TOTAL:	17 units[1]

Concerning his scholarship, Robert E. Murray, superintendent of the Schenectady Public Schools reports:

> We do have some information available which indicates that Pastor Fagal had excellent marks, high 80's and low 90's in the fields of English, Latin, German, and history. He evidently performed on an average in the sciences.[2]

In high school Bill Fagal did not tend to mix socially with his fellow classmates for the same reasons which limited such activity in junior high school: dancing was out for an Adventist, events scheduled during the hours of his Sabbath were automatically precluded, and his own strongly religious nature and abstemious practices found little by way of reciprocation among the more "worldly"-minded of his associates.

There were, nevertheless, tremendous social pressures brought to bear upon him to conform:

> When in the 10th grade I was nominated in high school for the student body presidency, I was shocked and fearful. I felt I simply could not accept a post which would require me to preside at Friday night basketball games and dances and events and occasions when conscience would not permit

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[1]High school credits are shown as a part of "Permanent Academic Record of William A. Fagal, Atlantic Union College, So. Lancaster, Mass.," issued by Registrar Karen K. Hicks, July 12, 1966. Cited hereafter as College Transcript.

[2]Letter from Robert E. Murray, Superintendent, Schenectady Public Schools, Schenectady, N. Y., May 31, 1966.

> me to attend. When the time came for the nomination speeches in the assembly one day, I got up and implored the students: "Please don't vote for me. The job will require things I cannot do." I didn't elaborate further. The other candidate got up, gave a rip-roaring speech, and was elected. Today he is a minister in the Ethical Culture Society.[1]

William did not smoke, and the discovery that a fellow Adventist classmate, one August Schmidt, was doing so, secretly, shocked him and strengthened his determination not to lower his own high personal standards.

The feeling began to grow that high school--given his desire to become a minister--was simply the wrong place for him to be; and he determined to get out as quickly as possible.

He discovered that by taking certain Bible history and doctrine classes by correspondence (which he normally would have received in an Adventist academy, and which were required for college entrance as a theology major), and by taking fourth-year high school English in the summer, he could complete high school in two years instead of the usual three.[2]

College Years: 1935-1939

A bird uncaged.--In high school, William Fagal described himself as a fish out of water; finally, however, in an Adventist college, he

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[1]Fagal Interview, May 24, 1966, 2-3.

[2]Publicist Ardice Branson's official biography of William Fagal, published in Tele-notes (April, 1958, 3) is incorrect in several details: he did not "graduate" from high school at 16 "with high honors" (he never graduated at all--he merely acquired sufficient credits to enable him to meet college entrance requirements; nor would his grades in high school have enabled him to graduate with high honors even if he had gone through the ceremony); and a perusal of the appropriate academic transcripts simply does not bear out the declaration that "all through his secondary and college education he was an A student." He was good; but not that good!

experienced a complete metamorphosis: "I was like a bird let out of a cage," he recalled afterwards, mixing his metaphors slightly.[1]

In September, 1935, he enrolled at Atlantic Union College, a Seventh-day Adventist four-year liberal arts college at South Lancaster, near Worcester, Massachusetts. He remained on the campus for four successive years, graduating with a Bachelor of Theology degree on May 21, 1939.[2]

In college, William continued to pursue with singleminded dedication and zeal his goal of preparing himself as thoroughly--and as quickly--as possible for the gospel ministry. He later observed:

> During college I had a driving passion to enter the Lord's work. I was eager to have a part in finishing it before Jesus came. (I was not worried about the "reward," however.) But I was concerned that I would have a place in the organized [denominational] work once I completed college. One anxiety, at least, was relieved in my sophomore year when the president of the New York Conference of the church told me I would have a "call" to his field when I was through.
>
> But grades? Grades were merely a means to an end--to get out of college. I was never concerned with them, as such. School was always something to get done in order to get out into the work.[3]

Just what kind of person and student was this 16-year-old college freshman? How was he viewed by others who knew him in those days?

A fairly clear, graphic picture begins to emerge from a synthesis of responses received by this investigator to questions submitted to nine individuals who knew William Fagal intimately during his four years at A. U. C.: five former classmates, four of whom lived in close proximity to Fagal's room on the third floor of the men's dormitory (one was

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[1]Fagal Interview, May 24, 1966, 3. [2]College Transcript.

[3]Fagal Interview, May 24, 1966, 3.

his freshman roommate); two former teachers; and the managers of the college business office and cafeteria during his four-year stay on the campus.

Personality.--Bill was "a good mixer";[1] and "showed some interest in dating--about average for a freshman just getting acquainted," his dormitory roommate of that year recalls.[2]

He was friendly, but not an extrovert. Said one college staff member:

> While . . . [William] seemed always willing to hold out a helping hand, I feel that his closest friends were those who held standards and ideals similar to his own.[3]

Interestingly, virtually all of his student associates noted a rather marked tendency on his part to be somewhat reserved.

Classmate Robert L. Reynolds remarked:

> He was always friendly and interested in people and in the life of the Church, but always appeared to be in a detached sort of way.[4]

L. E. Smart, who lived across the hall in the dormitory commented:

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[1]Letter from Oscar Schmidt, former college classmate of William Fagal and now librarian, Atlantic Union College, So. Lancaster, Mass., July 25, 1966, 1. Cited hereafter as Schmidt Letter.

[2]Interview with Ernest N. Wendth, William Fagal's freshman college dormitory roommate (later station relations director of Faith for Today, Inc.; now director of public relations, Michigan Conference of Seventh-day Adventists at Lansing), at East Lansing, Mich., July 20, 1966. Cited hereafter as Wendth Interview.

[3]Letter from Mrs. Iva S. Furnival, former college cafeteria manager, So. Lancaster, Mass., Aug. 6, 1966, 2. Cited hereafter as Furnival Letter.

[4]Letter from Robert L. Reynolds, former college classmate of William Fagal and later president, Atlantic Union College, So. Lancaster, Mass., July 19, 1966. (Dr. Reynolds is now president of Walla Walla College in Washington State.) Cited hereafter as Reynolds Letter.

> I remember him as a very eager, pleasant young fellow full of vibrant energy and yet bordering somewhat on the side of the intellectual.[1]

Winton H. Beaven, who lived in an immediately adjoining room, points out that "while not aloof, he was somewhat different from the rest of the boys."[2]

Roommate Wendth amplified the comments of the others concerning this trait:

> Bill was not a loner, but he did have an aura about him that didn't make him "buddy-buddy" with the rest of the students--a sort of reserve, you might say. Not that he was anti-social or anything like that--he wasn't. Just a reserve. He was never really "one of the boys," if you know what I mean.[3]

This impression of detachment or reserve was doubtless caused, at least in part, by the fact that William Fagal was not the athletic "type." Various acquaintances commented:

> He was non-athletic, did not engage in the athletic affairs of the average male student.[4]

> He spent most of his time in scholarly pursuits and in the religious activities of the school, devoting very little time to the athletic program and extra-curricular activities of a lighter nature. . . . He was never one of the "in-group."[5]

> Bill was never one of the boys as far as being athletic in any way, and he was not involved in any of the give and

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[1]Letter from L. E. Smart, former college classmate of William Fagal and now secretary, Education Department, Atlantic Union Conference of Seventh-day Adventists, So. Lancaster, Mass., July 25, 1966. Cited hereafter as Smart Letter.

[2]Letter from Winton H. Beaven, former college classmate of William Fagal and now president, Columbia Union College, Takoma Park, Md., July 14, 1966. Cited hereafter as Beaven Letter. (Holder of a Ph.D. in Speech from the University of Michigan, and since September, 1967, visiting professor of speech at Virginia Theological Seminary of the Episcopal Church, Alexandria, Va., Dr. Beaven is especially qualified to comment on William Fagal as a public speaker.)

[3]Wendth Interview. [4]Beaven Letter. [5]Smart Letter.

> take that goes with the horse-play of college life that I knew about.[1]

Oscar Schmidt's speculation, "I suppose he got into about as much mischief as the rest of us,"[2] is not thus supported from the available data; although the remark was perhaps predicated upon the remembrance of William Fagal's good-natured personality. L. H. Hartin, a former Bible teacher, recalled that Bill's "sense of humor, too, was present to enhance his personality."[3]

William's former English teacher recalls that "he had a very pleasing personality and was cooperative, dependable, and aggressive."[4] She adds further:

> It was refreshing to have him as a student in my classes because of his attentiveness, politeness, eagerness, and cooperation. . . . He showed excellent moral standards, social culture, and emotional stability, even as a student.[5]

Character.--Others besides Mrs. Kilgore commented upon Bill Fagal's impeccable "excellent moral standards." Recalls his former Greek and homiletics teacher: "As a Christian there were no black marks on his record in college. . . . He was a man among men, and well liked by his comrades."[6]

A classmate remembers, "He was always highly respected and had a reputation of being thoroughly dependable."[7] And his roommate adds that

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[1]Reynolds Letter. [2]Schmidt Letter.

[3]Letter from L. H. Hartin, former college teacher of William Fagal and now on the theology faculty of Pacific Union College, Angwin, Calif., undated [received in July, 1966], 2. Cited hereafter as Hartin Letter.

[4]Letter from Mrs. C. L. (Rochelle P.) Kilgore, former college teacher of William Fagal and now placement director, Atlantic Union College, So. Lancaster, Mass., July 28, 1966, 1. Cited hereafter as Kilgore Letter.

[5]Ibid. [6]Hartin Letter, 3. [7]Smart Letter.

"He was certainly spiritual; but remarkably well balanced in it. There was nothing about him that was 'holier than thou.'"[1]

Christian Fagal finally lost his job at the G. E. factory as the Depression began to wane in Bill's freshman year in college (1935-1936). He and his wife were able, nevertheless, to assist their son in his expenses that first year; but Bill had to work his entire way during his remaining three years in college. As a freshman, he worked in the college press; but thereafter he served as monitor in his dormitory and as a reader in the theology and Biblical languages departments.[2]

Concerning the work in the college press, Bill's roommate (who was a professional printer with a private off-campus shop) said:

> Bill was not particularly a whiz as far as printing fundamentals go. But he was a good worker, faithful, cooperative, and conscientious in his work.[3]

Mrs. Iva S. Furnival, cafeteria manager at the time, observed, "[As] monitor . . . he . . . was held in great esteem by his fellow students." Concerning her own personal observations in the cafeteria, day after day, she added:

> I recall he stood out in the group as a gentleman in every sense of the word. . . . I also know . . . [he] courted one of our lovely girls and did so with dignity and propriety, just as he did everything else during his days in college.[4]

William Fagal was a gentleman; and perhaps Mrs. Furnival either did not know, or was too much a lady to recall, that this now highly-respected minister of her church was once implicated in a student rebellion aimed against the management of her predecessor the year before she became cafeteria manager. But the business manager of that time

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[1]Wendth Interview. [2]Fagal Interview, May 24, 1966, 4-5.

[3]Wendth Interview. [4]Furnival Letter, 1-2.

remembered, and commented, half apologetically:

> Bill's character was never in question. His standards were high (despite the fact that he was once caught in the mob spirit of a student strike against the cafeteria management!).[1]

Which, after all, only goes to show that William Fagal was a normal human being--and college student! Generally speaking, however, Robert L. Reynolds is correct when he sums it up by saying that "as far as his character and example and conduct were concerned, he was always above reproach."[2]

Career dedication.--Bill Fagal entered college at 16, and his singular dedication to preparation for his chosen life's work is all the more remarkable because of his youth. He took seriously the advice of his Master in the Sermon on the Mount to keep "thine eye . . . single" (Matthew 6:22); and adopted as his own the personal credo of the Apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13b,14)

One former classmate, who is now a college president wrote:

> My recollection of him is one of being a theology student with one purpose in mind, that was to be a minister. . . . He was very mature for his years, and one had a feeling that he was completely dedicated to becoming a religious leader and gospel preacher.[3]

Another adds, "He was clearly oriented to his career; he intended to be a minister, and knew it. . . ."[4]

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[1]Letter from Chester E. Kellogg, former college business manager, undated. [Postmarked at Milford, N. H., July 22, 1966.] Cited hereafter as Kellogg Letter.

[2]Reynolds Letter. [3]Ibid. [4]Beaven Letter.

A theology professor who taught Bill's Pastoral Training class wrote: "His interests, of course, were first and last in the ministry. His extra-curricular activities were chiefly along those lines."[1]

Leadership.--Just what were those extra-curricular activities? William Fagal "was always active in any school function, especially those of spiritual values," Mrs. Furnival recalls. "He was active in musical circles, singing in a very fine male quartet."[2] Roommate Ernie Wendth adds that Bill was as proficient in playing the piano as he was in vocalizing.[3] And Professor Hartin, in commenting upon these well-developed musical abilities, reports that

> few men at that time were as versatile as he, or as willing to use their talents. This, of course, added to his popularity. . . . He . . . could be counted on to join in extra-curricular activities when needed, and to initiate interesting programs.[4]

Various of his former associates recall that young Fagal "showed evidence of leadership among his fellow students":[5] he "was a leader among his classmates,"[6] and "an outstanding figure on the campus."[7] In addition to his musical activities, William is remembered as having been "quite active" in the week-to-week program and services of the college church, both on-campus and in nearby communities.[8]

One friend remembers that while "he did hold some positions of leadership, . . . my recollection was that they were appointed rather than elected."[9] This may be true; but, if so, then there were two notable exceptions--both occurring in his final year at A.U.C.--for

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[1]Hartin Letter, 3. [2]Furnival Letter, 2. [3]Wendth Interview.

[4]Hartin Letter, 2. [5]Kellogg Letter. [6]Kilgore Letter, 1.

[7]Reynolds Letter. [8]Schmidt Letter. [9]Reynolds Letter.

William Fagal served as 1938-1939 editor-in-chief of The Lancastrian, the student biweekly,[1] and also as president of his graduating senior class.[2]

A clue as to how Bill Fagal found time for all these activities is provided by Professor Hartin:

> There was plenty of evidence of his leadership ability, and his ability to grasp subject matter gave him time to participate in the activities of the College, as well as earn all his expenses.[3]

As has already been pointed out, Fagal's grades in high school and college, while not "straight 'A,'" certainly were well above average; and in view of the fact that he had to work his entire way through four years of college, they provide evidence of a remarkable accomplishment. For most students who are forced to earn all their expenses must prolong the usual four years of college by one or two additional years. Fagal made it in four, with a cumulative grade point average of 3.07 (on a scale in which 4.0 represents A, 3.0 represents B, 2.0 represents C, etc.)[4] And one does well to remember, too, that grades are not a complete index to individual accomplishment or potential.

As a college student.--While attending Atlantic Union College, William Fagal enrolled for the following courses, which represent the four-year ministerial core curriculum of that time, plus optional electives:[5]

1935-1936

Adventist Fundamentals	Principles of Education
Public Speaking	Freshman Composition
Survey of European History	Educational Psychology
Chorus Conducting	Printing Vocational

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[1]Letter from D. G. Prior, dean of students, Atlantic Union College, So. Lancaster, Mass., Oct. 13, 1966.

[2]Hartin Letter, 2. [3]Ibid. [4]College Transcript. [5]Ibid.

1936-1937

Survey of English Literature	U. S. History to 1865
New Testament Epistles	U. S. History from 1865
Comparative Religions	Advanced Composition
General Biology	First Aid

1937-1938

Daniel	Ancestry of the Bible
Revelation	Bible Seminar
New Testament Greek I	Evidences of Christianity
Advanced Spirit of Prophecy	Advanced Psychology
Journalism	Pastoral Training

1938-1939

Pastoral Training II	New Testament Greek II
Advanced [Bible] Doctrines	Principles of Business
Church History	Glee Club & Chorus
International Relations	Adolescent Psychology

In the opinion of one of his classmates who lived in a room next door to Fagal in the dormitory (and who himself went on to become a college president), it was undoubtedly Bill's very orderly study habits which enabled him to achieve such a remarkable record:

> He had very regular habits. . . . He followed an extremely well ordered life. His program was carefully laid out and followed; it did not appear to be a matter of tension or of drive; he did not appear to suffer from this sort of regulation but to thrive under it. He was in this respect quite different from the average college student on campus; they fall into two other classes, those who were driven by economic necessity to work too hard and thus to be continually under strain and those who did not have much to do and were unable to follow much of a program anyway.[1]

William particularly excelled in his applied theology courses. Recalls Professor Hartin:

> Classes were small in those days and there was a good teacher-student relationship. My recollections of "Bill" are very vivid because he was a "natural." It was easy for him to master assignments and he made class discussion interesting, even though he did not always agree with the text--or the teacher.[2]

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[1]Beaven Letter. [2]Hartin Letter, 1.

As a student speaker.--William Fagal is remembered by his peers as an "outstanding speaker as a student,"[1] indeed, "a very gifted speaker."[2] "He seemed to speak with ease, as if it were a part of him."[3] He "worked hard making his preparations and his delivery was marked by earnestness, sincerity, and conviction."[4]

Bill Fagal's oratorical accomplishments were perhaps due more to natural endowments than formal development acquired through training, for he took only one public speaking class in college, as a freshman. He recalls today, rather distastefully, this lone excursion into speech training:

> Our teacher was Lillian Morgan. She had a hearing problem, which she tried, unsuccessfully, to conceal. She always sat on the front row and insisted that the orator "speak out"--meaning, chiefly, get the volume way up.
>
> I remember intoning Sir Walter Scott's lines from the rostrum, over and over again, ad nauseum, "O, young Lochinvar is come out of the west." The rhythm was dismal. At times the whole class would have to shout it in unison. Then she would pull out one from the group to give the speech of the day.[5]

Perhaps partly because of Miss Morgan's emphasis on the 19th century elocution school method of approach, which he found stilted, unnatural, and unrealistic, young Fagal allowed his formal training in public speaking (save for some work in homiletics) to end at this point.

That he did indeed have a natural gift, even "flair" for the platform, is evident from his demonstrated accomplishments of the college years. One of his classmates, who later earned a Ph.D. in speech, has written concerning his early efforts in public speaking:

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[1]Reynolds Letter. [2]Smart Letter.

[3]Schmidt Letter. [4]Smart Letter.

[5]Fagal Interview, Detroit, May 24, 1966, 4.

> At all times he had the respect of his peers, and by his sophomore year was already taking men's worship [a morning and evening daily dormitory devotional exercise at which attendance was required] on occasion. The feeling of the boys at that time was that he was as good a speaker as any we had in worship and ofttimes better than most. He exhibited the same easy grasp of ideas and flow of language which characterizes his present delivery.[1]

Bill himself recalls the first evangelistic sermon he ever preached, the results of which were not exactly a harbinger of his future achievement in the pulpit or on television:

> I was a college freshman, and after only three weeks of school I was invited to assist a senior ministerial student in an evangelistic campaign. We were to alternate in the preaching: I would preach the first night, the other fellow the second, and so on. We rented the Town Hall of Sterling, Mass., and we advertized. The opening night we brought a student group with us to guarantee an audience (my associate never even showed up). In addition, two others came. We started with a song service in which the lights were turned off and the words were flashed on the screen. While the lights were out one of the two non-Adventists walked out! Then we had the college nurse give a health demonstration ("How to Cure a Cold") on the use of hot fomentation packs. Then another song from the screen--during which the other non-Adventist walked out! I gave my sermon on the prophecy in the second chapter of Daniel, heartbroken. There was no second meeting.[2]

During his sophomore year young Fagal gave his first "full-length" Sabbath morning devotional sermon, with disappointing (but somewhat less disastrous) results. He remembers:

> I was sent to the little church at Winchendon, Mass., which had some 50 members. On the rostrum there was an old-fashioned horsehair sofa with extremely high legs. I had a very hard time sitting down on it--I sort of had to jump in. It was so funny I wanted to giggle. I had very extensive sermon notes; and when I laid them on the pulpit, I noted to my consternation that I couldn't see them. The only illumination that dark winter morning was provided by one small kerosene lamp hanging over on the wall some distance away. Since I couldn't read my notes, I had to depend upon memory. Only thing was, I hadn't prepared that way! My delivery was short--perhaps 10 or 12 minutes. At least no one complained![3]

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[1]Beaven Letter. [2]Fagal Interview, May 24, 1966, 4. [3]Ibid.

During the summer of 1937, at the conclusion of his second year in college, William was offered a three-month supply pastorate at the Adventist church at Rochester, New York. He preached every Sabbath to a congregation of 250 to 300 members. He was only 18 at this time, and this summer experience provided a singular opportunity to develop his gift for preaching.[1]

As a junior and senior in college, Bill and his fellow theology classmates were sent out regularly to churches within a radius of perhaps 50 miles from the campus each weekend. Some of the student preachers suggested to Professor Hartin, who made out the schedule, their preference of location--invariably (coincidentally, of course!) towns containing the larger churches. Bill, however, went wherever he was asked to go. In short time, Professor Hartin discovered what was going on; and thereafter he gave Bill some of the more coveted assignments because of his willingness to serve in the smaller, less desirable churches.[2]

A crisis in faith and finance.--Bill Fagal entered his senior year in college (September, 1938) owing the institution a debt of $125 from the previous year--in terms of purchasing power the equivalent of perhaps $400 today.

However, he had carefully calculated that if he could manage to keep his health, and work the hours he had planned, he would be able to

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[1] Ibid., 5.

[2] Ibid. The "Fagal Biography Fact Sheet" states, incorrectly, that during his senior year, William Fagal served as student pastor of a single nearby off-campus church. According to Virginia Fagal (Letter, June 20, 1967, 3), neither she nor her husband recall anything of this nature. He continued to preach, rather, in various churches, as described above.



meet current expenses and pay off the debt by graduation and not owe the college a dollar. That, indeed, was the only way he could graduate, for the institution had a regulation that no one was permitted to receive his degree with an outstanding debit account in the business office.

There was only one "fly in the ointment." If Fagal were to follow his denomination's practice of paying a ten per cent tithe on his student earnings into the church, he could not then complete the year without insolvency.[1]

The temptation to rationalize came easily under such circumstances, for surely the Lord wanted him to graduate in June so he could enter the work of the church. One autumn afternoon he met one of his religion professors under an old gnarled apple tree on the campus and approached him, asking, "Do you really think God expects me to return a tenth to Him when I'm in debt, and when doing so means I will jeopardize the completion of my college education?"[2]

The kindly professor looked very thoughtful for a moment, and then replied:

> Indeed you are in trouble. I had not realized before what a problem you face. Surely you do need God's blessing. In fact, you need more of it than I do, because you are in debt. I don't know of any other way to secure God's blessing upon your monetary resources other than to be faithful in the matter of the tithe.[3]

Bill accepted the counsel and faithfully paid the full ten per cent of his student earnings into the church treasurer each Sabbath. But as a consequence, he was unable to liquidate his indebtedness.

In the spring the business manager, reminding him of the college prohibition against graduating in debt, inquired from Bill if he should go ahead and order his cap and gown--an awkward question to put to the

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[1]Fagal, By Faith I Live, 97. [2]Ibid., 98. [3]Ibid.

president of the graduating class! Summoning considerable faith, Bill gave an affirmative answer.

Class Night came, the evening before graduation. And the debt to the college still stood on the account books. Bill and his classmates donned their caps and gowns for the event. As they waited to enter the auditorium, the seniors displayed gifts of pens, watches, and other presents which they had received; but Bill had nothing to show, for he had received none of these things. Having expected none, he had even forgotten about the custom of giving gifts to graduates!

> But I had received cash gifts which the donors did not know I needed but which God knew all about. On commencement morning these cash gifts added up to $125, the exact amount I needed to graduate. One hour before commencement I walked into the business office--dressed, incidentally, in my cap and gown--and laid down the final dollar.
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> Graduation brought me a double joy that day--happiness at completing a major part of my education, and cheer in having the unshakable conviction that God does indeed live and that if we are faithful with Him, He will be more than faithful with us. He will open the windows of heaven and pour out the promised blessing [Malachi 3:10]. My heart was so full that truly there was not room enough to receive all the blessing of Heaven. Many times in the years that have followed, I have remembered the lessons of that year. . . . I can testify gladly, after more than twenty-five years, that God has always kept His promises to me.[1]

William Fagal had begun to learn the real meaning of faith through personal experience--something he, in turn, would in the years to come share with others to whom he would seek to bring "Faith for Today."

Courtship.--Bill Fagal's first contact with the young woman who would later become his bride at a camp meeting in the summer of 1936.[2] Virginia Mae Rittenhouse, whose father was pastor of Bill's former

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[1] Ibid., 99-100. [2] Fagal Interview, May 24, 1966, 5.

home-town church at Albany, was sitting in one of the meetings with her girl friend, Dorothy Evans (now Mrs. James Ackerman). Bill was sitting with his parents in the meeting and paying no attention whatever to the two girls who had suddenly become very much aware of his presence. Disgusted, the girls defensively consoled themselves by promptly deciding, "We don't like him; he's stuck up."[1]

Fortunately, first impressions are not always lasting (or correct); and Virginia started dating Bill in his sophomore year. Born September 24, 1917, in Seattle, Washington, one of five children in the home of Elder[2] and Mrs. Sidney Noble Rittenhouse (her mother's maiden name was Lillian Nelson), Virginia was 16 months older than her new beau--a fact which seemed to have no deterrent effect upon the romance.[3]

Virginia had begun the study of violin at the age of seven;[4] and in 1933, as a 10th-grade student at Union Springs Academy in New York, she was accepted as a private student by Professor Andre Polah, a member of the music faculty of Syracuse University.[5]

She was graduated from the academy in May, 1935; but since the family fortune had not yet recovered from the Depression (during which

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[1]Virginia Fagal Letter, June 20, 1967, 3.

[2]Seventh-day Adventist ministers are customarily addressed by their congregations as "Elder," rather than "Reverend." The latter designation, they feel, is inappropriate for any mortal man since it is an appellation of the Deity (cf. Psalm 111:9c).

[3]Virginia Fagal has written, "I had always declared I would never marry anyone younger [than myself]. But Bill's maturity made me entirely forget about his age. In describing him to my mother, who had never met him, I recall saying, 'Mom, he's good all the way through.'" (Letter, June 20, 1967, 3.)

[4]Fagal Interview, May 24, 1966, 5.

[5]Letter from Virginia Fagal, New York, March 1, 1967, 1. Cited hereafter as Virginia Fagal Letter, March 1, 1967.

the Rittenhouses were obliged to rent out rooms in their home in order to meet the educational expenses of their children in Adventist schools),[1] Virginia did not go on to college but remained at home in Syracuse. She took commercial and other elective courses at the local high school and continued her violin studies with Professor Polah at the university.[2]

During the 1935-1936 season, Virginia was chosen--"to the exclusion of even the university students, many of them accomplished players"--to appear twice as soloist with the 70-member Syracuse Symphony Orchestra, a rare privilege for this 18-year-old musician and "a very unexpected honor," as she herself later wrote.[3]

Almost at once, Syracuse University offered Virginia a four-year scholarship for a B.A. in music. It was a most tempting offer, but inwardly Virginia thought she ought rather to be in an Adventist college, preparing for a place in God's work.[4] After a prolonged struggle, Virginia came down to breakfast one morning and announced, "I've settled it." And in September, 1936, she enrolled at Atlantic Union College,[5] where her future husband was beginning his sophomore year as a theology major.

It was a fateful decision which literally changed her after life. For instead of a promising career as a professional musician (the concertmaster of a large midwestern symphony orchestra had told her, "You have something in your playing that other pupils do not have"[6]),

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[1]Interview with Sidney N. Rittenhouse, father-in-law of William A. Fagal, Loma Linda, Calif., Dec. 18, 1966, 1. Cited hereafter as Rittenhouse Interview.

[2]Virginia Fagal Letter, March 1, 1967, 1.

[3]"That Good Part," The Youth's Instructor, Dec. 21, 1937, 3, 13.

[4]Ibid. [5]Rittenhouse Interview, 1. [6]"That Good Part," 6.

Providence, she feels, was preparing her instead for a pioneering role with her husband in religious television.

As Bill and Virginia's friendship ripened, thoughts of marriage began to suggest themselves. But, despite his theological training in the art of public and personal evangelism concerning how to bring the prospective convert to decision, William Fagal never quite got around to proposing marriage to his intended![1] Somehow, the message got through, however; and "we just had a tacit understanding," he smiled years later, recalling the situation. "It wasn't a long engagement."[2]

But it turned out to be longer than either desired, for although Bill would graduate on May 21, 1939--and wanted to get married forthwith--Virginia still had another year of college before she would receive her degree. As Bill was only 20, the Rittenhouse parents were quite decided in their view that their daughter should delay marriage and finish her education first.

"I was terribly torn between the two," Virginia wrote later. "It was right after he had graduated and left, and I was wondering what to do," that she turned for help to her college English teacher, Mrs. Rochelle P. Kilgore.[3]

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[1]A point Virginia Fagal vigorously disputes: "Like most men, he claims he never proposed, but we should let the record speak for itself. While he was a sophomore in the spring of 1937, he received a letter from the New York Conference president, flatly stating that they were planning on his joining their worker force when he graduated. We were alone when he told me about the letter, and he asked the question, 'Do you think you would go to the New York Conference with me?' I don't remember how I answered, if at all. And since we were opposed to long engagements, we didn't call it that. Besides, three years later, when we were married, Bill was just barely 21 years old. After we started going around together early in my freshman year, neither of us ever wanted to date anyone else." (Letter, June 20, 1967, 3-4.)

[2]Fagal Interview, May 24, 1966, 5.

[3]Virginia Fagal Letter, June 20, 1967, 4.

A sympathetic and understanding teacher, Mrs. Kilgore studied Virginia's transcript; and she decided that if Virginia remained in summer school and took a maximum load during the first semester of the following academic year, she would then have accumulated by January sufficient credits to meet graduation requirements. The couple could then be married immediately, and she could receive her degree later in the spring, thus meeting the objections of the Rittenhouse household.[1]

It proved to be a most satisfactory arrangement; and the couple were married by their college president, G. Eric Jones, in the Albany Church, on Palm Sunday, March 17, 1940. By coincidence, it was also St. Patrick's Day.[2]

Thus, William Fagal ended successfully one career--that of a college student--and simultaneously began two others: head of household, and shepherd of a district of churches.

Permanent Influence

Among the former acquaintances who responded to this writer's questionnaire for information concerning William Fagal as a college student, two former classmates offered an additional, unsolicited personal testimonial concerning the permanent influence of this young preacher-to-be upon their own lives, which this investigator feels are significant.

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[1]Kilgore Letter, 2. Writing about the accelerated program during that summer and fall terms in retrospect, Virginia Fagal said, "I was thoroughly miserable, however, and I don't think the effort was worth it. Bill never did think so." (Letter, June 20, 1967, 4.)

[2]Interview with William A. Fagal, New York, July 6, 1966, 1. Cited hereafter as Fagal Interview, July 6, 1966.

Oscar R. Schmidt, today the librarian of his (and William Fagal's) alma mater, Atlantic Union College, has written:

> To me, personally, Bill was a good example of what a Christian young man should be. I am sure his home training did much to make Bill what he was. . . . At the time of my friendship with Bill as a student, I was not a member of the Seventh-day Adventist Church, so his friendship and his influence I am sure were factors in helping me become a member of the Church.[1]

And L. E. Smart, now secretary of the education department of the Atlantic Union Conference of Seventh-day Adventists (which serves New York, the six New England states, and Bermuda), adds this touching tribute:

> In brief, Bill Fagal was the answer to any mother's prayers and I wish that my children were more like what he used to be.[2]

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[1]Schmidt Letter. [2]Smart Letter.

CHAPTER II

WILLIAM A. FAGAL: AMERICA'S FIRST NATIONAL TELEVISION PASTOR

Behold, an Israelite indeed, in whom is no guile. . . .
My meat is to do the will of Him that sent Me,
and to finish His work.--John 1:47b;
4:34b.

There is no power on earth that can neutralize the influence
of a high, pure, simple, and useful life.--
Booker T. Washington[1]

William A. Fagal was graduated from Atlantic Union College with a Th.B. degree on May 21, 1939--by interesting coincidence exactly 11 years to the day before his first historic television broadcast in New York City. Thus he entered upon a ministerial internship in the gospel ministry of the Seventh-day Adventist Church.[2] This chapter will consider, successively, his pastoral and evangelistic ministry (1939-1950) and his television and correlate ministry (1950-1968).

Pastoral and Evangelistic Ministry: 1939-1950

Elmira ministry.--The New York Conference Committee located young Fagal in the "Elmira District" to serve five small congregations

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[1]Cited by Charles L. Wallis (ed.), The Treasure Chest (New York: Harper & Row, Publishers, 1965), 151.

[2]Upon graduation from college, a prospective Adventist minister first undergoes an apprenticeship period of two years as a "ministerial intern," and a further two-year probationary period as a Licensed Minister, ordinary, before he is considered as a candidate for ordination.

south of the Finger Lakes in the west-central part of the State: Elmira, Corning, Wellsville, Richberg, and Catlin.[1]

A bachelor for the first ten months, Bill rented a room in Elmira at the easternmost extremity of his district, which stretched some 120 miles from east to west. During the fall of 1939 and the winter of 1940, he held an evangelistic campaign in Corning in an attempt to increase the size of the local Adventist church there which numbered only 20 baptized adults.

The pastor of a German Lutheran Church, who was not himself holding evening services at the time, agreed to rent his church building for the campaign--a most unusual gesture two decades before the dawn of the so-called "Ecumenical Age." The building seated 150, but on opening night there was a "standing room only" audience of 170.

A harvest of 24 converts was ready for baptism at the conclusion of the campaign, and conference president W. H. Howard was invited to come down from Union Springs to perform the rite, since in Adventist polity unordained ministers generally are not permitted to function in this capacity.

Because the rented building had no immersion baptistry, the Adventists rented a nearby Baptist church for this special service. Quite unintentionally, an overzealous deacon had overheated the water; and when the door to the baptismal pool was opened to allow the officiating clergyman and candidates to enter the water, a billowing cloud of steam engulfed them all.

The water temperature was well over 100°F--"it was so hot I'd hated to have had to stick my big toe in," Fagal grinned years later in

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[1]Fagal Interview, July 6, 1966, 1.

recounting the story. He, of course, didn't have to enter the water, but his conference president did; and the only way he ever got through the ceremony was to have a cold towel handed him between the immersion of one candidate and that of the next, in order to wipe the streaming perspiration from his fevered brow.

A second campaign was held in Corning, in a tent, in the summer of 1940, this one graced by the presence of the new Mrs. Fagal. And when President Howard came to conduct the baptism in September, William Fagal judiciously changed the venue of the ceremony to the Adventist church in Elmira. Twenty-six candidates were baptized this time, making an even 50 new adult converts during the first year of the Fagal ministry[1]--a remarkable success, when one keeps in mind, as Methodist Hartzell Spence has said:

> It is not easy to be a Seventh-day Adventist. The Church is scrupulously Biblical. Darwin's theory of evolution is rejected unequivocally. The Ten Commandments are emphasized, not as a means of salvation, but as an expression of the teachings of Christ. The Sabbath which Adventists observe from sundown Friday to sundown Saturday, is wholly dedicated to the Lord. Adventist shops and factories close, no work is performed, and television and radio are silent.
>
> Adventists may not play cards or dance. They do not smoke, nor do they drink alcoholic beverages or even coffee or tea. They dress simply, avoiding ostentation, and wear only functional jewelry.
>
> Adventists regard seriously the Apostle Paul's teaching that the body is the temple of the Holy Spirit. Anything that undermines the body is therefore profane. Vegetarianism is widely practiced, on the basis that . . . man's original diet did not include flesh foods.[2]

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[1] Ibid.

[2] "The Seventh-day Adventists," The Story of Americ's Religions (New York: Holt, Rinehart and Winston, 1960), 166-67.

An Adventist is also expected to give ten per cent of his income as tithe to his church for the support of its ministry, in addition to regular offerings for the support and maintenance of the church's varied evangelical, educational, medical, welfare, and publishing activities at home and overseas.[1]

With such outstanding success in his very first year out of college, William Fagal, conference officials quickly recognized, was clearly a man to watch.

Seminary training.--In the 1930s and 1940s, a four-year undergraduate theological curriculum at an Adventist liberal arts college was considered adequate to prepare a young man for the gospel ministry.

The denomination did, however, operate a graduate seminary at Washington, D. C. (relocated in 1959 at Berrien Springs, Michigan, and incorporated with Andrews University); and William Fagal requested permission to take further training on that level.

The conference committee, composed of a number of older clergy, many of whom did not possess even a bachelor's degree, were unsympathetic, and suggested William carry on, instead, with his program of evangelism. With the success he was having, what need did he have of going back to school?

Perhaps as a gesture to sweeten the denial, the committee voted that he could attend the denomination's quadrennial General Conference Session to be held in San Francisco in June, 1941. En route, while visiting the church's Southwestern Junior [now Southwestern Union] College at Keene, Texas, Bill inadvertently fell down a flight of stairs and fractured his leg.

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[1]Ibid., 177.

After taking one look at their successful young evangelist hobbling into the session on crutches, with a large plaster cast adorning one leg, the conference committee met privately in San Francisco and voted to give him the summer off to attend one term at the seminary, beginning June 22.

"It was my luckiest break," he punned, years later.[1]

During the summer of 1941 veteran Adventist evangelist J. L. Shuler came as visiting instructor to the seminary; and Fagal felt that this unique opportunity helped in great measure to improve his own methods in evangelism. Altogether, he enrolled for five courses (for a total of five semester hours of academic credit) that summer:[2]

Historical Development of Prophetic Interpretation	Doctrinal Teachings of Jesus II (audit)
Methods of Evangelism	Priestly Code in Israel
Voice and Diction	

His grade-point average for the summer was a straight 3.0 "B" average (on a four-point scale, with 4.0 representing a grade of A).

(Fagal's only other graduate study was a single three semester hour course in social psychology at Columbia University during 1954-1955, for which he received a grade of B. At this time he had high hopes of orienting his pastoral career in the direction of psychological counseling; but when he found the department hostile toward fundamental religion, he dropped plans to take further study in this area.[3])

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[1] Ibid.

[2] "Scholarship Record of William A. Fagal," Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Mich., issued by Registrar Dyre Dyresen, May 25, 1966.

[3] Interview with William A. Fagal, New York, July 7, 1966, 3. Cited hereafter as Fagal Interview, July 7, 1966.

Back to Elmira.--From the fall of 1941 to the spring of 1942, William Fagal held evangelistic meetings in the Elmira Federation Hall; and when he informed the conference president that he had another 50 candidates ready for baptism, he received the unprecedented permission to go ahead and baptize them himself.[1]

The first convert he baptized was Robert L. Sheldon, who later became an Adventist foreign missionary in Korea. Eighteen years later Fagal met Sheldon again at his missions post on a trip to the Far East. Another baptized in the same ceremony was a college-age youth, Carl E. Groom, who joined the church along with his mother. Fagal subsequently drove Carl to an Adventist liberal arts college; some years later he became a departmental secretary (education and youth activities) for the Alberta Conference in Canada.

With a 40 per cent membership increase in just nine months (from 125 to 175), the Elmira congregation found that their present church building was too small; a new and more commodious building had to be erected.[2]

Ordination.--The officers of the New York Conference took cognizance of the remarkable--and continued--success of their young evangelist; and on April 27, 1942, the executive committee

> VOTED, That we recommend to the [Atlantic] Union [Conference] Committee that Brother William Fagal be ordained at our coming camp meeting.[3]

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[1]Ibid., July 6, 1966, 1. Said Fagal's father-in-law, "In all my 10-12 years as a pastor in the New York Conference, I never knew of another instance where an unordained, licensed minister was permitted to baptize his own candidates." (Rittenhouse Interview.)

[2]Fagal Interview, July 6, 1966, 1.

[3]Minutes, Executive Committee, New York Conference of Seventh-day Adventists, Union Springs, N. Y., April 27, 1942.

Thus on July 4, 1942, he celebrated the national Independence Day by achieving that measure of ecclesiastical independence which comes with one's ordination to the full gospel ministry of his church. The ancient apostolic ceremony of the laying on of hands took place before an audience of several thousand at the annual camp meeting of the New York Conference at Union Springs. Ordained with Fagal in the same ceremony was E. A. Robertson, then principal of the local Union Springs Academy[1] (now education secretary of the Columbia Union Conference).

Officiating clergymen included: W. H. Howard, president, New York Conference; M. L. Rice, president, Atlantic Union Conference (who eight years later picked William Fagal for the pioneer New York telecast); Roy Allan Anderson, Ministerial Association secretary of the General Conference; and J. J. Strahle, also of the General Conference; and Fagal's own father-in-law, S. N. Rittenhouse.[2]

William Fagal's ordination in only three years after graduation from college (instead of the usual minimum of four years) was further recognition by his church of evidence that here was an exceptionally gifted and talented worker for God.[3]

Buffalo ministry.--J. L. Shuler, Fagal's seminary evangelism instructor, was brought to Buffalo, New York, in the fall of 1941 to prepare for a large-scale evangelistic campaign to begin September, 1942. Kleinhan's Music Hall, seating 3,000, was booked a solid year in advance;

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[1]Ibid., July 4, 1942. [2]Ibid.

[3]Fagal's father-in-law attributes the young minister's unheard-of ordination after only three years, in part, to the esteem placed upon him by union conference president M. L. Rice, who told Elder Rittenhouse that his gifted son-in-law was "a natural preacher." (Rittenhouse Interview.)

Shuler spent the year in preparing the local congregation for the "effort"--Adventist euphemism for evangelistic meetings.

For reasons never publicly explained, Shuler abruptly changed his mind, and bowed out at the last minute. Successively four ministers were offered the campaign, with its large budget and commensurate responsibilities; and all four turned it down, perhaps unwilling to risk their professional reputation on such a momentous undertaking with so little time remaining for sermon preparation, etc.

Three days after his ordination--with the meetings scheduled to begin just two months later--William Fagal was offered the campaign. He was now only 23 years old.[1]

Friends importuned Bill not to accept Buffalo--said it was ridiculous for a "young upstart" like him to attempt a major campaign in such a large city as this without more experience. But to their surprise he was not nervous, and even seemed happy at the prospect at what they were certain would be a professional disaster. The Fagals moved to Buffalo at the end of July.

The campaign got underway in September, 1942. The war was not going particularly well in either the European or Asiatic theatres. Young men in their teens were being conscripted into military service in increasingly large numbers. Now, in retrospect, Fagal says, "I believe that the wartime conditions actually helped rather than hindered evangelism."[2] It was a thesis with which Howard B. Weeks, who has chronicled the history of Adventist public evangelism (dealing particularly with "crisis psychology"), couldn't have agreed more.[3]

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[1]Fagal Interview, July 6, 1966, 2. [2]Ibid.

[3]Howard Weeks, 170, 312ff., 334ff.

Fagal decided to capitalize upon the public's avid interest in current events, and for his opening night topic he announced: "Could This War Be Armageddon?" Evangelist Shuler, upon learning of developments in Buffalo, was thunderstruck, being a man who always "went by the book" (which he wrote), in which everything is organized and charted down to the smallest detail. And "Armageddon" was distinctly out of sequence for an opening night topic![1]

Nevertheless, an audience of some 2,800 came to hear the young evangelist from Elmira on his opening Sunday night. And although there was somewhat of an expected mid-week slump in attendance on Wednesday and Friday nights (for which evenings services were held elsewhere, in smaller auditoriums), an S. R. O. crowd of more than 3,000 greeted Fagal the second Sunday evening when he spoke on Hitler and the prophecy of world events in Daniel, Chapter Two.

Heady stuff, for a "young upstart," indeed! "It's funny, the things you remember," Fagal smiled recently.

> I still recall vividly standing just outside the stage entrance on those Sunday nights just as the song service was getting underway, and watching a whole fleet of special buses provided by the municipal transit system to transport these mammoth crowds coming up to the Music Hall. Bus after bus would pull up, disgorge its passengers, and drive off empty. And all those people were coming to my meeting! It was all very thrilling--and yet very humbling.[2]

Right from the very start the young evangelist, who had always been fascinated by the "pulling power" of radio in reaching the masses for God, began a series of weekly Sunday night broadcasts, live from the Music Hall, just preceding the evening meeting. He continued this series for three months, and his rather spectacular future career in

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[1]Fagal Interview, July 6, 1966, 2. [2]Ibid.

broadcasting would date its beginning with these Sunday night radio programs.[1]

Fagal invited his college homiletics professor to attend his first major campaign in Buffalo (which the latter, in his advanced years, today incorrectly recalls having been held in Rochester). He arrived just in time to see an overflow audience struggling to find seats, and commented:

> I had never seen such a large, well-organized program. Many of the features [Fagal employed] have since become common [among Adventist evangelists], but I am sure most of them were his own ideas. He has always been creative. His appearance in white, wearing the concealed button-hole "mike" and carrying a black Bible, made a remarkably pleasing impression. His versatile use of the Bible in preaching and answering questions, the unique method of handling written requests for prayer (all spread on a table as he offered prayer over them) satisfied me, his former teacher, that here was a young man to watch in years to come.
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> After the service I took the train back to College, for I had classes next morning. "Bill" said he would accompany me to the station and requested we walk, so we could visit. He needed to talk to someone. He was much afraid of the task and concerned over the confidence placed in him and the sum of money at his disposal. Even then he showed good business ability in the amount of well-placed and often free advertising he was able to secure. He believed in a heavy outlay of money in billboard and newspaper advertising. There was no self-confident spirit in this young preacher. He leaned heavily upon God and his trusted counsellors for advice.[2]

William Fagal remained in Buffalo until January, 1944, a year and one-half, altogether, in order to "bind off" the results of his campaign and to establish firmly his new converts in the Adventist faith. Approximately 150 converts were baptized as a result of the Buffalo meetings, which clearly placed Fagal in the "big time" among the leading Adventist evangelists. The Buffalo church membership was

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[1] Ibid. [2] Hartin Letter, 3-4.

approximately 220 when William Fagal came to town; it was nearly 400 when he left.[1]

Brooklyn pastorate.--The Fagals next accepted a call to the Washington Avenue S. D. A. Church in Brooklyn; and on January 17, 1944, Bill's 25th birthday, the couple drove into New York City and began househunting.

This was not their first visit to the big city. After their marriage in Albany nearly four years earlier, the newlyweds had passed through New York City en route to a honeymoon in the south. At that time, as they had joined thousands of other rubber-necking tourists gawking at the sights and sounds of Times Square in Manhattan, and were caught up in the swirling mob, Virginia had looked up lovingly at her new husband, and said, earnestly, "Bill, I'll go with you anywhere. But don't ever ask me to come here to New York City."

But this time they had come to stay--and stay they have, in the greater metropolitan New York area, ever since.

With a more mature judgment now, Virginia Fagal, in looking back, feels she can live anywhere, if the work is challenging. "Where there is a challenge, where there is a need, there you feel you belong."[2]

Three weeks after William and Virginia Fagal drove into New York City, their first child, Kathryn Gail, was born, February 9, 1944. Nearly three years later, on November 22, 1946, their only son and other child, William Alan, was added to the family.[3]

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[1]Fagal Interview, July 6, 1966, 2.

[2]Interview with Mrs. Virginia Fagal, New York, July 4, 1966, 1. Cited hereafter as Virginia Fagal Interview, July 7, 1966.

[3]On April 22, 1954, Norma Bork, then a student at New Jersey State Teachers College, Newark, administered the Stanford-Binet (Form L)

Today, Kathy is Mrs. Leland Tetz. Her husband is a music teacher and choir director at Takoma Academy, in Takoma Park, Maryland. Kathy works as a registered nurse two miles away at the Washington Sanitarium & Hospital in this bedroom suburb of the nation's capital. Her brother, Bill, who studied theology at his father's alma mater, Atlantic Union College, in New England, is now a graduate student at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.[1] [See Fig. 6]

The Brooklyn pastorate was viewed by officials of the Greater New York Conference as a "promotion" to this fast-rising young evangelist; but to William Fagal, it was "a great disappointment--at first."

IQ test to the Fagal children, in connection with a course project in psychological testing. She reports that both children ranked exceptionally high: Billy, then age 7 years, and in the second grade of school, stood at 166; and Kathy, then 10 and in the fifth grade, was not far behind at 152. (Interview with Norma Bork, associate professor of speech pathology and audiology, Pacific Union College, Angwin, Calif., July 16, 1968.)

Evaluating an IQ test can be a tricky bit of business. John Dewey once observed, "This intelligence-testing business reminds me of the way they used to weigh hogs in Texas. They would get a long plank, put it over a cross-bar, and somehow tie the hog on one end of the plank. They'd search all around till they found a stone that would balance the weight of the hog and they'd put that on the other end of the plank. Then they'd guess the weight of the stone." (Cited in Flesch, 183.)

IQ tests, particularly of the Stanford-Binet type which is fairly well respected throughout educational circles, do have some value in measuring intelligence, however. Making allowances for a practicing student's inexperience, and also for the fact that admiration for Pastor Fagal on the part of the examiner (who knew him) could have a subjective influence on the final outcome of the test scores, it would yet appear that the Fagal children were rather bright. The Stanford-Binet instrument has been, for many years, "the most widely used individual intelligence scale" and also "a yardstick against which many other tests have been compared." (C. M. Lindvall, Testing and Evaluation: An Introduction [New York: Harcourt, Brace & World, Inc., 1961], 215.) Scores, such as those reported for the Fagal children, of 150 and above would place them in the top 0.2 percentile of the American population (218).

[1]Fagal Interview, July 6, 1966, 2.



Fig. 6. — Portrait of the William A. Fagal family (1964). Foreground, left to right: Mrs. Anna Fagal, the Pastor's mother; Mrs. Virginia Rittenhouse-Fagal (holding "Schmutz," the family cat); daughter Kathy Fagal-Tetz, R.N.; and Pastor Fagal. In the rear, son William Alan, senior theology major at Atlantic Union College, sits behind his mother; and Leland Tetz, music instructor at Takoma Academy (Takoma Park, Md.), sits behind his wife.

For he had just exchanged a thriving, growing congregation of many new and enthusiastic members in Buffalo for a church which boasted 350 members on the church list, but only 168 (by actual count) in the pews that first Sabbath morning when the new parson delivered his first sermon. And the majority of these were elderly.[1]

The truth was, the Washington Ave. Church was dying. In its heyday it had had a succession of important "name" preachers from the ranks of the Adventist clergy--such men as Arthur Lickey, the Venden Brothers (D. E. and M. L.), L. B. Shick. And all of them, without exception, were "experienced" ministers, and considerably older than the new "young man" who was not called to serve the church.[2]

It had been an important church in its day, and it had an imposing edifice--an ex-Baptist building seating nearly 1,200 with a large balcony, a big pipe organ, and gold mosaic decor.[3]

But its former glory was now fast fading. A Negro ghetto was encroaching, and new converts seldom stayed around long, tending rather to move out away from this downtown area to the suburbs. The majority of the membership was elderly. And now the arrival of a youthful pastor was heralded by many among the laity as fresh evidence that the church was really on the skids!

The reaction of many to the new 25-year-old parson when he arrived in Brooklyn was a cry of despair: "What has Elder Bunker [president of the local conference] done to the Washington Ave. Church?" In a word, they were universally indignant.

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[1]Fagal Interview, July 6, 1966, 2.

[2]Ibid., July 7, 1966, 1.

[3]Ibid., July 6, 1966, 2.

At the conclusion of Fagal's inaugural sermon that first Sabbath, one woman in the receiving line at the door of the sanctuary stepped forward, looked into his face, and with angry visage she nearly shouted, "So you're Fagal! Well! I just want you to know I don't like you!" To which the young minister, keeping in mind the Solomonic counsel that "a soft answer turneth away wrath," replied, "Well, it's your privilege, madam." Later, he learned that her ire was due to the fact that she had never received a reply to a letter allegedly written Fagal several years earlier--a letter he had never received.[1]

Shortly after coming to Brooklyn, Fagal began evangelistic meetings, not only because it was the "expected" thing for an Adventist minister to do, but also in order to get some young new blood in his church and to build a more substantial financial base from which he could carry on the kind of program he envisioned.

The Brooklyn Academy of Music had two auditoriums, one seating 3,000, the other 1,000. Fagal chose the smaller hall and promptly began Sunday night meetings. These he continued, except for the customary summer recess, throughout the seven years he remained in this, his final pastorate, before going into his pioneering television ministry full-time.[2]

Within six months, this dynamic young preacher had 125 converts ready for baptism, and the old dying church began to take on new life. But even with this blessing there were problems, for some of the old reactionary "die-hards" in the church hated to see their personal influence diminishing as new members joined; and their leavening influence was felt as they were elected to various offices within the church.

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[1]Ibid., July 7, 1966, 1. [2]Ibid., July 6, 1966, 2.

One member complained, "I feel like a stranger in my own church." Fagal, of course, was delighted, and undeterred. He commenced the practice of scheduling baptismal services during the Sabbath morning worship service regularly every two months around the calendar, year in, year out. And the number of candidates consistently ran between 50 and 100 during each of his seven years in Brooklyn.[1]

Evangelism, though, was a costly proposition in a large metropolitan city. Rental on the hall was $100 a night; and if he used pictures on the screen, there was an extra $50 fee for the union-scale projection operator and "prop" man who handled the screen.[2]

But worst of all, the Greater New York Conference was broke--in fact, it was a half-million dollars in debt in 1944, when Fagal was called to join its ministerial working force. "Sorry, Bill, but there's no money for evangelism," conference treasurer J. E. Osterblom told him when he called at the office for financial aid. The conference, however, finally provided him with a small budget; and with this as a beginning he went to the church membership for supplementary assistance in the form of pledges. Looking back now, he recalls:

> I shot my wad on advertising the opening night, and hoped the people would return. They did, and we took offerings every night. That first year's meetings cost the conference little, if anything. At the end of the second year we gave the conference back in cash the full amount of their grub-stake with which we started the season in the fall. We got more than $8,000 from the membership in pledges--more than we had asked or hoped. That church really supported me beautifully in financial matters.[3]

Fagal showed considerable ingenuity in organizing his church for the various internal promotional campaigns which his denomination sponsors throughout the year. The biggest headache for most Adventist

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[1]Ibid., July 7, 1966, 1. [2]Ibid., 2. [3]Ibid., 1.

pastors is the annual "Harvest Ingathering" (or simply "Ingathering") campaign, in which each congregation conducts a solicitation campaign for funds among the general public in its area. Funds raised are used by Adventists both at home and overseas to expand the church's welfare, medical, educational, publishing, and evangelical projects. For the pastor, the campaign not only is time-consuming, but presents a real problem motivating the membership to go out soliciting and to reach the annual goal.

When his first Ingathering campaign fell due in the late autumn of 1944, Fagal called his parishioners together and informed them, "I am responsible for public evangelism, and for the Sabbath pulpit. I expect to devote my full time to soul-winning activities. That's what I'm paid for. You are responsible for the church's internal program, including the Ingathering campaign."[1]

He then proceeded to organize the congregation efficiently into small bands; and then had the audacity to propose that they conclude the campaign within one month's time. It had never been done before, but they did it, and met their goal in the bargain. In had an electrifying effect on church morale; and the second year when Fagal proposed a three weeks' campaign, they did it again. The third year he cut it to two weeks, and the church raised its goal of $10,000 cash in just 14 days.[2]

While the minister never went out with the solicitation singing bands (during the Christmas season they would sing carols from door to door), he always raised his personal and family goal--in a most ingenious manner. Once each year, while Ingathering was on, Fagal would have his ushers hand out the denomination's printed brochure to each person

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[1]Ibid. [2]Ibid., 2.

attending the Sunday night evangelistic meetings. During the announcements he would explain what the campaign was all about and what the funds were used for. Then he told the congregation that one night only each year he took two offerings during his Sunday night meeting--the second one went for Ingathering. He always raised at least $100 a year in this fashion, which more than adequately met his entire family goal.

One reason he did not join the evening singing bands in their solicitation was that he was slightly embarrassed at their method of fund-raising. The bands would tour the residential area in Brooklyn, which was heavily laced with apartment houses, carrying a large bedsheet upon which was emblazoned the lettering: "Give to Uplift." While they sang, the people leaned out of their apartment windows and threw coins into the sheet. "Fortunately, no one ever jumped," Fagal said wryly in reporting upon the procedure.[1]

Return to radio.--One full year after he had taken over the Brooklyn pastorate, the conference officers asked Fagal to take charge of its radio program, "The Bible Auditorium of the Air,"[2] broadcast on Station WHN [now WMGM], a 50,000-watt outlet in New York City, and also

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[1]Ibid., 1.

[2]Begun by Elder Robert H. Pierson (who, two decades later, would be elected president of his church's highest body, the General Conference, at Detroit, June, 1966), the program was originally broadcast seven nights a week at 10:30 p.m. Associated with Pierson on the program was a singer, Elder Ralph S. Watts (today a General Conference vice president). Pierson left the conference shortly after the Fagals arrived in New York in 1944, and Watts took over the program as speaker, carrying on for a number of months until about January, 1945. At this point the conference decided to drop the daily broadcasting frequency in favor of a weekly program, which William Fagal was asked to operate. Because of the pressures from his pastorate and the weekly evangelistic meetings in the Academy of Music, Fagal did not object too strongly to the reduced broadcast schedule. (Virginia Fagal Letter, June 20, 1967, 4.)

the Bible correspondence school operated in conjunction with it.[1] The young preacher was delighted to be able to get his feet wet in broadcasting again.[2]

Through no choice of his own, Fagal was forced to broadcast his program on Sunday mornings at 9:30 a.m., at the same hour "The Voice of Prophecy" from Los Angeles, the Adventist's long-time venture in network radio evangelism with H. M. S. Richards, was released in New York City.

An unfortunate misunderstanding arose, and a complaint was registered with Elder C. M. Bunker, president of the conference. "Get Fagal off the air at 9:30 a.m.," came the order from church headquarters in Washington. Bunker stoutly replied, supporting his own man to the hilt, "If we are forced to choose between 'The Voice of Prophecy' and our own local program with William Fagal, then we will be forced to choose the latter." And that was the end of that.[3]

Fagal was interested in the radio program for two principal reasons: (1) it was a splendid medium with which to bring Christ directly to the vast unchurched public in this great metropolitan area; and (2) it proved to be the most effective method of advertising his weekly Sunday evening evangelistic meetings. He had tried all other available methods: posters in the subway stations, placards adorning the outside of New York City buses, handbills distributed by faithful laymen door to door, and even display advertisements in the New York Times. "But radio consistently brought the best response; it was best for advertising my public meetings," he declared.[4]

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[1]The Bible correspondence school originally had seven or eight workers attached to it; but with the retrenchment from daily to weekly broadcasting its personnel was cut back to three. (Fagal Interview, July 6, 1966, 2-3.)

[2]Ibid. [3]Ibid., 3. [4]Ibid., July 7, 1966, 2.

The radio broadcast, receiving gifts from listeners through the mail, not only paid its own way but also helped subsidize the expense of holding the public meetings. The combined budget for the entire project ran to more than $25,000 annually; but offerings through the mail and in the Sunday night meetings, as well as pledges from the membership, enabled Fagal to return to the conference each spring their annual financial contribution; and some years he was enabled to give back to the conference more than the amount to which they had originally grub-staked him in the fall.[1]

With all his varied activities Fagal had much to keep him busy. But the Sunday night evangelistic meetings were the "dessert" for which he lived. For William Fagal loved the continuing challenge of presenting the Biblical truths which had brought him such great personal blessing but which were so often misunderstood (and therefore unpalatable) to the public generally.

Fagal was not immune from the temptations which often befell other Adventist evangelists in their sincere desire to follow the Biblical admonition to give the trumpet "a certain sound" (cf. I Cor. 14:8)--and to keep their audiences coming. And sometimes he went unnecessarily out on a limb.

Seventh-day Adventists, for example, take the position that the physical return of the Jews, as a people, to literal Palestine is not (as many evangelical Protestants believe) necessarily a prerequisite for the personal return of Christ to this earth.

From this basic position that the Jews didn't have to return to Palestine, it was not difficult for some preachers, including Fagal, to

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[1]Ibid., 1.

jump to a further position that that which was not necessary was also not possible.[1]

One night Fagal advertised his subject: "Will the Jews Go Back to Palestine?" He took the position--since proven untenable by the fait accompli creation of the state of Israel in 1948--that they would not. During the middle of his discourse one very agitated pro-Zionist sympathizer jumped up and declared that they would return to their ancestral homeland; and he began to harangue the audience accordingly.

Bill Fagal was--and still is--a rather rapid-fire speaker in the pulpit (in marked contrast with his speaking on television--a subject to be explored in some depth below). He turned to the man and declared, "This is my meeting. I pay the rent here. If you want to talk, you can pay the rent some other night. Now sit down." And, somewhat flustered, the man promptly did so. The meeting, if not the logic of the argument, was saved![2]

Virginia Fagal helped her husband on the public platform in his evangelistic meetings in Brooklyn, prefiguring the role she would later play by his side in television; and her demonstrations of meatless cookery drew some press attention during war years when the necessity for an adequate diet claimed the attention of nutritionists everywhere. Her recipes were duplicated and widely distributed.[3]

It was already a busy, strenuous life for the young minister--a large and growing church to manage and to preach to each Sabbath morning, the weekly radio broadcast, the Bible correspondence school, and the Sunday night evangelistic meetings. And in May, 1950, when William Fagal added a weekly television broadcast to his other activities--a

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[1] Ibid., 2. [2] Ibid. [3] Branson, 3.

story to be told more fully below--his health began to be undermined. In October, with the onset of colder weather, he contracted pneumonia; and discovered to his chagrin the truth of Paul's utterance, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). True temperance includes much more than the question of diet. An allergy to penicillin complicated matters; and, despite the ministrations of physicians and nurses, Fagal's body-battery was just too greatly run down, and it simply refused to respond.[1] He missed two Sunday night telecasts, and Paul Wickman carried on in his stead.[2]

In December, 1950, "Faith for Today" was expanded from a single New York outlet to an 11-station transcontinental network of the American Broadcasting Company--the church had decided to go "all-out" in backing this television ministry--and in January, 1951, Fagal bowed to the inevitable and gave up everything for "this one thing I do" (Philippians 3:13).[3]

Thus, exactly seven years to the month from the day he came to Brooklyn's pastorate, Fagal made his departure from its pulpit. He had seen the church's membership rise from a grossly inflated, unrealistic 350 (many of whose names were on the books but who could not be located, and who had to be dropped after Fagal arrived) to nearly 600; and attendance had soared from 168 to 700.

Despite its pastor's best efforts, and a new-but-temporary lease on life from an influx of evangelistic accessions, however, the

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[1]Fagal Interview, July 6, 1966, 3.

[2]Virginia Fagal Letter, June 20, 1967, 4.

[3]Fagal Interview, July 6, 1966, 3.

Washington Ave. Church just could not overcome the handicap of its deteriorating "inner city" location; and some time later the congregation sold their building to another group and relocated elsewhere completely.[1]

Television and Correlate Ministry: 1950-1968

Television Ministry

"Faith for Today".--In the closing months of the decade that began in 1940, William Fagal gradually but increasingly became aware of the diminishing returns from his radio ministry; and he rightly concluded that radio no longer had the "pull" that television was acquiring. Adventuresome as always, he wanted to go into the new medium and give it a try.

About this time George Vandeman, one of Adventism's most effective public evangelists, called upon Bill. He had been sounded out by denominational officials concerning his willingness to commence a religious telecast on a network of stations which would include New York and Chicago; and he wanted Fagal to join him as announcer.

Fagal replied that if the General Conference Committee would vote approval of such a plan, he would give it every consideration. He frankly told Vandeman that he wanted to go into television on his own, and that if he joined him it would be for one year only during which he would learn all he could about technique, and then he would want to try a program of his own.[2]

Meanwhile, a number of meetings of the General Conference Committee and of the Atlantic Union Conference Committee were held in which

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[1]Ibid., July 7, 1966, 1. [2]Ibid., July 6, 1966, 3.

the subject of a television program and its personnel were discussed at length. Countless proposals and counterproposals were presented and rejected. A committee of seven men was finally set up with authority to act; and in the latter part of March, 1950, they met at the Victoria Hotel in New York City to bring this new venture in television to fruition. They went first to the American Broadcasting Company and signed a contract for a studio; and the as-yet unnamed program would go on the air May 21, 1950. They drew up a budget. Then they telephoned Fagal in Brooklyn and asked him to come down to the hotel to meet with them. He went, thinking their summons had to do with the Vandeman proposition.

Upon arriving at the committee meeting, Fagal was informed of all that had been done by way of spadework, and then the brethren asked him to take over the program. With acute embarrassment, he explained that he was already committed to the Vandeman program. Over his protestations the committee persisted with the question, would he or would he not go along with the package they had proposed. Reluctantly, he agreed. When he returned home, he told Mrs. Fagal of what had transpired, and her only comment was, "Well, we're in for it now." They were, indeed.

Thus "Faith for Today" was born in prime time, at 9:30 p.m., on Sunday, May 21, 1950, on New York City's WJZ-TV (now WABC-TV), with Pastor and Mrs. Fagal appearing together in what would shortly become billed as "The Family Religious Telecast."[1]

The story of the development and growth of this program, and the institution which grew up to support it, will be told in detail in Chapter III of this study.

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[1] Ibid.

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Other programs.--William A. Fagal's television ministry has not been limited to his own "Faith for Today" program. In addition to countless interviews on local stations across the nation in connection with personal appearance tours, he has appeared at least three times on non-denominational network programs.

On July 5, 1953, Pastor Fagal was invited by the National Broadcasting Company to serve as guest minister on its weekly "Frontiers of Faith" program, speaking live from the Manhattan Seventh-day Adventist Church in New York.[1]

He also performed marriage ceremonies twice on the "Bride and Groom" show, a popular program in the 1950s. On April 30, 1953, when the show was produced over the Columbia Broadcasting System, the bride of the couple united by Fagal was a Displaced Person who had come two years previously from Europe where she had suffered many privations during the war years.[2]

Again, in October, 1957, when the program was now an NBC production,[3] the couple were two Chinese graduate students: Rose Yee, a slim Canton-born miss who had come to America to earn a degree in dietetics (at the time of the marriage she had received her M.A. from the University of California), and her sweetheart from Borneo, Shim Chung Phing, who was working on his Ed.D. degree. Both had sold Adventist books--Rose in the Chinatowns of San Francisco and New York, and Shim in Manila (where he saw Rose's picture in colporteur bulletin published by the church, and determined then and there to meet her when he came to the United States). They had met one year previously in

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[1]Tele-notes, July, 1953, 2. [2]Ibid., June, 1953, 2.

[3]"Bride and Groom" was carried by CBS from 1951-1953, and by NBC from July, 1957, to July, 1958. (Virginia Fagal Letter, March 1, 1967, 1-2.)

San Francisco. "Bride and Groom" provided them with a wedding and the honeymoon; and Pastor Fagal officiated at this unusual marriage.[1]

Correlate Ministry

Preaching.--William A. Fagal did not limit his ministry to the television (and, later, film) studio when, in January, 1951, he surrendered his weekly pulpit in Brooklyn and began to devote his full time to this pioneer venture in video evangelism.

As the "star" in the denomination's nationwide telecast, he was much sought after, as would be any celebrity, by Adventist congregations all over North America.

Curiously, however, the feelings of many of the faithful laymen (and even pastors) were somewhat ambivalent. Herbert Hohensee, a member of the original Faith for Today Quartet, recalls that a fair number of the Adventists who crowded around the platform after promotional meetings held across the land would invariably shake hands with Fagal and with an almost gleeful pride tell him, "We don't own a television set, of course."[2]

Television throughout the 1950s was viewed by many ultra-conservative Seventh-day Adventists as a prime instrument of Satan for the destruction of the elect; and many a sermon thundered from their pulpits against "the devil's box." Today, perhaps most Adventist

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[1]Tele-notes, Oct., 1957, 1-2.

[2]Interview with Herbert Hohensee, member of the original Faith for Today Quartet and now sound engineer for the FFT recording studio, New York, July 13, 1966, 1. Cited hereafter as Hohensee Interview, July 13, 1966.

families have at least one TV set in their homes, although well aware of inherent potential dangers for the subversion of their souls.[1]

Fagal, however, welcomed the opportunity to "hit the road" as often as his busy schedule would permit. Indeed, it was sheer financial necessity which forced the maximum in exposure and personal promotion, for the program could not long continue without the active financial support of the laity.

Typical of the travel required of Fagal and his quartet was his 1955 itinerary. During that year the group visited 40 states, covering 30,577 miles (17,366 of them during the 9-week summer camp meeting tour). In the summer tour they averaged 300 to 500 miles driving per day--hardly a vacation! On one day they drove 850 miles in a 20-hour non-stop trip in order not to be late for the next appointment; and during that summer's camp meeting tour the quartet sang a total of 378 songs in nine weeks.[2]

Even if such constant travel were not an economic imperative, Fagal would have gone out to the hustings in order to recharge his own intellectual and spiritual battery. He recently declared with earnestness:

> A minister simply has to keep in touch with both the thinking and the needs of the people if he is going to be an effective preacher. I love the contact with our people at the camp meetings each summer. But I especially appreciate the annual Weeks of Spiritual Emphasis [commonly called Weeks of Prayer within the denomination] on the campuses of our academies and colleges which we are privileged to hold from year to year.

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[1]Not all, however, have "bowed the knee to Baal." A 47-year-old Seventh-day Adventist factory worker, male, married, who has completed three years of college, replied to the audience survey question (at Grand Ledge, Mich., on July 17, 1965) "Have you ever viewed Pastor Fagal's television program, 'Faith for Today'?" by stating succinctly: "No T.V. (Believe they have no place in an Adventist home)." (Grand Ledge Respondent #700.)

[2]Tele-notes, Nov., 1955, 3.

> It's a tough grind--preaching twice a day and then visiting with the young people and talking over their problems from early morning till late at night. But I love it. It does so much for me.[1]

Mrs. Fagal corroborates her husband's testimony. When this writer expressed personal concern to her over Pastor Fagal's inordinantly busy achedule in Washington, D. C., during the period September 25 through October 9, 1965--fourteen consecutive nights of evangelistic preaching in the Sligo Church,[2] a "Week of Prayer" series of five morning sermons during the first week at Takoma Academy, with another series of five services the second week at Columbia Union College, plus intensive daily visitation--Virginia Fagal laughed merrily and replied, "Oh, he loves that. The more busy he is, the happier he is."[3]

Fagal has conducted ten such Weeks of Spiritual Emphasis in ten Adventist colleges and universities in the past five years alone.[4]

In addition to his promotional trips on behalf of the telecast and the Bible correspondence school at summer camp meetings and other itineraries throughout the year (chiefly for promoting the offering taken the second Sabbath in February each year in all 3,340 Seventh-day Adventist Churches throughout North America for Faith for Today), William

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[1]Interview with William A. Fagal, Washington, D. C., Oct. 23, 1966, 1. Cited hereafter as Fagal Interview, Oct. 23, 1966.

[2]Nearly 200 accepted Christ as their personal Saviour during the fortnight-long campaign, 125 of them requesting baptism into the Adventist church. Fagal's "Christ-centered preaching" brought so many responses and decisions that it was impossible for the visiting ministerial team to follow them all up during the campaign. (Tele-notes, Nov., 1965, 4.)

[3]Interview with Mrs. Virginia Fagal, New York, July 9, 1966, 1. Cited hereafter as Virginia Fagal Interview, July 9, 1966.

[4]A "Biographic Data Form" for William A. Fagal, "Marquis-Who's Who Biographies of Living Notables," Marquis-Who's Who, Inc., Chicago, Ill., June 14, 1966.

Fagal is in constant demand as a speaker for special occasional services such as academy and college graduation exercises, weddings, funerals, retreats for denominational workers, and the regular Sabbath morning worship services whenever he may be in the area. In April, 1966, he delivered the baccalaureate sermon at Columbia Union College in Washington, D. C., when daughter Kathy received her bachelor's degree in nursing.[1]

William Fagal's pulpit ministry, however, was not limited to his own denomination. On August 29, 1965, he delivered a sermon ("Stop Being Afraid--Keep on Believing") at the Sunday morning worship service held in the Protestant Pavilion at the New York World's Fair. Many tourists from around the world, and a visiting contingent of Boy Scouts, were in the congregation to hear this message on Christ's healing of Jairus' daughter.[2] Following this service Pastor Fagal was invited to conduct a 15-minute telecast over a closed-circuit system serving the fairgrounds from the RCA building.[3]

In September, 1966, Fagal attended a retreat for some Southern California ministers and their families in the San Jacinto Mountains near Redlands as an invited (but non-participating) visitor of the conference. However, when Roy Allen Anderson, the featured speaker, failed to appear for a scheduled evening sermon (he had driven up the wrong mountain!), William Fagal served as substitute speaker. On the spur of the moment, he decided to present one of his most recently developed sermons on Mary Magdalene ("God's Blind Spot") which he had given at a

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[1]Fagal Interview, Oct. 23, 1966, 1. [2]Tele-notes, Oct., 1965, 4.

[3]Gordon F. Dalrymple, "Pastor Fagal Witnesses at World's Fair," Lake Union Herald, Oct. 12, 1965, 2.

number of camp meetings the past summer; and he delivered it without a hitch, without a Bible, and without his sermon notes.[1]

And in April, 1968, Pastor Fagal conducted a three-week series of nightly evangelistic meetings in the White Memorial S. D. A. Church in Los Angeles. He reports that on

> our opening night the church was packed [the sanctuary seats approximately 2,200], and the attendance never got lower than something close to 1,000. This was very heartening indeed. . . . More than 400 indicated their acceptance of the seventh-day Sabbath and their intention to keep it . . . [and] the final tally showed . . . 203 people who definitely signed cards that they wanted to be baptized and unite with the church.[2]

Travel.--The General Conference of Seventh-day Adventists has sent William Fagal on four major international tours for the purpose of expanding his television ministry overseas, ministering to the spiritual needs of foreign-based missionaries as well as national church workers and members, and to enable Fagal to gather material on film for some of his telecasts which feature the work of Christian missions abroad.

In November, 1958, he left on a two-month tour of Europe and the Holy Land, visiting England, Lebanon, Jordan, Egypt, Syria, Ethiopia, Iraq, Israel, Cyprus, Greece, Italy, France, and returning home on Christmas Eve.[3]

In 1960, his Far Eastern Tour took him to Hawaii, Japan, Korea, and Hong Kong.

In 1963, he made a three-week trip to South America, stopping in Brazil, Argentina, Uruguay, Peru, and Panama. [See Figures 7-8.]

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[1]Fagal Interview, Oct. 23, 1966, 5.

[2]Letter from William A. Fagal, New York, May 29, 1968, 2. Cited hereafter as William Fagal Letter, May 29, 1968.

[3]Fagal Interview, July 6, 1966, 6.

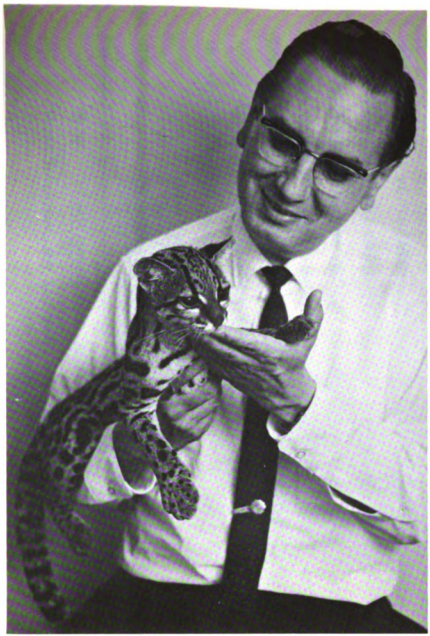


Fig. 7. — Pastor Fagal, holding tame "jungle cat" at Belem, Brazil (1963).



Fig. 8. — Pastor Fagal on Amazon River medical launch with Anthony Rocco, M.D. (left), Capt. Robert Ley and daughter Brenda (1963).

And in 1964, his Central American itinerary included Haiti, Guatamala, and Mexico.[1] (Fagal, with his quartet, had previously visited Jamaica in 1956.[2])

Writing.--William Fagal's career as a writer began principally during his senior year in college (1938-1939), when he served as editor-in-chief of The Lancastrian, as mentioned above. Looking back now, he feels that this discipline of writing was of some considerable benefit to him in his future career as a minister--"writing builds one tremendously," he affirms.[3]

However, in the earlier days of his ministry he found it "sheer torture" to write. Blessed with a secretary, he dictated literally everything--letters, sermons, periodical articles, etc. Gradually, though, he began to write out these materials in longhand, thereby, he feels, improving his style.[4]

Right from the beginning of his television ministry, Fagal was asked for copies of his immensely practical, down-to-earth four-minute sermonettes. At first, copies were made of the original manuscript on the office copying machine and sent to interested correspondents. Later, with the volume of requests increasing rapidly, the messages were collected topically and published in a series of small paperback volumes.

Titles of sermon booklets dealing with devotional and "practical Christianity" topics include:

Chats from the Pastor's Study
A Faith for Living
Faith in Your Home
Four-Minute Sermons on Successful Living

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[1] Ibid. [2] Tele-notes, Oct., 1956, 1.

[3] Fagal Interview, May 24, 1966, 4. [4] Ibid., July 6, 1966, 6.

Hope for Our Youth
I Have Called You Friends
Keeping in Balance
Light for Life's Journey
Love, Marriage in the Home
Secrets of Personal Power
TV Chats
Teach Us to Pray
Television Talks
This I Believe
To Make Man Whole
Why Man Suffers[1]

Titles of books dealing with Fagal's travels around the world include:

Orient Journey
Through Lands of the Bible
Where Jesus Walked[2]

One of William Fagal's most deeply-moving books, By God's Grace, Sam, relates the story of Fagal's ministry to Sam Tannyhill, a condemned murderer on death row in the Ohio State Penitentiary,[3] concerning which more will be said below.

William and Virginia Fagal teamed up to author Building a Happy Home, in 1955.[4] The book includes four chapters by the pastor, two by his wife, and the introductory chapter, which was written jointly.

Fagal's first hard-cover book, Pastor, This is My Problem, published by the Pacific Press Publishing Association, is a compilation of question-and-answer material which had previously been published in a column of Christian advice which the author had written for the Signs of the Times for more than a decade (see below).[5]

His biggest publishing success thus far has been By Faith I Live,[6] originally a paperback and now in a hard-cover edition. Brought out by the Southern Publishing Association, the first copy was printed

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[1]For details of publication, see Bibliography.

[2]Ibid. [3]Ibid. [4]Ibid. [5]Ibid. [6]Ibid.

on January 28, 1966; and the 300,000th copy came from the press less than six months later, on July 14, 1966.[1] [See Fig. 9.]

Twelve of the 25 chapters in By Faith I Live originally appeared as periodical articles in These Times, an Adventist slick-cover monthly established in 1891 with a circulation in 1969 of 200,000.[2] The remaining 13 chapters of similar length were subsequently written to flesh out this "full message" volume whose third of a million sales in a little more than half a year have made Adventist publishing history.[3]

I. H. Ihrig, general manager of the publishing house, told church officials that the manuscript of By Faith I Live was:

> one of the most readable . . . ever submitted to the Southern Publishing Association. . . . The underlying theme . . . is the imminence of Christ's soon return. But the practical aspects of daily Christianity are expressed also.[4]

In addition to his books, William Fagal has written numerous periodical articles over the years on devotional subjects, as well as reports on the Faith for Today television ministry, for These Times, The Review and Herald,[5] and the Signs of the Times.

Fagal has also written a catechism-style column of Christian advice known as the "Signs Counsel Corner"[6] for the Signs of the Times

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[1]Letter from Mrs. Barbara Coffey, secretary to book editor, Southern Publishing Assn., Nashville, Tenn., Nov. 16, 1966.

[2]Ayer Directory: 1969, 1011. [3]Ibid.

[4]Cited by Cecil Coffey in "The Dramatic Story of a Book," Lake Union Herald, April 5, 1966, 3.

[5]Established in 1850, the Review and Herald's 1969 circulation stands at 75,000 copies weekly (Ayer Directory: 1969, 197). As the "official organ of the Seventh-day Adventist Church," it has the distinction of being the oldest continuously published religious journal of its type in the United States.

[6]See Appendix A.

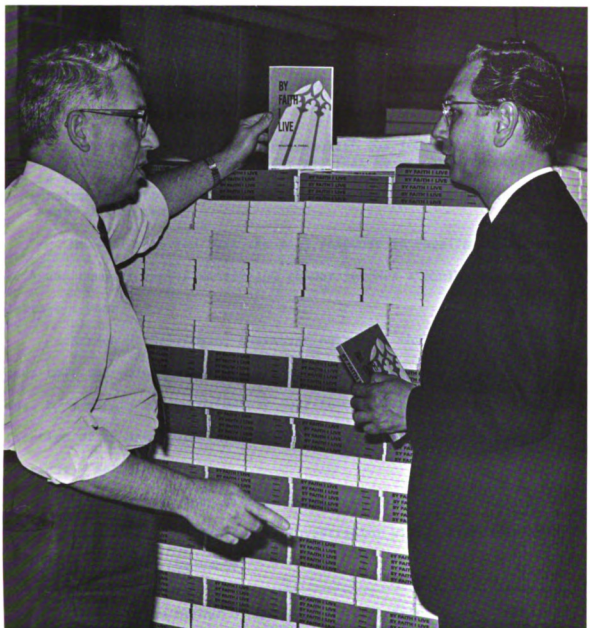


Fig. 9. — Factory Superintendent Nobel B. Vining, of Southern Publishing Association, Nashville, Tennessee, shows Author William A. Fagal a copy of his best-selling *By Faith I Live*, from a skid containing portion of the third 100,000 edition of the work (1966).

("The World's Prophetic Monthly") since January, 1956.[1] Established in 1874 (originally a weekly; now a monthly), the Sign's circulation in 1969 was a 249,004.[2]

Editor Arthur S. Maxwell decided to add the "Signs Counsel Corner" to the magazine's roster of regular features slightly more than a decade ago because, he says,

> it tends to "humanize" and "personalize" the journal. In other words, it helps the reader see that we are interested in the personal problems of readers as well as in such doctrinal matters as the second advent, the Sabbath, and the state of the dead.[3]

Maxwell reported that the mail response to Fagal's column in 1965 was running approximately 100 reader-letters a month, or 1,200 letters a year.[4]

Gordon F. Dalrymple, assistant editor of the Signs (1962-1964), adds that the column outdrew every other feature in the Signs in reader mail by a margin of approximately four-to-one or five-to-one. "During the time of my assoicate editorship it certainly was tops in reader-interest," he said.[5]

In commenting upon William Fagal's writing ability, Editor Maxwell concluded a letter to this investigator with a statement as startling as it is remarkable:

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[1]Letter from Arthur S. Maxwell, editor, Signs of the Times, Mountain View, Calif., Feb. 26, 1965. Cited hereafter as Maxwell Letter, Feb. 26, 1965.

[2]Ayer Directory: 1969, 113.

[3]Maxwell Letter, Feb. 26, 1965.

[4]Ibid.

[5]Interview with Gordon F. Dalrymple, editor of publications, Faith for Today, Inc., New York, Oct. 24, 1966, 1. Cited hereafter as Dalrymple Interview, Oct. 24, 1966.

> It would be a mistake to give anyone the impression that Elder Fagal is an outstanding author. He isn't. You should just see what I have to do with his material before it appears in the Signs.[1]

Now, whether William Fagal is, or is not, a good author does not in and of itself necessarily have a bearing upon his competence (or lack of competence) as a public speaker, for there is a decided difference between oral style and written style, as has been noted by such writers upon the subject as James M. O'Neill and Andrew T. Weaver, William Norwood Brigance, Glen E. Mills, and Gordon L. Thomas.[2]

But Editor Maxwell's insinuation of Fagal's alleged editorial incompetence does cause one to wonder whether or not there may be other areas in which the man may fall short that are of concern to the critic of the spoken word.

The Maxwell report was so completely out of character with all other data which this writer had previously gathered on William Fagal as a speaker, and the ethical obligations to impartial objectivity concerning negative findings are such, that this writer felt the allegation must be investigated further in an attempt to establish the degree of its validity, if any.

In this pursuit, this writer first took all the carbon copies of the original Fagal manuscript for the column for the entire year of 1965 (105 pages of typescript in all)--the year in which Editor Maxwell wrote "you should just see what I have to do with his material"--so that he

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[1]Maxwell Letter, Feb. 26, 1965. Dalrymple, however, demurs from the Maxwell assessment: "The editing done on the Fagal material was highly routine editing. By contrast, the editing done on many other articles and features often amounted to a complete rewrite of the copy." (Dalrymple Interview, Oct. 24, 1966, 1.)

[2]Cf. Chapter V, "Oral Versus Written Style," for a comprehensive discussion of this subject, in the context of the speaking of William A. Fagal.

might indeed literally see precisely what was in fact done editorially to prepare the raw Fagal copy for the public eye.

The carbon typescripts were then compared with the published text of the 12 monthly columns--385 column inches of matter, excluding column headings; and all editorial emendations were noted in red ink at the appropriate place on the carbon typescripts.

Perhaps 15 per cent--certainly not more than 20 per cent--of the manuscript copy was involved in editorial emendation; and a tabulation noting the various types of editorial changes made during the month of January revealed that the majority were comparatively minor--largely mechanical matters such as shortening copy to fit space availability, adding punctuation marks, adjusting capitalization, etc., to conform to the periodical's distinctive style book requirements, removing the space between two words to make them one word, etc.

The suggestion of editorial incompetency clearly implied in the Maxwell statement was simply not supported by the evidence when this investigator did "just see what I have to do with his material."

Next, confidential letters were sent to Editor Kenneth H. Wood of the Review and Herald, Editor Kenneth J. Holland of These Times, and Book Editor Cecil Coffey of the Southern Publishing Association. The Maxwell statement was quoted, in context, verbatim; and each was asked to comment upon it in light of his own personal experience in editing Fagal's manuscripts. Would they corroborate the earlier statement? They did not.

Editor Holland responded by saying that

> my views of Elder Fagal's competence as a writer are different from Elder Maxwell's. Elder Fagal writes very clean copy. He has an excellent grasp of grammar, punctuation, style. He checks his facts very carefully. In fact, we do

very little with his articles. The fact that I have used him so much in the past indicates my opinion of his excellence as a writer.[1]

Holland's position was clearly supported by Cecil Coffey, Fagal's most recent book editor, who wrote:

I simply do not agree with Arthur S. Maxwell, although I have not seen any of Fagal's column when it was in manuscript form.

It is true that Elder Fagal has not written a large number of books, but neither have George Vandeman and a number of others who have had wide recognition for their literary contributions. I wouldn't go so far as to say that Fagal is an outstanding author, simply because I don't know exactly how to measure "outstanding." I will say this: he has written a great deal . . . [and] of all the preacher-writers I have dealt with, three have worked with us on a professional approach. These are Fagal, [General Conference Secretary Walter R.] Beach, and [General Conference President Robert H.] Pierson. . . .

Fagal's book, By Faith I Live, came to us in good shape. We had only a fraction of the copy editing queries that were [usually] necessary. . . . The typing was clear and legible, the grammar was good, the punctuation was good, and all in all it was a pleasure to read the manuscript. Elder Fagal also exercised a fine professional quality in supplying us with additional carbons so that our reading could be speeded up.

. . . Pastor William A. Fagal is in tune with the spiritual needs of the masses, and this is demonstrated quite clearly in his successful projection via the TV screen and through the printed page. What he writes is avidly read by a large following, and many make this known by communicating with him and also with the publishers.

I have edited only one book of his, By Faith I Live, and the whole experience was a pleasure. Among all the clergymen who write [for us] . . . none more adequately reaches the reader and convinces him than does William A. Fagal. By Faith I Live was an immediate success, with more than 30,000 viewers writing the Faith for Today office seeking copies when it was first announced and many others buying them through their regular book sellers. Within five months of the publication date, the fourth printing of 100,000 copies was ordered. It is anticipated that the sales during the first year will exceed half a million.

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[1]Letter from Kenneth J. Holland, editor, These Times, Nashville, Tenn., July 14, 1966.

> We are pleased by these statistics, but more importantly, we are pleased with the good results the book is having in helping men and women toward a better life.[1]

And Editor Wood makes the following interesting observations:

> As I reviewed your letter and Elder Maxwell's statement concerning Elder Fagal, I have decided that part of the problem comes in the matter of definition of the term, "outstanding," as applied to Elder Fagal as an author. From the viewpoint of editors, who see manuscripts in rough form, few authors are "outstanding." The general public, on the other hand, might consider them outstanding indeed.
>
> For example, I have no way of knowing what original manuscripts by C. S. Lewis look like, but as a reader I consider him an outstanding author, inasmuch as the final form in which his manuscripts appear is of top quality. As a further illustration, I might say that some of Sister [Ellen G.] White's [a highly respected pioneer in the Adventist denomination] manuscripts are hardly masterpieces when measured by some standards, but to say that she was not an outstanding author would be false.
>
> As for Elder Fagal's material, I would say that it is definitely superior to the average that we receive here at the Review. It always is neat in appearance and requires a minimum of editing. The chief criticism we have of manuscripts that come in here from all sources is that they are so pedestrian in quality when it comes to both ideas and style.[2]

Clearly the Maxwell statement is not corroborated in any way from the experience of these three other denominational editors; but is, rather, repudiated.

Yet, there it is. How may we account for it? There are two possible contributing causes:

First, Editor Maxwell is a transplanted Englishman who, despite his long years of residence in the United States, views many things

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[1]Letter from Cecil Coffey, book editor, Southern Publishing Association, Nashville, Tenn., July 11, 1966, 1-2.

[2]Letter from Kenneth H. Wood, editor, Review and Herald, Washington, July 15, 1966.

American with varying degrees of distaste. And one of these, quite definitely, is American education on the graduate level.

An illustration of this is found in his letter to this writer which contained the negative comment just cited. He began his letter with this most revealing remark:

> I was interested to learn that you are working on your doctorate in speech and am amazed that you can earn so high a degree on such a trifling subject.

And he closed with these words:

> Here's hoping you get your doctorate, but I could wish that your dissertation was on a more worthwhile subject.[1]

Maxwell obviously shares the views of his fellow countrymen in British universities--a feeling common, also, upon the Continent--that a doctorate is a recognition for accomplishment in research rather than a teaching qualification. Anyone who has worked among British "educationists" (as they prefer to be known) for any length of time, as this writer did in Nigeria for nearly 12 years, is well acquainted with the contempt with which they hold virtually any American degree.

Maxwell himself amplifies his views in a subsequent letter sent to this writer upon his receipt of a strong protest registered against the unfair and ungrounded allegation concerning Fagal's literary competence:

> I appreciate your frankness, but I am totally unrepentant. I should explain, however, that I don't think there is anything trivial about Brother Fagal. He is doing a fine work. Furthermore, he is one of my best friends and I am deeply indebted to him for all the material he sends me for the Signs. At the same time, I think it is pathetic that so many of our men are flocking to Michigan State to pick up these cheap and easy "degrees." I have always regarded a Ph.D. as a reward for long and painstaking research over a number of years. Hence the very thought of someone obtaining

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[1]Maxwell Letter, Feb. 26, 1965.

> such a degree for writing about W. A. Fagal or H. M. S. Richards borders on absurdity and smacks of the discredited "diploma mill" program of bygone years.[1]

A second possible contributing cause may be found buried in the minutes of the Faith for Today Operating Board.

On December 20, 1956, the Board voted to accept an offer from Editor Maxwell for a two-color, full-page advertisement of the telecast which would appear in either the November or December edition of the Signs of the Times the following year, at the rate of $420 per page.[2]

However, on March 28, 1957, the Board rescinded its earlier action of approval, voting instead to approach both the Signs and These Times for free advertising, with the understanding that Faith for Today would furnish the necessary art work and plates, "since Faith for Today is not a commercial organization with anything to sell but rather is a missionary project of the church."[3]

The Board very clearly felt that for one missionary project of the church (the Signs) to attempt to make a profit at the expense of another missionary project (the telecast) was repugnant and reprehensible.

(It is interesting to note in this context that the Message magazine, a sister publication with These Times and aimed at the Negro reading public, had been giving free space in its columns for advertising the telecast since 1953, with Faith for Today meeting the cost of plates and art work.[4])

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[1]Ibid., March 15, 1965.

[2]Minutes, Faith for Today Operating Board, New York, Dec. 20, 1956, 1, action 56-41.

[3]Ibid., March 28, 1957, 2, action 57-8.

[4]Ibid., Sept. 8, 1953, 2, action 53-56; cf. Aug. 11, 1954, 3, action 54-60.

Whether or not Editor Maxwell was personally stung by this clearly implied rebuke by the Faith for Today Board only he, of course, could say.

A final development is worth noting. On July 13, 1966, Fagal wrote Maxwell asking to be relieved of the responsibility of preparing his monthly column so that he might be freed for more creative writing. After ten and one-half years, he wondered whether he might perhaps just be getting into something of a rut with it.

In a reply, that is as incredible as it is ironic--in view of the earlier reckless allegation concerning competence as a writer--Maxwell wrote Fagal:

> I would regard it as a calamity of the first order if we were to drop this item out of the SIGNS. The very thought appalls [sic] me. I feel like praying, "Please, Lord, don't let it happen!"
>
> What I like about your material is the broadness of the field that you cover--so many personal items as well as those dealing with theology. And then, too, the variety is wide, taking in so many subjects and, consequently, interesting so many diverse people.
>
> I am confident that the "Signs Counsel Corner" is one of the most widely read sections of the SIGNS. Consequently I would beg you to continue at least one more year.
>
> . . . Very soon now I shall have completed thirty volumes of the SIGNS. . . . Obviously, in the natural order of events, it would seem as though the days of my editorial pilgrimage must be drawing to a close. Just when, I don't know. . . . But it would mean a lot to me if I could carry my tried and faithful contributers along with me just a bit longer.
>
> So, humbly and earnestly, I plead for one more year. And to supplement my petition I will gladly increase the honorarium to $50 monthly.[1]

Not having received a conclusive affirmative answer from Fagal, Maxwell wrote him further on September 9, 1966:

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[1]Letter from Arthur S. Maxwell, editor, Signs of the Times, Mountain View, Calif., to William A. Fagal, July 15, 1966, 1-2.

> As to 1967, I do hope that you will be able to continue your column. If you feel too burdened to write it every month, perhaps we could arrange to have it every other month.[1]

Without being facetious, one instinctively thinks of a punch line in such popular parlor-game television programs as "What's My Line?" and "To Tell the Truth"; and one is tempted to ask, sincerely and plaintively, "Will the real Arthur Maxwell please stand up?" For this investigator knows of no possible manner whereby the editor's correspondence of 1965 and that of 1966 may reasonably be harmonized.

At the risk of becoming tedious on this small matter, one conclusion, however, seems inescapable. While William A. Fagal is a most gifted public speaker--as will be demonstrated below--he has also repeatedly demonstrated a better-than-average talent and competence in religious journalism and book-writing. In some 11 years, his "Signs Counsel Corner" column has drawn approximately 13,200 letters from readers. His frequent (and much sought-after) periodical articles for denominational journals, and his 22 published volumes stand as mute evidence that here is a man who knows how to employ words in print effectively in communicating his ideas with grace to others.

Membership on boards and committees.--A final area of the correlate ministry of William A. Fagal is to be found in his service as a member of various governing boards and committees of church and church-related organizations and institutions.

He presently serves as vice-president of the Board of Trustees of Faith for Today, Incorporated;[2] and he is also a member of the boards of directors of his alma mater, Atlantic Union College, Parkview

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[1] Ibid., Sept. 9, 1966.

[2] Tele-notes, Dec., 1966, 3.

Memorial Hospital in Brunswick, Maine,[1] and the Hebrew Scripture Association.[2]

On September 6, 1962, he was nominated as an elective member of the executive committee of the General Conference of Seventh-day Adventists,[3] a position he has held continuously since; and, additionally, he is a member of the church's Atlantic Union Conference executive committee.

Although not a formal member, Fagal is invariably invited as a matter of courtesy to the meetings of the executive committee of the denomination's Greater New York Conference, in whose territory his own institution is located.[4]

In 1966, in recognition of his many accomplishments, the A. N. Marquis Company invited William A. Fagal to submit personal data for a biographical sketch to be included in the 11th edition (1968-1969) of its Who's Who in the East.[5] A 28-line entry subsequently appeared in this volume which was published in 1967.[6]

Honorary doctorate conferred.--Finally, on May 28, 1967, the honorary degree of Doctor of Divinity was conferred upon William A. Fagal

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[1]Fagal Interview, July 7, 1966, 3.

[2]Minutes, General Conference of Seventh-day Adventists Executive Committee, Washington, D. C., Sept. 25, 1958, 76.

[3]Ibid., Sept. 6, 1962, 23.

[4]Fagal Interview, July 7, 1966, 3.

[5]Letter from Helen E. Moore, special service section, Marquis-Who's Who, Inc., Chicago, Ill., Jan. 11, 1967, 6.

[6](Chicago: Marquis-Who's Who, 1967), 327.

at the spring commencement exercises of Andrews University at Berrien Springs, Michigan.[1]

In an introductory statement, Dr. Richard Hammill, the institution's president, said that in voting approval for the granting of this degree the faculty had recognized that

> advanced learning comes not only to those who are enrolled in universities. . . . A person may achieve higher education--advanced education on his own; and . . . he may contribute in a very outstanding way to the development of scholarship, and to the progress of the church.[2]

Dean W. G. C. Murdoch of the Seventh-day Adventist Theological Seminary, one of the graduate divisions of the university, then read a citation which mentioned in detail the candidate's "significant accomplishments" in a 17-year career of "distinguished service in the field of religious television," his highly successful and effective correlate preaching ministry, his authorship of 21 volumes in 17 years, and his high degree of personal dedication. He concluded by saying:

> Those who know Pastor Fagal best, regard him as highly for his vision as well as his television, his resourcefulness, his humility, and his complete devotion to the cause to which he has dedicated his life.[3]

Thus, the highest academic honor that his church could bestow--an honor given previously to only 10 leaders in the faith since this institution was founded in 1872 as Battle Creek College[4]--was conferred upon William A. Fagal, an enconmium heartily applauded by many of his colleagues within the gospel ministry.

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[1]"Honorary Degree is Given to W. A. Fagal by Andrews," Pacific Union Recorder," July 24, 1967, 1.

[2]The citation is reproduced in full in Appendix B. [3]Ibid.

[4]Letter from Horace J. Shaw, public relations director, Andrews University, Berrien Springs, Mich., July 9, 1968. Fagal's was the eighth D.D. awarded by the university. One Doctor of Laws and two Doctor of Letters degrees have been conferred to the date of Shaw's letter.

Major Influences in the Life and Ministry of William A. Fagal

Dedication to the Lord.--When little William was just three weeks old, his parents took him to the local Adventist church and dedicated him to the Lord--an act which, in part, perhaps reflected Anna and Christian's earlier Lutheran background, for in the Lutheran Church infants are baptized within six weeks of birth.

Child dedication, which is not an Adventist counterpart or substitute for infant baptism, is much more practiced today within the denomination than it was in February, 1919. This act on the part of Father and Mother Fagal had a profound effect and influence upon their son, William, who later wrote concerning it:

> I shall always believe that is why I am a minister today, for they ever kept before me the fact that they had given me to God and hoped I would find a place in His service. About 12 years later I was baptized in that same church [at Albany], and more than 20 years later I was married in the same place. After I became a minister, it was my joy to preach there on a number of occasions.[1]

Son of a lay preacher.--The relationship which sprang up between William Fagal and his father was an unusually close-knit one; and the senior Fagal's devout Christian faith, put into daily action, had a great molding influence upon the boy and was a strong factor in ultimately leading him into the gospel ministry as his supreme life's work.[2]

Christian Fagal had always wanted to be a minister himself, but his education was limited. His own father had died when he was but five years of age; and a large share of the support of the family of eight fell upon his youthful shoulders quite early, necessitating his becoming

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[1]By Faith I Live, 133. [2]Fagal Interview, May 24, 1966, 1-2.

a high school "drop-out." (He later finished his secondary education at night school.)

Even so, the New York Conference at one time invited him to join the ranks of the ministry, but he declined for financial reasons. He felt that the economic necessities imposed by the Depression of the early 1930s (see below) would make it impossible for him to support adequately his family of four on the low wages then paid to the ministry. He did, however, as noted above, volunteer his services as a lay preacher, and served his church faithfully some 16 years as a preaching local elder, without accepting a penny of remuneration.

And he determined that, if possible, his two sons would at some future day take the place offered him in the ranks of the clergy. This goal was always held out before them, but without any pressure to conform being applied.

Concerning his rather heavy round of attendance at religious exercises each Saturday and Sunday, Fagal has reminisced:

> Father was the elder in our little home-town Adventist Church which had only 13 members when I was very small, but never more than 45 in later years. The district pastor seldom visited--perhaps once a month; and Father preached virtually every Sabbath morning. He was much beloved by the congregation, and invariably he would be called upon to preach the funeral service for a deceased member instead of the district pastor. He would miss time off from his work at the factory to take these funerals, of course--and he lost the pay for the time he was gone, but he didn't care. My father was a toolmaker only in order to make a living; his main interest in life was to advance the cause of God.
>
> He also took a keen interest in the Advent Christian Church in our neighborhood. He attended it every Sunday morning. During the Depression they lost their minister and called upon Father to take over the preaching services temporarily for two or three weeks. This "temporary" position stretched to cover five or six years--a source of some distress at their denominational headquarters![1]

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[1] Ibid.

Father Fagal was not an ordained minister of the gospel, so he could not legally perform the marriage ceremony. Concerning baptism, a local elder who has been ordained to that office may, under certain extenuating circumstances, perform that rite with authorization of the conference president under Seventh-day Adventist polity; in practice it seldom happens. And Christian Fagal never officiated in this rite in his own denomination, for he was reluctant to assume any responsibilities which he felt were not his prerogative.

But he did, when requested, baptize the youth of the Advent Christian Church into their own persuasion upon a number of occasions!

Christian Fagal served as a member of the Adventist's New York Conference Executive Committee for about eight years and continued active as a lay preacher until the day of his death at Schenectady on June 27, 1946.

William particularly remembers his father to have been a very refined and nice-appearing Christian gentleman. He was bold, vigorous, and pragmatically realistic. Although he had great respect for the ministers and leaders of his church, they were not sacrosanct; and he never hesitated to criticize them (always constructively), or to put forth his own particular viewpoint whether it was the "accepted" thing or not. He was always completely loyal to the church; and these qualities were not lost upon his young sons.[1]

And Christian Fagal was also a very well read, if self-taught, scholar. Says Bill today:

> Dad read the Bible much. Our Sabbath church services in Schenectady were held on Saturday afternoons, and Father spent the morning in study and in writing out his sermons

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[1]Ibid.

> (which had been in various stages of preparation throughout the preceding week). He had no separate room for a study--our family was poor. But he did manage to save out a little money from his weekly wages for books; and he had quite an extensive library--especially for a man of his limited formal training--by the time of his death. And those books were all well marked. But Dad's sermons had in them more than mere human knowledge. Prayer was a real thing with my father. I still well remember his prayers for Divine guidance as he prepared his weekly sermon.[1]

It seems clearly evident today that William Fagal "caught" from his father not only his love for books and for reading, but also the importance and value of prayer as an incomparably vital ingredient necessary for successful preaching--and reaching--the souls of mankind.

The Depression: A national and personal tragedy.--William Fagal's sense of justice and his capacity for caring deeply about the wretched lot of humanity were sharply honed and measurably expanded, respectively, by something much bigger and much more important than the comparatively trifling experience with his junior high school principal over the debate team issue (cited above) which wounded a schoolboy's tender pride, although this awakened him sharply to the problem of human suffering.

For the years of his junior high and high school attendance coincided with one of America's most memorable tragedies in the Thirties, the Deparession. And concerning it he has many vivid personal memories.

The full effects of the stock market crash of October, 1929, began to be felt in 1930,[2] William Fagal's first year in junior high school. And they would continue into 1934, the year he entered the 11th grade, his final full year of high school (he completed college entrance requirements the following summer).

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[1] Ibid.

[2] Galbraith, 133ff.

Arthur M. Schlesinger, Jr., writing about the early days of the Depression, has given a particularly moving account of the "towns of tarpaper and tin, old packing boxes and old car bodies" along railroad embankments and beside garbage incinerators in city dumps dotting the landscape of America which were given the sardonic sobriquet of "Hoovervilles"; or "flophouses smelling of sweat and Lysol"; and of breadlines and soupkitchens in which "the vapors from the huge steam cookers mingling with the stench of wet clothes and sweating bodies made the air foul."[1] And William E. Leuchtenburg has reported in detail concerning many who lived under primitive conditions strikingly suggestive of those of "a preindustrial society stricken by famine."[2]

But if they were talking about Schenectady, it was not the Schenectady that William Fagal knew as a junior high school and high school student:

> I was never personally aware of a "Hooverville" in our city--there well may have been one, but I never saw it,--at least, I don't recall now having seen it. Oh, I had read about them, seen pictures of them, in our local newspaper. But soup kitchens, selling apples on the street, turning out every other street light at night to conserve electricity, these and other stereotypes of the Depression which had their foundation in the facts of life in many cities across the land, if they happened in Schenectady, I just don't remember them.[3]

There is much concerning the Depression in Schenectady, however, that William Fagal <u>does</u> recall: associating with classmates in school who were obliged to wear threadbare garments, who spoke in muted tones

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[1]<u>The Age of Roosevelt: The Crisis of the Old Order, 1919-1933</u> (Boston: Houghton Mifflin Company, 1957), 169-71.

[2]<u>Franklin D. Roosevelt and the New Deal (1932-40)</u> (New York: Harper & Row, Publishers, 1963), 1.

[3]Interview with William A. Fagal, Lansing, Mich., Feb. 9, 1967, 1. Cited hereafter as William Fagal Interview, Feb. 9, 1967.

(if at all) about their father's job--or, more likely, their lack of work; widespread feelings of despair and defeat, a spiritual withering of the soul which affected children as well as their out-of-work parents; the physical pangs of hunger in the stomach, which made it so difficult to keep one's mind upon lessons at hand to be learned. He recalls:

> Dad earned $4 a day during the Depression, doing piece work. The only problem was, he only got paid on days when there was something to do down at the factory. Our family was in serious financial straits. I well remember one night we found a basket of food on the doorstep--very embarrassing to proud German blood. But we ate it, nevertheless, and gratefully.[1]
>
> Mother managed the family finances in our house: Dad handed her the weekly check--when there was one--and she took care of the bills (there were always plenty of them!).
>
> I remember one time my parents found a brand-new mattress, still in the factory carton, which had been left on the steps of our home. The mattress on Dad and Mother's bed was shot; some friends of the family had apparently discovered this fact, and knew of this particular need. The folks called the store, told them to come and pick it up as it obviously had been delivered at our home by mistake. The manager confirmed that it had been left at the correct destinatipn; but he would not divulge the name of the thoughtful donor.[2]

The plight of industrial workers such as Christian Fagal was wretched all across the nation. Leuchtenburg has pointed out that:

> By the end of Hoover's reign [March, 1933], more than fifteen million workers had lost their jobs. U. S. Steel's payroll of full-time workers fell from 225,000 in 1929 to zero on April 1, 1933; even the hands employed part-time in 1933 numbered only half as many as the full-time force of 1929.[3]

The drastic effect of the Depression, financially, upon the General Electric Company (in whose Schenectady plant the Fagal breadwinner worked) may be observed from the data concerning orders received,

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[1]Fagal Interview, May 24, 1966, 2.

[2]Ibid., Feb. 9, 1967, 1. [3]Leuchtenburg, 19.

net sales billed, net sales income, total net income, and average number of employees, during the period 1925-1935, shown in Table 1 and Graphs 1 and 2, which follow:

TABLE 1

THE DEPRESSION AND GENERAL ELECTRIC[a]
1925-1935

Year	Orders Received[b]	Net Sales Billed[b]	Net Sales Income[b]	Total Net Income[b]	Average No. of Employees[c]
1925	$302.5	$290.3	$32.8	$38.6	70,969
1926	327.4	327.0	37.1	46.7	75,711
1927	309.8	312.6	36.1	48.8	72,981
1928	348.8	337.2	39.7	54.2	73,526
1929	445.8	415.3	49.4	67.3	87,933
1930	341.8	376.2	40.4	57.5	78,380
1931	252.0	263.3	28.4	41.0	65,516
1932	121.7	147.2	3.6	14.4	46,943
1933	142.8	136.6	6.9	13.4	41,560[d]
1934	183.7	164.8	11.7	19.7	49,642
1935	217.4	208.7	18.4	27.8	55,706

[a]Source: Annual Reports, General Electric Company, 1925-1935.

[b]Figures expressed in millions of dollars, rounded to nearest decimal point.

[c]Excludes affiliated companies. GE Company does not distinguish in its published statistics between full-time and part-time employees.

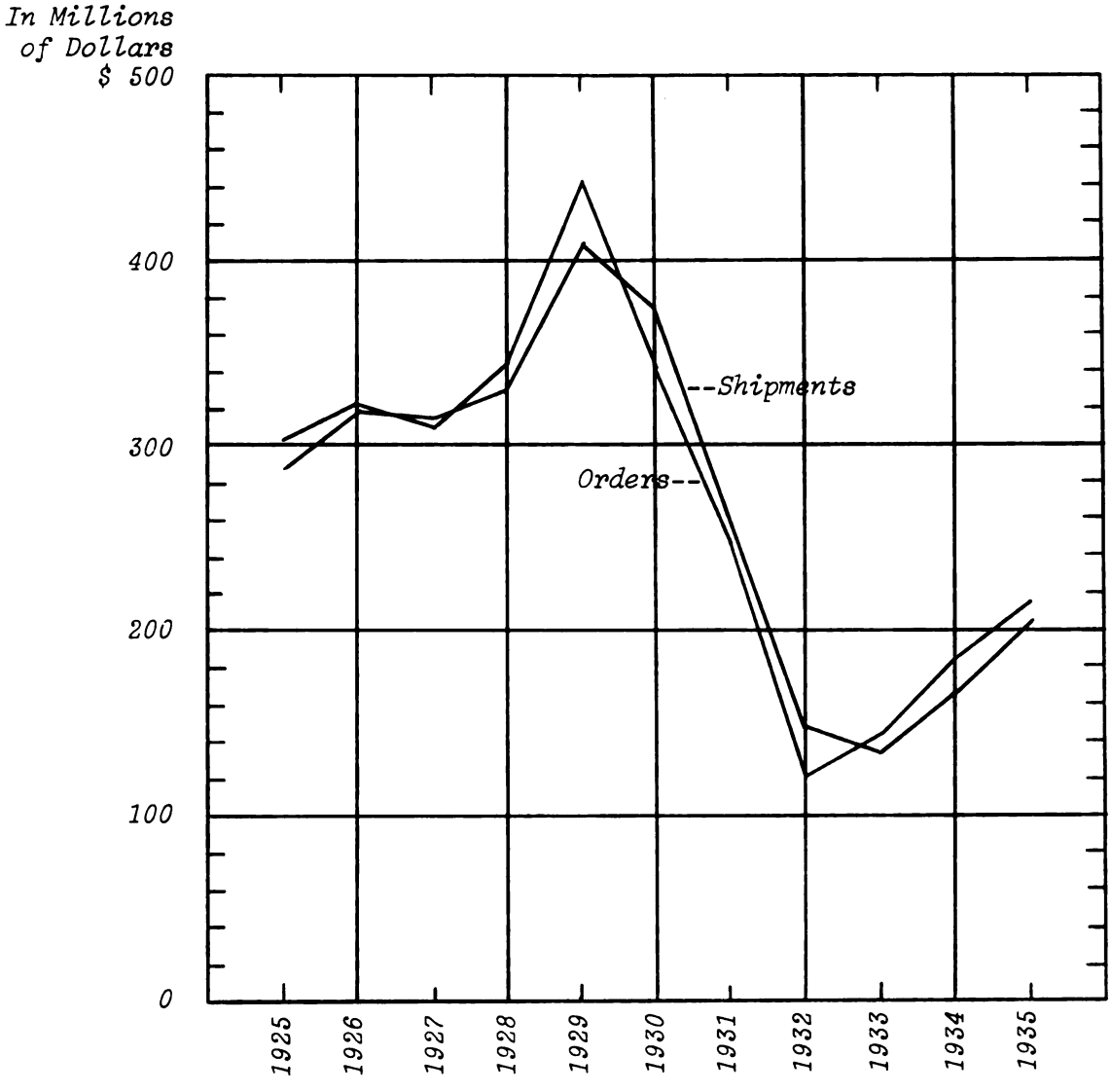
[d]Low point reached in March, 1933, with 33,197 employees on payroll, and few of these on full-time work.

William Fagal's younger brother, Harold, put it succinctly when he said, "Schenectady was a one-employer city. If GE prospered, Schenectady did. During the Depression, it did not prosper."[1] Mother Fagal

[1]Harold Fagal Interview, 1.

GRAPH 1

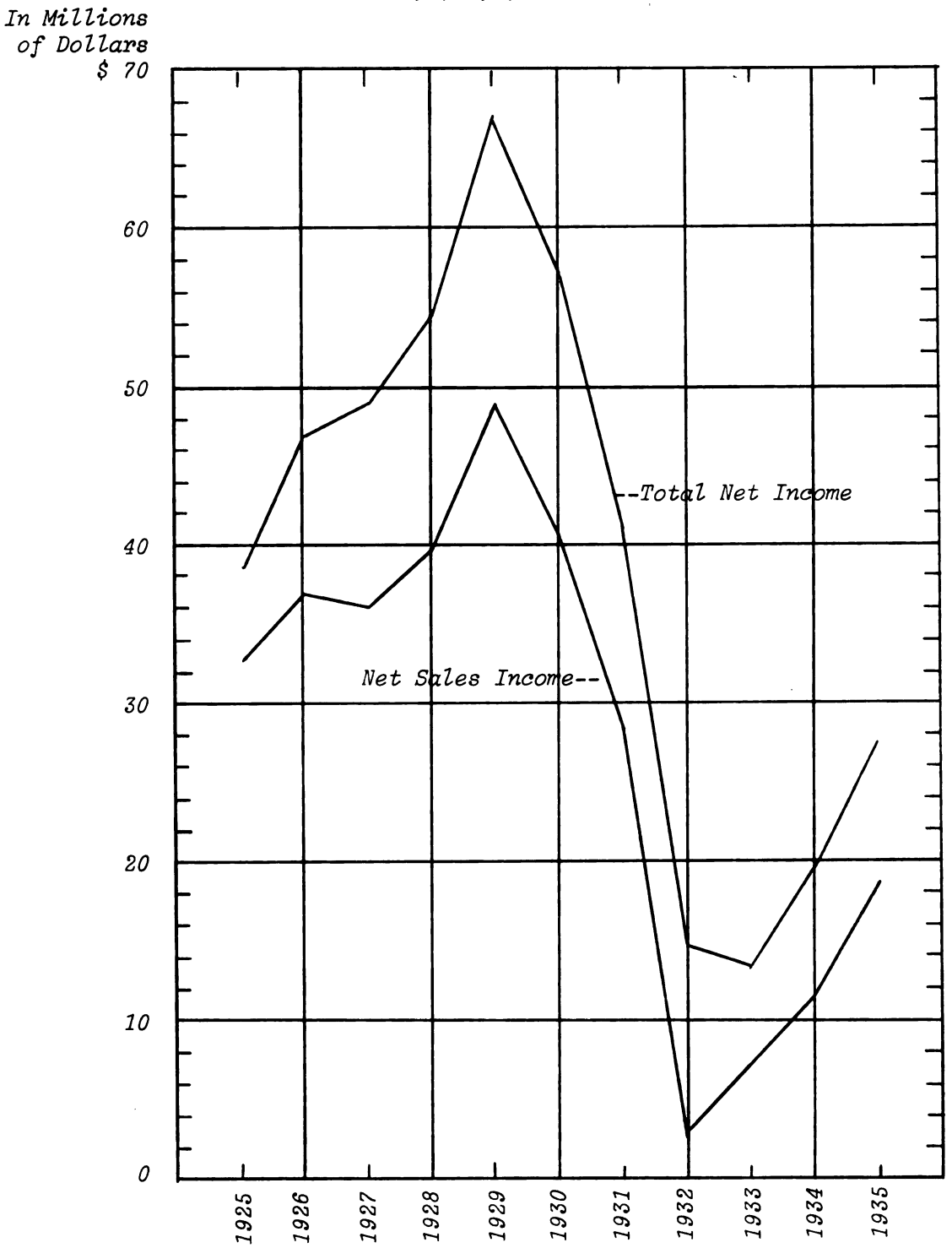
COMPARISON OF ORDERS WITH SHIPMENTS
GENERAL ELECTRIC COMPANY
1925-1935



SOURCE: *Annual Reports* of General Electric Company, 1925-1935

GRAPH 2

COMPARISON OF NET SALES INCOME WITH TOTAL INCOME
GENERAL ELECTRIC COMPANY
1925-1935



SOURCE: *Annual Reports* of General Electric Company, 1925-1935

adds only that Schenectady was very adversely affected by the Depression, and the Fagal family probably were as seriously affected by it as anyone in the city.[1]

General Electric at this time, as later, "the largest manufacturer of electrical equipment in the United States,"[2] with sales more than double those of its nearest competitor.[3]

The GE Company does not break down its financial and other data by plants or departments, a corporation executive wrote this investigator, because it simply "tells the competition too much."[4] It is, however, a matter of record that the Schenectady plant fared somewhat less well than did many others within the company, because "most of the products made here were capital goods, for power companies and industrial plants,"[5] and this particular class of production "suffered more

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[1]William Fagal Letter, July 18, 1967, 4.

[2]Moody's Industrial Manual: American and Foreign (New York: Moody's Investors Service, Inc., June, 1966), 2778-79.

[3]The 1931 Moody Manual reports sales of the top five corporations in the electrical equipment industry as follows: General Electric Co., $376.2 millions; Westinghouse Electric and Manufacturing Co., $180.3 millions; Allis-Chalmers Manufacturing Co., $41.8 millions; Cutler-Hammer, Inc., $9.3 millions; and Weston Electrical Instrument Corp., no sales but profits of $615,075. [Moody's Manual of Investments: American and Foreign (New York: Moody's Investors Service, Inc., 1930), 972, 3005, 1372, 507, and 936.]

[4]Letter from Neil B. Reynolds, Consultant--Corporate Information Resources, General Electric Company, Schenectady, N. Y., Dec. 5, 1966, 1. Cited hereafter as Neil B. Reynolds Letter.

[5]GE's 38th Annual Report (Schenectady, Dec. 31, 1929), lists the following products made at the Schenectady plant during that year: large turbine generators, synchronous motors and converters, frequency converters, AC generators, DC generators, motor-generator sets, large induction motors, industrial control devices, industrial heating equipment, arc-welding machinery, wire and cable, carrier-current equipment, mercury-arc rectifiers, electric refrigerators, vacuum tubes, searchlights, airport and airway lighting equipment, aircraft devices, general voltage regulators, surface air coolers, and insulating compounds (p. 25).

than [did] consumer goods."[1] The only domestic household appliances manufactured by GE in Schenectady were refrigerators.

An interesting comparison of how Christian Fagal's fellow Seventh-day Adventist church members in both New York City and up-state New York fared financially, in relation to the "average" worker at General Electric, may be seen from Graph 3, which appears on the page following.

The worst of the Depression was over for the Fagal family in late 1933. For one evening, Harold Fagal remembers, his Uncle Henry, who served three two-year terms as mayor of Schenectady and who had just been returned again to office, came to see his brother Christian. Remembers Harold:

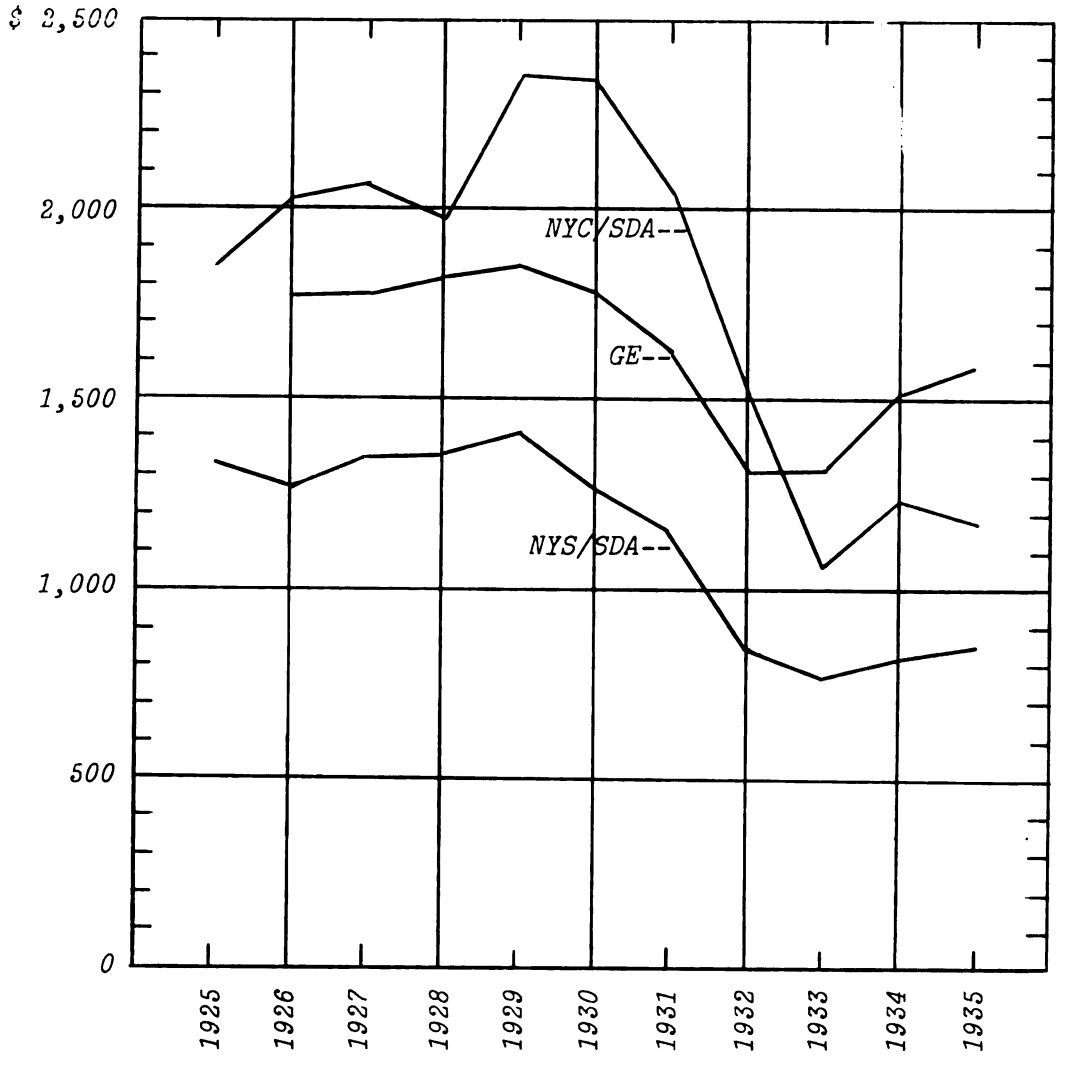
> I stood behind a closed door and heard Uncle Henry ask Father if he would be willing to serve as the city's Commissioner of Welfare, beginning next January 1. The salary was $3,250 a year, very affluent in those days. We sold our 1929 Model A Ford and bought a new 1934 Chevrolet.[2]

Never again would the Fagals need to be grateful for food baskets left by unknown benefactors on their porch steps in the dead of night. But even with this sudden and unexpected rise from poverty, thanks to a political patronage system which encouraged nepotism, William Fagal never forgot the hardship and the hunger of the Depression. It would tend to make him more thoughtful, more sympathetic of others left in unfortunate straits, whom he would meet as a young minister in his various pastorates.[3]

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[1]Neil B. Reynolds Letter, 2. [2]Harold Fagal Interview, 1.

[3]Another indelible impression from Depression days was William Fagal's first contact with drunkenness. He is yet today strongly conscious of the first intoxicated man he had ever seen. He was a high school student, and the incident occurred shortly after President Roosevelt and the federal government repealed the Prohibition amendment and



GRAPH 3

COMPARISON OF ANNUAL INCOME OF CERTAIN SELECTED FAMILIES, 1925-1935

Year	Average SDA Family Income[a] N.Y. City	N.Y. State	Av. Earnings[b] of GE Worker	Cost of Living Index[c] (1923=100)
1925	$ 1859	$ 1329	$	103.7
1926	2031	1279	1770	104.3
1927	2058	1352	1792	102.0
1928	1986	1362	1823	100.6
1929	2352	1413	1855	100.1
1930	2347	1278	1798	96.7
1931	2055	1160	1628	87.2
1932	1516	858	1308	77.9
1933	1072	782	1330	74.9
1934	1222	820	1515	79.4
1935	1198	850	1593	82.6

[a]Extrapolated from tithe and membership records of Greater New York and New York Conferences, respectively, supplied in letter from Jesse O. Gibson, Statistical Secretary, General Conference of SDA, Washington, D.C., December 9, 1966.

[b]*Annual Reports*, General Electric Company, 1925-1935.

[c]M. Ada Beney, *Cost of Living in the United States. 1914-1936* (NICB Studies No. 228; New York: National Industrial Conference Board, Inc., 1936), pp. 57-61.

Career crisis in college.--Although William Fagal never could remember a time when he didn't want to become a minister, a serious crisis developed during his collegiate freshman year which he himself would later characterize in a periodical article as "A Significant Moment in My Life."[1]

Well-meaning but misguided friends had convinced the young student that

> to be a minister one must successfully assume a dour, ever-solemn attitude and that a funereal bearing must necessarily characterize every waking moment. But since such an attitude was completely foreign to my makeup, the whole thing sounded impossible and even undesirable. If I were to go on and become a minister, apparently I was never to be happy again, or at least never admit to it if I were.[2]

Complicating the problem still further was the insistence of one particular member of the theology faculty that every minister should be able to give practical assistance to the families of his parish. In class this professor would single out Fagal by name (not "William," as his mother called him; or "Bill," as he was known to the other students; but "Will"--a name he hated). And in stentorian tones he would call, almost tauntingly,

> Will, could you go into a home where members of the family were all ill and give them some simple medical treatments? Perhaps hot fomentations? Could you then go out into the kitchen and bake them some loaves of good bread? . . . Then, you'll never make the ministry.[3]

The following summer--and the next after that--Bill was required to spend as a student colporteur, selling the religious books of his

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allowed beer to be sold. Fagal saw a man staggering along the sidewalk and thought him ill. A bystander explained the man was inebriated. The young high school student watched him a long time, amazed at the man's condition, and at what alcohol had done to him. (Fagal Interview, Feb. 9, 1967, 1.)

[1]These Times, March, 1964, 22-23. [2]Ibid. [3]Cited in ibid.

church, a task considered de rigueur for anyone who aspired to the Adventist ministry in those days (and, in some places, even yet today). Neither summer was much of a success, but the first one was particularly difficult because his goal in life had become partly obscured.

Upon returning to the campus for his sophomore year, Bill found to his encouragement that his old professorial antagonist was gone, transferred to another college, and a new head of the theology department had been installed in his place.

During registration Bill saw the new man, deep in study, in the college library. He had, he recalls now, "a very stern face, a large nose, and red, balding hair. He look very unprepossessing."[1] The old doubts and fears returned. Reluctantly, Bill registered for the man's classes, not realizing what a surprise was in store for him. For,

> the picture this man painted of the ministry and of Christian service in general was different from the warped concept which had been given me. He [the new professor] wore no ill-fitting cloak of piety. Although he was a thorough and radiant Christian, he was as natural and likable as anyone I had ever met. His deep understanding of and appreciation for the things of God did not in any way limit his being a real and genuine person with a ready wit and a hearty laugh. In a matter of days my opinion of the ministry began to undergo subtle but nonetheless dramatic changes.[2]

The climax came a few weekends later when, during a Saturday night program put on by the faculty, the minister-teacher, L. H. Hartin, cast all "ministerial dignity" to the wind and participated with another professor in a hilarious little sketch which brought down the house and delighted the students more than anything else the entire evening.

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[1]Fagal Interview, May 24, 1966, 3.

[2]Fagal, "A Significant Moment in My Life," 23.

Viewing that night, and his own reaction to what he had seen, in retrospect some three decades later, William Fagal would write of this evening:

> Probably I was the most delighted of all, for I caught a glimpse that night of the kind of minister I could aspire to be, one who could be himself, enjoying life in a way natural to him, while yet dedicated to and controlled by the God of heaven whom he [Hartin] loved supremely and exemplified fully.[1]

Commenting on Fagal's sense of humor, years later, and his own reaction to it, Professor Hartin has written:

> If you know him [Fagal], you could guess he had it [a sense of humor] as a student. This was particularly appreciated by me as I have some Irish blood in my veins and can still get great enjoyment from wholesome humor.[2]

Thus, William Fagal was saved for the gospel ministry by one of its own who wasn't afraid to let down his hair, in public, and show that Christianity does not preclude having a good time in life, or enjoying it to the hilt.

Travel.--"World travel has definitely broadened my thinking, my outlook," William Fagal declared recently, "making me more aware of what is going on in the world and helping me understand some of its issues and its problems."[3]

The visit to Palestine, for example, has made a considerable difference, he feels, in his subsequent preaching.

> I realized as never before how much one could learn in the Holy Land, how one could get behind what the Bible says, and understand the influence of social customs, climate, geography, and so on, on the thinking and actions of the people who lived in those days.[4]

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[1] Ibid. [2] Hartin Letter.

[3] Fagal Interview, July 7, 1966, 3. [4] Ibid.

Fagal was particularly affected by the poverty he saw in the Middle East and elsewhere. In some lands, he said,

> poverty is extreme. I have seen little mud huts which must serve as homes for large families. The little dwellings are so inadequate that all the family cannot get inside at once, but it is all they can afford. I have seen the grass mats on which such individuals must sleep on the ground out under the stars. Since there are not enough grass mats to go around, several must sleep on them at once the wide way with feet extending off the sides and with no cover to keep them warm.[1]

He was also moved by the wretched living condition and squalor of the camps in which the homeless Palestinian refugees live, little better than animals, nearly two decades after the end of the Arab-Israeli War of 1948.

In some places he was approached by ragged children begging alms--"baksheesh." The pastor, a father of two youngsters himself, asked the Arab guide why these were not in school; and he was stunned by the casual reply, "They're only peasants, common people; they can't go to school. As children of beggars, they themselves must grow up to become beggars."[2] And his heart was stirred deeply in this land where once his Master had walked, "a man of sorrows and acquainted with grief" (Isaiah 53:3), a High Priest "touched with the feelings of our infirmities" (Hebrews 4:15).

A visit to the sites of ancient Babylon, Tyre, and Sidon[3] tended to reinforce Fagal's faith that the old prophecies of the Bible were indeed inspired of God. Looking upon these ruins, and recalling the predictions made concerning them--so improbable at the time--here was indeed evidence that "prophecy came not in old time by the will of man:

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[1]By Faith I Live, 17. [2]Fagal Interview, July 7, 1966, 3.

[3]By Faith I Live, 9-14.

but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

Prophecy had been vindicated, and following this trip Fagal later wrote:

> The Bible is a Book in which we can have confidence. Only those who have never had the opportunity to check the accuracy of its claims could doubt its veracity. The more one knows and learns, the more he can believe in this Book.[1]

On a subsequent visit to the Orient, Fagal admits to having gone to Japan with deeply prejudiced feelings against its citizens. En route to Tokyo he had stopped off in Honolulu and taken a tour of the U. S. military memorial at Pearl Harbor. He viewed the rusted, sunken hulls of American battleships in which the bodies of some 1,100 sailors of the U. S. Navy are still entombed, while the guide spoke bitterly of the perfidy of the Japanese sneak attack on December 7, 1941.

> When I arrived among the Japanese, I felt I was among a treacherous people. I didn't trust any of them. However, as I saw how honest, sincere, hard-working they were--as I saw that many of them were truly converted, "born-again" Christians--my misgivings began to dissolve. All doubt and distrust was gone by three days.[2]

While in Japan Fagal met two Adventist converts whose initial contact with the church came during World War II. The father was an officer in the "thought-control" branch of the Japanese secret police; and he was ordered by his superiors to infiltrate the local Adventist congregation, the better to spy on its members upon whom he had to prepare individual dossiers. The man, in civilian clothing, took his son with him to church to allay suspicion; and he feigned conversion.

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[1] Ibid., 14.

[2] Fagal Interview, July 7, 1966, 2.

Shortly the church faced more persecution than ever, for the officer equated the Adventist's stress on the New Testament doctrine of the second coming of Christ with national treachery.

Ironically, however, the son was impressed by the things he had heard; after the war he accepted Christianity and was baptized a Seventh-day Adventist. He was instrumental in bringing his father to Christ; and today both are Christian workers--the son, a minister, and the father, a lay Bible instructor.

Seeing changes wrought in lives of people such as these, who even today worship God despite great personal hardship and physical handicap, made a deep impression on William Fagal's thinking and helped to renew his faith in the efficacy of the convicting, converting power of the Holy Spirit.[1]

In Hong Kong, Fagal was taken to the border buffer zone adjoining Communist China. He looked across the international boundary and saw several villages on a distant mountainside. "It gave me a terrible feeling, to see a place that couldn't be reached with the Christian gospel," he declared later. And he rededicated himself to doing all he could to help bring Christianity to those who do not personally know its blessings and comfort.[2]

Trips on a medical missionary launch on the Amazon and San Francisco Rivers of Brazil,[3] and living for several days with a public health expedition in the Chamula Indian village of Amatenango, in Chiapas, Mexico, undertaken by dental students and their professors from Loma Linda University,[4] have heightened William Fagal's admiration for

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[1] Ibid. [2] Ibid. [3] Tele-notes, Oct., 1963, 2-3; Nov., 1963, 4.

[4] Ibid., Oct., 1964, 4.

the self-sacrificing Christian missionaries of his (and other) denominations. As a result, he has devoted a number of telecasts to depicting on film the lives and activities of these who have left their homelands in the service of suffering humanity abroad.

Finally, Fagal sensed more personally the continuity of the Protestant tradition--and his own place in it--after his 1958 visit to the London chapel where John Wesley preached, during which he climbed up into the old pulpit from which the founder of Methodism had preached, visited the parsonage which adjoins next door, and played on the organ of John's nephew, Samuel Wesley, the composer of so many Christian hymns and gospel songs.[1]

Social agencies.--A final area in which the life and ministry of William A. Fagal have been greatly influenced is to be found in several experiences he has had with law-enforcement and penal agencies in Ohio and New York.

The first, which deeply affected Fagal's social consciousness, was a rather prolonged contact with Sam Tannyhill, 27-year-old convicted murderer in Ohio State Penitentiary at Columbus. An Adventist layman had secured his enrollment for the Faith for Today Bible Correspondence School; and after experienceing an amazing spiritual transformation, the convict wrote asking Pastor Fagal to visit him in prison.[2]

A deep and abiding friendship developed between the two in the intervening months. Six appeals for executive clemency were denied; and at the end Fagal spent the last three hours of Sam's life with him in his death row cell, and finally served as a rather unwilling official

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[1] Ibid., May, 1959, 1.

[2] By Faith I Live, 39-45.

witness of Tannyhill's execution in the electric chair on November 26, 1956.[1]

Through Tannyhill, Fagal met several other condemned prisoners and was able to lead at least one of them to Christ before he, too, was executed by the state. Fagal later stated:

> Experiences such as these helped me crystallize my thinking on the subject of capital punishment. I never did like it--not from theological reasons, but more from social conviction. After working with these men on death row, the innocence of some of whom even the guards were convinced, I was haunted by strong feelings that capital punishment was wrong. Aside from the possibility of tragic judicial error in sending an innocent man to his death--which has happened more than once--I feel that our present system does not allow for changes legitimately wrought in the lives and hearts of these men and women through genuine religious conversion by the Spirit of God,--people whose lives are really, if dramatically, changed, transformed. Working with these individuals, also, has renewed my confidence in the power of the Holy Spirit to "save to the uttermost."[2]

Judge Anna M. Kross, whose 20-year term on the Criminal Court Bench was followed by a dozen years as Commissioner of Correction of the City of New York,[3] once invited Fagal to sit with her on the bench in a juvenile court hearing. He later described his experience:

> Because of the youth of these offenders, no reporters or ordinary witnesses [observers] are allowed when these courts are in session. The room was deliberately arranged so that it did not look like a courtroom, and the magistrate was a kind and understanding mother who had a real feeling for the teen-age boys and girls brought before her.
>
> I cannot forget one boy in particular who stood before the bench that day. His recent history of petty larceny made it mandatory for him to be placed in a state institution of correction. He seemed so very young and unlike the hardened criminal type. He tried not to show his feelings when told the verdict. But after one agonizing moment he could not contain himself. His contorted face as he was led weeping from the courtroom haunted me long afterward.[4]

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[1] By God's Grace Sam, 43ff. [2] Fagal Interview, July 7, 1966, 3.

[3] Reader's Digest, Nov., 1966, 139. [4] By Faith I Live, 117, 120.

Fagal later interviewed Judge Kross on his telecast; and she, in turn, subsequently invited the pastor to join her on an official visit to New York City's large prison on Riker's Island in the East River. Here he witnessed attempts made to rehabilitate teen-agers as psychiatrists questioned them in the presence of social workers. And he came away from these contacts with considerably heightened concern, and deeper feelings of understanding, for this growing social problem for the world at large.

Commenting on his beliefs, Fagal declared:

> I believe that behind every delinquent boy there is usually a delinquent parent. As a consequence of these eye-opening experiences I have given many more talks on the air to parents on the problems of their relationships to their children. I believe that parents should deal firmly with the youth, but in an atmosphere of love and acceptance.[1]

It is impossible, of course, to trace directly all of the cause-and-effect relationships in considering the major influences on the life and ministry of William A. Fagal, of many of which, perhaps, he himself is as yet unconscious. But the ones cited above are significant, as he himself looks back across the years, in shaping his thinking and, ultimately, his public speaking.

William A. Fagal, Television Pastor: A Look at the Man

There are 559 television stations currently in operation in the United States and Canada as these lines are being written; and each week Pastor William A. Fagal's "Faith for Today" program is broadcast over nearly half of them (165 in color alone) to a potential audience which

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[1]Fagal Interview, July 7, 1966, 3.

comprises approximately 80 per cent of the population of North America.[1]

The kindly middle-aged pastor whose still-youthful face looks out from millions of household television sets is a moderately tall (5 feet 11-1/2 inches) clergyman whose height is deceptively hidden as he sits behind a simple drawing-room desk under the near-tropical heat of high-temperature, color-adjusted floodlights on the set of Charter Oak Tele-Pictures, Inc., at their cavernous studio at 433 East 90th Street in uptown Manhattan.

Hands folded simply atop a well-worn Morocco leather Bible, William A. Fagal looks directly into the lens of the softly-whirring motion picture camera; and in a voice that bespeaks confidence, conviction, and compassion, seeks to bring spiritual aid and comfort to the millions who address him simply as "Pastor."

The theatrical cosmetics which "make up" his oval, handsome face (crowned by dark, wavey hair now lightly streaked with gray) for the color camera effectively hide the wrinkles lightly etched by his 30 years of ministry, some 20 of them spent in television and film studios such as this one.

And as he speaks in the deathly quiet of the sound stage, each word of his brief, five-minute sermonette is subtly punctuated and underscored by the warm, earnest intensity with which he speaks.

A visitor to the studio will see what the televiewer does not--for although the pastor's entire body is in almost constant motion as he speaks, very little of the action is translated to the television

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[1]Notes on Report of William R. Lawson, general manager, Faith for Today, Inc., at the corporation's annual constituency session, Washington, D. C., Oct. 20, 1966 [given orally]. Cited hereafter as Lawson Report.





Fig. 10. — (Left) Pastor and Mrs. Fagal appear at county fair display of "Foods of the Bible," promoting telecast (1955).

Fig. 11. — (Above) The Fagals celebrate their 25th wedding anniversary and their 15th year of consecutive television broadcasting, in 1965.

audience because most of the cameraman's "shots" are tight close-ups, in order to meet the demands of the medium's small screen.

"Cut," cries producer-director Otis Cavrell; and hot overhead shooting lights are quickly dimmed; an aide with Kleenex dabs lightly at the small beads of perspiration at the hairline on the pastor's forehead in order not to remove the liberal application of a leading underarm deoderant which inhibits otherwise profuse sweating; and William A. Fagal relaxes between "takes."

What kind of man is he, really? How do his associates--in the studio, in the Faith for Today office--view him?

Friendliness.--First, he is a warm, tender-hearted, friendly, and immediately approachable man who is intensely interested in people--in the individual, and his problems. He chats as easily with the cameraman, the prop man, and even the Negro studio custodian, as he does with an important visiting church dignitary whom he will interview on next Sunday's telecast.

And one of several secrets of William Fagal's success in television is the highly-valued gift of being able to project successfully, completely, this warm humanity, a "sanctified" (but not sanctimonious) concern for the individual which nevertheless is never mawkish or maudlin to the individual viewer at home. And as a result, people trust William Fagal; and they write him (sometimes with embarrassing candor) concerning the most intimate facets of their personal lives--"things they'd never in this world talk to anyone about."[1] His very bearing seems to inspire the deepest confidence.

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[1]Fagal Interview, Oct. 23, 1966, 3.

Mental acuity.--Secondly, William Fagal, in the eyes of at least some of his intimates, has provided a living demonstration that a valid distinction may be drawn between "being an intellectual" and "being an egghead."

His amply-stored mind is as perpetually curious as it is catholic in taste. Fagal's publications editor, Gordon Dalrymple, finds his boss "as much at home in discussing Wilsonian politics and existentialism as he is in modern trends in religion."[1]

And the editor attributes the "secret" of the tremendous popularity enjoyed by "Faith for Today" through the years to this broad background of knowledge and interest.

Fagal has acquired a rapid reading speed which he constantly employs in scanning newspapers, magazines, the latest books, and publications of all sorts, gleaning information to make his ministry more effective.

He possesses, Dalrymple suggests in conclusion, that rare combination of intellectuality and practicality. He is an individual who "knows how," the epitome of Oregon Governor Mark Hatfield's motto: "The courage to act and the ability to get things done."[2]

Technical skill.--Thirdly, William Fagal is a highly competent, skillfully proficient performer before the unfriendly, unblinking, merciless lens of the studio camera. Fagal often appears in the 15-minute dramatic skit which precedes his brief sermonette; and one morning during a brief respite between scenes a professional actor hired

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[1]Gordon F. Dalrymple, "Fifteen Years of Progress," Tele-notes, May, 1965, 3.

[2]Ibid.

for a bit part, and who had not worked previously for "Faith for Today," walked over to engage him in conversation.

Assuming he was addressing just another fellow actor, he shook the minister's hand warmly and said, "You know, you play that role well enough to really be a pastor. You'd make a pretty good preacher!"

"I am," Fagal smilingly replied.

The performer then responded, seriously, "You make a pretty good actor."[1]

"Pastor Fagal is extremely well liked by the actors and actresses who appear in the Faith for Today films," says producer-director Otis Cavrell, who has worked with Fagal now for more than a decade.

> They are astonished at what a "regular guy" he really is. We haven't had a problem with talent [performers] in 10 years on this show. Fagal is very well known in New York, and very well liked--and that's rare among actors. He had to learn acting the hard way, without going to an acting school. Now he's done more shows than almost any actor in New York City.[2]

Dedication to ministry.--Fourthly, William A. Fagal is highly dedicated to his Lord and to His work. A boyhood friend commented several years ago, "Bill Fagal has always had his eyes on the stars. He has a driving ambition--a desire to do something for God."[3]

A measure of his self-sacrificing spirit is seen in the fact that although he himself heads a million-dollar corporation (1968 Budget:

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[1]Interview with Otis Cavrell, producer-director, Charter Oak Tele-pictures, Inc., New York, July 8, 1966, 2. Cited hereafter as Cavrell Interview.

[2]Ibid., 1-2.

[3]Cited in Dalrymple, "Fifteen Years of Progress," 3.

$1,254,175[1]), he cheerfully accepts a salary of only $105.09 per week, to which is added a modest parsonage subsidy and minimum automobile depreciation--a mere $2.04 more per week than his denomination's basic rate for ordinary ordained ministers in the parish.

In spite of having to live frugally on a very modest wage, William Fagal is nevertheless known as "the most generous man" in the Jamaica [Long Island] S. D. A. church. "He gives liberally to all causes and is generous to a fault," according to his mother, Mrs. Anna Fagal, who has lived with her son and worked in the Faith for Today office for the past 19 years.[2]

William Fagal's dedication is not merely to the abstract, idealistic concept of ministry. Rather, his is an active, direct concern for the individual. Recalling the days of his pastoral work, one of his former church members remarked concerning Fagal's seemingly-endless round of evangelistic meetings, radio programs, speaking engagements, and counseling appointments, "I will never know how he accomplished so much. He was always busy, and yet he always seemed to have time for everyone."[3]

Even today, his office door at television headquarters is always open to any of the half-hundred members of his staff who may have a problem.

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[1]Budget for 1969, Faith for Today, Inc. Cf. Appendix D. This figure does not reflect either the annual capital budget of the institution, nor the additional million-dollars-plus it receives annually in free television time by TV stations in the U. S. and Canada.

[2]Interview with Mrs. Anna Fagal, mother of William A. Fagal, New York, July 9, 1966, 1. Cited hereafter as Anna Fagal Interview.

[3]Cited in Dalrymple, "Fifteen Years of Progress," 3.

Because of this concern for the individual in need of help, it was only with the greatest reluctance that, several years ago, the Fagals had their household telephone listing changed to an unlisted number. Virginia Fagal recalls:

> We would get telephone calls--at all hours of the day and night--from people all over the country. Some would expect us to run errands for them here in New York. Others called to tell us they were coming for a visit to New York City and would tell us we could meet them on such-and-such a train or such-and-such a flight. And they planned on staying in our guest room at our home while they toured the sights of the big city! And, of course, there were the usual "crank" calls which anyone who is prominent in the public eye invariably and inevitably receives. So we were forced to the expedient of an unlisted number, even at the risk of not being readily available to those who might really need to get in touch with us.[1]

The degree of depth to the Fagal commitment to a ministry to people was discovered by one Adventist conference official, to his embarrassment, when upon one occasion he made a long distance telephone call offering Fagal a very tempting invitation to pastor a fine and influential congregation. Fagal immediately asked the church official concerning the availability of opportunities to pursue some of his particular special interests in church work in that city.

The conference president equivocated, stressing instead the fact that as compensation for coming to his field the Fagals would enjoy the

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[1]Virginia Fagal Interview, July 9, 1966, 2. William Fagal had other "telephone problems," too. He is a very heavy sleeper, and formerly he used to answer the telephone when it rang at night. One evening a call came in after he had retired for the night. He fumbled for the phone on the night stand by the bed, finally answered it, promised the caller he would go over to someone's home right away, hung up, and turned over and promptly went back to even deeper sleep. Virginia (who now answers the night calls) was partially awakened by the conversation and was curious to know the nature of the urgency requiring him to go out in the middle of the night. When he didn't go out, as promised, she was even more curious and shook him back to consciousness and asked where he had promised to go. He couldn't recall! (Ibid., 1.)

finest climate in the United States in which the finest fresh fruits and vegetables were always available.

Fagal still snorts when he recalls the offer:

> No opportunities to work in the area of service I loved best--but a fine climate! I tried not to show it, but inwardly I felt insulted! Work unhappily in the best climate available? Not me! I would sooner take the worst weather in the world (not that Long Island has it) and all the handicaps of eating out of cans (I'm not doing that either) if my work can offer me a challenge and my daily life can be happy.[1]

Sincerity, humility, integrity.--After months of working very closely and associating with William Fagal in Michigan, New York, the District of Columbia, and California, this writer believes that Pastor Fagal is a very sincere, humble, transparently honest man of God--a man to whom "integrity" is a very important word.

His humility, which is genuine, occasionally leads him to make rather extreme, sometimes seemingly self-deprecatory statements which the casual observer might easily misunderstand and misinterpret. Remarks such as a reference to "my poor judgment (never more than mediocre at best)"[2] occasionally creep into his public utterance, and quite possibly have a negative effect upon hearer or reader. But continual association with the man reveals that such occasional expressions are not to be taken as evidence of false modesty, although they may bear a superficial resemblance to such. And from continued contact with the man, one comes to accept at face value such statements, recognizing that the humility is genuine, if perhaps awkwardly expressed at times.

It is not in mealy-mouthed self-deprecation that, after 15 years of continuous television broadcasting, William Fagal could write:

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[1] By Faith I Live, 48. [2] Ibid., 24.

> That which has been accomplished through Faith for Today has been the result of nothing but Heaven's blessings. As far as I can see, God has used the poorest of instruments, making the maximum in mistakes, to accomplish something for His name's honor and glory.[1]

He <u>really</u> believes that God is the total and complete source of all his talent, ability, and success; and he has no embarrassment in candidly admitting this conviction in public.

While still a college student, William Fagal was deeply impressed by a quotation from the pen of Ellen G. White which one of his professors read one day in class:

> The greatest want of the world is the want of men--men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.[2]

"I have never forgotten that statement," says William Fagal;[3] and he has consciously endeavored to pattern his life after the ideal expressed in these memorable words.

He is a man of unshaken conviction who is not ashamed to take an unpopular stand. Upon one occasion he declared publicly, "I make no apologies for my belief in heaven."[4] Another time, he was accused by a non-Adventist of being a stubborn non-conformist because of his steadfast adherence to the Saturday Sabbath of the Seventh-day Adventists while all the rest of the Christian world generally observes Sunday.

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[1]William A. Fagal, "May 21, 1950: A Memorable Day," <u>Tele-notes</u>, May, 1965, 5. Cited hereafter as "A Memorable Day."

[2]Ellen G. White, <u>Education</u> (Mountain View, Calif.: Pacific Press Publishing Association, 1903), 57.

[3]<u>Tele-notes</u>, Feb., 1964, 8.

[4]<u>By Faith I Live</u>, 51.

To charges that he was out of step with society, he declared, in a characteristic "Here I Stand" statement:

> But in all fairness I do not believe myself ordinarily to be stubborn. . . . Nor do I take any neurotic pleasure out of being different from the rest of the world or in seeming a bit "peculiar." In this one respect, at least, I fancy myself as being normal. I want to be considered a part of the group, accepted by others without reservation.
>
> But I also like to envision myself as being willing to take a stand for what I feel is right, even if that might carry with it some liabilities. In fact, I do not really object to being different if I can feel absolutely certain in my own mind that the crowd is headed in the wrong direction. I would like to feel that I have principle enough to walk alone if need be, rather than to compromise with right so that I can be included with the majority. I cannot feel it in my heart even to be defensive about this outlook; actually, perhaps I might even be forgiven for a bit of just pride in it.[1]

But if there is personal pride, there is no accompanying arrogance. The man is sincere, humble, a man of integrity, with no chips on his shoulder.

Sense of humor.--Lastly, William Fagal has an irrepressible, delightful, and highly developed sense of humor. He laughs easily--and often.

In reporting on a conversation with a suspicious Iraqi immigration officer at Baghdad, who doubted that Fagal's presence in his country was really motivated by a desire to visit the now-deserted site of ancient Babylon, Fagal related the following conversation:

> "Babylon!" [the official] exploded. "You expect me to believe that you, an intelligent man (I nodded acknowledgment of the compliment), have travelled halfway around the world just to see Babylon? . . .[2]

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[1] Ibid., 140-41.

[2] Ibid., 9.

Fagal is, if nothing, a splendid raconteur (and the importance which he places upon the narrative element in homiletical theory will be explored in detail subsequently). And his recounting of a personal near mishap on a long bridge spanning the Nile in Cairo is absolutely hilarious:

> So fascinated was I by the commercial sailboats with their native crews attired in Egyptian dress passing on the waters beneath me that I failed to hear some signal given for all pedestrians to leave the bridge. Only when I heard a piercing siren did I look up from the river and discover to my consternation that I was the only individual remaining on the long span.
>
> Feeling most conspicuous, I gave quick consideration to and rejection of the idea of diving into the Nile and swimming for shore. Additional unworkable plans died at birth. With something akin to horror I watched the rapid approach of several official-looking black cars preceded by policemen on motorcycles. The motorcade rushed headlong toward me, apparently to place me under arrest for my little-understood crime. I envisioned myself spending a long time in a gloomy cell far from home.
>
> But when the accelerating vehicles reached me, they sped on by without even hesitating, and I watched with relief as they rounded the corner and disappeared. And what had it all been about? Gamal Abdel Nassar, Egypt's president, had just gone home for lunch![1]

Another evidence of the Fagal sense of humor is to be found in his comment upon a common idea associated with the afterlife in heaven--eternal harp playing, an idea for which he has little time, personally:

> And at the risk of being different, I will admit that as yet I have developed no real burden to learn to play a harp. Someday I might have a different feeling about that; but now it does not meet any persistent longing of my life. I listened to eight harps playing an entire concert once, and the memory of those two long hours will last me a long time.[2]

Summary.--The man before the camera, then, is a warm, tender-hearted, friendly, extremely intelligent and resourceful, immediately

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[1] Ibid., 16-17. [2] Ibid., 48.

approachable man who is intensely interested in people, in the individual and the individual's problems. He is also a highly competent, skillfully proficient performer who knows his way around a television studio or a cinema sound stage and is a comfortably at-home "pro" in front of the camera. He is completely dedicated to his work, his church, and his God; and he practices personally the self-sacrifice which he quietly encourages in others. He impresses those who have worked closely with him as an earnestly sincere, unostentatiously humble, transparently honest man of God who is not ashamed of having convictions, and who unabashedly lives by them. And yet, withal, he enjoys life to the hilt, and is possessed of an irrepressible, delightful, and highly developed sense of humor that is never mordant.

Four centuries before Christ, Aristotle was among the first of the ancients to develop a philosophy of rhetoric (which, in those days, was synonomous with the spoken word, not merely the written, as has become the fashion in many quarters today). Aristotle said that the ideal orator must possess three personal qualities in particular if he would successfully persuade his fellow men: (1) "intelligence" (or, as some would translate the Greek word, "competence"), (2) good "character," and (3) "good will."[1]

In this writer's estimation, William A. Fagal possesses all three, in well-balanced proportion.[2] His former college homiletics

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[1]Lane Cooper (trans.), The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1932), 92.

[2]See under "Sermon Invention--Ethos" in Chapter IV, and "Artistic Elements of Invention: Ethical Proof (Ethos)" in Chapter V for further elaboration on this aspect of rhetoric.

professor has already testified that as a student "he was a man among men, and well liked by his comrades."[1]

This investigator, after exhaustive research, has found no reason to revise this estimate.

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[1]Hartin Letter, 3.

CHAPTER III

FAITH FOR TODAY, INCORPORATED: THE "LENGTHENED SHADOW"

Their line has gone out through all the earth, and their words to the end of the world. . . . What hath God wrought!--Ps. 19:4; Num. 23:23b.

And the Lord shall make thee the head, and not the tail.--Deut. 28:13a.

In his essay on "Self-Reliance" in 1841, Ralph Waldo Emerson defined an institution as being little more than "the lengthened shadow of one man."[1]

"Faith for Today," a weekly religious television program featuring William and Virginia Fagal, which began on one station in New York in 1950 and some 18 years later had spread to a global network of 286 stations, backed up by a corporation which at its peak employed more than 80 church workers, graphically illustrates this definition in a manner that would have warmed Ralph Waldo's heart!

The delineation of the growth and development of this organization, and its television program, is the story of this chapter.

A Brief History of Broadcasting

One is almost tempted to suggest that William A. Fagal was born January 17, 1919, under the 13th sign of the zodiac--the microphone! For upon that day an historic demonstration in the guidance of aircraft

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[1]Cited in Bartlett, 501.

by means of radio telephony from the ground was given from the roof of the Equitable Building in New York City.

President James S. Alexander of the National Bank of Commerce ordered Ensign John Benridge commanding Navy Dirigible A-242, escorted by a formation of airplanes from the Rockaway Station, to circle the Woolworth Building. To the accompaniment of excited cries and cheers from below, the dirigible promptly changed course and executed the order.

Other civilian officials of a new $2 billion War Savings Stamp campaign (whose opening this demonstration was intended to dramatize) took turns in directing the dirigible from the ground during its 30-minute flight. And the New York Times, which carried the story of this historic experiment the following day, reported that the messages spoken back and forth were "quite distinct." The ensign commander spoke "slowly and distinctly," and every word was heard "clearly."[1]

As time would later demonstrate, William A. Fagal and broadcasting were clearly here to stay!

Early beginnings in radio.--Radio was still largely an experimental toy on the day of William Fagal's birth in 1919--the first regular commercial broadcasting would not even begin until the following year.

Most histories of radio begin with Guglielmo Marconi, Italian inventor and electrical engineer, who literally "electrified" the world in 1895, when he developed the first wireless telegraph;[2] but Harold H. Martin has suggested--with as much truth as humor--that the beginning

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[1]New York Times, Jan. 18, 1919, 8.

[2]W. Rupert Maclaurin, "Guglielmo Marconi," World Book Encyclopedia, XII (1960), 156.

should be pushed back four years earlier:

> In the year 1891 a British scientist named G. Johnstone Stoney gave the name "electron" to a minute particle of electrical energy which he believed to be one of the basic components of all matter. In the same year an impoverished White Russian house painter named Abraham Sarnoff gave the name David to a small bundle of kinetic energy who was his firstborn son. Thus the electron and David Sarnoff have grown up together, and between the two of them they have changed the lives of nearly everybody alive.
>
> Out of the happy collaboration between the electron, which bears a negative charge and moves with the speed of light, and Mr. Sarnoff, who carries a positive charge and moves almost as fast, have come such blessings as the radio and the broadcasting network, television in both black-and-white and color, and tiny devices which enable men on the ground to give orders to, and receive information from, satellites cruising millions of miles away in outer space.[1]

It didn't, however, happen quite as quickly (or as glibly) as Mr. Martin's pen has suggested! Progress, at first, was painstakingly slow. Six years after marconi gave the world wireless telegraphy, he produced another "first"--the first transatlantic wireless signal in history, December 12, 1901, in the now-familiar dot-dash code[2] (which bears the name of its inventor, Samuel F. B. Morse,[3] father of the first successful electric telegraph in 1844[4]).

Meanwhile, the first radio-voice transmission was made in 1900 by Reginald A. Fessenden, an American physicist; and radio as we know it was born. By 1906, Fessenden had perfected his process to the extent

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[1]"David Sarnoff's Vision," Saturday Evening Post, Feb. 16, 1963, 56.

[2]Maclaurin, 156.

[3]Raymond F. Yates, "Telegraph," ibid., XVII (1960), 76.

[4]Jean Lee Latham, "Samuel Finlay Breese Morse," ibid., XII (1960), 672-73.

that he was able to broadcast phonograph music.[1] Receiving sets at first, however, were comparatively few and far between.

In 1904, John Ambrose Fleming, English electrical engineer, discovered that a vacuum tube could be used to detect radio signals, thus giving the world a two-element tube, the diode. Lee De Forest, sometimes called "the father of radio," modified the Fleming tube in 1907, by adding a third element--the triode, or audion tube, which actually was able to increase radio signal strength.

And in 1912, just three years before Christian and Anna Fagal became man and wife, two further notable events took place: Edwin H. Armstrong developed the superheterodyne circuit, thus paving the way for radio as we know it today;[2] and David Sarnoff, now a 17-year-old telegraph operator for the American Marconi Company (and a protege of the famed inventor) was on night duty at his station atop John Wanamaker's downtown Manhattan store on April 14 when his silent telegraph kep suddenly chattered out the unbelievable news from the "unsinkable" British steamship, Titanic, out in the stormy North Atlantic: "Hit an iceberg. Sinking fast."

The only link between the world and the rescue ship, Carpathia, Sarnoff suddenly became the object of considerable national attention. For 72 hours he stuck with his key, guiding rescue vessels and relaying the names of survivors, while President Taft ordered all other wireless traffic off the air.[3]

After this brief taste of fame, Sarnoff's rise in the company was meteoric: by 1921 he had been named general manager of the Radio

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[1]Arthur Hull Hayes, "Radio," ibid., XV (1960), 87.

[2]Ibid. [3]Martin, 58.

Corporation of America (which absorbed the Marconi Company in 1919).[1]

Regular radio broadcasting began in the United States in 1920, when stations KDKA in Pittsburgh, and WWJ in Detroit, went on the air. The KDKA broadcasting of the Harding-Cox election returns later that year marked the first use of radio in reporting an important public event.[2]

By 1923, the first permanent network was established (by David Sarnoff[3]), which subsequently became the National Broadcasting Company in 1926;[4] and radio broadcasting came of age.

Early beginnings in television.--Scientists quickly applied the work of Fessenden, Fleming, De Forest, Thomas A. Edison, and Heinrich Hertz toward the development of television.

If Marconi is credited with being the father of radio, then certainly the father of television must be Vladimir Kosma Zworykin, whose "inventions--the first TV camera tube (the iconoscope) and the picture tube (the kinescope) made electronic television possible."[5]

Zworykin's first interest in the possibilities of television dates back to 1910 when he was an undergraduate working under Professor Boris Rosing at the Institute of Technology in St. Petersburg (now Leningrad). Up till this time television experiments were conducted solely with cumbersome mechanical scanning discs; Rosing conceived of substituting an electronic device.

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[1]"Man of the Future," Time, Oct. 1, 1966, 106.

[2]Hayes, 88. [3]Martin, 59. [4]Hayes, 87.

[5]David Lachenbruch, "'It Hasn't Turned Out as I Expected'" [an interview with Vladimir K. Zworykin], TV Guide, April 22, 1967, 8.

After a temporary sojourn in France, Zworykin came to the United States in 1918, and resumed his own experimentation. By 1923, he had developed the "first working television system without moving parts";[1] and in that same year he applied for a patent on the ionoscope.[2]

Two years later, Charles F. Jenkins in America, and John L. Baird in England, working independently of each other, combined photography, optics, and radio to transmit the first crude television pictures.[3]

On November 18, 1929, Zworykin demonstrated an all-electronic television receiver with a picture tube called a kinescope (a term later to become popularized as the name for a motion picture film recording made directly from the television tube). And eight months later, on July 30, 1930, NBC began operating W2XBS, an experimental television station in New York City. A year later, on July 21, 1931, the Columbia Broadcasting System started a regular schedule of television broadcasting on their rival station, W2XAB, also in New York.[4]

Experimentation continued throughout the 1930s. In an address before the Radio Manufacturer's Association in October, 1938, David Sarnoff declared that "television in the home is now technically feasible."[5]

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[1] Ibid., 9.

[2] Jack Gould, "Television," World Book Encyclopedia, XVII (1960), 101.

[3] Ibid. [4] Ibid.

[5] Cited in Leo Bogart, The Age of Television (New York: Frederick Ungar Publishing Co., 1956), 8. Not everyone agreed with Sarnoff's assessment. Radio Guide magazine sent friends and subscribers a century plant seed, wrapped in cellophane, with a note attached: "Plant it in a pot, water it carefully, expose it to sunlight. When it blossoms, throw the switch on the new television cabinet that your grandson will have bought and you may expect to see telecasts offering program quality and network coverage comparable to that of our broadcasts of today." (Cited in ibid.)

The next year, climaxing a decade of experimentation, on April 30, 1939, NBC inaugurated the first regularly scheduled service of television broadcasting[1]--three weeks to the day before William Fagal graduated from college! On the opening day of the New York World's Fair (which, interestingly, coincided with the 150th anniversary of George Washington's inauguration as first President of the United States[2]), David Sarnoff walked in front of a camera on the fairgrounds at this first public demonstration of television and intoned from the screen, "Now at last we add sight to sound."[3]

Other developments in television followed rapidly. In 1940, the coaxial cable was used for the first time between New York and Philadelphia; and the first experimental color broadcast was made from the CBS transmitter in New York City.[4]

In 1941, WNBT and WCBW in New York were the first stations commercially licensed to go on the air. In 1945, the image orthicon tube was introduced; and the following year the first post-World War II television sets went on sale. The first telecast showing Congress in session was made from Washington in 1947; and two years later television's first inauguration--that of President Harry S. Truman--was seen over 15 stations from Boston to St. Louis.[5]

Thus, in television's early childhood, if not infancy, at mid-century, "Faith for Today" was born. That year, 1950, would later be remembered for such diverse "firsts" as Chevrolet's new automatic "Powerglide" transmission, the Korean War, and the television debuts of veteran newscaster Walter Cronkite (in an impromptu lecture on the war

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[1]Gould, 101. [2]"New York World's Fair," ibid., XIII (1960), 277.

[3]"Man of the Future," 106. [4]Gould, 101. [5]Ibid.

in Asia[1]), and Pastor William A. Fagal (on what TV Guide later called "the first network TV program sponsored by any denomination"[2]).

Indeed, "Faith for Today's" premiere, on May 21, 1950, followed by less than two years the opening of ABC's New York headquarters station, WJZ-TV [now WABC-TV], on August 10, 1948.[3]

Said the New York Times's radio and television critic Jack Gould concerning this important year:

> By 1950--in only a few years--television had grown from a laboratory novelty to the biggest part of show business. Many stars of Hollywood and Broadway switched to TV, and with them came an ever-expanding TV audience. Television stations which were once on the air only a few hours a day began operating almost around the clock--as early as 7 o'clock in the morning until as late as 2 o'clock the next morning. In eight years, television grew from an industry that was losing money to one that is an important part of the nation's economy.[4]

Later developments in television.--The first transcontinental television broadcast was made in 1951 of President Truman opening the Japanese Peace Treaty Conference at San Francisco; and in 1952, the Democratic and Republican National Conventions were televised to a nation-wide audience for the first time.[5]

With the development of programming there came also the introduction of television broadcasting in full color. CBS provided many of the early scientific experiments in color TV, while the Radio Corporation

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[1]"The Most Intimate Medium," Time, Oct. 14, 1966, 63.

[2]"Faithful Amateurs," Sept. 11, 1953, 20.

[3]Television Factbook, 1966 edition, No. 36 (Washington, D. C.: Television Digest, Inc.), 437b.

[4]Gould, 102.

[5]Ibid., 101.

of America (owner of the rival NBC network) advanced an all-electronic system for reproducing color.[1]

On October 31, 1953, the first hour-long program in full color was broadcast; and some seven weeks later, on December 17, the Federal Communications Commission adopted a set of technical standards for color TV which were applied to the industry as a whole.[2]

The Tournament of Roses parade in Pasadena, California, on January 1, 1954, was the first program to be broadcast in color over a nation-wide hookup; and in 1956, WNBQ in Chicago became the world's first all-color TV station.[3]

Interestingly, "Faith for Today," which had gone from live production to film in January, 1956, broadcast its first program in color in January, 1963, the first network religious program in the United States to do so.[4]

Seventh-day Adventists Venture Into Television

"To Be or Not To Be"--A controversy among leaders.--"As television rapidly developed and gained wide acceptance in the world, SDA leaders began to see in this means of mass communication a powerful medium for reaching men's hearts and minds with the gospel."[5] So declares the official Adventist encyclopedia, published in 1966, which gives no hint of the early controversy which waxed hot and heavy between

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[1]Ibid. [2]Ibid. [3]Ibid.

[4]Letter from Ernest N. Wendth, station relations director, Faith for Today, Inc., New York, Feb. 18, 1965, 2. Cited hereafter as Wendth Letter, Feb. 18, 1965.

[5]Don F. Neufeld (ed.), "Faith for Today," Seventh-day Adventist Encyclopedia, 394.

these acknowledged men of vision, who today are given all the credit, and other equally prestigious "leaders" who vehemently opposed the venture into television.

All felt the massive--and increasingly devastating--impact of TV on American manners and mores; and all were equally appalled at the damage they felt they saw it doing to the spirituality of their own church members. And many among the leaders, unquestionably sincere and devout men, saw in television an unmitigatedly gross evil, an unredeemable menace to the nation as well as to the church.

While not denying the Apostle Paul's dictum that "we have this treasure in earthern vessels" (II Corinthians 4:7), they believed that TV might quite properly be included in Paul's category of things which were "of the earth, earthy" (I Corinthians 15:47,48), in contradistinction with the things which are "heavenly." And, for them, television was mutually exclusive from anything that had to do with the church. It was, in short, casting one's pearls before swine.[1]

These sincere, dedicated men had forgotten--as the equally sincere and dedicated proponents of the use of television as an effective new tool for Adventist evangelism had not forgotten--how groundless in the main their early fears and qualms about radio had been three decades earlier. Their "Voice of Prophecy" broadcast was now on network radio in America, and on dozens of stations overseas. They appealed for a second look at TV before summarily writing it off. They insisted that

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[1]Richard Lee Fenn, "A Survey of the Uses of Television by the Seventh-day Adventist Church" (unpublished Master's thesis, College of Arts and Sciences, The American University, Washington, D. C., 1960), 2.

"the church must use every suitable means of communication available to promulgate its unique message."[1]

And, fortunately, their counsel carried the day: local experimentation by Adventist evangelists would be permitted; but it would be watched very closely.

Pioneer programs.--The first denominationally sponsored telecast by an Adventist evangelist was broadcast on Station KGO-TV in San Francisco, California, at 7:30 p.m., Saturday, November 26, 1949. The speaker was Julian L. Tucker, veteran of years of broadcasting "The Quiet Hour" on radio. The TV program carried the same title as its counterpart on radio--indeed, it was simply a radio program produced in front of a television camera.[2]

Some two months later, on Sunday, February 5, 1950, Raymond H. Libby inaugurated the first eastern television experimentation with "A Faith to Live By," on WAAM [now WJZ] in Baltimore. The format, again, was largely transplanted radio; but "gimmicks" were added by way of visual aids. And in the spirit of adapting to the eye as well as the ear, the group created a set called "In the Pastor's Study," thus becoming the pioneers of a type of programming which Richard Fenn has characterized as "cameo dramatizations."[3] "Real people played real roles," in simple, human interest scenes which were enacted "in a natural setting," thus providing a vehicle for revealing Bible truth "with ease and appeal,"[4] said Libby.

Fenn lists three concrete results arising from this early denominational experimentation in television, the influence of which would be

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[1] Ibid., 3. [2] Ibid., 4. [3] Ibid., 5-8. [4] Cited in ibid., 8.

seen as the way was prepared for the launching of "Faith for Today"--the third Adventist telecast, historically, but the first (and, for years, the only one) to make it into the "big time":

> It convinced the church that television had come to stay.
>
> It convinced the church that God had provided television for the rapid advance of the church's message.
>
> It convinced the church that television was a full-time job, that it could not be a mere sideline of a local pastor.[1]

The birth of "Faith for Today."--On January 19, 1950, George E. Vandeman, a prominent and highly successful Adventist evangelist, and Paul Wickman, secretary of the church's General [World] Conference Radio Department, appeared before the GC Committee in Washington to speak on behalf of "reaching millions in New York City and other large eastern cities with the gospel message through the medium of television."[2]

A tentative offer from ABC in New York of the 4:30-5:00 p.m. time slot each Sunday afternoon was also presented.

The GC Committee voted that its officers should appoint a committee of 15 to give "immediate study" to television broadcasting in connection with the church's total evangelistic program. ABC was asked to give an option on its time offer until March 1.[3]

On February 27, Paul Wickman was authorized to go to New York City to contact several television stations and to study the matter with representatives of the church's Atlantic Union and Greater New York Conferences.[4]

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[1] Ibid., 9.

[2] GC Minutes, Jan. 20, 1950, 1764. [3] Ibid.

[4] Ibid., Feb. 27, 1950, 1793.

On April 3, the GC Committee voted to ask its officers to appoint a sub-committee of seven to give consideration to the request of these conferences "for assistance in financing a television broadcast for one year over one station in New York City."[1] The sub-committee was appointed three days later;[2] and these seven men went almost immediately to New York where they met at the Victoria Hotel. In quick succession they (1) contracted for a studio, (2) prepared a budget, (3) decided to commence the TV program on May 21, 1950, and (4) called William A. Fagal to their hotel conference room and, to his astonishment, asked him to take over the program.[3]

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[1]Ibid., April 3, 1950, 1838. [2]Ibid., April 6, 1950, 1841.

[3]Fagal Interview, July 6, 1966, 3. As noted above, Fagal was very embarrassed about the offer. Some months earlier, disappointed with the diminishing results of his radio ministry--feeling the medium didn't have the "pulling power" that the new TV had--Fagal had been wanting to go into television locally. About this time George Vandeman called upon the Brooklyn pastor. Vandeman said he had been approached to go on a number of TV stations by denominational officials, and that the proposed program would be aired in New York City and Chicago, among other places. Vandeman asked Fagal to join him in the new venture as announcer and to work with him. Fagal replied that if the General Conference voted the venture, he would give the offer every consideration. He would, however, agree to stay with Vandeman for only one year, to learn all he could by way of practical experience, and then he wanted to go off on his own and do it himself. When Fagal, therefore, was summoned by the General Conference sub-committee to their Victoria Hotel session, he assumed it was in connection with the Vandeman proposition and that this was what was being studied. When he arrived the chairman, explaining they had already been to a station, contracted for a studio, set up a budget, and planned the first program for May 21, asked Fagal point-blank to be the principal speaker. Fagal's astonishment was as great as his embarrassment. He explained his prior committment to Vandeman and said that to accept would place him in an invidious position of having appeared to undermine his fellow colleague in order to grab the plum for himself. The chairman, speaking for the committee, said they understood all this, but wanted him--Fagal--anyway, not Vandeman, for the show. As Fagal wavered, the chairman put the question to him point-blank: Would he, or would he not, accept the offer, and go along with their recommendation to the full GC Committee? Fagal agreed with considerable reluctance. When he arrived home, he told wife Virginia all that had occurred. She took a deep breath and replied, "Well, we're in for it now!" (Ibid.)

On April 24, 1950, the full GC Committee, meeting in Washington, took the crucial action which brought "Faith for Today" (still unnamed, of course) into existence:

> VOTED, To accept the recommendation . . . that a contract be entered into with one of the television stations in New York City, for a one-half hour telecast each Sunday night for a period of six months, at a cost of $62,596.[1]

Thus, Pastor and Mrs. William A. Fagal made their historic debut on what would shortly be billed as "The Family Religious Telecast," less than one month later, on May 21, 1950, at 9:30 p.m. on New York City's WJZ-TV[2] [now WABC-TV], in prime time that the station today classifies as Class AAA.[3]

"The Quiet Hour" and "A Faith to Live By," which preceded "Faith for Today" in point of time by several months (as well as "Heralds of Hope," which followed in October, 1950, on WMAL-TV, Washington, D. C.[4]), did not survive early infancy because of a high-level policy decision made in late October at the annual Autumn Council of the GC Committee.

Because of technical and financial problems connected with this venture into a new, comparatively untried, and exceedingly expensive medium, headquarters decided that for a two-year period (1951-1952) all telecasts throughout the denomination would be sponsored by the General Conference only, thus enabling the church to concentrate its energies and finances into developing one major and technically superior production.[5]

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[1]GC Minutes, April 24, 1950, 1863.

[2]Neufeld, 394.

[3]Television Factbook, 437b.

[4]Fenn, 10.

[5]GC Minutes, Oct. 31, 1950, 192.

Plans were further laid for the creation of a western edition of "Faith for Today" to be produced in the Los Angeles area by veteran radio broadcaster H. M. S. Richards of "The Voice of Prophecy," and for

> expanding the New York and Western telecasts by coaxial and Vitapix cable in a plan to reach the large cities of both the East and West, one station to be chosen in each union [conference] as the initial plan, in addition to the minimum network of the East.[1]

It was suggested that this expanded plan be made operational by December 1, with financial support to come from each union conference throughout North America.[2] Thus, on Sunday, December 3, 1950, "Faith for Today" went from a strictly local program on a single television station in New York City to a 10-station transcontinental network on ABC,[3] thereby earning the distinction of being "the first network TV program [in the United States] sponsored by any denomination."[4] On January 21, 1951, the "Western" program began in Los Angeles, and a kinescope of the "Eastern" program was released in San Francisco, thus making 12 stations in all carrying one version or another of "Faith for Today."[5]

The idea of putting all the church's television eggs into one basket--particularly when that basket belonged to someone else--met with something less than wholehearted enthusiastic support. For there were among the more adventurous and aggressive practitioners of Adventist

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[1]Ibid., 193. [2]Ibid.

[3]The first network program was released live over stations in New York City, Philadelphia, Baltimore, Detroit, Washington, D. C., Chicago, Minneapolis, Birmingham, Omaha, and Fort Worth. (Tele-notes, March, 1951, 1.)

[4]"Faithful Amateurs," 20.

[5]Tele-notes, March, 1951, 1.

public evangelism those who also wanted to get into the act, to experiment further on their own in this exciting new medium.[1]

Nor were the evangelists pleased when their request for permission to "cut-in" at the close of the network program with advertisements of their own local radio program, evangelistic meetings, or local Bible correspondence school, was twice denied.[2]

Mounting pressures within certain politically powerful local conferences, however, forced the GC Television Commission to back-pedal somewhat on its blanket ban on all other TV programs.[3] And a consession was also subsequently granted to evangelists holding "major" campaigns in cities where the telecast was released, to insert one-minute spot announcements of their individual public meetings.[4]

Early steps in organization.--With the projected expansion of the "Faith for Today" telecast from a single station to network coverage now a reality, it became immediately apparent that a formal, national organization needed to be created with permanent personnel. Thus, on November 22, 1950, the General Conference voted to call William A. Fagal from his Brooklyn parish into a full-time national television ministry; Mrs. Cora Thurber was appointed "treasurer, accountant, and enrollment secretary [to handle Bible correspondence school course requests]"; and

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[1]Fenn, 19-22.

[2]Minutes, General Conference Television Commission, Jan. 25, 1951, 1 (cited hereafter as TV Commission Minutes); Minutes, Faith for Today Operating Board, Jan. 25, 1951, action 51-10 (cited hereafter as Operating Board Minutes).

[3]TV Commission Minutes, April 16, 1951, action 51-3; and Aug. 7, 1951, action 51-29.

[4]Ibid., April 16, 1951, action 51-5.

Dr. Elaine Giddings was named as the group's first "script writer and program producer."[1]

Formal authorization for the opening of an institutional bank account with the Kew Gardens Branch of the Manufacturers' Trust Company was granted December 4, 1950;[2] and an appropriation of $20,100 from the International Radio Fund for December's operating expenses was approved December 28.[3]

In the spring of 1951, the first full-time "Faith for Today" quartet was formed, composed of Harold Lickey, first tenor; Walter Isensee, second tenor; Herbert Hohensee, baritone; and Lyle Jewel, bass.[4] With periodic changes in personnel, this quartet would continue to make regular weekly appearances on the telecast for the next 15 years until it was disbanded in 1966 and replaced by other musical talent.[5]

The rounding out of other major personnel appointments took place with the TV Commission appointment of Charles O. Franz as manager and treasurer, and R. E. Crawford as acting director of promotion and public relations, on February 14, 1952.[6]

A public offer of a free Bible correspondence course was presented on the first telecast, May 21, 1950--an offer which has been repeated on every program since. During 1950 and 1951, the names of all applicants thus received were routed on the nearest Bible correspondence school conducted by the various Adventist state conferences.[7] A major

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[1]GC Minutes, Nov. 22, 1950, 235. [2]Ibid., Dec. 4, 1950, 244.

[3]Ibid., Dec. 28, 1950, 261. [4]Neufield, 394.

[5]Interview with William A. Fagal, Glendale, Calif., Dec. 4, 1966, 1. Cited hereafter as Fagal Interview, Dec. 4, 1966.

[6]TV Commission Minutes, Feb. 14, 1952, actions 52-12, 52-13.

[7]Neufeld, 394.

problem, however, developed under this arrangement: all baptisms of telecast contacts were then credited locally, and the conferences were most reluctant (and sometimes even refused) to pass back this data to Fagal's office for evaluative pruposes. Also, in certain instances, ministers in the field refused to follow up interests thus created, because, they said, these names were "no good."

> We thus began our own Bible correspondence school more out of self-defense than from any other motivation [said Fagal]. We knew our contacts were as good as any gleaned from evangelistic meetings in the field; and we also knew, indirectly, of scores of baptisms of telecast viewers all over the country.[1]

Fagal's problem in this connection was one faced by all denominational organizations and agencies engaged in direct evangelistic activity, at home and abroad. For when the annual budget appropriations are drawn up, by impartial committees, those organizations and men with the highest record of baptisms for the previous year always somehow seem to manage to do consistently better financially than those with a poorer showing! This being the case, it was indeed "self-defense" ("survival" might perhaps be a more accurate word) which forced the TV Commission on October 29, 1951, to take action establishing the organization's own Bible Correspondence School not later than January 1, 1952.[2]

Finally, there was the legal organization of the institution to consider. As early as April 16, 1951, the TV Commission had voted to "register" the name of "Faith for Today" to prevent its misuse both

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[1]Fagal Interview, July 6, 1966, 6.

[2]TV Commission Minutes, Oct. 29, 1951, action 51-44.

within and without the denomination.[1] Nine months later they authorized outright incorporation.[2]

A question arose as to whether incorporation should take place in the District of Columbia, where Adventist world headquarters are located and a number of church agencies are incorporated, or whether to incorporate in New York, where the institutional headquarters were established. The matter was resolved on May 13, 1952;[3] and Faith for Today became a membership corporation under the laws of the State of New York on May 28, 1952. Its declared purpose was:

> To conduct religious services through the medium of television or radio, to operate and maintain a school for the teaching of the Holy Bible, to operate and maintain facilities for the teaching and furtherance of moral and religious knowledge through the medium of correspondence and all other instrumentalities and methods, appropriate and available for the tending to the advancement of such ends and aims. . . .[4]

Basic organization was thus completed and a broad foundation was laid upon which future growth of what would become a multi-million-dollar corporate enterprise could be firmly established. Faith for Today was on its way.

"Faith for Today" Television Premiere: May 21, 1950

Decision on format.--As the initial program was being planned in April and May of 1950, what little there was of religious television was still in its infancy, and everything then being done was strictly

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[1]Ibid., April 16, 1951, action 51-13.

[2]Ibid., Jan. 29, 1952, action 52-3.

[3]Operating Board Minutes, May 13, 1952, action 52-22.

[4]Articles of Incorporation and By-Laws, Faith for Today, Inc., May 28, 1952, 1. Cited hereafter as Articles of Incorporation.

experimental. There was no format to serve as a guide, no authority to which appeal might be made or from which counsel sought as to what would be considered ideal or appropriate for a religious program.[1]

Network official Dick Depaw and ABC Director Herman Liveright had told Paul Wickman in his early approaches that in their opinion it would be most unwise to adopt the stereotyped "preach-sing-pray" religious format so familiar on radio.[2] They were, Fagal recalled later, "very much opposed to the conventional church-service-type program, and complained, 'Here's one of the greatest means of communication in the world, and no one with anything to say!'"[3]

Industry representatives counseled a dramatic format--unheard of within the denomination, unheard of by the Fagals themselves. But they agreed to try. In the words of their first permanent script-writer,

> From a reading of Ellen G. White's Christ's Object Lessons, it seemed to us that our mode fit the reasons for which Jesus used parables in another culture and time. We sought truthfulness to reality in all our presentations.[4]

Thus, Christ's parable-approach would be used as their justification in meeting the criticism that was certain to follow--a problem to be discussed more fully below.

Concerning this first major decision, Fagal later wrote:

> Realizing that TV audiences appreciate more action than a pulpit alone could possibly afford, we discarded the preaching type program that we had used in radio. Our TV program was planned around a dramatic problem discussion sketch, a male quartet to sing favorite hymns, closing with

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[1]Dalrymple, "Fifteen Years of Progress," 2.

[2]Fenn, 17. [3]Fagal Interview, July 6, 1966, 4.

[4]Interview with Elaine Giddings, chairman, department of speech, Andrews University, Berrien Springs, Mich., Feb. 12, 1967, 1. Cited hereafter as Giddings Interview.

> a short, direct, into-the-camera sermon that would summarize the points which had been discussed.
>
> Our first budget was so meager that we had no writers, no professional actors; as a matter of fact, we had nothing but a dream and the realization that a way must be found to use television effectively for the spread of the gospel.[1]

Program planning.--Seventh-day Adventist evangelists often open their public campaigns with a sermon on Daniel 2, a prophecy which many expositors believe deals with the political future of the world from the seventh century B.C. down to the second coming of Christ. It was thus perhaps only natural that William Fagal chose that topic for his television debut.

This first program consisted of an unscripted conversation between Fagal and an intelligent, personable young teacher, Walter Ralls. An Adventist graduate student working toward his Ph.D. in history at Columbia University, Ralls would play himself. The plot called for him to walk onto a set designed as Pastor Fagal's study, apparently discouraged about his future, thus providing a springboard for Fagal's chat with him on the great future for all in the second coming of Christ, and the political events which would precede it.[2]

The main visual aid would be a replica of the image of the metal man mentioned in Daniel 2, borrowed from Fagal's evangelistic equipment used on the stage in his public meetings. During the program Fagal was to walk over to the image, comment on the four major world empires before the dissolution of Rome (symbolized by the head, chest, torso, and legs) and the subsequent fragmentation of Europe (indicated by the

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[1]"Yes, Indeed, TV is Well Worthwhile," Tele-notes, May, 1955, 2.

[2]Fagal Interview, July 6, 1966, 4.

feet of iron and clay--which, according to the prophecy, would continue in a non-unified way until the second advent). Ralls, for his part, would bring out various points of historical interest, corroborating the basic details of the prophecy.[1]

The ABC television director assigned to the show had insisted not only that the program be unscripted, but also that it be unrehearsed. In his opinion the charm of this particular telecast would be in its spontaneity. Until the week immediately preceding the first broadcast, Fagal had rested comfortably in the director's assurances that all would come off just fine. However, as the crucial hour approached, Fagal and Ralls suddenly decided it might just be the better part of wisdom to sacrifice some of the "charm" in order to have a little clearer idea of what they were going to do and say once they were on the air.[2]

Saturday morning, while his parishioners were attending Sabbath School (the Adventist counterpart of Sunday School) in the church sanctuary, Fagal and Ralls were down in the pastor's study of the Brooklyn church rehearsing the program. Again on Sunday they got together two or three times for practice before the live presentation scheduled for that evening.[3]

Nothing, however, was as yet written down; and Fagal began to worry in earnest. In his public evangelistic meetings he had occasionally had difficulty in encompassing the subject in 45 minutes; how, he now wondered, could he adequately compress all this into the 15-minute dramatic sketch in the half-hour program--and without notes?[4]

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[1] Ibid. [2] Fagal, "A Memorable Day," 4.

[3] Fagal Interview, July 6, 1966, 4.

[4] Fagal, "A Memorable Day," 4.

"On the air."--Other fears, however, were to take precedence. Upon arriving early at the studio, Fagal and Ralls discovered that their larger-than-life image of the metal man of Daniel 2 was entirely too tall for this particular studio, which had a very low ceiling!

The studio, "unbelievably tiny,[1] pitifully inadequate, and desperately crowded,"[2] was in the basement of the ABC building in Manhattan. Fitted out with a built-in kitchen, it was ordinarily used only for cooking school demonstrations. Church officials, in an attempt to conserve limited funds, had leased the basement studio, the cheapest available. (Later, ABC installed them, at no extra charge, in Studio One, their largest.[3])

So, they propped up the image as best they could, leaning it diagonally against a studio wall. At air time they went on live, sitting beside each other on the same side of the desk in the pastor's study.

Under the intense pressures of the moment, Fagal and Ralls finished their skit early, misinterpreting the floor director's "three-fingers" signal (indicating the performer has three minutes in which to finish) as a sign that they were to stop immediately. However, when he realized what had happened, Fagal calmly retrieved the situation by recapitulating the message, covering the territory all over again to fill out the time. "Not bad pedagogical theory," he grinned later in recounting this experience; "but terrible TV technique."[4]

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[1]Tele-notes, May, 1963, 8.

[2]William A. Fagal, "Fifteen Years of Successful Soul Winning," Review and Herald, Aug. 19, 1965, 1.

[3]Tele-notes, May, 1963, 8. [4]Fagal Interview, July 6, 1966, 5.

Fagal's immediate reaction to his nerve-jarring premiere, however, was less sanguine:

> We were convinced that the first program had been little better than a fiasco. It seemed that everything had turned out the opposite of what we had planned. But there can be no question that the Lord blessed, for as a result of the first television program sixty-six requests for our Bible course came in.[1]

The family "gimmick."--Despite more than seven years experience in radio broadcasting, Fagal admits frankly to being "scared to death" of his first appearance on television. On the fifth anniversary of this ordeal, he wrote:

> I can't think back upon our first telecast with anything but fright. I've had some tough assignments for which I felt inadequate and unprepared, but never in my life have I faced a moment like this one. Never have I been so downright scared as when those camera lights came on that first night and I stood looking into the camera without benefit of a script or experience, and said, "Hello" to an audience I hoped was out there.[2]

Anticipating first-night jitters, Fagal had asked his wife, Virginia, to accompany him to the studio instead of watching at a friend's house (the Fagals did not own a TV set; in those days, no self-respecting Adventist would be caught dead with one in his home!). The more he thought about it, the more he liked the idea of having Virginia stand at his side for a brief introduction as the show opened. In a moment of inspiration, the director hitchhiked on the idea and suggested that the two Fagal children (Kathy, 6; and Billie, 3-1/2) come along, too.

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[1]Gordon F. Dalrymple, "TV Program Worth Watching," Signs of the Times, April, 1967, 13.

[2]Fagal, "Yes, Indeed, TV is Well Worthwhile," 2.

Thus, as the program opened, at 9:30 p.m., the children were appropriately dressed in their "nighties"; and after a brief initial introduction of the Fagal family as a whole, the children were hustled off-camera, as if going to bed.[1]

This opening gambit with the family paid unexpectedly handsome--and permanent--dividends. Viewers began to write to the Fagals, telling them about their families. Having seen the Fagal family on the TV screen, the viewers felt they knew them as personal friends. And it wasn't long before "Faith for Today" began to capitalize upon this most fortunate development and to bill itself as "The Family Religious Telecast."[2]

Thus, Virginia Fagal, who had come to the studio that opening night merely to lend her husband sorely-needed moral support, came to have a permanent part on the program which she, quite coincidentally, had herself named only a few weeks before.[3]

Mrs. Fagal remembers that opening night vividly as

> a confusing array of lights, microphones, booms, cameras, cables running along the floor everywhere, and people endeavoring to combine all their skill to get the program out over the air.[4] [See Figs. 12-13.]

She frankly recalls that there was "not much inspiration in looking into the cold eye of the TV camera, endeavoring to present a message to people we could not see."[5]

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[1]Fagal Interview, July 6, 1966, 5.

[2]Ibid.

[3]Virginia Fagal Interview, July 9, 1966, 1.

[4]Virginia M. Fagal, "Fifteen Years of Divine Guidance," Telenotes, May, 1965, 6.

[5]Ibid.



'Remember—don't speak quite so fast, keep your chin up and try to look a little more benign.'

Fig. 12. — Cartoon appearing in *TV Guide*, March 12, 1966.

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Fig. 13. — Pastor Fagal preaching from pulpit set in live telecast from WJZ-TV (now WABC-TV), New York, during first year of television broadcasting (1951).

In the years which followed, Mrs. Fagal appeared occasionally in the dramatic skits playing her real-life role as the pastor's wife. More often, she would appear to present the closing "commercial" on behalf of their Bible correspondence school.

The children, too, had occasional bit parts to play; and thus the family image of the telecast was developed, preserved, and projected.[1]

An unseen audience responds.--The response of several prominent church leaders to the dramatic format employed on the first (and subsequent) programs will be described in greater detail below; and general audience response to the telecast over the years will be the subject of Chapter VI.

Three days after the premiere performance of "Faith for Today," the next edition of Variety, the weekly newspaper of show-business, came out with the following review, signed only by "Gros":

> FAITH FOR TODAY
> With Reverend William A. Fagal, the Gospel Singers
> Writer: Roderick MacLeish
> Director: Richard DePew
> 30 minutes, Sunday, 9:30 p.m.
> SEVENTH-DAY ADVENTISTS
> WJZ-TV, New York
>
> (western)
>
> Outside of religioso diehards, this program is going to have a tough job drawing an audience. Airer is in the unenviable position of having to compete with CBS-TV's "Fred Waring Show" and NBC-TV's "Philco Playhouse." Both are hour-long offerings that start at 9 p.m. and are at the midway point when "Faith for Today" comes on. With weaker opposition, show might draw some viewers from the less religious ranks, but its appeal is definitely limited.
>
> Program has a "Mr. Anthony" quality with the Rev. William A. Fagal interviewing troubled parishioners and presenting possible solutions to their problems. Rev. Fagal is the pastor of the Washington Avenue Church, Brooklyn.

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[1]Fagal Interview, July 6, 1966, 5.

> Initial show Sunday (21) had the minister listening to the problems of a medical student who had lost faith in the teachings of the Bible.
>
> Judging by the preem show, airer's main objective is to impress upon viewers the value and timeliness of the Holy Book. In the case of the troubled student, the Reverend restored his faith by quoting a passage from the Bible and giving a thorough interpretation. Student then realized it was through lack of understanding that he had lost faith. In line with that thought, numerous pitches were made offering viewers a free Bible correspondence course, which includes explanatory notes relative to the Biblical text.
>
> Except for shots showing the Gospel Singers, male quartet, harmonizing on a few hymns, the entire action of the show takes place in the pastor's study. This makes for a homey atmosphere, but having the Reverend's wife come into the study and serve coffee without introducing her to the audience wasn't in keeping with the informal air of the proceedings. Rev. Fagal does an efficient job as the show's moderator.[1]

As a result of this premiere telecast, on May 21, 1950, some 66 letters were received in the mail throughout the week that followed, bringing 66 applications for the free Bible correspondence course which had been offered over the air.

Interestingly, one of those requests came from a non-Adventist family named Farrar, which had viewed that first program in their home across the river from Manhattan, in New Jersey. The entire family was later baptized into the Seventh-day Adventist Church; and they, in turn, were responsible for bringing an additional 25 converts to Adventism![2]

It was especially true of the public's response to this first telecast, as it came to be true of the general audience response over the years that followed, that--as Virginia Fagal would later write:

> Time and again letters and experiences have come which have brought <u>us</u> encouragement just at a time when we ourselves

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[1]May 24, 1950, 44.

[2]Fagal Letter, Oct. 17, 1967.

greatly needed them. Only the good Lord could have timed these things so wisely.[1] [Emphasis supplied.]

After the first few weeks, the response of the members of Pastor Fagal's church in Brooklyn (which he continued to serve until the year-end, when the program then went to network) was dramatic. Up until now, the congregation had taken a very reserved attitude about the matter. As did many other conservative Adventists, they felt that television was "the devil's box,"[2] and certainly no fit medium for the preaching of the gospel.

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[1]"Fifteen Years of Divine Guidance," 6.

[2]An apprehension still clearly discernable among some Adventists yet today. One SDA pastor, in a sensibly balanced warning to his parishioners against the uncontrolled use of television in the home, offered the following anonymous parody on the Twenty-Third Psalm:

Satan's Psalm

The TV set is my shepherd. My spiritual growth shall want.

It maketh me to sit down and do nothing for His name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services and doing nothing in the Kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing TV as long as it will work, for it is my closest companion. Its sounds and its pictures, they comfort me. It presenteth entertainment before me and keepeth me from doing important things with my family.

It fills my head with ideas which differ from those set forth in the Word of God.

Surely no good thing will come of my life because TV offereth me no good time to do the will of God.

Thus I will dwell in the place of the Devil and his angels forever. (Cited in "Minister's Message" by Pastor

When they would pray for the program in public, their prayers were noticably restrained--indeed, unenthusiastic. A TV set had been placed in the chapel where members (who had no set at home) could come Sunday evenings and watch the program (it was subsequently released at 9 p.m.).

The turning-point came when, several weeks after the initial telecast, ten or 12 telephone lines were installed in the church to take calls from viewers requesting free literature or the Bible correspondence course.

> As soon as the telephone number appeared on the TV screen [Fagal reported later], instantly the phones began ringing in the church. These were manned by volunteers from among the congregation who had faith in what we were doing. When the membership saw the response, they were won over completely. Soon the members were meeting at the church a half-hour before air time and praying for the program.[1]

Thus was "Faith for Today" born. But the birth pangs were not the end of it; for birth was followed by an infancy plagued with all kinds of problems. William A. Fagal, in the New World, was like the Apostle Paul in the Old:

> For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. (II Corinthians 7:5)

Erling E. Calkins, Church Bulletin of the Seventh-day Adventist Church, Santa Barbara, Calif., April 15, 1967, 4.)

[1]Fagal Interview, July 6, 1966, 5.

The Shadow Lengthens: Rise and Growth of the Telecast, 1950-1968

Getting the Show on the Road

Objectives of the telecast.--When asked what the objectives of the "Faith for Today" program were, William Fagal replied, tersely, "Souls, ultimately."[1]

Elaborating more fully, the pastor suggested four specific goals which his telecasts, individually and collectively, are designed to accomplish:

> First, we want to give a good image of Seventh-day Adventists--to show the public we comb our hair straight. We want to get our people and our message accepted by the public--show that we're normal people. Deep prejudice exists presently against us; the public thinks we're strange. We want to change all that.
>
> Secondly, we want to destroy the current inaccurate stereotyped impression the public has of Christian missionaries overseas--the "Mother Hubbard" dress, a people who are seen as prudish, out of touch with reality. We want to change that image, and show that they're normal human beings, trying to help humanity. And our interviews with missionaries help a lot in reaching this goal.
>
> Thirdly, of course, we are after membership accessions for the sponsoring church. Our fiscal survival depends upon it--the church would not continue pouring millions of dollars into this venture if we were not demonstrably "winning souls" to it. However, no mention of the denominational name is made in the program itself--only a credit line at the end. We want to avoid the appearance of tooting our own horn.
>
> Finally, we want to interest people in the Bible, in its relevancy for their lives. Therefore, the program is aimed basically at the unchurched. In the early days we appeared at the hour in which the customary churchgoer was in his own house of worship on Sunday morning. Our primary aim is to get people to study the Bible; for, if they will study it,

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[1]Interview with William A. Fagal, New York, July 5, 1966, 1. Cited hereafter as Fagal Interview, July 5, 1966.

> then we feel that they will see and accept the message of Seventh-day Adventism.[1]

As a consequence, a dramatic format was initially adopted,[2] for, as Fagal put it, "Church people generally think of a sermon when thinking of broadcasting religion, not drama. But the world accepts drama; and we also find that our interviews, travelogues, and musical programs are more acceptable to the unchurched than mere sermons would be.[3]

Regardless of the type of format featured on any given Sunday, however, the attempt is always made to make the program "relevant to daily Christian living." Summarizing his goal, Pastor Fagal said:

> We attempt to make our films practical in the Christian experience of those who view. We want Faith for Today to help them in meeting daily problems and in overcoming obstacles that might deter them in their onward progress towards God's kingdom.[4]

With a strong desire to meet the highest ethical standards of the broadcasting industry, the Board of Trustees of Faith for Today, Inc., in 1959 authorized Elmer R. Walde, Radio-TV Secretary of the parent General Conference of Seventh-day Adventists, to sign, on behalf of the telecast, a "Code of Standards for Protestant Religious Broadcasters" promulgated by the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U. S. A., which appears below:

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[1] Ibid.

[2] Concerning matters--and problems--of format, and specific objectives for each type, cf. "Evolution of Format," below.

[3] Fagal Interview, July 5, 1966, 1.

[4] Dalrymple, "TV Program Worth Watching," 31.

CODE OF STANDARDS FOR PROTESTANT RELIGIOUS BROADCASTERS

I - PURPOSE

The purpose of this Code of Standards is to provide Protestant religious broadcasters and also networks and stations with a standard for the education of the programs of such broadcasters.

II - SPONSORSHIP

Religious programs should be under the auspices and control of a reputable church, denomination, or non-profit association incorporated for religious purposes.

III - PROGRAM AND PRODUCTION

Religious programs should be presented reverently and constructively in all of their aspects (format, message, music, announcements, and appeals) and should conform to the highest broadcasting standards.

Program scripts (or, in the case of pre-recorded programs, tapes, platters, or films) should be in the hands of the station or network in ample time for review and audition prior to being put on the air.

An accurate record of program content should be available on request.

IV - FINANCIAL SUPPORT AND ACCOUNTABILITY

The solicitation of funds on religious broadcasts is open to certain abuses and is, therefore, as a general rule, to be discouraged. If a program does include a request for funds, the appeal should be made in a dignified manner and without undue pressure and the funds so solicited shall be used solely for the stated purposes. All donors shall promptly be furnished with receipts. Externally audited financial statements shall be furnished on request.

V - PROGRAM PROMOTION

In the exercise of Christian stewardship, Protestant religious broadcasters should do all in their power through systematic promotion to increase audience for their programs.

VI - CONDUCT

> Religious broadcasters and their authorized representatives should scrupulously conform to the letter and spirit of regulations set up by the station or network, and should always exemplify the highest standards of courtesy and conduct. Personal profit and self-glorification in the name of religion have no place in religious broadcasting.[1]

Station coverage.--As mentioned above, after 28 weeks on WJZ-TV in New York City, on December 3, 1950, "Faith for Today" was placed on a 10-station ABC network east of the Rocky Mountains, there being no cable providing direct transmission to the Pacific Coast at that time.

Seven weeks later, on January 21, 1951, a "western" edition of "Faith for Today" was released in Los Angeles,[2] and a kinescopic recording of the "eastern" program was aired in San Francisco, bringing the station count to 12.

The stations were located strategically to insure at least one outlet within the territory of each union conference in the North American Division of the church, with the exception of the Canadian

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[1]Operating Board Minutes, May 14, 1959, 1.

[2]The Los Angeles program was independently produced by H. M. S. Richards and his Voice of Prophecy radio group. They broadcast a separate edition of "Faith for Today" from January, 1951, until the spring of 1952, utilizing an "old fashioned Bible study" format originated by Richards. A living room set was constructed, and a cast of "neighbors" gathered weekly to discuss Biblical topics of current interest--mostly young Adventist ministers, their wives, and assorted photogenic laymen. Richards would open the program by starting a discussion, during which viewers would telephone in questions, taken down on-camera and immediately discussed by the group. Calls were received from as far away as San Diego. This writer was privileged to be a participant on two such programs. On Oct. 25, 1951, the TV Commission (minutes, action 51-37) voted to have the "western" group produce 13 half-hour dramatic shows for summer replacement, both east and west, freeing Fagal and Richards for camp meeting itineraries. At summer's end, Richards returned to full-time radio broadcasting, while Fagal took over the "western" "Faith for Today," thus presenting one unified program over the entire transcontinental network.

Union.[1] This was done deliberately by church officials in Washington, in order to guarantee a broad, national base in financial and moral support for the new venture.[2]

Initially, the Adventists thought only in terms of paid outlets for "Faith for Today"; and as funds were limited, and television time quite expensive even in those early days, the station count on the basic network remained frozen for a little more than one year. Then, in February, 1952, a remarkable breakthrough was achieved.

Three Seventh-day Adventist ministers, Elders Carlyle Nelson, Dan Klam, and Sidney English, working with a layman from New Berlin, New York, a Mr. Chapin by name, had approached the management of Station WKTV in Utica, New York, at the turn of the year to inquire if kinescope recordings of the telecast might be broadcast on a public service basis. The station agreed to carry the program at 12:00 noon each Sunday without charge, thus achieving the distinction of becoming the first "free" station to do so.[3]

Fagal and members of his board were quick to see in this new development a Providential opening whereby station coverage throughout the country might be rapidly expanded; and on February 12, 1952, the operating board voted:

> That we do everything in our power to encourage our ministers in areas where there are television stations that may be looking for program material to present Faith for Today, offering kinescopes of the program to those stations for their use.[4]

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[1]The Detroit station provided limited coverage in Ontario.

[2]Fagal Interview, July 6, 1966, 6.

[3]Operating Board Minutes, Feb. 12, 1952, 2.

[4]Ibid., action 52-18.

Public-service station coverage immediately increased dramatically, topping 100 for the first time by May, 1954, on the fourth anniversary telecast.[1] The second hundred figure was reached and passed in November, 1962, when the total climbed to 206 stations. The 270-station mark was gained in September, 1966,[2] or approximately one out of every two stations on the air in the United States and Canada (599) at that time.[3]

Station coverage, as will be noted by Graph 4, is in a continual state of flux--old stations occasionally drop the show, while new ones are always being added. The high point for 1967 was reached in April, with 269 stations; and the all-time high of 286 stations was achieved in March, 1968, from which point the number declined to 265 stations in April, 1969, as these lines are being written.[4]

Thus the number of free stations continued to grow. By November, 1966, only 24 of the 183 stations in the United States, and only nine of the 80 Canadian stations, carried the telecast on a paid, or sponsored, basis.[5]

The actual cash value of this free air time in North America, computed at current station rates for the classification of time given by the station without charge, amounted to $1,123,167 annually by

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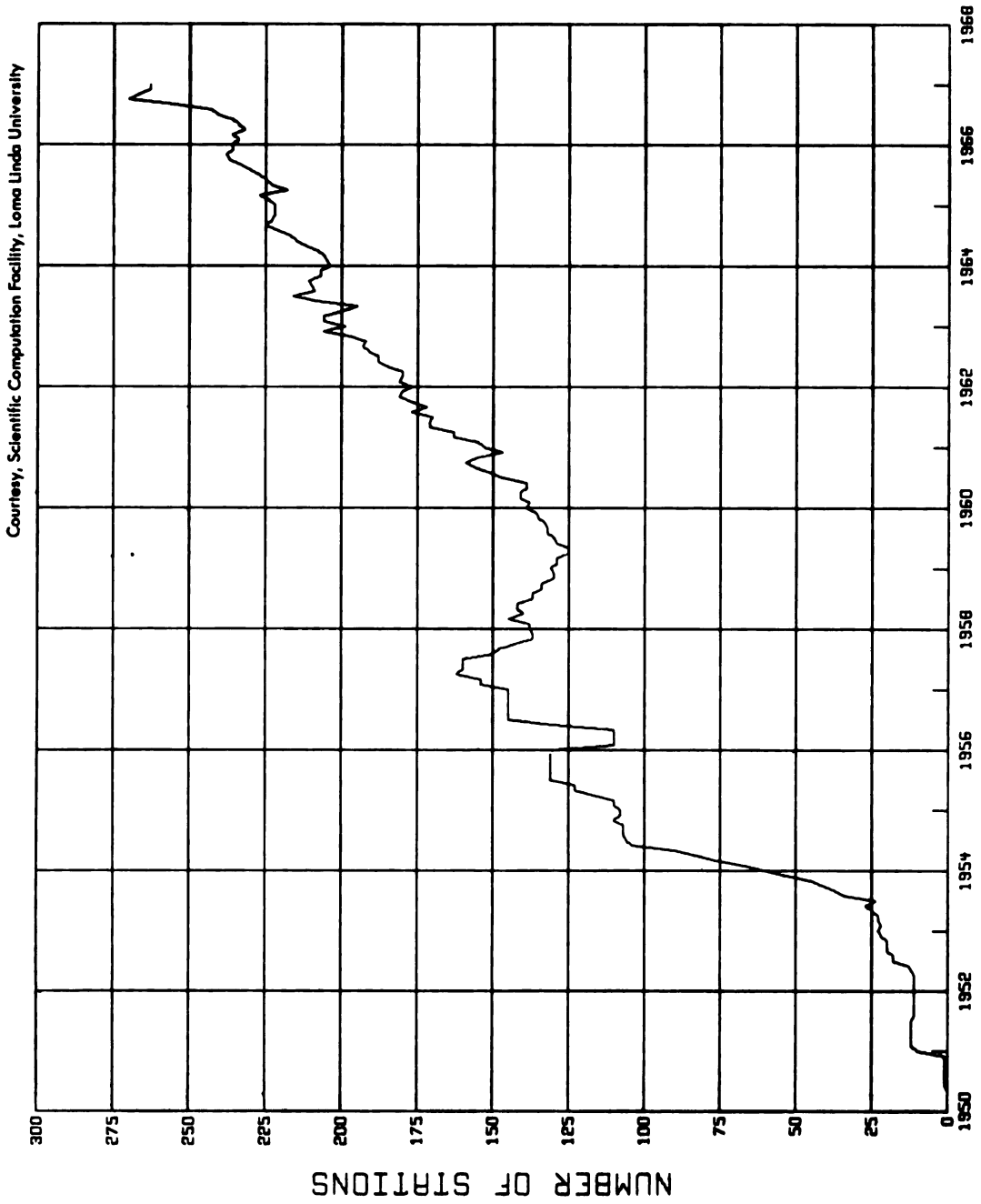
[1]Tele-notes, May, 1954, 4.

[2]Faith for Today Miscellaneous Reports, 1950-66. Cited hereafter as Miscellaneous Reports.

[3]Dalrymple Interview, Oct. 24, 1966, 1.

[4]Letter from Franklin W. Hudgins, station relations director, Faith for Today, Inc., New York, May 10, 1969. See also Appendix C.

[5]Ibid., Dec. 19, 1966, 1.



Graph 4.—"Faith for Today" Television Station Coverage, 1950-1966.

September 14, 1966--a free gift to Faith for Today, Inc., of more than one million dollars a year![1]

One of the few ultra high frequency (UHF) stations to carry the program is WIHS, channel 38, Boston, which began broadcasting "Faith for Today" in 1964[2]--a modern miracle of the eccumenical age, for the station is owned and operated by the Roman Catholic Archdiocese of Boston and is personally controlled by Richard Cardinal Cushing.[3]

Less than four years after going on a nationwide network in America, "Faith for Today" began its phenomenonal (and historical) international growth. The first breakthrough abroad came in September, 1954, when Station DZAQ-TV in Manila became the first foreign outlet to carry the telecast.[4] Time was purchased by the church on this key station at "The Gateway of the Far East"; and, initially, kinescopes, with a local Philippine address for Bible course applications, were broadcast.[5]

A U. S. Air Force station in Limestone, Maine, began carrying the program as early as February, 1954;[6] and one year later the Chaplains' Office in the Department of Defense wrote from the Pentagon in Washington, requesting permission to use the program on television

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[1] Ibid.

[2] Report contained in GC Minutes, Dec. 17, 1964, 919.

[3] On Dec. 5, 1966, this writer wrote to Cardinal Cushing, asking His Eminence concerning the circumstances surrounding the station's decision voluntarily to accept this Protestant telecast (which announces its Seventh-day Adventist Church sponsorship at the end of each film) as a free public service. The Cardinal was also asked for a personal evaluation of the program as a whole and Pastor Fagal's individual part on it. To the date of writing the Cardinal never acknowledged the letter.

[4] Tele-notes, Sept., 1954, 1.

[5] Neufeld, 394.

[6] Tele-notes, Feb., 1954, 4.

stations attached to overseas military bases (known as the Armed Forces Network).[1]

The program was beamed to U. S. service personnel and their families (and could be picked up by local national residents owning TV sets) from stations in the Azores, Iceland, Morocco, Libya, and Greenland by the spring of 1955.[2]

By August, 1960, the number of military transmitters around the world had increased to 21, in such places as Alaska (4 stations), the Azores, Bermuda, Cuba, Eritrea, Greenland (3 stations), Iceland, Labrador, Libya, Newfoundland, the Marshall Islands, Okinawa, the Panama Canal Zone, the Philippine Islands, Puerto Rico, and Saudi Arabia.[3]

The growth of "Faith for Today" overseas has often paralleled the development of commercial television itself in certain countries. In Australia, Guam, and Nigeria, for example, the program is as old as the television industry itself.

The first regularly scheduled commercial broadcasting in television in all Australia took place at Sydney on September 16, 1956. Exactly one week later, on September 23, at 7 p.m., "Faith for Today" made history as the first religious "feature" program to be broadcast "Down Under." Three weeks later, when Melbourne opened its first station (the second in Australia), "Faith for Today" was again the first religious telecast on that station.[4]

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[1]Wendth Letter, Feb. 18, 1965, 1-2.

[2]Tele-notes, April, 1955, 4; ibid., July, 1955, 4.

[3]Ibid., Aug., 1960, 3.

[4]Letter from W. R. L. Scragg, radio-television secretary, Australasian Division of Seventh-day Adventists, Wahroonga, N. S. W., Australia, March 2, 1965, 1-2. (Since 1966 Scragg has served as

The program had, about this same time, scored another "first" in the Pacific when, on August 5, 1956, Station KUAM began operations of

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associate secretary of the radio-television department of the General [World] Conference of the Seventh-day Adventist Church, Washington, D. C.) Cited hereafter as Scragg Letter.

Concerning the historical nature of Faith for Today's link with television in Australia, Scragg elaborates:

"The first regular telecasting in Australia began Sunday, Sept. 16, 1956. The first religious programme to be presented was a brief devotional message given by Bishop Kirl, the Anglican Bishop of Sydney, on Monday, Sept. 17, at 6.54. The programme was of five minutes duration. Similar programmes were broadcast on Tuesday, Wednesday, Thursday, and Friday of this week. . . . 'Faith for Today' was the first regularly produced programme to be released in Australia. The others were live broadcasts of short duration and designed purely to give a brief spiritual message. 'Faith for Today' was also the first sponsored religious telecast in Australia. 'Faith for Today' also came on the air during the first week of telecasting in Australia. Television commenced in Sydney [pop. 2 million], and hence 'Faith for Today' was the first programme of its kind to be telecast. The same holds true for the second centre to commence telecasting, in Melbourne [pop. 1.75 million]. In this city 'Faith for Today' again was the first religious television programme to be released in that area. Apart from the brief devotional message that I have already mentioned, no religious programmes were broadcast for some considerable time. 'Faith for Today' was the only regular feature religious programme on the air. [These two stations reach almost 2/5ths of all Australia's population.]

"At the end of 1956 Sydney [TCN 9] and Melbourne [HSV 7] were carrying 'Faith for Today.' Coverage remained static until 1959, when 'Faith for Today' was released on a free basis from Channel 6 in Perth [pop. 350,000] [TVW 6], Western Australia. . . . This free telecast in Perth continued for a time on a fortnightly basis and then later on a monthly basis. It is currently not operating. In 1961 TCN ceased to broadcast 'Faith for Today.' In 1962 the following stations were added to our network: QTQ 9, Brisbane [pop. 500,000]; NBN 3, Newcastle; BCV 8, Bendigo, Victoria. All of these programmes with the exception of the one in Perth have been paid for. There were brief showings of 'Faith for Today' on a station in Hobart, Tasmania, and from Channel 8 in Orange, New South Wales. These were on a free basis. . . .

". . . 'Faith for Today' is being replaced in Australia for the next twelve months largely by the 'It Is Written' telecast. This is no reflection on 'Faith for Today' which we anticipate will be re-established after a twelve-month period. However, we have felt the need to vary our programme and since we must purchase time in Australia, have decided to make use of 'It Is Written' for a period." (Ibid., 1-3.)

("Faith for Today" did not return to the Australian airwaves in 1966, as anticipated by Scragg, for "It Is Written" remained on the air

Agana on the island of Guam--the only station serving this key U. S. military and naval base.[1] "Faith for Today" was aired during the first week of broadcasting.[2]

The first TV station in all Africa south of the Sahara opened at Ibadan, Nigeria, on October 1, 1960, the day upon which that former British colony and protectorate received her independence. On November 6, "Faith for Today" was launched as the first regular weekly religious telecast over Station WNTV there.[3]

For many months "Faith for Today" remained the only weekly religious program on that station, the Baptists sponsoring the only other religious program once monthly.

In November, 1962, the Adventist church's South American Division began a Portuguese-language version of "Faith for Today,"[4] featuring a Brazilian minister and his wife, Pastor and Mrs. Compolongo,[5] on Station TUPI in Sao Paulo,[6]--the first Protestant and nongovernment-sponsored religious telecast to be seen in all South America![7]

The response to this telecast, which followed the format pioneered in North America by Pastor and Mrs. Fagal, was immediate and

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as the Seventh-day Adventist telecast well through 1968, because of exceptionally good viewer response elicited by several devices never used by the Fagal program: local telephone answering service for post-program calls to obtain premium gift books, etc. "Faith for Today" is expected, however, to replace "It Is Written" at some time between Aug. and Dec., 1968. Interview with Walter R. L. Scragg, Red Deer, Alberta, Canada, July 16, 1968, 1.)

[1] Tele-notes, Jan., 1962, 1. [2] Neufeld, 394.

[3] Tele-notes, Jan., 1961, 1. This writer, living in Nigeria at this time, was privileged to have part on two programs by providing a live introduction to the filmed presentation.

[4] Neufeld, 394. [5] Tele-notes, June, 1963, 8.

[6] Ibid., July, 1962, 8. [7] Neufeld, 394.

gratifying. Brazil, the fourth largest nation, by population, in the world, was the first country in South America, incidentally, with more than one million television sets.[1]

In the Far East, "Faith for Today," in English, was broadcast in Seoul on Station HLKZ-TV, Korea's only television station, in 1962.[2] On July 14 of the following year, the American program, hosted by Pastor and Mrs. Fagal, was shown in Seoul with a dubbed-in sound track--not merely a Korean translation of the English dialogue, but Korean dialogue "lip-sync" to the American actors' lip movements! The new hybrid program was enthusiastically received by many among the two million population served by this station.[3]

Station decline: cause and cure.--While literally making television history abroad, "Faith for Today" began to suffer from attrition of various kinds at home. From a high of 162 stations reached in March, 1957, the count began to drop drastically over a two-year period to a low of 125 stations by March, 1959. (See Graph 4.)

The causes of station decline, then and subsequently, were several: (1) By the middle 1950s, "Faith for Today" no longer enjoyed the considerable advantage of being virtually the only high-quality religious program available to TV station program directors.[4] Now there

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[1]Ibid., July, 1962, 8. [2]Ibid., Oct., 1962, 8.

[3]Ibid., July, 1963, 8.

[4]"This is the Life," a Missouri-Synod Lutheran production which is "Faith for Today's" biggest competitor today, was aired first in the autumn of 1952 on six stations. On Oct. 2, 1966, when it made its color debut, it was being broadcast over 376 stations in North America, Central America, Australia, Europe, and Africa. The program does not purchase any air time (in North America), receiving more than $3 millions in public service free time from these stations. The Synod budgets approximately $800,000 annually, producing 26 new programs each

were a growing number of other professionally produced programs competing with the Fagal telecast; by January, 1961, they would number more than 40.[1]

(2) The telecast had no promotional representative out in the field to contact stations, exhibit sample films, and explain the institutional facilities backing the program.

(3) Stations, which once had difficulty filling all their time slots in television's early days, now were finding it increasingly easier to sell time to commercial buyers--so why give it away free? Simultaneously, as a consequence, the amount of free time devoted to religious programming was shrinking markedly (while more programs than ever were trying to secure it).

(4) Many stations began to refuse even to sell time to any religious group. New policies stringently limiting both the amount of time devoted to religion (for which most then made no charge) and the specific programs which they were willing to carry were adopted. For example, Station WBKB, the ABC affiliate in Chicago, dropped "Faith for Today" in the autumn of 1960--after carrying the program for a full decade. The station now was devoting only 90 minutes per week to religion; this would be divided among all religions (theoretically), free, and on a rotational basis, thus effectively precluding any program of having a sustained continuity and exposure of any appreciable length.[2]

In late 1962, the ABC network ruled that it would no longer sell time to any religious group; and it proceded forthwith to cancel its

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year. (Letter from Eugene R. Betterman, executive secretary, Lutheran Television Productions, St. Louis, Mo., Oct. 14, 1966.)

[1] Tele-notes, Jan., 1961, 7. [2] Ibid., Nov., 1960, 7.

contracts with "Faith for Today" for the outlets in Los Angeles, San Francisco, and Detroit.[1]

The Washington, D. C., outlet dropped "Faith for Today" with the September 29, 1963, broadcast. Henceforth, it said, it would carry only one-half hour of religion on Sunday.[2]

(5) In some metropolitan centers, air time for religious programming was now scheduled through the offices of the local Council of Churches (which generally means that "Faith for Today" is overlooked, since Seventh-day Adventist pastors are seldom invited to join the local Council), rather than by the station management.[3] By 1965, "Faith for Today" was excluded from 15 of the 50 largest television markets in the United States (with a total population of 60 millions); and Philadelphia joined Chicago and Washington as the third city of the original network to "freeze" coverage of the telecast.[4]

(6) Among stations willing to sell time to religion, there was the problem of ever-increasing rates, a hardy perennial among the weeds in Faith for Today's garden of problems! For example, rate increases in 1965, over 1954 alone, ranged between 18% and 86%.[5]

(7) In Canada, in the fall of 1961, the Board of Broadcast Governors (which constitutes the counterpart of the U. S. Federal Communications Commission) issued a new ruling that 55% of all programming

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[1]Operating Board Minutes, Dec. 12, 1962, action 62-70.

[2]Tele-notes, Sept., 1963, 5.

[3]Report by William A. Fagal, Battle Creek Tabernacle [SDA Church], Battle Creek, Mich., Feb. 6, 1965, 5.

[4]William A. Fagal, "A Call to Prayer," Columbia Union Visitor, Jan. 28, 1965, 1, 3.

[5]Tele-notes, Feb., 1965, 2.

must be Canadian-originated--a decision which vitally affected "Faith for Today" as well as all other religious programs emanating from outside the Dominion.[1]

(8) A final problem, which does not affect the number of stations carrying the program, but does affect the potential size of the viewing audience, is the problem arising from being relegated to extremely unfavorable hours for release of the telecast. In November, 1966, a total of 58 stations released the program between 1:35 a.m. and 8:00 a.m.; while three others released it between 10:00 p.m. and 11:30 p.m.--a total of 23.2% of all the 263 stations carrying the program in North America.[2]

Several successive (and successful) efforts to improve coverage for the telecast were undertaken.

(1) Toward the end of 1955, the decision was made to go to film with the advent of the new year. Only six of the current 130 stations carried the program live from the network; those remaining utilized kinescope recordings on which the sound was often distorted and garbled and picture quality was considerably inferior to that of film.

Many stations, with rising standards of professionalism, were increasingly reluctant to accept the "kinneys" for broadcast; and Fagal was equally reluctant to circulate them.

Film had several advantages. It provided more versatility--scenes could be produced and photographed in hospitals, public buildings, on city streets. "Fluffs," resulting from the pressures of live

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[1] Ibid., Sept., 1961, 3.

[2] Faith for Today Station Log, Nov.-Dec., 1966.

broadcasting (and immortalized for eternity on the kinescope recordings) could now be systematically eliminated through re-takes. [See Fig. 14] Also, flexibility in shooting schedules, as well as in production, was a plus-factor which, considering Pastor Fagal's ever increasing travel commitments, could not be ignored. There would be available the counsel of professional cinematographers, whose main interest was to produce a professional program [see Fig. 15]; and with burgeoning expansion of overseas stations now, the move to film was as necessary as it was logical.[1]

Thus, in January, 1956, the old kinescope recordings were discarded, and Faith for Today went to film--one of the first religious telecasts in the United States to utilize this medium.[2] Happily, the switch actually helped the organization to save money, as well as to provide high-quality, distortion-free prints.[3] The better quality of reproduction inherent in film undoubtedly was one factor in boosting the number of stations willing to carry the program at home and abroad.[4]

(2) In January, 1963, "Faith for Today" was first released in color--the first religious telecast in the United States thus available.[5] This helped hold old stations and gain new ones. Indeed, one station in Madison, Wisconsin, which had carried the program a full ten years in the mid-West, and had not yet been serviced with color prints, called the New York telecast headquarters in June, 1966, saying that if a color print were not sent for the next Sunday's release, they would look for

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[1]Tele-notes, Jan., 1956, 1; Fenn, 33-34.

[2]Fagal Interview, July 6, 1966, 6.

[3]Fenn, 33-34.

[4]Fagal Interview, July 6, 1966, 6.

[5]Wendth Letter, Feb. 18, 1965, 2.



Fig. 14. — "Clap-Board" poised as director Otis Cavrell prepares to order cameraman to "roll" in filming Scene 1, Take 1, of a commercial for Faith for Today's Bible correspondence school (1961).



Fig. 15. — Veteran cinematographer Ira Cavrell suggests a new way of doing scene at Charter Oak Tele-Pictures, Inc., studio in Manhattan (1964).

another program. The year 1966 will be remembered as the year when color really came to the fore. In January, 20 stations carried "Faith for Today" in color; in December the number had increased to 122 (excluding satellites)--and Faith for Today, Inc., closed the year with a $15,000 deficit (a black-and-white print cost $27; a color print, $110).[1]

(3) As early as July, 1956, the Trustees had seen the need for a full-time station relations representative in the field and had created such a post[2] (although it was not filled for several years). Some work in this area was done by Ernest N. Wendth--Fagal's college freshman dormitory roommate--who joined the telecast staff in 1957 as a public relations director,[3] in an attempt to reverse the drastic decline in station coverage. Working with Don A. Roth of Washington, D. C., Wendth was so successful in his efforts that in January, 1960, the Trustees appointed him as the first full-time station relations director.[4]

Under Wendth's imaginative direction, and that of his successor in the spring of 1966, Franklin W. Hudgins, another former public relations practitioner,[5] the number of stations carrying the telecast began to rise, to an all-time high of 270 stations in September, 1966.

(4) In 1958, the Trustees publicly recognized the need for "possible changes in [program] format,"[6] in an attempt to increase the

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[1]Report by William A. Fagal, Seventh-day Adventist Church, Berrien Springs, Mich., Feb. 11, 1967; cf. "The Inside Story of Faith for Today in Questions and Answers," pamphlet published by FFT in 1966.

[2]Minutes, FFT Board of Trustees, July 15, 1956, action 56-26. Cited hereafter as Trustees Minutes.

[3]GC Minutes, June 13, 1957, 899.

[4]Trustee Minutes, Jan. 13, 1960, action 60-4.

[5]Tele-notes, May, 1966, 3, 6.

[6]Trustee Minutes, March 24, 1958, 1.

the appeal of the program both to viewers and to station management; and fourteen months later Fagal reported back to the board that new program formats subsequently adopted included interviews, Bible stories, musical programs, and travelogues.[1] The evolution of "Faith for Today's" program format will be discussed at greater length below.

In spite of vicissitudes, however, the television ministry of Pastor and Mrs. William A. Fagal has nevertheless been both truly distinctive and historic, inextricably bound up as it has been with the development of the television industry itself, both in the United States and in many major foreign nations, and with the development of religious television programming generally.

The global weekly audience for "Faith for Today" at the close of 1966 was estimated at 15 million viewers.[2]

Evolution of format.--Many of the church officials who had disapproved of the denomination's original entry into television were further scandalized by "Faith for Today's" adoption, right from the start, of a dramatic format. The fact that the 15-minute skit was followed by a five-minute sermonette--with music and a "commercial" for the Bible correspondence course to round out the half-hour--did little to mollify their sense of outrage.

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[1]Operating Board Minutes, May 14, 1959, 1.

[2]Letter from Franklin W. Hudgins, March 8, 1967, 1. In 1965, when the estimated weekly viewing audience stood at 10 million, an enterprising Faith for Today public relations aide estimated that "Pastor Fagal would have to talk continuously 24 hours a day for 2,000 years, if he wanted to personally give only his five-minute sermonette to each person who has watched the program" up until then. ("Additional Facts on Faith for Today," mimeographed fact sheet, public relations department, Faith for Today, Inc., New York [undated, c. 1965].)

Seventh-day Adventists are an ultra-conservative group within Protestant Christendom's "fundamentalist" wing who eschew such "worldly" vices as alcohol, tobacco, dancing, card-playing, and attendance at cinema and theater. Within the church great respect is placed upon the writings of Ellen G. White (1827-1915),[1] who Adventists generally believe was given the gift of prophetic inspiration. For them, there can be no stronger proof--save from Scripture itself--on any point of religious argument than an appeal to the volumes which, among themselves, they refer to as the "Spirit of Prophecy" writings.[2]

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[1]Cf. Horace J. Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White: A Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Department of Speech, Michigan State University, 1959).

[2]Ellen Gould Harmon (who later became Mrs. James White) received what she believed to be a supernatural manifestation in Dec., 1844, at the age of 17. In the 70 years which followed, she claimed to have been the recipient of some 2,000 separate prophetic dreams and visions, the instruction and counsel from which today fills 54 published volumes and 4,500 periodical articles in which are to be found some 78,000 separate references to Scripture. (Spence estimates the word-count in the published books at 6 million, and in the periodical articles at 19 million [p. 35].) Some 100,000 pages of handwritten "testimony" from the pen of this remarkable woman are today preserved in the vault of the E. G. White Estate, Inc., at the Adventist General Conference headquarters in Takoma Park, Washington, D. C.

At the age of nine, Ellen Harmon was struck on the head by a rock thrown in a fit of anger by a playmate, which rendered her invalid and permanently ended her formal education with the fourth grade of elementary school. Nevertheless, she was well read for a woman of her day; and her written works are generally acknowledged to have an unusually lucid style and unique literary beauty of expression. One volume, Steps to Christ, is now translated into some 84 different languages; and The Great Controversy Between Christ and Satan is now in more than 30 languages. Ellen White wrote widely on an extremely diverse number of topics in addition to theology and religion, including health and hygiene, nutrition, business administration, philosophy, history, marriage and the home, and child-training, to list but a few. She travelled much throughout the United States, and spent two years in Europe and nine in Australia. T. Housel Jemison's A Prophet Among You (see Bibliography) is generally considered as an excellent and authoritative account of her life and work.

It was thus to Mrs. White that the anti-dramatic opponents of William Fagal and his program-planners turned for their conclusive arguments. Nor did they need to search far to find denunciatory passages against the theater and things theatrical. In 1881, she wrote:

> Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. . . . The only safe course is to shun the theater. . . .[1]

Mrs. White considered attendance at the theater "a species of idolatry, a sacrifice upon idol altars,"[2] and in "direct opposition to the [principles contained in the] teachings of Christ and the apostles."[3] She declared that "the blessing of God would not be invoked upon the hour spent at the theater";[4] for such "demoralizing amusements"[5] "are benumbing men's sensibilities,"[6] and "the mind is educated to familiarity with sin."[7] The tendency of the theatre, she held, was to

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[1] Testimonies for the Church, Vol. IV (Mountain View, Calif.: Pacific Press Publishing Association, 1948), 652-53. Cited hereafter simply as Testimonies; publisher's name hereafter abbreviated simply as PPPA, location omitted.

[2] Life Sketches of Ellen G. White (PPPA, 1915), 351.

[3] Testimonies, I, 554.

[4] The Adventist Home (Nashville: Southern Publishing Association, 1952), 516. Publisher's name hereafter abbreviated simply SPA, location omitted.

[5] Fundamentals of Christian Education (SPA, 1923), 318.

[6] Temperance (PPPA, 1949), 253. [7] The Adventist Home, 406.

"stimulate every passion to intense activity";[1] and she went so far as to urge Adventist evangelists that wherever possible they should avoid using theatre buildings when searching for halls in which to hold their public meetings.[2]

In the conduct of their public services, Mrs. White further counseled Adventist ministers to "keep as far from the theatrical and the extraordinary as Christ kept in His work."[3] "We are not to ape the world in any respect. We are to follow closely the footsteps of Christ. . . ."[4] "Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display,"[5] she added, "for this will not help to strengthen belief in the word of God. Rather, it will divert attention to the human instrument."[6]

Commenting upon evangelical activity in the "large cities," Mrs. White declared that this "is to be done after Christ's order, not after the order of a theatrical performance; [for] it is not [this] . . . that glorifies God, but the presentation of the truth in the love of Christ."[7]

Triumphantly, the anti-dramatic forces crowned their long list of similar quotations with this clincher:

> Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. . . . Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work. . . . In my very first labors the message was given that all theatrical performances in connection with the

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[1] Christ's Object Lessons (PPPA, 1900), 54.

[2] Evangelism (Washington, D. C.: Review and Herald Publishing Association, 1946), 39. Publisher's name hereafter abbreviated RH, location omitted.

[3] Ibid., 396. [4] Ibid., 139. [5] Ibid.

[6] Selected Messages (RH, 1958), II, 24. [7] Testimonies, IX, 142.

> preaching of present truth were to be discouraged and forbidden. . . . These performances, which savored of the theatrical, were to have no place in the proclamation of the solemn messages entrusted to us.[1]

Not all of the discussion, unfortunately, was kept on a high, impersonal plane. Occasionally opponents would descend to the ad hominem, with such unkind thrusts at the speaker on "Faith for Today" as the following testimony, delivered by Mrs. White to an evangelist in 1904--the latter-day intent of which by the anti-dramatists was transparently obvious:

> Your expensive and peculiar methods of labor may appear at first to make a strong impression on the people, but they soon reach the conclusion that the display is made to call attention to yourself and your wife and children. The large expenditure of means is not in harmony with the solemn truths presented. Self has been placed on exhibition.[2]

William Fagal, however, was neither outdone nor outclassed. He knew what Mrs. White had written on the subject of evangelistic methods; and he had his quotations ready, which he used to excellent advantage:

> In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. . . . Put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . Make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.[3]
>
> God would have new and untried methods followed. Break in upon the people--surprise them.[4] We must do something out of the common course of things. We must arrest the attention.[5] Your efforts are too tame.[6]
>
> The methods and means by which we reach certain ends are not always the same. [You] . . . must use reason and judgment. . . .[7] Different methods of labor are to be employed to save different ones.[8] Different methods of

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[1] Evangelism, 137-38. [2] Ibid., 139. [3] Testimonies, IX, 109.

[4] Evangelism, 125. [5] Ibid., 122-23. [6] Ibid., 279.

[7] Gospel Workers (RH, 1945), 468. [8] Evangelism, 106.

labor are really essential.[1] New methods must be introduced.[2]

God's workmen must labor to be many-sided men: that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working, getting into a groove, and unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances that they have to meet.[3]

Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth.[4]

As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord Himself.[5]

Church organization . . . is not to prescribe the exact way in which we should work. . . .[6] There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon.[7]

There are some minds which do not grow with the work but allow the work to grow far beyond them. . . . Those who do not discern and adapt themselves to the increasing demands of the work, should not stand blocking the wheels, and thus hindering the advancement of others.[8]

Some of the methods used in this work will be different from methods used in the past, but let no one, because of this, block the way by criticism.[9] There is to be no unkind criticism, no pulling to pieces of another's work.[10]

Fagal now addressed himself to the arguments of his opponents. As a matter of fact, he pointed out, his new format for television was merely a modern adaptation or outgrowth of Christ's parable method of teaching:

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[1] Testimonies to Ministers and Gospel Workers (PPPA, 1923), 251.

[2] Evangelism, 70. [3] Ibid., 106. [4] Ibid., 129.

[5] Testimonies, VI, 476. [6] Ibid., 116. [7] Evangelism, 105.

[8] Ibid., 104-105. [9] Testimonies, VII, 25. [10] Evangelism, 106.

> He [Jesus] never really preached a sermon as we think of sermons; He usually told a story to illustrate great truths, then summarized the lessons taught therein.[1]

Then he buttressed his position with these further statements from the pen of Mrs. White, who so highly extolled this pedagogical method:

> The parables . . . show . . . how He [Jesus] delighted to gather the spiritual teachings from the surroundings of daily life. . . . He drew illustrations also from the events of life, facts of experience familiar to His hearers. . . . In His lessons there was something to interest every mind, to appeal to every heart.[2]
>
> In this way He associated natural things with spiritual, linking the things of nature and the life experiences of His hearers with the sublime truths of the written word.[3] The Prince of Teachers, He sought access to the people by the pathway of their most familiar associations.[4]

And for his piece de resistance, Fagal added for good measure:

> Nothing is more uplifting to God's servants than to teach the Scriptures as Christ taught them.[5] Christ's method alone will give true success in reaching the people.[6] His methods [must be] most closely copied.[7]
>
> The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables.[8]

Having said all this, Fagal had yet to answer the admittedly negative counsel concerning the theatre and things theatrical cited by his opponents from Mrs. White's writings. In view of his defense to

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[1]Cecil Coffey, "The Pastor Who Was Frightened by TV," These Times, March, 1958, 12.

[2]Education, 102.

[3]Counsels to Parents, Teachers, and Students Regarding Christian Education (PPPA, 1913), 140.

[4]The Ministry of Healing (PPPA, 1905), 23. [5]Evangelism, 138.

[6]Ministry of Healing, 143. [7]Testimonies, VI, 230.

[8]Medical Ministry (PPPA, 1932), 318.

this point, could the charge of inconsistency be laid at her door? If Mrs. White inveighed so heavily against "theatrical performances," how could he, in good conscience, fly in the face of these counsels?

Responsible Adventists, in interpreting the voluminous writings of Ellen G. White, have generally followed the three "principles" laid down by T. Housel Jemison in their attempt to ascertain the correct meaning of her statements:

> Principle 1. The general teaching of all the applicable counsels should be studied before conclusions are drawn.[1] [Emphasis supplied.]
>
> Principle 2. The time, place, and circumstances of the giving of certain messages should be considered.[2]
>
> Principle 3. One should try to discover the principle involved in any specific counsel.[3] [Emphasis supplied.]

Fagal had already shown that there were other statements by Mrs. White than those cited by the anti-dramatists which had a bearing on the debate. Now he turned to Jemison's second principle.

"The Birth of a Nation," he pointed out, is generally conceded to mark the beginning of the modern motion picture film. It was produced by David W. Griffith in 1915--the year of Mrs. White's death. She was, therefore, largely unacquainted, per se, with the medium of cinematography from which television (yet to be born by three decades) was to borrow so much in form and technique.

Cinema--and television--were neither moral nor immoral, he added further, but rather amoral; the use to which they are put--the content and the treatment--determines the issue of morality in each instance. There is, therefore, nothing wrong in utilizing these

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[1] A Prophet Among You (Mountain View, Calif.: Pacific Press Publishing Association, 1955), 438.

[2] Ibid., 444. [3] Ibid., 445.

inventions for the advancement and spread of the Christian gospel. Indeed, Mrs. White herself, in speaking of the marked increase in knowledge in the "last days" just before the second coming of Christ, predicted by the prophet Daniel (12:4), said of these modern-day inventions:

> God intrusts men with talents and inventive genius in order that His great work in our world may be accomplished. The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid travelling [remember, cinema and television were unknown in her day] shall have been invented, for the great day of His preparation.[1]

And, again,

> The end is near, and for this reason we are to make the most of every entrusted ability and every agency that shall offer help to the work. . . . Since the Lord is soon to come, act decidedly and determinedly to increase the facilities, that a great work may be done in a short time.[2] [Emphasis supplied.]

But what about the warnings against "theatrical performance" and "theatrical display"?

Fagal next took each statement offered by the opposition and examined each in its context. Using Jemison's Third Principle, he pointed out that the theatre, and theatrical practices, were eschewed by Mrs. White because of the following principles which were at stake:

> 1. The sensational and the startling are incompatible with the dignified presentation which the gospel deserves and demands. ("Sensation is not religion."[3])
>
> 2. Much crime and sensuality, and many other forms of sin, are enacted--and, indeed, glorified--in the theatre; and thus the beholder is educated in sin.
>
> 3. The glorification of self, at the root of much that is in the theatrical world, is contrary to the spirit of Christ and of the gospel.

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[1] Fundamentals of Christian Education, 409.

[2] Testimonies, VI, 440-41.

[3] Evangelism, 396.

4. Gaudy display and needless outward appearance, for the sake of show, is mutually exclusive with true Christian simplicity and modesty. ("This display makes truth taste too strongly of the dish."[1])

5. An inordinant, extravagant expenditure of means required for a theatrical production in one evangelistic campaign deprives other evangelists of funds from which to operate their programs.

6. There is danger in substituting theatrical effect, produced by dramatic display, for the converting power of the Holy Spirit which God has promised will attend the simple, unadorned preaching of His word.

7. Theatrical productions tend so to preoccupy the mind that eternity is put out of the reckoning; indeed, it creates in many a distaste for things spiritual.

8. The spirit of levity, frivolity, and jesting, seen in much that is produced in the theatre, ill-befits the man called to be the mouthpiece for God; and it also tends to unfit the mind for solid thought, making it satisfied with the superficial.[2]

Fagal carried the day, although there was still sporadic (and, in certain instances, rather high-level) guerrilla sniping. One conference president, for example (who also happened to be on the Faith for Today Board, and was a staunch anti-dramatist), virtually read the riot act to Fagal after the first program.[3]

Fagal called again, after the second telecast, and received the same negative response. The president did say, however, that the local board would authorize the expenditure of $100 for the making of a kinescope of the third telecast so that Fagal could fulfill Bobbie Burns's wish that we might "see oursels as ithers see us"--in the hope that "it wad frae monie a blunder free us, An' foolish notion."

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[1] Ibid., 127.

[2] Interview with William A. Fagal, Berrien Springs, Mich., May 28, 1967, 1. Cited hereafter as Fagal Interview, May 28, 1967.

[3] Fagal Interview, July 6, 1966, 4.

Again, following the third telecast (and after viewing the recording, which, he later remembered, he thought "wasn't bad at all"), he called the president, who cheerfully remarked, "It was awful--but this time you'll see for yourself."[1]

Taking out a little "insurance," Fagal departed from the drama approach on the fourth program; instead, he interviewed a missionary family (in the first of what later would become a standard format in his repertoire). He was fairly well pleased with himself this time--surely there could be no adverse criticism of this show. He called at the conference office to see the president personally. His succinct evaluation of the interview format--offered gratuitously in front of one of his departmental secretaries who happened to be in the room at the time--was, "It stank." To support his opinion, he said, he had taken a poll of all the office workers; and he had not received a favorable response from any of them![2] (Whether his own attitude was reflected universally by his staff, or whether they sensed the boss's opposition, decided discretion was the better part of valor, and followed our Lord's injunction in the sermon on the mount to "agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge. . . ." [Matthew 5:25], will never be known!)

Pressure began to tell upon Fagal. Insomnia became, by stages, first acute, then chronic, following the Sunday night telecast, joined by dread of preparing another broadcast for the next weekend. The pastor's spirit was deeply affected, his health failed, and he contracted pneumonia.

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[1]Ibid.

[2]Ibid.

Providentially, he believes to this day, a new--and much more sympathetic--local conference president, Ernest L. Branson, was transferred into the area; and the fact that this man's own father, William H. Branson, was president of the General Conference--and decidedly favorable toward "Faith for Today"--didn't hurt any! Elder Branson urged Fagal to give up all local pastoral and evangelistic duties and concentrate on television; for he had a vision of future growth and saw clearly Fagal's need to devote full time in the development of this unique ministry.[1]

For six to eight years Fagal and his staff met with a decreasing volume of "static" from ultraconservative church members who were offended by the dramatic format which, to them, was based on "worldly appeal."

Ironically, two men were won to Adventism as a direct result of the dramatic format who went on to become ministers in the church. One was Norman Frost, an alcoholic in Canada, who "saw himself" on one particular dramatic program dealing with a temperance theme. He took the Bible correspondence course, attended Atlantic Union College, and is today a Seventh-day Adventist pastor.[2]

Looking back years later, Fagal observed:

> We never went completely dramatic, for we needed the support of our own people, both moral and financial. Nor did we go over to a complete preaching format, as many SDA ministers and laymen felt we should. All of the strictly preaching format shows eventually died, as far as regular broadcasting goes--Billy Graham, Fulton Sheen, Charles Fuller, Peter Eldersveld, and an early Lutheran program which used a "too-radio" format.

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[1] Ibid.

[2] Interview with William A. Fagal, Lansing, Mich., Feb. 9, 1965, 1. Cited hereafter as Fagal Interview, Feb. 9, 1965.

> We finally effected a compromise, by coupling the dramatic skit with a sermon. In the earlier days the sermon ran 5-10 minutes; today it is shorter, five to six minutes.[1]

The objectives of the dramatic show, as of all other formats, is to "make Christians--basically, to make Christianity down-to-earth, palatable to the non-Christian," Fagal declared:

> The cinematic world of Hollywood portrays an unfortunate stereotype of the church,--ministers with round hats and round bellies, pious, full of platitudes, cliches.
>
> Christians are real, ordinary people, who comb their hair the same way other people do. We want the ordinary man to identify with Christ.[2]

And so the dramatic format deals with "life-situation" problems, dramatizations "based on real life problems where confused, troubled people seek counsel and guidance from the TV Pastor and the Bible," revolving around "experiences of life common to all," in which "everyday questions of life are answered."[3] And this has remained, after nearly two decades, the basic staple of the broadcast, despite the introduction of other formats in the late 1950s.

The dramatic program today, as at first, is slanted toward the viewer who is not particularly religious; yet it is intended to touch the lives of all American families who are in search of deeper religious guidance, and to bring a message of faith into the homes of millions who may never darken the door of any church.

Despite the dramatic element, the program's creators attempt nevertheless to spotlight the human problem--and its solution--rather than personalities; and Pastor and Mrs. Fagal attempt to remain simply

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[1] Ibid. [2] Ibid.

[3] "Fact Sheet on Faith for Today Telecast," 1961 (mimeographed), 1.

"the neighborly preacher and his wife who might be living next door."[1]

After the first five years of broadcasting, a survey poll was taken to ascertain viewer interest and desire. Some indicated a wish for more young people's problems; others, more discussion on health and family life. Many wanted the time extended to one full hour. Some preferred a longer sermon. The consensus appeared to indicate that, basically, more of everything would be welcome.[2] Criticism of the dramatic format had, by this time, markedly declined and was virtually negligible.

Meanwhile, other religious TV programs began copying the "Faith for Today" format. Charles Caleb Colton once called imitation "the sincerest [form] of flattery";[3] and the imitators were soon legion. When the Missouri Synod of the Lutheran Church decided to launch the program which subsequently became "This is the Life," they wrote to Fagal's headquarters in New York, requesting permission to borrow three kinescopes of the "Faith for Today" program, in order to decide whether or not to follow Fagal's basic format.[4]

"Evidently they felt, as did others, that the program was on the right track," said Ernest N. Wendth, in reporting this experience, "for they copied Faith for Today's approach. . . . [We have] not copied other church groups; rather, they have copied us."[5]

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[1]Ibid. [2]Tele-notes, May, 1955, 2.

[3]Cited in Bartlett, 437.

[4]Virginia Fagal Letter, June 20, 1967, 1. Cf. Fenn, 18.

[5]"Faith for Today's Program Format," The Faith for Today Pastors' Bulletin, Jan.-Feb., 1965, 4.

In order to provide more variety and greater viewer-appeal (and, as a fringe benefit, to reduce anti-dramatic criticism), Fagal soon made the interview a regular feature of the program. In addition to Adventist missionaries from all parts of the world, he brought before the camera such diverse persons as:

--an Estonian displaced person, who interviewed passengers on a shipload of 1200 DPs in New York harbor;[1]

--an Egyptian divinity student attending an American seminary, who discussed with Pastor Fagal certain Biblical prophecies relating to his homeland in the Near East;[2]

--the redoubtable Parkin Christian, lineal descendant of Fletcher Christian of "Mutiny on the Bounty" fame, of Pitcairn Island;[3]

--Australia's Graham Mitchell, winner of the 1964 International Bible Context in Jerusalem, Israel;[4]

--Keith S. McHugh, New York State Commissioner of Commerce, and chairman of Governor Rockefeller's special committee on fall-out protection, who discussed radiation, survival, and contamination problems;[5]

--New York City Deputy-Inspector of Police Conrad S. Jensen, a non-Adventist lay preacher as well as policeman, "who brought to his profession the practice of Christianity and Christian principles";[6]

--Commissioner (and former Judge) Anna M. Kross, noted juvenile authority and head of the New York City Department of Correction, who spoke on child training;[7] and

--Representatives from Alcoholics Anonymous, Gamblers Anonymous, and former narcotics addicts, all of whom spoke (with their backs facing the camera to prevent identification) on acute social problems and how belief in a Higher Power can help today.[8]

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[1]Tele-notes, July-Aug., 1951, 1. [2]Ibid., June, 1952, 2.

[3]Ibid., July, 1958, 1.

[4]Dalrymple, "TV Program Worth Watching," 12.

[5]Tele-notes, Sept., 1960, 3. [6]Ibid., Feb., 1961, 5.

[7]Ibid., Sept., 1961, 7. [8]Fagal Interview, Feb. 9, 1965, 2.

A third format adopted was the travelogue, generally featuring Christian foreign missionary activities or Holy Land tours of sacred shrines. Fagal shoots most of the footage himself; and later supervises the work of the commercial film editor who is hired to put the program together. In 1963, for example, he spent four days on a floating hospital, the Luzeiro IV, on the Amazon River, following a missionary physician on his daily rounds, in order to get a "slice of life" story.[1]

The missionary features have two basic objectives: (1) to obtain their own testimonies, convictions, and beliefs; and (2) to examine their individual experiences--to answer such questions as:

> Why did they devote their life to this particular work?
> Why did they go where they went, often at the considerable risk of personal danger?
> What are their reactions to the things they have seen and done?
> What changes have they seen the gospel make in men's lives--for Jesus changes the direction of any man's life, whether in the homeland or abroad.[2]

A fourth format, added in 1959,[3] is a half-hour musical program provided by the Faith for Today Quartet, who present eight or nine songs with Fagal supplying a narration "bridge" tying all together into a unified whole. [See Fig. 16.] Because of the "bicycle" method of film distribution (in which films are sent by one station directly to another without their first being returned to telecast headquarters for reshipment), it is impossible to present seasonal programs for Christmas, Easter, and the like.[4]

A fifth, and final, television program type, added in 1966, is the "illustrated sermon,"[5] which would be perhaps more accurately

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[1] Ibid., 1. [2] Ibid., 2. [3] Tele-notes, June, 1959, 1.

[4] Fagal Interview, Feb. 9, 1965, 2. [5] Tele-notes, Jan., 1967, 1.



Fig. 16. — Filming a musical program with the quartet at Charter Oak studio (1962).

classified as a documentary-sermon, in which Fagal delivers a full-length sermon with film clips, still photography, and assorted visual aids being used on the screen for illustrative purposes.

In conclusion, something should be said about radio program production. Faith for Today's articles of incorporation provide for the conducting of religious services "through the medium of television or radio."[1] It is probable, however, that the founding fathers who signed this document in 1952 never fully visualized doing much with radio because the field had already largely been pre-empted by Fagal's counterpart in Adventist broadcasting, H. M. S. Richards, and his "Voice of Prophecy" program.

However, with the closure of major metropolitan markets to religious television, the Faith for Today Board voted to produce programs for radio.[2] On May 16, 1963, the first "Faith for Today" radio program was broadcast over WJJD, a 50,000-watt Chicago station covering 53 counties. The sound track of the TV program was adapted for radio; extensive modification was required, particularly in the "beefing-up" of sound effects, since greater vividness is required in radio (which does not have the added benefit of the visual element) to produce a clear image in the mind. Microphone placement is more remote in television, but the video element compensates for the lower level of sound impression in TV.

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[1]Articles of Incorporation, 1. [Emphasis supplied.]

[2]Tele-notes, July, 1963, 3.

[3]Ibid., 5.

After three years, the radio edition of "Faith for Today" is still comparatively in its infancy; but it has been refined and developed into a distinctive program of its own.[1]

Problems in production.--One Adventist church leader predicted in the spring of 1950 that "Faith for Today" could not possibly last six months on the air.[2] Recalling it, Fagal later admitted he was almost ready to accept this verdict himself; for

> if the numerous difficulties of preparing a new program week after week were not sufficient to make it short-lived, the heart-breaking, all-too-numerous "fluffs" of the participants, coupled with the painfully obvious technical mistakes inherent in a low-budget live program, would finish it off.[3]

William A. Fagal might well have appropriately told his helpers, as they began this new venture, what Winston S. Churchill told the House of Commons as he took up his new task as wartime prime minister: "I have nothing to offer you but blood, toil, tears, and sweat."[4]

Fagal's problems in production centered chiefly in two major areas: the use of amateur actors during the program's first half-decade; and the obtaining of suitable writers for the dramatic scripts, a continuing problem.

From the very first telecast in 1950, until the program was put on film in January, 1956, Pastor Fagal deliberately chose amateur actors to play the bit parts in the dramatic sketches.

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[1]Interview with Franklin W. Hudgins, station relations director, Faith for Today, Inc., New York, July 12, 1966, 1. Cited hereafter as Hudgins Interview, July 12, 1966.

[2]Dalrymple, "Fifteen Years of Progress," 2.

[3]Fagal, "Fifteen Years of Successful Soulwinning," 8.

[4]Cited in Bartlett, 869.

For one thing, the production budget couldn't afford salaries commanded by top-flight actors; and, as TV Guide pointed out, Fagal preferred amateurs to second-rate professionals.[1] In 1951, Fagal declared:

> It makes little difference what their vocation is. What really counts . . . is the consecration of the people involved, and their consequent earnestness to do the job as God would have them do it.[2]

In 1953, he further amplified his rationale:

> Real problems can best be discussed, even on television, by real people who are faced with these same difficulties. Participants are interested solely in giving their message, not in forwarding a professional acting career. The [ABC] director remarked that in spite of occasional fluffs the amateurs do surprisingly well.[3]

And as late as May, 1955, he defended his choice of non-professional talent:

> We still use amateur actors and plan to continue doing so as long as we are able to find helpful friends who are willing to serve. These non-professionals have a simplicity and charm that makes them believable in the roles which they portray.[4]

Virtually all of the actors were Seventh-day Adventist denominational workers and laymen: ministers, missionaries, Bible instructors, church school teachers, nurses, conference office workers, colporteurs, physicians, housewives, and family groups which included children.[5] Especially in the early days, most of them were drawn from the congregation of Fagal's Brooklyn pastorate.[6]

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[1]"Faithful Amateurs," 20-21.

[2]Tele-notes, June, 1951, 2.

[3]Ibid., Aug., 1953, 2.

[4]Fagal, "Yes, Indeed, TV is Well Worthwhile," 2.

[5]Ibid., Summer "Extra," 1952, 2.

[6]Fagal Interview, July 6, 1966, 5.

If the participants were "rough diamonds," there were some distinct advantages accruing in the utilization of their services: there were no attempts at scene-stealing, none of the conscious professionalism of the trained actor, and none of the loss of realism which results when a familiar actor's face is associated with another role on another show.[1]

To minimize the disadvantages inherent in the use of untrained actors, the talent-recruiters went around to the surrounding churches to pick laymen and others for their possible contribution; then the scripts were written with these individuals in mind (in Hollywood movie-making and in television, casting follows the script rather than preceding it).[2] "Their hobbies, speaking characteristics, and educational and vocational backgrounds were studied carefully by the writers before the scripts were prepared. As a result, the participants were not so much required to act, as to be themselves."[3] [See Figs. 17-18.]

Rehearsals were a grueling experience--generally, an hour of practice for each minute on the air. "We were lucky for 20 hours a week," Script-writer Elaine Giddings remembers:

> During the week, generally at nights--after a day's work at the actor's livelihood--we rehearsed in Pastor Fagal's study at telecast headquarters. It was a large room, deliberately made up as nearly like the set down at the TV studio to make the actors feel at home as much as possible. Lack of adequate rehearsal time on camera was always a major problem. Indeed, we seldom got into the studio for rehearsal before the Sunday morning of the evening the program was to go on the air.[4]

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[1]"Faithful Amateurs," 21. [2]Giddings Interview, 1.

[3]Coffey, "The Pastor Who Was Frightened By TV," 15.

[4]Giddings Interview, 1. Faith for Today Manager-Treasurer Charles O. Franz and acting Promotion and Public Relations Director R. E. Crawford both strongly opposed studio rehearsals for the cast



Fig. 17. — Audience of Adventist laymen and church workers visiting live broadcast at ABC's Manhattan Studio One (1952).



Fig. 18. — Pastor Fagal discusses auto mechanics with two teen-agers on special garage set at ABC studio in New York (1952).

There was, of course, no incentive of money or fame to spur the actor on. The motivation to get to rehearsals on time, and to do one's best, was purely religious.

Looking back on the early days after five years experience in television broadcasting, Fagal wrote in retrospect:

> We spent hours and hours in rehearsals with the helpful encouragement of ABC-TV directors. From the very first, all the ABC technical staff have been a continual inspiration with their unfailing interest. They brought professional skill that gave us confidence to go on that we never could have found in any other way. They took a personal interest in the success of the telecast far in excess of the requirements of their appointed duties, urging us to carry on even when we nearly despaired of producing a telecast of sufficient professional level.[1]

Commenting on these early days, Fagal added:

> More than once, the only thing between giving up and going ahead was a prayer. Frequently the entire cast would halt rehearsal and pray for an understanding of how God would have us play that scene.[2]

One woman lost eight pounds.[3] During the first three months Pastor Fagal himself lost 40 pounds, his wife 20.[4]

One player misplaced his watch during the telecast. Hours later, after a fruitless search of the studio and dressing rooms, the man found it himself--above his elbow.[5]

A "postman" once walked off the set, forgetting to deliver a letter on which the entire story line hung. Only the prompter's terse

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because of the studio rental costs involved. For a time their view prevailed. (Fagal Interview, July 5, 1966, 1.)

[1]Fagal, "Yes, Indeed, TV is Well Worthwhile," 2.

[2]Cited by Dalrymple, "Fifteen Years of Progress," 3.

[3]Faithful Amateurs," 21.

[4]Coffey, "The Pastor Who Was Frightened by TV," 14.

[5]"Faithful Amateurs," 21.

reminder in a hoarse whisper, "The letter!"--heard plainly over the air--brought him back. Another time a "barber" inadvertantly turned the chair so that Fagal had his back to both microphone and camera, necessitating some fancy footwork by the cameraman.[1]

Some programs seemed doomed to disaster despite the most careful rehearsal, however. On one program, which featured a discussion on diet and healthful living, an actual demonstration of the preparation of a salad was included. The dietician--who really was one--kept worrying so much about the devastating effect of the hot studio lights on the once-crisp but now wilting greens that she almost forgot her lines. Somehow she managed to keep snipping celery and carrots until she remembered enough of her scripted lines to close the scene gracefully.[2]

Fagal generally concedes that the worst moment for himself and his floor director came on a hectic Sunday when a certain six-year-old boy was one of the actors. Immediately following the first scene, the youngster was told precisely where to wait until he was scheduled to return on-camera to climb into his "mother's" lap in the last scene. When the floor director turned to cue the lad for his final entry, he was nowhere in sight. Mrs. Fagal, herself the mother of two small children and experienced in the ways of small boys, found the totally oblivious missing performer--before the scene collapsed completely--in the men's room, nonchalantly combing his hair![3]

In all fairness to the amateurs, however, it should be pointed out that studio personnel in those early days of television were not immune from making embarrassing "boo-boos" themselves. On the telecast

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[1]Ibid. [2]Coffey, "The Pastor Who Was Frightened by TV," 14.

[3]"Faithful Amateurs," 21.

of February 4, 1951, the director had lectured the entire group for the "umpteenth" time about being quiet on the set. During the actual telecast, everything was going beautifully until he called for a cameraman to dolly in for a closeup shot of Fagal. The cameraman obediently wheeled forward--and crashed, with a very loud bang, right into the Pastor's desk![1]

On another telecast, on the subject of prayer, a soldier just back from Korea was telling of his experience on the battlefield. Just at the instant he came to the point of describing the fierce battle being waged all around him, a loud rumbling noise--lasting fully five seconds or more--was heard. Most listeners probably thought it was a well-planned sound effect. The truth: in the studio on the next floor above a Dodge auto was being wheeled in for another program, when the jack slipped, and the car came crashing down.[2]

Once, during the sermonette, Fagal wondered why he was not getting the regular time cues from the assistant director who was responsible for this detail. When the cues finally did come, they were late, and cut one minute off the time the Pastor usually had to wind up at the end. Afterward, the red-faced A.D. confessed, "I got so interested in what you were saying, that I completely forgot that time cues existed."[3]

A Newsweek editor, commenting upon the history of television in 1963, and "Looking Backward" at various recordings of several 1949 shows, probably summed it up accurately when he wrote: "If the old kinescopes proved anything, it was that the best of early television could be

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[1]Tele-notes, March, 1951, 2.

[2]Ibid. [3]Ibid.

pretty bad."[1] But it was exciting--for the viewer, as well as the producer!

It required between 15 and 18 technicians (including three cameramen) to produce each "Faith for Today" telecast--in a studio only 30 feet by 35 feet. Under the circumstances, the "human element," as Pastor Fagal so graciously referred to it, entered in very strongly--for studio personnel, as well as for the amateur actors.

Said Fagal later, of these studio technicians and network officials, with whom his and his group's lives were so inextricably intertwined for five and one-half years before the move to film:

> We spent hours and hours in rehearsals with the helpful encouragement of the ABC-TV directors. From the very first, all the ABC technical staff have been a continual inspiration with their unfailing interest. They brought professional skill that gave us confidence to go on that we never could have found in any other way. They took a personal interest in the success of the telecast far in excess of the requirements of their appointed duties, urging us to carry on even when we nearly despaired of producing a telecast of sufficient professional level.[2]

One (probably unpremeditated) fringe benefit arising from the employment of amateur actors (who were almost entirely Seventh-day Adventists) was that it served partially to blunt the edge of the anti-dramatic element within the church, for they could hardly rail against their own fellow believers! Fortunately, the influence of this small but voluble group began to diminish appreciably as the program continued to survive all their dire predictions of imminent collapse. And with the move to film in 1956, Fagal was able to employ professional actors without much further criticism.

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[1]Feb. 18, 1963, 90.

[2]Tele-notes, May, 1955, 2.

There were, however, other and more compelling reasons for the hiring of professionals. Film production calls for the shooting of scenes in the most economical manner--and this seldom coincides with the chronological sequence of scenes, as far as the story line is concerned. Amateur actors needed the inner emotional build-up, which comes from doing the scenes chronologically; and it was virtually impossible for them to turn in an adequate performance out of sequence.[1]

Also, professional actors would require considerably fewer retakes in shooting the various scenes than would amateur actors, in order to turn in a polished performance. The more retakes, the more expensive the final cost of the program; and an economic imperative now dictated that the use of amateurs be discontinued.[2]

The second major production problem involved the need for obtaining suitable script-writers for the telecast. After his initial baptism by fire, Fagal immediately recognized a number of things: (1) to succeed in television, he would have to spend his full time at it--it could not be a mere side-line; (2) extensive rehearsals would be required in advance of each broadcast; and (3) a script-writer was a "must"--and at once. Recalling it all five years later, he remembered, "Television required a new, a baffling set of techniques. We had a lion by the tail."[3]

"Faith for Today's" first script-writer, Roderick MacLeish,[4] served only part-time, and not as a formal member of the telecast staff.

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[1]Giddings Interview, 1. [2]Fenn, 34.

[3]Fagal, "Yes, Indeed, TV is Well Worthwhile," 2.

[4]After leaving ABC in New York, MacLeish subsequently served as news director of Radio Station WBZ, Boston; spent seven years abroad as a foreign correspondent; and in 1967 was a radio-TV commentator in

His contribution consisted chiefly in writing what Virginia Fagal called "thought scripts" ("scenarios" would probably be a more accurate word), for which he was paid $75 each, and in which he outlined the plots for the dramatic sketches during the first few weeks of 1950.[1]

The first salaried, full-time script-writer, Dr. Elaine Giddings, was called from a teaching position at Southern Missionary College near Chattanooga, Tennessee, in late 1950.[2] Miss Giddings had earned her Master's degree at the University of Southern California in theater under Cecil B. DeMille's brother, William, in 1945, and her doctorate in speech at the University of Michigan in 1950.[3]

Telecast officials soon discovered that one script-writer, no matter how accomplished, cannot possibly produce a new half-hour script of consistently high quality, week in and week out, over any extended period of time. Thus, in mid-1951, the GC Television Commission voted to canvass the dozen or so Adventist colleges throughout North America to see if any hidden writing talent might be ferreted out from that source. The sum of $25 was offered for each script selected by the program committee.[4]

The results of this survey were disappointing--only two scripts were received that were anywhere near usable, and these required extensive reworking throughout.[5]

Washington for the Westinghouse network. (Letter from Rod MacLeish, Westinghouse Broadcasting Company, Inc., Washington, D. C., March 13, 1967.) By 1969, MacLeish held the post of Senior Commentator at Westinghouse in Washington. (Cf. Reader's Digest, June, 1969, 71.)

[1]Fagal Interview, July 7, 1966, 5.

[2]GC Minutes, Nov. 22, 1950, 235. [3]Giddings Interview, 1.

[4]TV Commission Minutes, June 26, 1951, action 51-26.

[5]Giddings Interview, 1.

Taking another tack, the General Conference called Grace Fields to join the staff as a second script-writer, in December, 1952;[1] and one year later the Trustees voted to add a third.[2] Mrs. Josephine Cunnington Edwards arrived in March, 1954.[3]

An honest but marked difference of opinion developed early between the script-writers and the television pastor concerning suggested modifications in both basic ideas and specific dialogue in the original scripts. The script-writers sincerely believed that they should have complete control over the script, whereas Pastor Fagal held that certain proposed modes of expression were appropriate neither to the role of a minister nor his own individual manner of expression.

The issue was perhaps analagous, in theological terms, to the controversy between "verbal inspiration" of the Scriptures and "plenary inspiration." But in more practical terms, it was often a case of David not being able to fight Goliath in Saul's armor (cf. I Samuel 17:39).[4]

The matter was partially, temporarily, resolved on several occasions by an ingeniously subtle, if not devious, expedient. Fagal, in effect, memorized two scripts. During rehearsals he would faithfully repeat the lines written for him; but during the actual live telecast, he would mentally shift gears in various places and use lines he had privately prepared for himself. The transitions were always smooth, the changes consumately effected, with apparently none the wiser.[5]

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[1]Tele-notes, Dec., 1952, 4.

[2]Trustees Minutes, Jan. 27, 1954, action 54-13.

[3]Operating Board Minutes, March 22, 1954, action 54-21.

[4]Interview with William A. Fagal, New York, July 8, 1966, 1. Cited hereafter as Fagal Interview, July 8, 1966.

[5]Ibid.

In an attempt at a more permanent solution, the Operating Board, after a request by Fagal for "more help in reading and approving scripts,"

> VOTED That the Program Committee should serve as a Reading Committee and that all scripts should be sent out as soon as possible to the members of the Program Committee who would be asked to read them and send back any suggestions that they might have at any time. It was explained that a television script grows, and it was understood that the first script each week would be a rough copy, and the final product might be changed considerably.[1,2]

All three lady script-writers made an unquestionably valuable contribution to the telecast; and all were publicly commended by Fagal for having "rendered faithful service in preparing" them.[3] Concerning Dr. Giddings, the first to come, and who had given five years to the telecast, Fagal added recently, "She was a great help to the program. She came at a time of critical need; and the telecast definitely took a big step upward when she came."[4]

All three ladies, however, resigned within a comparatively short time: Dr. Giddings on March 1, 1956,[5] Miss Fields just 27 days later,[6] and Mrs. Edwards shortly thereafter.[7]

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[1]Operating Board Minutes, Sept. 10, 1951, action 51-34. For a detailed account of the various steps in "Preparing a Faith for Today Telecast" in the early days, see Tele-notes, June, 1951, 2.

[2]Curiously, the Program Committee, created Aug. 29, 1951, met only once--Oct. 9, 1951. It was subsequently disbanded on May 12, 1953. (Operating Board Minutes, May 12, 1953, action 53-56.)

[3]Tele-notes, May, 1955, 2.

[4]Fagal Interview, Feb. 9, 1967, 1.

[5]Operating Board Minutes, Dec. 15, 1955, action 55-75.

[6]Ibid., March 27, 1956, action 56-4.

[7]Fagal Interview, Feb. 9, 1967, 1.

With the move to film in January, 1956, and with the subsequent loss of the three lady script-writers, the Fagals "got along" for the next two and one-half years by "re-doing a few old scripts" and then purchasing other scripts from various free-lance writers. "Vernon Delston, a non-Adventist, probably wrote more than anyone else," Virginia Fagal later recalled. And two Adventist writers, Herb Ford and Carol Hetzell, each submitted "a good script."[1]

In the summer of 1958, Otis Cavrell, a co-owner of Charter Oak Tele-Pictures, Inc., and its producer-director for the "Faith for Today" show, began writing the dramatic scripts for the program, a side-line task in which he has continued to function rather durably for nearly a decade.[2]

The basic problem in writing, as regards content, is that the material and production must be "palatable," acceptable to station management. The show is deliberately conceived of in terms of being a "net" in which to catch "fish" for subsequent indoctrination by the Bible Correspondence School. This one fact materially limits the spectrum of Adventist doctrine that can be presented on the air.[3]

Although not a Seventh-day Adventist, Cavrell feels that he has learned to know Adventist doctrine better than many Adventists themselves, through working closely with the Fagals over the years, and also with George Vandeman (whose "It is Written" telecast films are also produced at Charter Oak).[4]

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[1]Virginia Fagal Letter, June 20, 1967, 1.

[2]Ibid. Otis Cavrell's first script was for Program #115.

[3]Fagal Interview, Feb. 9, 1965, 2.

[4]Cavrell Interview, July 8, 1966, 1.

Cavrell meets with the Fagals and one other member of the telecast staff, as a script-revision committee, after having submitted the rough scenario under guide lines suggested by the Fagals. The script is read through, during which little is said, in a desire to give the document a fair hearing, and to look at it as a whole. "Then," said Fagal, "we pull and haul." Mrs. Fagal generally works out the final details of the shooting script, "Adventizing" it wherever necessary, to make it conform to Adventist theological views and usages. "And Otis is no problem," Fagal adds; "he takes a very practical as well as philosophic train of thought as regards the scripts he has submitted for scrutiny and evaluation."[1]

"Our biggest problem is in turning out a script before it is really ready," the TV pastor points out.[2]

The next step is the casting of actors for the major roles. Two methods are employed: (1) the Fagals will often recall specific individuals who have appeared in previous productions who are believed "right" for the current parts, and they then call the actors' agents to make the necessary arrangements; or (2) a casting agency will be called, given a description of the role, and it will send out five or six actors for each part. Says Fagal:

> Actors aren't universally versatile; sometimes they come through phony. So we try them out, two at a time, playing opposite each other and reading the parts. Out of perhaps 15 or 20 who try out, three will be picked, one for each of the major parts in the average dramatic sketch.

The actors then learn their lines, and come for the shooting of their part as scheduled by the producer. The first rehearsal is without camera. The various areas are blocked out on the sound stage. Camera

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[1]Fagal Interview, Feb. 9, 1965, 2. [2]Ibid., 3.

and lights are then set up, and measurements are taken for exact focus. Then there will be further rehearsal, eight to ten times, before the camera rolls.

Once shooting has already started, five or six shots of each scene will be taken from as many different camera directions. These are unscripted and cover every possible angle.

Then the film editor goes to work on the footage, spending perhaps 40 hours working on one 15-minute dramatic skit. The sermons are not edited; one camera, which has a special lens for creating "dolly" effects, is used for this work. The final product is auditioned by Virginia Fagal before it is released.

Most of the work is done at Charter Oak's uptown East 90th Street sound stage in Manhattan, a non-union production outfit with midtown offices for editors and film developers on West 46th Street.

One camera is used in production of the "Faith for Today" show, and a considerable amount of time is taken by the arrangement of lights, for each shot is individually lit. The production crew consists of one cameraman, one assistant cameraman (for focus and measurements), one director, several "prop" people, with some of the crew doubling in several roles. Thus a crew of five or six are able to handle production whereas if the show were filmed in a union studio it would require 35 or 40 individuals for production.[1]

Charter Oak does some commercial work, largely TV commercials. Most of its filming is of religious programs.[2]

The prospect of a non-Adventist's writing the scripts for the denomination's major evangelistic thrust in television leaves some high

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[1] Ibid. [2] Ibid.

church officials rather unhappy, if not unnerved. Neal C. Wilson, vice president of the General Conference for the North American Division (and chairman of the Faith for Today Board of Trustees), while paying just tribute to Cavrell's not inconsiderable work over the past decade, nevertheless feels that "someone who understands our message and our objectives [should in the near future] give more careful study to the format and content of our programs."[1]

Fagal, over the years, has defended the employment of a non-Adventist in this crucial and sensitive position, not only for the pragmatic reason that no one within the denomination has been found to do the work,[2] but also because he believes that such an individual can give Adventists a valuable "window to the world" which it seeks to reach with its message. The program, he contends, thus achieves a modern, contemporary appeal which it might well not achieve if written by an Adventist.[3]

Meanwhile, the search for a suitable Adventist writer goes on,[4] while Otis Cavrell continues calmly in what must be one of the most remarkable marriages of convenience in all television.

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[1]Letter, Washington, D. C., Dec. 14, 1966, 1.

[2]As early as July 15, 1956, with the departure of the third lady script-writer, the Trustees voted to "secure and employ" another Adventist writer (minutes, action 56-25). This action has never been rescinded, but neither has it yet been implemented, simply because a "suitable" Adventist writer (who is also available) has yet to be found.

[3]Fagal Interview, July 8, 1966, 1.

[4]A basic, fundamental problem in this whole issue of getting an Adventist script-writer, in the opinion of Dr. Giddings, is that most prospective Adventist writers have been raised in a fairly sheltered environment. Within the church's parochial educational system the pupil and student is virtually insulated against classical and contemporary literary works (which fact, in her opinion, tends to limit the development of creativeness within the student's mind). And the denomination's

Growing Pains

Internal organization.--Just as Pastor Fagal's amateur performers on the telecast were dedicated Adventist laymen, so also were most of those who served off-camera, behind the scenes, on the headquarters staff. At the end of 1951, after one year and a half of broadcasting, there were six full-time employees and several part-time workers; but one year later the full-time staff had grown to 27, and the peak was reached in 1964, when 78 office workers were on the payroll, as noted in Table 2, which appears on the following page.

Some indication of the kind of persons employed at headquarters--and the personal sacrifice of each in working there--is found in this tribute published in Tele-notes in January, 1954:

> Every employee is a conscientious Christian worker who has volunteered to do a full-time job on a missionary salary. Practically every member of the office family is superior in his line of work. Most attended college, the majority having received college or university degrees. Doubtless every worker could command a larger salary in secular employment, but no one feels that he is making too great a sacrifice. . . . Everyone is on the alert for savings and short cuts.[1]

The editor might have mentioned, but didn't, that the office family's "missionary salary" required exceptionally devoted sacrifice on the part of the individual worker; for the salary paid at Faith for Today (and its counterpart in Adventist radio, The Voice of Prophecy) is

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ban on attendance at the cinema and legitimate theatre (and much that is theatrical on television, as far as viewing in the home is concerned) results in the student attempting to write for a medium concerning which he is nearly totally ignorant. Until this problem is resolved, Dr. Giddings suggests, it is virtually a waste of time trying to teach creative or dramatic writing in Adventist schools, from which source the church, hopefully, might find a writer for "Faith for Today." (Giddings Interview, 1.)

[1]Tele-notes, Jan., 1954, 2.

TABLE 2

SUMMARY OF FULL-TIME OFFICE WORKERS EMPLOYED AT FAITH FOR TODAY, INCORPORATED 1951-1968

Year[a]	Employees[b]
1951	6
1952	27
1953	26
1954	30
1955	38
1956	44
1957	50
1958	55
1959	60
1960	65
1961	65
1962	70
1963	72
1964	78
1965	72
1966	52
1967	57
1968	58

[a]Figures quoted as of December 31 each year.

[b]Only regular full-time employees are listed. Temporary and permanent part-time help numbers between five and ten persons additionally each year.

the lowest of any to be found in any General Conference institution--the highest of which is considered a missionary wage. This unfortunate situation has at times militated against calling workers to the television or radio staffs from other employing organizations within the denomination.[1]

Pastor and Mrs. Fagal's own willingness to work for a salary lower than they could command elsewhere even within the denomination[2] (and, ironically, with measurably higher responsibilities in addition to the lower pay) continues to inspire the office staff. And it seems reasonable to conclude that this selfless example is no small factor in helping to retain the services of many on the headquarters staff.

No consideration of the organization of personnel at Faith for Today would be complete without first noting at the outset the crucial, indeed pivotal, role played by the gracious, pleasant-faced, good-humored woman possessed of a fantastic memory (especially for dates and events) and a friendly smile, who stood by her husband's side on the opening night of his television debut on "Faith for Today" to give him "moral support," and who remained on every telecast thereafter, to deliver the "commercial" for the Bible courses and free premium books offered.

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[1]In 1963, James Joiner was called from employment elsewhere within the denomination to a position of equal or slightly higher responsibility at Faith for Today; however, he suffered a wage cut of $4 per week. The Operating Board finally brought this intolerable situation to the attention of the General Conference, asking for an increase in salary base, to put Faith for Today on a more equal footing with other church agencies. (Operating Board Minutes, Nov. 12, 1963, action 63-72.)

[2]In 1968-69, Pastor Fagal's salary was $105.09 per week, and Mrs. Fagal was paid $102.00 per week. In addition, the pastor receives a monthly parsonage subsidy and auto depreciation allowance, and Mrs. Fagal gets a weekly "living allowance" of $13.84. (Letter from William R. Lawson, business manager, Faith for Today, Inc., New York, May 7, 1969.)

Virginia Fagal, who is credited with originating the title of the show, "Faith for Today," before the first program was aired in 1950,[1] occupies an office immediately adjoining that of the television pastor. In effect, she serves as his "administrative assistant" (see Fig. 19).

In a most remarkable manner, this "help-mate" has combined the careers of mother, minister's wife, office worker, and TV personality into a busy, satisfying life of service to others.

Duties at the office include: (1) answering up to 40 letters each day from viewers seeking special counsel or help in meeting life's problems; (2) writing her own material for the "commercials" (and even an occasional script, when the need arises!);[2] and (3) sole responsibility for shepherding each program's development,[3] from the script-writer's first rough draft (script conferences alone occupy four to six hours weekly), through casting of actors for each dramatic sketch, to a review of the film editor's final cutting before the master print is sent for copying. She even selects all music used on the show.[4]

At the studio, Virginia Fagal may stand in front of the cameras, under exceedingly unpleasant hot floodlights, for five to six hours at a time, before the latest batch of commercials is finally filmed.[5]

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[1]Judith Marr, "Fagals Tie Religion to Home Life on TV," Lansing (Mich.) State Journal, July 14, 1968, C-8. Concerning her role in naming the "Faith for Today" telecast, Virginia Fagal recalls, "I just picked it out one night. I had been discussing the need for a name for our new program with Bill only a few days before. I just suggested it as a possibility one night, and it took." (Virginia Fagal Interview, July 9, 1966, 1.)

[2]C. O. (Bill) Oliphant, "TV Pastor's Wife Fills Varied Roles in Meeting Challenge of Service," Tele-notes, May, 1960, 3.

[3]Dalrymple, "Fifteen Years of Progress," 3.

[4]Marr, C-8.

[5]Oliphant, 3.



Fig. 19. — Virginia Fagal at her desk in Faith for Today Headquarters, dictating replies to letters from telecast viewers. She also serves as her husband's administrative assistant in handling many production details for the weekly film program (1964).

And, on William Fagal's junkets abroad to film documentaries, wife Virginia tags along with specific responsibilities as "assistant cameraman."[1]

Perhaps even the label of "administrative assistant"[2] is really inadequate to do justice fully to Mrs. Fagal's complex and multi-faceted role at Faith for Today; but the term she prefers is even less descriptive of her work.

The largest single group of office workers at Faith for Today is to be found in the institution's Bible correspondence school. Beginning operations in 1952, with one course of study,[3] the department grew immediately and rapidly. By 1955, there were 17 instructors, correcting lessons from five different courses; and by 1962, some 10 different courses (in several languages, including Braille, and all free to the public) were offered, with a corresponding increase in staff.[4] The 100,000th graduate of the school, Mrs. Jule Fly, of Pinellas Park, Florida, received her diploma in a special ceremony in December, 1964.[5]

At this writing, Bible School supervisor Margaret McKay has 12 full-time (plus an additional number of part-time) instructors, two

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[1]Marr, C-8. When asked by this newspaperwoman how she learned this business, Virginia Fagal replied, "I guess I just grew up in it."

[2]In reviewing this chapter, Mrs. Fagal expressed the opinion that "instead of 'Administrative Assistant,' it would be more accurate to describe my work as 'Production Assistant.'" (Letter, June 20, 1967, 1.) However, in view of the foregoing itemization of activities, many of them executive in nature, this writer respectfully demurs, maintaining that "Administrative Assistant" is about as near-accurate a description of the singularly unique nature of Virginia Fagal's position as he is able to find.

[3]Tele-notes, Jan., 1952, 1.

[4]Interview with Mrs. Margaret McKay, Faith for Today, Inc., New York, July 13, 1966, 1. Cited hereafter as McKay Interview.

[5]Tele-notes, Dec., 1964, 4.

counselors, and a secretary under her direction.[1] Five instructors alone are required to operate the Basic Course, each being responsible for between 4,000 and 5,000 active students; and another five instructors are hired to care for the other seven courses currently offered at Faith for Today.[2]

In its first 17 years, the Bible correspondence school processed a total of 1,667,029 applications, of which 498,549 returned the first lesson test paper for marking and thus became enrolled. It graded some 7,236,266 lessons, and granted 127,857 diplomas. A total of 14,279 known baptisms of adult converts into the Seventh-day Adventist Church have been reported in North America alone.[3]

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[1]Also employed in this department is Mrs. Anna Fagal, mother of the TV pastor, who is responsible for mailing out request booklets. Interviewed at her office July 9, 1966, this investigator found her to be--at 75 years of age--a woman of very decided opinions, precise in speech and excellent of diction, eyes full of sparkle, and possessed of an unusually acute mind. She enjoys working daily in the headquarters and has lived with her son (whom she always refers to as "William"--never as "Bill") and daughter-in-law since 1950, after four years of widowhood. Originally she came to act as baby-sitter in the home during the hectic early years of live broadcasting. The family had to leave at 7 a.m. for studio rehearsal, then go back again at 2 p.m. for an afternoon session prior to the evening performance. The hired baby-sitter never seemed to get the breakfast dishes done; and no lunch awaited the Fagals when they rushed home at noon, tired from the strain of rehearsal; and the house was a mess from two children tearing around in it all morning without parental supervision. "Well, Grandma came and fixed all that," Mother Fagal said, with a twinkle in her eye." And the relationship has proved an enduring (and endearing) one. (Anna Fagal Interview, July 9, 1966, 1.)

[2]For a comparison of the annual number of applications (individuals requesting Lesson One), enrollments (applicants returning Lesson One for correction), and graduates (enrollees completing a course), for the period 1952-68, see Graph 5. A more extensive discussion of the detailed activities of the Bible Correspondence School will be found in Chapter VI in connection with the measurement of audience response to the telecast.

[3]Miscellaneous Reports. Cf. also Table 13 in Chapter VI.

GRAPH 5

COMPARISON OF APPLICATIONS, ENROLLMENTS, AND GRADUATIONS
FAITH FOR TODAY BIBLE CORRESPONDENCE SCHOOL
NORTH AMERICA
1952-68

In 1965, the operating board voted to retain the services of Motivation Dynamics, Inc., in an attempt to make a new Bible course more attractive and appealing to the public.[1] The following year further authorization was granted for an in-depth study of all Faith for Today printed materials in the hope of thereby improving the market acceptability of the Bible courses and lowering the rate of attrition among student drop-outs.[2]

Adjoining the correspondence school area is the mail-opening department where a number of ladies are employed to do nothing but open mail from televiewers. In the peak year of 1962 alone, more than one-third of a million pieces were received; and currently as many as 10,000 pieces of viewer mail are received weekly at the New York Office.[3] From 1955 onward, the total number of letters has never been less than one-third million pieces a year; and many writers share personal confidences with Pastor Fagal that they themselves admit they would never reveal to their own pastor, physician, attorney, or family counselor.[4]

In the filing department, records now are all kept on IBM punched cards, thus replacing tons of old metal Addressograph plates. Cards are housed in two power-operated Diebold Rotary Elevator Files, with a capacity of 150,000 cards each, filed by ZIP code numbers. Receipts for contributions coming through the mail, at the rate of more

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[1]Operating Board Minutes, Dec. 15, 1965, action 65-97.

[2]Ibid., April 12, 1955, action 66-32.

[3]Nothing to Fear . . . The Story of Faith for Today (New York: Faith for Today, Inc., [1966]), 14. Cited hereafter as The Story of Faith for Today. The nature of the contents of this torrent of mail will be studied in greater detail in Chapter VI in connection with the measurement of audience response to the telecast.

[4]Fagal Interview, July 5, 1966, 1.

than a half-million dollars annually in 1969, are prepared on an NCR Class 41 Validating Machine (coupled with a Model 411 check digit verifier computer).

A separate printing department, authorized in September, 1955,[1] became fully operational by March, 1956, with the initial installation of a Davidson offset press, a power cutter, and an automatic folder.[2] More than a dozen workers were employed here in 1968, printing the monthly Tele-notes (whose circulation on May 1, 1969, stood at 162,000 copies[3]), books-for-the-month (offered free to televiewers requesting them), Bible correspondence school materials, promotional materials, calendars, stationery, etc.[4] In all, 150 different printing jobs are required to supply the daily operation of Faith for Today,[5] and the present equipment in the press department is among the most modern available today.[6] [See Fig. 20.]

The literature ministry of Faith for Today reaches out to nearly two score different nations abroad. In 1961 alone, nearly 1-1/2 million books and pieces of printed matter were sent to 30 countries outside the United States and Canada, not to mention tens of thousands of Bible lessons.[7]

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[1]Operating Board Minutes, Sept. 27, 1955, action 55-51.

[2]Tele-notes, July, 1956, 3.

[3]Letter from Gordon Dalrymple, public relations director and editor of publications, Faith for Today, Inc., New York, May 5, 1969. (The 1969 Ayer Directory lists circulation as 140,000 [p. 704].)

[4]Tele-notes, June, 1965, 4. [5]Ibid., Sept., 1957, 1.

[6]Interview with James Aikman, press manager, Faith for Today, Inc., New York, July 13, 1966, 1.

[7]Tele-notes, Feb., 1961, 8.

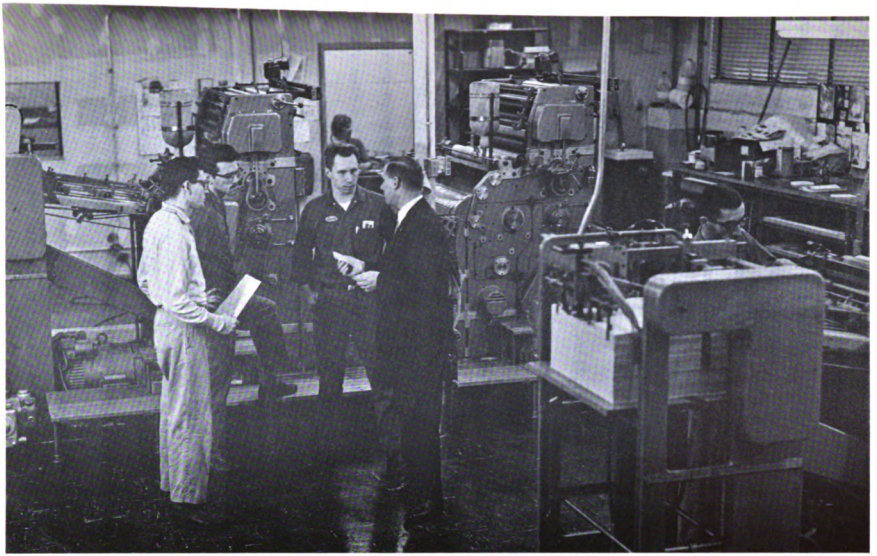


Fig. 20. — Press Manager James Aikman (right) discusses a new printing job with three of his helpers at Faith for Today printing department (1966).

In addition to Tele-notes (the first edition is dated March, 1951), Faith for Today began a new Pastor's Bulletin in 1964, as a further step in promoting the telecast and follow-up operations among program interests by ministers in the field.[1]

The film department contains a library of some 7,000 prints. In 1966, new programs were being produced at the rate of 32 per year; with 35 copies made of each program. The "bicycle" method of film distribution, mentioned above, is followed with about 120 stations carrying the telecast. Most prints are on a five-week cycle: one week to process (clean, repair, etc.), one week on the shelf, one week in transit to the station, one week at the station in advance of broadcast date, and one week for return. Each film has a life expectancy of between 20 and 60 showings. The film department is operated by a director and two full-time assistants.[2]

The first department to be created at Faith for Today (and the first to be disbanded) was music. When the telecast was barely a year and a half old, action was taken to form a mixed quartet, members of which would be expected to fill regularly assigned duties in the office when not performing or rehearsing.[3]

The mixed quartet did not work out well, and an all-male group replaced it. The Lickey-Isensee-Hohensee-Jewel quartet, already mentioned, appeared for the first time on the telecast of March 18, 1951.[4]

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[1]Operating Board Minutes, Nov. 12, 1963, action 63-77.

[2]Interview with David A. Burke, director of film services, Faith for Today, Inc., New York, July 13, 1966, 1.

[3]TV Commission Minutes, Jan. 25, 1951, action 51-54.

[4]Operating Board Minutes, March 13, 1951, action 51-14.

Also appearing as soloists during the early years were Charles Keymer and Dorothy Evans.[1]

Various personnel changes in quartet membership occurred over the years, with the final quartet composed of: Stan Schleenbaker, 1st tenor (who joined in 1959); Larry Fillingham, 2nd tenor (1961); Jim Ripley, baritone (1963); and Don Siebenlist, bass (1962). This group sang together for the first time in November, 1963[2] [see Fig. 21] and was dissolved in the spring of 1966,[3] at which time organist Van Knauss (who had joined the group in 1963[4]) left to teach music at an eastern Adventist college.

Herbert Hohensee, a member of the original quartet, is still employed as a sound engineer at the headquarters recording studio.[5] [See Fig. 22.]

In December, 1966, Fagal borrowed the King's Heralds quartet and various soloists and ensemble groups from The Voice of Prophecy radio group in California, and in five days of intensive work recorded a full year's music for the telecast.[6] At this writing it is not known whether these musicians will continue to be employed in a dual role or whether another music group will be developed in New York.

Rounding out the administration at Faith for Today headquarters are a full-time public relations director (currently Gordon Dalrymple) and full-time station relations director (Franklin W. Hudgins), who handle all outside contact with the mass communications media and

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[1] Tele-notes, May, 1965, 12.

[2] Ibid. [3] Fagal Interview, Dec. 4, 1966, 1.

[4] Tele-notes, May, 1965, 12. [5] Ibid.

[6] Fagal Interview, Dec. 4, 1966, 1.



Fig. 21. — Faith for Today Quartet rehearsing a song in telecast's new recording studio (1965).



Fig. 22. — Herb Hohensee, baritone in original Faith for Today quartet, now serves as sound engineer at headquarters recording studio (1965).

broadcasting stations; a treasurer (Guy G. Stewart), and a general manager (William R. Lawson).

"A House is Not a Home."--The first "home" of Faith for Today was the Washington Avenue Seventh-day Adventist Church in Brooklyn (see Fig. 23) where the idea for the telecast was born in a prayer meeting.[1] From the telecast's inception in May, 1950, to the following December, the work of the broadcast was handled in Pastor Fagal's local church office.

In December, when the program was taken over by the General Conference and placed on the nationwide network, the necessity of a permanent headquarters building became apparent. A large rented house at 47 Kew Gardens Road in the New York City suburb of Kew Gardens (see Fig. 24) was secured and served from January, 1951, through September, 1952.[2] Church officials believed that three rooms would provide adequate office space; the remainder would be used as an apartment for several staff members.[3]

Growth, however, was more rapid than anticipated; and within days every room was used for office space. More filing cabinets were purchased, and even the quartet was forced out of its rehearsal room and into nearby churches for its practice periods.[4] Clearly, new and larger quarters were needed, and urgently.

In October, 1952, telecast headquarters was removed to another house (which required much interior renovation) located at 108-43 71st

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[1]The Story of Faith for Today, 8.

[2]Pat Knauss, "Faith for Today Grew from Small Beginnings," Tele-notes, May, 1965, 8.

[3]Tele-notes, Feb., 1953, 2. [4]Ibid.

Avenue, Forest Hills[1]--somewhat nearer to Manhattan than Kew Gardens.[2] [See Fig. 25.] But only eight months later Tele-notes was reporting that the new headquarters building was already overly-crowded![3] By September, 1956, some employees were actually carrying out their work in their own homes.[4]

Meanwhile, the City of New York had ruled that the present expanded use of the headquarters property (several other buildings had been erected subsequently on adjoining lots) was in violation of certain building codes. A frame structure, intended primarily as a parsonage and emergency overflow building, now housed a portion of the Bible correspondence school, violating a municipal ordinance requiring all office and public buildings to be of fireproof brick construction. About a dozen of the office staff were now carrying on their duties in the basement of the main building in an area originally intended for storage.[5]

The question of relocation was compounded and complicated by a side issue, agitated between 1955 and 1958 by certain high denominational leaders, of consolidating the radio and television enterprises and locating the merged organization at The Voice of Prophecy's

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[1]Knauss, 8.

[2]Tele-notes, Feb., 1953, 2.

[3]Ibid., June, 1953, 1.

[4]Ibid., Sept., 1956, 1-2. (Actually, Tele-notes, as such, was not published this month. Rather, a printed letter--printed on both sides of the sheet in the interests of economy--was sent out, sounding an S.O.S. concerning several crises at Faith for Today, including the building problem.)

[5]Ibid.

headquarters in Glendale, California[1]--a controversy concerning which more will be said below.

In 1962, as a temporary measure, a building was rented on 53rd Avenue in Corona, another Long Island suburb, and the press was moved there. The old press quarters were immediately occupied by the Bible correspondence school, which faced a September 24 fine by the court if its present building was not vacated by that date![2] Several garages were rented for storage;[3] and the recording studio was removed to Manhattan to escape the noise from construction of a 15-story apartment building on an adjoining lot.[4]

Excavation in connection with this construction weakened the foundations of the garage behind the telecast headquarters building (which had been winterized and then housed the film library), and there was increasing fear for the physical safety of the office workers. At one point in all the shuffling, Faith for Today was operating under seven different roofs around New York City[5]--an intolerable condition which made the subsequent move to Carle Place, with consolidation under one roof, imperative.

After several false starts, the Operating Board in October, 1963, voted to purchase for $450,000 a commodious (84 feet by 160 feet) two-story building at the corner of Stonehinge Lane and Mineola Avenue in Carle Place, Long Island.[6] [See Fig. 26] Located northeast of a huge

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[1]Operating Board Minutes, April 16, 1955, action 55-14; and Trustees Survey Commission Minutes, Sept. 13, 1956, 1. (On June 12, 1958, the Trustees finally voted not to relocate on the west coast.)

[2]Operating Board Minutes, Sept. 6, 1962, action 62-40.

[3]Knauss, 8. [4]Tele-notes, Jan., 1964, 2. [5]Ibid.

[6]Operating Board Minutes, Oct. 18, 1963, action 63-66. The General Conference Committee gave its approval on Oct. 21.







Fig. 23. — (Above, left) The idea for the "Faith for Today" telecast was born in a prayer meeting at the Washington Ave. S.D.A. Church, Brooklyn, which also served as telecast office during 1950. Fig. 24. — (Upper right) Kew Gardens office building, 1951-52. Fig. 25. — (Right, center) Forest Hills office building, 1953-63. Fig. 26. — (Below) New $450,000 permanent home of Faith for Today in Carle Place.



shopping center which now occupies what was once Roosevelt Field (from which the intrepid Charles Lindbergh took off in the Spirit of St. Louis in 1927 on his now-famous flight to Paris), the new headquarters lies adjacent to the Carle Place Station of the Long Island Rail Road,[1] just 36 minutes by train from Manhattan's Penn Station.

A building adjoining the main headquarters was also purchased, and renovated at a cost of $35,000 to provide a 50 feet by 23 feet by 14 feet recording studio and ancillary requirements.[2] The studio is equipped with adjustable baffles to provide any acoustical characteristics required in recording. The building, which was fitted out with noiseless heating and air conditioning equipment, also contains an office for musicians, a musical arranging room, a reception room, a fireproof vault for storage of master tapes, a large control room with the latest broadcasting equipment, and a small narration studio.[3]

Completed toward the end of 1964, the studio also doubles as a chapel where headquarters staff can meet for morning devotional exercises and occasional worship services.[4] An Allen TC-4 organ was installed in 1964.[5]

At this time of writing, Faith for Today is subletting a portion of its main building to the Berko Electric Manufacturing Corporation. Room for future growth and expansion is thus assured (although the rental income from Berko will be sorely missed in the budget when this takes place). Thus it appears likely that 200 Stonehinge Lane, Carle

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[1] Tele-notes, Jan., 1964, 6.

[2] Trustees Minutes, April 20, 1964, action 64-39.

[3] Tele-notes, Jan., 1964, 4. [4] Ibid., Nov., 1964, 3.

[5] Ibid., Dec., 1964, 3.

Place, Long Island, will be the address of Faith for Today, Incorporated, for a number of years to come.

Financial support and financial crises.--Faith for Today has had, from its earliest days, two principal means of financial support: direct grants from various agencies and organizations of the Seventh-day Adventist Church, and contributions which program-viewers voluntarily mail to the telecast headquarters in New York.[1]

Denominational support comes chiefly through two avenues: appropriations and subsidies provided by the General Conference at its annual Autumn Council session, and an annual offering (usually scheduled in the month of February) taken in all 3,340 organized Seventh-day Adventist churches in the United States and Canada.[2]

The General Conference financial support, in 1968, consisted of three specific grants: (1) the "regular appropriation" of $125,000, (2) an "allocation of tithe"--actually, a General Conference "tax" upon the union and local conferences in North America--of $197,449; and (3) a stipend of $12,000 from the Israelite Heritage Institute, an independent agency which promotes Christian evangelism among people of the Hebrew faith.[3] The "tithe tax" figured prominently in the second of three

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[1]In 1968, direct mail gifts from viewers amounted to $546,962; various church grants totaled $620,030; and other miscellaneous income from rent, etc., was $89,276. A fourth source of income, beginning in 1964, comes from wills, legacies, trusts, etc. In 1968 an additional $10,146 was realized from such bequests. (See Appendix D.)

[2]A unique Valentine Day offering, taken each February 14 in an increasingly larger number of Adventist parochial schools in North America, while not a statistically significant source of income, has a substantial public relations potential, and is discussed in greater detail in the following section on "Advertising and Promotion," below.

[3]For the 1968 Budget and Financial Statement of Faith for Today, Inc., see Appendix D.

major financial crises Faith for Today underwent during its history, which will be described in greater detail below.

The annual offering for Faith for Today is nearly as old as the telecast. It was first scheduled by the General Conference for Sabbath morning, March 24, 1951,[1] and amounted to $82,748.

In succeeding years the offering would reach as high as $310,870 (in 1966); and a total income of $2,869,522 has been received by Faith for Today from 1952 through 1968 from this source.[2]

The second major source of Faith for Today's financial support consists of contributions from program-viewers which they voluntarily send through the mail to telecast headquarters. Mail receipts have ranged from an initial $14,865 in 1951, to a record $594,949 in 1967. The raising of more than a half-million dollars in one year becomes all the more remarkable in view of the fact that no solicitation of funds has ever been made over the air on the telecast from the very first broadcast. A grand total of $5,511,907 has been received by Faith for Today from this source from 1951 through 1968.[3] [See Graph 6.]

Three major financial crises have been weathered by William A. Fagal and Faith for Today over the years.

Crisis I, coming less than a year after the program had gone coast-to-coast, developed at the Autumn Council of the General Conference Committee in Cleveland in October, 1951.

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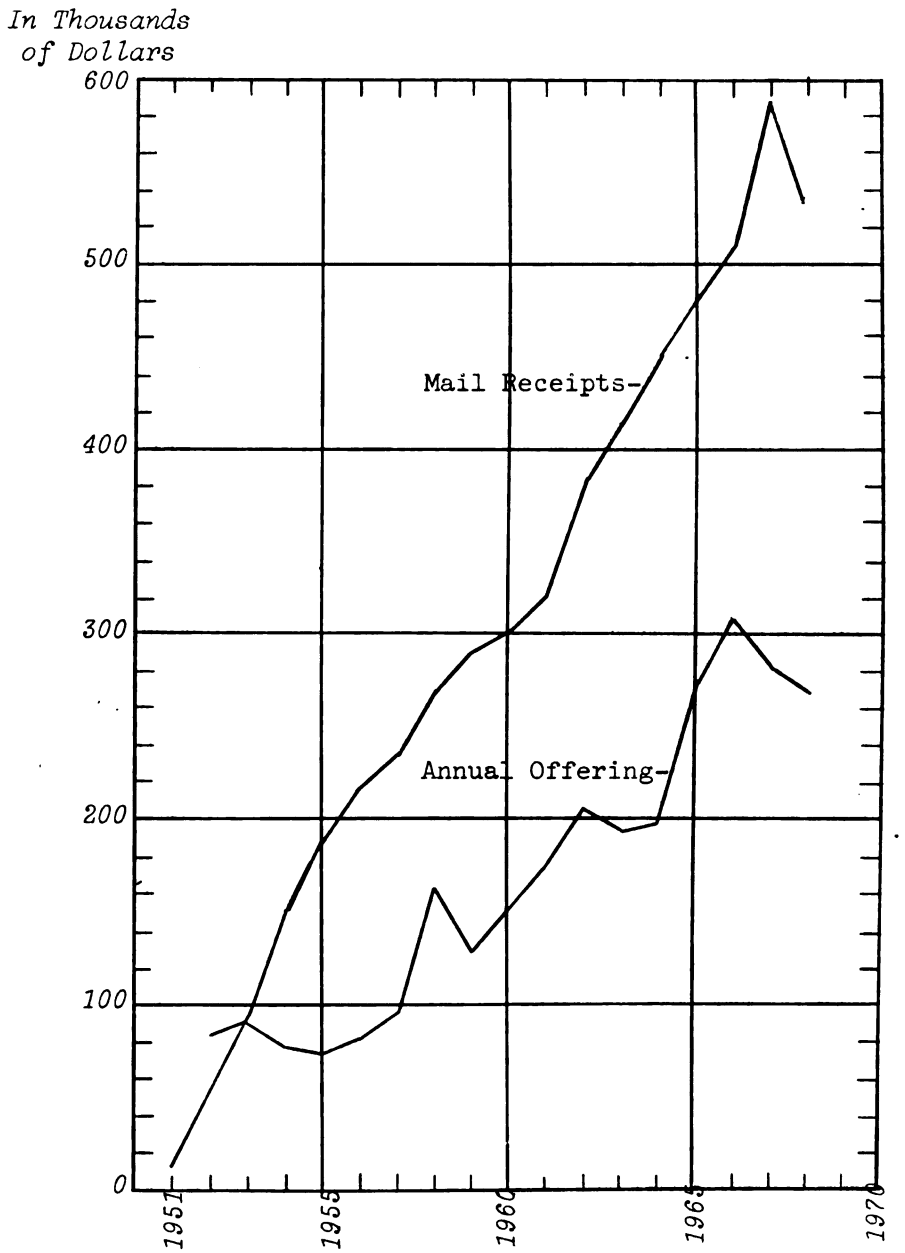
[1]GC Minutes, Nov. 27, 1950, 238.

[2]See Table 15, Chapter VI. This annual offering, in 1958, figured prominently in the third of three financial crises, details of which will be enlarged upon in greater detail below.

[3]For a comparison of mail receipts with the annual offering for the period of 1951-68, see Graph 6. For a detailed discussion on viewer income, see Chapter VI, under "Contribution Response."

GRAPH 6

COMPARISON OF MAIL RECEIPTS WITH ANNUAL CHURCH OFFERING
FAITH FOR TODAY, INC.
1951-1968



The official minutes of this session today show only that the GC Committee voted to "remain on our present 11-station hookup, with one production expense and with the program originating in the East,"[1] in view of markedly rising increases in television time rates in February and again in July of that year, and rising production expenses.

But, in actual fact, the program had been, in William Fagal's own words, "actually voted out of existence" for approximately a half-hour, during a meeting of the crucial budget and finance committee, a "serious and truly catastrophic" moment in the history of the organization.[2]

The Autumn Council the year before had voted a two-year experimentation period of the telecast; but now in 1951 the Budget Committee (meeting in closed session) refused at first to report a budget for the telecast out to the floor for its second year of operation. When General Conference Treasurer C. L. Torrey, who was in the chair, called for a vote, it went 148 against the telecast with only two in favor! Torrey, thunderstruck, refused (probably illegally) to declare the motion and reopened the floor for further speeches on behalf of the TV program by the two men who had voted in its favor--GC President William H. Branson[3] and GC Secretary E. D. Dick. Fagal, too, was given the opportunity to make an impassioned plea for his television life; and when a new motion (to rescind the earlier action killing the program) was put,

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[1]TV Commission Minutes, Oct. 25, 1951, action 51-37.

[2]Fagal, "A Memorable Day," 5.

[3]Branson was a strong backer of the telecast, as was his son, Ernest L. Branson, president of the Greater New York Conference, in whose territory telecast headquarters was located. Mrs. E. L. (Ardice) Branson, furthermore, was employed at Faith for Today as public relations director. (Fenn, 28)

the vote was exactly reversed--148 in favor, now, and only two opposed! A budget was then adopted, reported to the Autumn Council as a whole, and passed.[1]

The real underlying reason for the initial vote of no confidence was not so much that "funds were not available,"[2] as was reported elsewhere.[3] Rather, it was a combination of opposition to the dramatic format, and political maneuvering by partisans of an advertising agency handling the telecast account up till this time whose activities, Fagal contended, were not in the best interests of either the telecast or the denomination. With a budget finally voted out of committee, and Fagal's victory thus assured, the agency in question tendered its resignation three days later;[4] and a new one was subsequently appointed.[5]

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[1]Interview with William A. Fagal, New York, July 11, 1966, 1.

[2]Tele-notes, May, 1965, 8.

[3]In the Nov., 1951, Tele-notes was published a report telling how the two station rate increases of Feb. 1 and July 1 had doubled the cost of air time from what it was in Dec., 1950, when the program went on the network. "It looked as if all was lost, for the increased costs were more than we could possibly bear. For . . . hours [the program's] fate hung by a thread. The men felt that it could not die, but most of them agreed that the network would have to be dropped, and the best we could do was to finance it for New York City only. . . . Then we believe . . . we saw a miracle. . . . Unanimously and with a will, these God-fearing men joined to finance the project by faith and guarantee another year of television for Faith for Today." (Cited by Fenn, 27.)

[4]TV Commission Minutes, Oct. 28, 1951, action 51-39.

[5]On Jan. 29, 1952, the TV Commission voted to retain the services of the Rock Hill Advertising Agency (Minutes, action 51-2). This agency, however, proved unsatisfactory, ultimately winding up in receivership and becoming defunct. On Feb. 17, 1955, the GC Committee (Minutes, 246) voted to set up a denominational agency to act on behalf of various Adventist broadcasters, especially in the purchase of air time (for which an advertising agency receives a direct 15% commission from the station). World Broadcasters Associates was thus created. Although Fagal and his Faith for Today general manager are legally shown as the partners in the venture, WBA is really a house agency; and all its profits accrue as income for Faith for Today (Fenn, 33). The name

The question, however, of the proposed merger of the radio and television organizations of the church was publicly raised for the first time at this session; and the agitation continued (especially from 1955 through 1958) with increasing fervor until it was settled finally in connection with the third major crisis of Faith for Today (see below).

Crisis II arose on January 26, 1955, at the annual meeting of the Trustees held in Glendale, California. Included in the board's membership were all of the presidents of the 10 union conferences in North America--placed there originally in the hope that these men would then loyally support the telecast in each of their respective fields.[1]

A conflict-of-interests, however, had unwittingly been built into the situation right from the very start. For when "Faith for Today" was taken over by the General Conference and placed on the network in December, 1950, one means of financing the telecast had been a tax of nine-tenths of one per cent of each local conference's annual tithe receipts.[2]

Over the years, the local conference presidents began grumbling to their next higher superiors, their union conference presidents, about this continual (and increasing) drain upon their treasuries. The "static" was particularly strong in local conferences where the telecast could not be received on area stations.

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was later changed to Trans-Ad, Inc.; and net income to the telecast from this source in 1968 was $12,600. (See Appendix D.)

[1]Fenn, 31.

[2]TV Commission Minutes, Aug. 29, 1951, action 51-9. This "tax" was divided between the radio and TV organizations; but Faith for Today received the lion's share because its production and air time costs were so much greater than The Voice of Prophecy's.

The union conference presidents, while emphasizing their own loyal support for Faith for Today, wondered out loud if the program management could not somehow relieve the fields of some of the financial pressure. Seeing the "handwriting on the wall," Fagal and some of the General Conference officials suggested that perhaps they might agree to a 15% reduction in the "tithe tax," as a gesture of good will and appreciation for the generous support of the local presidents and their constituents.[1]

The union conference presidents, however, seized upon this concession and (as they constituted a majority of the Trustees) proceeded to vote themselves a 20% cut each year, for a five-year period, beginning with 1956, so that by 1960 there would be no further tax upon the local conferences.[2] They hopefully suggested that with a little more promotion the telecast might be able to make up the difference by increasing viewer contributions.[3]

The General Conference was helpless to stem the tide in the face of the united front presented by the North American union conference presidents (who traditionally have been the strongest bloc, politically, in the whole church structure). Cuts were thus effected in 1956, 1957, and 1958--bringing on Crisis III; for despite all economies effected, and all efforts at increasing income from all sources, the effects from this 60% cut in the "tithe tax" just could not be overcome. And the 1958 crisis, according to Fagal, was "different from all others" which had preceded it.[4]

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[1]Fenn, 31-32.

[2]Trustees Minutes, Jan. 26, 1955, action 55-13.

[3]Fenn, 32.

[4]Tele-notes, Jan., 1958, 1.

The Trustees had met in October, 1957, to prepare the 1958 budget. But the combination of rising costs and a 60% cut in tithe allocation left the best budget proposal that they could come up with some $64,000 out of balance. The Board, however, did not vote to curtail; instead, it voted an expansion of telecast operations as an expression of faith that God did not intend for this work to be retrenched.[1]

When the crisis was presented to the office workers at telecast headquarters a short time later, the staff--after a special season of prayer--pledged a special offering amounting to more than a full week's salary for every single full-time and part-time worker in the office.[2] On a missionary wage already, this represented real sacrifice on their part.

When word of this gesture of faith reached General Conference headquarters in Washington, the office workers there emulated the sacrificial example; and church officials designated a special day of fasting and prayer for the laity throughout North America to be observed in January, 1958.[3]

Faith for Today closed 1957 in the black; but, Fagal announced, "We have no surpluses. We were just able to meet expenses. That is all."[4]

Privately, General Conference officials decided to use the results of the annual offering (scheduled January 26, 1958) as a barometer to indicate the degree of interest in continuing the telecast on the

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[1] Ibid. [2] Ibid., 2. [3] Ibid.

[4] Ibid., Feb., 1958, 1.

part of the laymen at large. Their own financial support would be geared to this index.[1]

The last previous offering (1957) had amounted to $97,074. Increased costs of production dictated that the 1958 offering would have to reach at least $157,000 in order to avoid a cut in operations and station coverage. The offering appeal went to the field--but without the ominous warning that unless this sum (representing more than a 50% increase over 1957, a feat never before achieved) were raised, church leaders would begin to cut back.

Then on Sabbath, January 19, 1958--one week to the day before the scheduled offering would be taken in North America--a remarkable thing happened. That morning Fagal drove down to Washington, D. C., to preach in the Sligo Church at headquarters of the General Conference. He returned to his suburban Long Island home late that night, his wife already in bed. Several hours later he was roughly awakened by Mrs. Fagal, who told him she smelled smoke! Their house was on fire; and before sunrise the next morning it was completely gutted (see Fig. 27).

News travels quickly within the Adventist denomination, and by the following Sabbath, six days later, word of the Fagal's personal tragedy was commingled with the appeal for the annual offering. When the proceeds were all added up, the offering amounted to $160,721--nearly $4,000 more than the minimum required to save the telecast! And

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[1]Fagal Interview, July 5, 1966, 1.

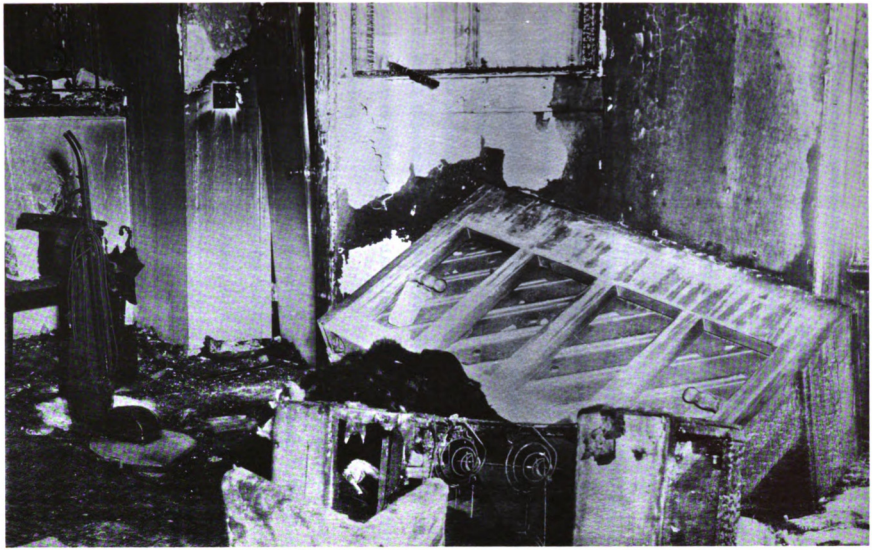


Fig. 27. — Living room of Fagal dwelling on Sunday morning, January 20, 1958, after fire which the Pastor feels was "providential" in that it "saved" the telecast.

as the story of the fire was told in the March, 1958, Tele-notes,[1] mail receipts showed an immediate and substantial increase.[2]

Fagal, and some church leaders, professed devout belief that Divine Providence might have been involved in the fire (which completely destroyed, among other things, Fagal's personal library and sermon file), for the story of the house-burning undoubtedly helped substantially to increase the offering just at a crucial period when survival itself was at stake.[3]

And the dramatic financial support by Fagal's fellow church members showed both the telecast group and the top church leaders (who had made the offering a secret test) that Adventism in North America was basically behind the program. The laity, of course, knew nothing of this crucial test.

The problem of the 20% annual cut in allocation of tithe, however, still threatened the long-run existence of the telecast. And the basic question still asked behind closed doors was, "Can 'Faith for Today' survive?"

The General Conference Committee appointed a sub-committee, on March 28, 1955, to look into the matter and report back.[4] The chairman, W. B. Ochs (GC vice-president for North America and Faith for Today Board chairman) and the secretary, O. A. Blake (GC undertreasurer),

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[1]For an absolutely fantastic story of how two large folders containing letters and checks from viewers, brought home by Mrs. Fagal to be answered over the weekend, miraculously escaped destruction in the fire, see William A. Fagal, "Letters That Would Not Burn," 1-2.

[2]Fagal Interview, July 5, 1966, 1.

[3]Ibid. The annual offering in 1959 dropped by some $32,000 from the 1958 figure; and it was not until 1961 that the 1958 record high was reached and surpassed.

[4]Fenn, 35.

travelled to California to meet with The Voice of Prophecy group, and then to New York for a similar meeting at Faith for Today. Officials in Washington were now seriously proposing a merger of the two groups with joint headquarters in California. The move would, in Fagal's opinion, have meant the end of "Faith for Today" as it then stood;[1] and the sub-committee itself advised against the merger, concluding its report with these findings:

> 1. There could be an approximate saving of from five to ten individual budgets by combining the two organizations, or an annual saving of a maximum of $30,000 in salaries.
>
> 2. . . . There would [probably] be an annual loss in offerings of $200,000 if these two organizations were combined.
>
> 3. The cost to enlarge The Voice of Prophecy building to accommodate the Faith for Today personnel, requiring 10,000 additional square feet of area, would be approximately $120,000.
>
> 4. The cost of moving Faith for Today personnel and equipment to the West Coast would cost approximately $50,000.
>
> 5. The production of Faith for Today films on the West Coast would be approximately $47,190 annually more than they are paying now.
>
> 6. . . . If Faith for Today were to move out of their present area to somewhere in Nassau County it would cost $12 per square foot to build. The cost of providing the additional space in Glendale plus the cost of moving, amounting to $170,000, would provide Faith for Today, somewhere out from where they are located at the present time, a building containing 14,156 square feet.
>
> 7. . . . There would probably be some loss to both organizations in trust agreements and annuities that are being written at the present time if the two organizations are united.[2]

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[1]Fagal Interview, July 5, 1966, 1. Fagal also saw the move as an indirect move to change FFT's program format to something more palatable to ultraconservative church leaders never reconciled to the use of drama.

[2]"Report of Sub-Committee of the Faith for Today Survey Committee," 12-13; appended to Trustees Minutes, June 12, 1958.

Blake then presented the General Conference with a document in which the telecast's anticipated income and expenses were projected for the next seven years. It showed that if Faith for Today could be "bailed out," by freezing the conference tithe allocation at the present level (40% of the 1955 figure) for the next four years (1959 to 1962), the organization ultimately could stand financially on its own two feet.[1]

The plan envisaged a complete cessation of the tithe allocation from local conferences after 1962; but by that time the Trustees realized that such a step would again imperil the existence of the telecast, and it has been continued--and the actual dollar value somewhat increased--in the years that have followed.[2]

The Blake projections of income and expense for the seven-year period, in the intervening time, have proved remarkably accurate; and as a consequence the institution was saved and is now operating on a firm financial footing. It was, as Blake himself said, "the high point in the whole history of Faith for Today."[3]

Today, Faith for Today, Incorporated, is a million-dollar corporate enterprise; the "shadow" has lengthened, considerably. In 1964, its "Total New Worth" exceeded one million dollars for the first time; and in 1966, its annual operating budget passed the million mark for the first time. (See Table 3.)

In 1960, the Trustees voted to release for the first time the corporation's financial statements to Dun & Bradstreet, Inc., who had

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[1]Interview with O. A. Blake, undertreasurer, General Conference of Seventh-day Adventists, Washington, D. C., June 29-30, 1966, 1. Cited hereafter as Blake Interview.

[2]Fagal Interview, Feb. 9, 1967, 1.

[3]Blake Interview.

TABLE 3

SUMMARY OF CORPORATE FINANCIAL GROWTH
FAITH FOR TODAY, INCORPORATED
1951-1968[a]

Year	Operating Budget[b]	Total Corporate Net Worth[c]
1951	$ 259,013	$ 24,528
1952	347,857	86,395
1953	420,985	164,682
1954	568,000	192,095
1955	582,964	199,163
1956	582,242	202,204
1957	624,126	213,681
1958	648,924	266,461
1959	673,505	348,967
1960	721,659	433,841
1961	728,936	369,956
1962	779,344	426,649
1963	818,238	746,583
1964	859,004	1,031,740
1965	996,000	1,089,504
1966	1,063,000	1,120,682
1967	1,177,020	1,282,336
1968	1,254,774	1,290,395
Total	$13,105,591	

[a]Miscellaneous Records, Faith for Today, Inc., 1951-1968.

[b]Does not include capital expenditures.

[c]Figure represents balance after subtracting corporate liabilities from corporate assets. Effective date in each instance: December 31.

been requesting these data for some time in order to provide the corporation with a credit rating.[1]

In the July, 1969, edition of the Dun & Bradstreet Reference Book, Faith for Today, Inc., is given an "AA-1" rating--the highest possible.[2] Faith for Today has indeed come a long way.

Advertising and promotion.--No appeal for financial support of Faith for Today has ever been made on the telecast over the air, as far as this investigator has been able to determine, although apparently it was clearly the intent of the Operating Board in 1951 that such should be done.[3]

Advertising and promotion of the telecast are conducted within the church, among viewers of the program who write to headquarters (and are thus placed on a mailing list), and among management of television stations. Only two instances of direct advertising in mass communications media have been discovered by this writer.[4]

Promotional activities within the church consist of (1) articles in national and regional church periodicals prior to the annual offering

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[1]Trustees Minutes, April 7, 1960, action 60-12.

[2]Dun & Bradstreet Reference Book, Vol. 477 (July, 1969), Area 2, Section 2 (New York: Dun & Bradstreet, Inc.), 4934. A double-A rating indicates estimated financial strength at "over $1 million"; an "A-1" rating indicates composite credit appraisal as "high"; and a "1" rating indicates a financial strength bracket of $125,000 and over.

[3]In its Minutes (Jan. 25, 1951, action 51-6) an action is found indicating that an appeal for funds would be made in local conference Bible correspondence school lessons, beginning with the second course; but that the TV program should "ask for funds from the very start."

[4]In 1951, $500 was allocated for advertising the new fall season in editions of TV Guide and Cue circulated in cities where the telecast could be received (Operating Board Minutes, Sept. 10, 1951, action 51-40); and in 1961, $150 was authorized for a one-sixth page institutional ad in Broadcasting and Telecasting (ibid., Jan. 17, 1961).

in North America; (2) personal appearances made by Fagal and other headquarters personnel in churches and at denominational workers meetings, both at offering time and at summer camp meeting convocations; (3) the provision of printed "logs" showing station listings for Adventist laymen to distribute;[1] and (4) encouraging the Valentine Day love-offering for Faith for Today, now taken in an increasing number of Adventist parochial schools, concerning which more will be said below.

The appeals on behalf of the annual offering, published in both national and regional church periodicals in North America, follow the same general format year after year: a reminder that the offering is soon to be taken, a report on the growth or decline of the various promotional and departmental activities within the telecast organization, several "heart-tugging" testimonial letters of recent vintage from viewers (who, in many instances, have--or are about to--become converts to Adventism), expressing personal appreciation for the telecast, and, finally, concrete examples of "what your gift to the special Faith for Today offering . . . will do."[2]

In the 1966 annual appeal, for example, the reader was assured that:

> --$1,000 will pay Faith for Today expenses for a Faith for Today decision series [of public evangelistic meetings by Fagal or one of the telecast associates].

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[1]In each Adventist church in North America, a radio-television lay secretary is elected each year whose functions include organizing groups within the congregation for door-to-door distribution of "logs" listing Adventist radio and television programs, including "Faith for Today." (Church Manual [Washington: General Conference of Seventh-day Adventists, 1963], 173.) This lay office was created at the 1958 General Conference Session (Review and Herald, June 27, 1958, 184.)

[2]On the regional level, the same article is inserted in all 10 North American union conference periodicals, but the testimonials are generally localized region by region, being drawn from communities served by the respective church newspaper.

--$750 will add 15,000 viewers to Faith for Today's [TV] audience.

--$500 will add 10,000 viewers to those watching Faith for Today.

--$250 will pay for graduation of 125 students in the Bible [correspondence school] course, including lesson costs and certificate.

--$100 will buy 20 minutes of TV time.

--$50 will pay for 12,500 Bible course enrollment [application] cards.

--$25 will pay for two minutes of TV time.

--$10 will pay for graduation of five Bible course students.

--$5 will pay for 1,275 Bible course enrollment cards.[1]

Indeed, something for everybody! However, one may wonder and marvel at the method (to say nothing of the validity) used by telecast personnel in arriving at pat statistics which blandly assure that X number of dollars will add Y number of viewers, from a pragmatic point of view there can be but little doubt that this kind of appeal really "pulls"! And public relations will be served!

The Valentine Offering, already mentioned, was largely the brainchild of Ernest N. Wendth, who learned that the SDA parochial schools in Maitland, Florida, ($97) and Ashtabula, Ohio, ($26) had, independently and spontaneously, taken an offering for Faith for Today on Valentine's Day, 1959, donating cash that otherwise would have been spent on greeting cards exchanged among the pupils.[2] Wendth began promoting the idea among other Adventist schools throughout North America, and headquarters shrewdly decided to use the funds to buy time on stations in currently

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[1] Lake Union Herald, Feb. 1, 1966, 3.

[2] Tele-notes, April, 1959, 3.

"dark" viewing areas (localities where there is a "blackout" of "Faith for Today" TV coverage).[1] The imaginative idea caught fire.[2]

Promotional efforts aimed directly at viewers of the telecast are largely conducted through the columns of the monthly Tele-notes. Reports carried there tell of unique--and sometimes novel--projects of viewers in raising funds, many of which involve the making and selling of embroidered or crocheted handwork or articles of clothing,[3] or afghans and quilts.[4]

Others sell produce from portions of farm land dedicated to the Lord (one lady had a strawberry patch, the income from which went to the telecast). Some who receive money unexpectedly donate it to Faith for Today (one viewer was a contestant on the Groucho Marx quiz telecast; he and his partner appeared on several consecutive shows, ultimately winning the big money in the final contest). And some donate one day's profit from the operation of their store or business (one store-owning couple gave the profits from a special one-day sale).[5]

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[1] Ibid., Feb., 1963, 8.

[2] In 1961, 78 schools participated, and raised $1,274 (Tele-notes, May, 1961, 7). The proceeds were used to purchase time on Station KLIX, Twin Falls, Idaho, for one year (ibid., June, 1961, 1). In 1962, 187 schools participated, and $3,394 was raised. Two new "children's stations" were added: KTVC, Dodge City, Kan.; and KQTV, Fort Dodge, Iowa (ibid., June, 1962, 4; and Feb., 1963, 8). In 1963, 172 schools raised $3,591, and two Oregon stations were added: KAKA, Klamath Falls; and KBES, Medford (ibid., June, 1963, 5; and Sept., 1963, 5). In 1964, 351 classrooms raised $6,674; and WNBE in New Bern, N. C., was added to the other five "children's stations" which were continued for another year (ibid., Feb., 1965, 4). In 1965, 369 schools raised $9,756, and "Faith for Today" re-entered Philadelphia--the fourth largest TV market in North America--on WBIS (ibid., Feb., 1966, 6; and July, 1965, 5). In 1966, $12,021 was raised in 340 schools ($1,015 alone in the Sligo church school, Washington, D. C., suburban Takoma Park) (ibid., June, 1966, 5). The 1968 Valentine Offering came to $24,581; and in 1969 (as of March), some $32,980 had been received (letter from William R. Lawson, business manager, Faith for Today, Inc., April 2, 1969, 2).

[3] Ibid., March, 1951, 2. [4] Ibid., Oct., 1956, 3. [5] Ibid.

Memorial gifts have been a steady and lucrative source of income for Faith for Today.[1] While most are of relatively modest amounts, there have been several substantial gifts, including one of $5,000 from a Long Beach, California, physician in memory of his wife, which was used to provide control room equipment for the now-renamed Lilian F. Dean Memorial Studio.[2]

In 1952, the Operating Board voted approval for the creation of a Sustaining Members List. Membership is conferred upon any supporter who contributes at least $10 annually, or who sends $1 or more each month on a regular basis for the telecast.[3] In return, the "sponsor" receives Tele-notes, a gift "book-for-the-month," and other promotional materials. By mid-1966, this Sustaining Members List held about 15,000 names and accounted for approximately 80% of total mail receipts. In earlier days it was estimated that 90% of the individuals on the list were Seventh-day Adventists; today they are estimated to comprise only about 40%. The total number of individual gifts received in the mail from Adventists is less than the number from non-members; but the individual Adventist gift is generally somewhat larger in size than its non-Adventist counterpart.[4]

Promotional efforts on the management level at television stations was begun in "earnest" with the appointment of Ernest Wendth as the first full-time station relations director (see above).

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[1]The "In Memoriam" column listing such gifts often occupies one page or more each month in Tele-notes.

[2]Tele-notes, July, 1953, 1.

[3]Operating Board Minutes, July 8, 1952, action 52-70.

[4]Fagal Interview, July 5, 1966, 1.

Several projects have proven most fruitful. The first, in 1958, consisted of presenting "station awards" to managers of stations carrying the telecast as a public service for at least one season. Community good will was engendered by having the award presented by local and state church representatives on behalf of Faith for Today.[1]

In 1960, the Station Anniversary Flower Presentation project was undertaken, in which an attractive bouquet of flowers is presented to the station management upon the occasion of the anniversary of the date upon which the station first commenced operations. A positive approach is taken in the accompanying citation, and the station is commended for scheduling programs which go further than merely entertaining the viewing audience--this in an attempt to reverse the trend of taking good programming for granted.[2]

On more than one occasion the arrival of the presentation committee reminded the management of an anniversary they themselves had overlooked or forgotten; and as a fringe benefit, not infrequently the presentation itself was televised live, thus giving "Faith for Today" added publicity in thousands of homes.[3]

In 1963, Faith for Today printed a simple program scheduling pad of blank forms, nine inches by 12 inches, upon which 18 successive half-hour programs can be scheduled for each day of the week on one sheet. These have proven immensely popular with station program directors, and a number of requests have been received from stations not carrying the

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[1] Tele-notes, Aug., 1961, 1.

[2] Ibid.

[3] Hudgins Interview, July 12, 1966, 1.

program for supplies of this form. (Later some of these same stations added the program.)[1]

On the reverse side of each blank form the latest "Faith for Today" log is printed--a subtle bit of "psychological warfare" which impresses station managers with the vast national and international scope of this telecast.

A third project, inaugurated in 1964, was the delivering of an attractive decorative 10 by 12 inch wall plaque to station officials. The plaque contains "A Broadcaster's Prayer," originally published in Broadcasting[2] by Robert T. Mason,[3] the text is printed on parchment and laminated on hardboard.

The prayer, which elicits a heart-felt "amen" from many station managers (and which has brought numerous requests for copies from broadcasting officials across the country[4]), reads:

> Dear God: Give me the wisdom to know right from wrong, truth from falsehood, honest opinion from propaganda.
>
> Give me the courage to face all issues without fear, with the inherent faith that in fulfilling Thy will I may discharge to the utmost my responsibility as a broadcaster under God.
>
> Give me the strength, strength of body to withstand the rigors and strains of never-satiated public demands as a mediator of conflicting opinions and ideologies, strength of mind to refuse at all costs the temptations to prostitute my services as a broadcaster to selfish or partisan purposes, strength of spirit to defend at all cost the freedom of the individual as a creature of God.
>
> Let me serve mankind with this most powerful force for good in Thy Holy Name. Amen.

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[1]Tele-notes, Sept., 1963, 5. [2]May 27, 1963, 18.

[3]Mason was president of radio station WMRN, Marion, Ohio, and a director-at-large of the National Association of Broadcasters. He died in early 1967 (Tele-notes, Feb., 1967, 5).

[4]Ibid., April, 1964, 4.

The criminal court suit.--No history of Faith for Today would be complete without mention of the ironic criminal court suit--ironic because this Christian religious organization, with the avowed objective of publicly teaching the observance of the Biblical Sabbath, was arraigned in the Magistrates' Court of the City of New York (and, subsequently, in the Court of Special Sessions) on a charge of "violation of Sabbath law."[1]

On Sunday morning, January 7, 1962, policeman Daniel Callahan, Badge 6302, entered the premises of the printing department of Faith for Today, at 45-06 108th Street, Corona, Queens County, New York, and there found press manager Howard Curtis Lund and several helpers operating a press. The officer said this was a violation of Section 2143 of the New York State Penal Code.[2]

Defendant Lund, accompanied by Pastor Fagal and telecast treasurer Joseph H. Webb,[3] was arraigned the following Thursday, January 11, at which time he pleaded "not guilty with a defense."[4] Trial was set for February 20.

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[1]Magistrates' Court Summons H-34759 to Howard C. Lund, by Police Officer D. Callahan, 110th Precinct, Jan. 7, 1961 [should read "1962"], 11:30 p.m. [should read "a.m."]. Callahan, who told the printers, "You are breaking the Sabbath law, you are working on the Sabbath," was so unnerved by their retort: "Yesterday [Saturday] was the Sabbath, we worshipped yesterday on the true Sabbath," (Marvin E. Loewen, Accused of Sabbath-Breaking [New York: Faith for Today, Inc., 1963], 1), that he made two crucial errors in completing the Summons, which later created additional problems when the case finally came to trial.

[2]"Complaint," sworn by Daniel Callahan, before Lt. Morris Sher, 110th Precinct, Jan. 7, 1962.

[3]Tele-notes, March, 1962, 4.

[4]Magistrates' Court Docket 237, Weekend and Night Court Docket 85342, S. S. No. 54.

trial when Fagal telephoned them. He suggested that legal counsel be retained since the occasion might prove opportune for making a test case of New York's archaic and anachronistic "blue" law (which Adventists generally hold to be unconstitutional). The Trustees immediately met in special session and voted $2,500 to hire Leo Pfeffer,[1] Hungarian-born constitutional law specialist in church-state affairs.[2]

Defendant Lund waived examination when he appeared before City Magistrate Joan O'Neill in Flushing on February 20, 1962; and requested through his attorney that the case be removed from the police court and assigned to a higher court.[3]

The request was granted; and on March 1, Queens County District Attorney Frank D. O'Connor[4] signed an "Information" (accusation), in the name of "The People of the State of New York," against Lund.[5] The defendant made his initial appearance in the Court of Special Sessions of the City of New York on April 5 to plead "not guildy,"[6] and trial was set before a three-man tribunal on May 16.

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[1]Trustees Minutes, Feb. 14, 1962, action 62-6.

[2]Pfeffer had practiced law for 29 years, the past 17 as specialist in First Amendment issues. A professor at Yeshiva and Long Island Universities, he had authored five works: Church, State, and Freedom (1953); The Liberties of an American (1956); Creeds in Competition (1958); Church and State in the United States (with Anson Phelps Stokes, 1964); and an history of the U. S. Supreme Court, This Honorable Court (1965) ("Leo Pfeffer," Who's Who in the United States, Vol. 34 [Chicago: Marquis-Who's Who, Inc., 1966-67], 1669; Tele-notes, April, 1962, 5).

[3]Affidavit-General, Weekend and Night Court Docket 85342, Court Docket 237, City Magistrates' Court of the City of New York, Feb. 20, 1962.

[4]District Attorney O'Connor further distinguished himself in 1966 by unsuccessfully opposing Governor Nelson Rockefeller in the New York State gubernatorial contest.

[5]Information No. 999/1962, Court of Special Session of the City of New York, March 1, 1962.

[6]Court Calendar No. 31, Justice Silver, presiding.

District Attorney O'Connor, and Assistant District Attorney Stanley J. Pryor whom he appointed to prosecute the case, privately invited Dr. Pfeffer to their office before the case came to trial and offered to have it dismissed. Pfeffer refused, insisting that it be allowed to come to court. O'Connor and Pryor later rather heatedly told Roland R. Hegstad, associate secretary of the International Religious Liberty Association and editor of Liberty, that they were convinced that Pfeffer had arranged and stage-managed the whole incident merely to provide the vehicle for a test case.[1] This accusation, in the form of a prosecuting attorney's "suggestion," was actually put to the defendant during the course of the trial.[2]

The accusation, however, was completely false;[3] there was no deliberate attempt to make this a test case at the outset. Four years later, Dr. Pfeffer told this investigator in a personal interview:

> This came about quite by accident; but when it did come, it presented the hope for an opportunity to get a constitutional determination on this Section of the statute dealing with work one feels his religion requires him to do. The

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[1]Loewen, 10-11.

[2]Official Court Minutes, Court of Special Sessions of the City of New York, Part II, County of Queens, "The People of the State of New York Against Howard C. Lund, Defendant," Calendar No. 37, Information No. 999/1962, Trial May 16 and 18, 1962, Criminal Court Building, Kew Gardens, New York, p. 21. Cited hereafter as Official Court Minutes.

[3]As late as March 16, Pfeffer was unclear as to the strategy to follow in preparing his client's defense; and he wrote the General Conference, requesting instructions and stating that "it is important for me to know whether it is planned to take this case to the higher courts and eventually to the United States Supreme Court in the event the Court of Special Sessions determines that Mr. Lund violated the Sunday law. The nature of my presentation of the defense will be affected by this fact." (Letter from Leo Pfeffer to W. Melvin Adams, associate secretary, Religious Liberty Department, General Conference of SDA, Washington, D. C., March 16, 1962.)

> deliberate staging of a test case is considered unethical among attorneys. I would never take such a case.[1]

During the course of the trial, which was held May 16 and 18 before Presiding Justice James R. Creel and Associate Justices Edward T. Galloway and James J. Commerford, Pastor Fagal was called to the witness stand to testify concerning the justification of the Seventh-day Adventist belief that Saturday, the seventh day of the week, is the "true" Sabbath, whereas the statutes of the State of New York recognize Sunday as the "Sabbath."

Prosecutor Pryor in his questioning tried to show that the choice of a Sabbath merely depends "upon the custom of an area or a country or a continent that will select it arbitrarily by a Legislature or a community, or those interested in observing a Sabbath."[2] His major point, with regard to the Biblical Sabbath, was that today there is no way of knowing whether our Saturday coincides with the ancient "seventh day" or our Sunday coincides with the ancient "first day."

The point was, of course, crucial; and when an objection to one of Pryor's leading questions was sustained, Justice Creel rephrased it in an attempt to establish something concerning the time element and how one might know precisely where to begin counting:[3]

> Let me put it this way. There is in time a concept of the circle. The day is the rotation of our earth upon the axis, a circle. The year is the rotation in orbit of our earth about its sun. Again an eliptical circle. Time has a circular element in it. I've had the question put to me that I'm putting to you by my younger daughter, when she was very

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[1]Interview with Leo Pfeffer, New York, July 11, 1966, 1. Cited hereafter as Leo Pfeffer Interview.

[2]Official Court Minutes, 73-74.

[3]W. A. Fagal, "Faith for Today Sunday Violation Trial," Review and Herald, June 14, 1962, 4.

> little. "Daddy, where does a circle begin?" and I think that's the question that the District Attorney is putting to you now. Where does the circle begin? Where do we decide where in this time is, what is [the] first [day of the week], and what is the seventh?[1]

Fagal's manner of defense of his faith, that the Biblical seventh day is the same as today's Saturday, is instructive:

> Well, your Honor, I would become a bit theological in trying to answer you, but let me try. For instance, we know that the Orthodox Jews observe the day that we now think of as Saturday throughout the years. We know what day Jesus died. He died on what is called Good Friday. We are told [in the Bible] the day that followed [the crucifixion is called] the Sabbath. . . . We are told that the day on which He arose from the dead was the first day of the week [Easter Sunday]. So from the Scriptures we have no doubt that Sunday is the first day of the week and Saturday is the seventh, the Good Friday is the sixth.[2]

The Presiding Justice still wasn't satisfied:

> It is a fact, on certain continents, such as Europe, when they make up the calendar they start the first day of the week as Monday, don't they?[3]

Fagal wasn't satisfied either! He respectfully replied that although this may be true, it is merely man-made custom; it in no way alters the Biblical method of reckoning time, or the sequence of days. The Sabbath still falls between Friday and Sunday, as it did in Jesus' time, and God still expects man to observe it as required in the Fourth of the Ten Commandments.[4]

It is difficult to fault his logic.

In the meantime, Lawyer Pfeffer was taking a more pragmatic tack. Lund had been charged with a violation of Section 2143 of the New York State Penal Code. Pfeffer knew he had an ace up his sleeve in Section 2144, the very next part of the law, which prescribes, under the heading "Persons Observing Another Day as Sabbath":

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[1]Official Court Minutes, 74. [2]Ibid., 75. [3]Ibid. [4]Ibid.

> It is a sufficient defense to a prosecution for work or labor done on the first day of the week that the defendant uniformly keeps another day of the week as holy time and does not labor on that day, and that the act complained of was done in such a manner as not to interrupt or disturb persons in observing the first day of the week as holy time.[1]

He, therefore, proceeded to establish that Lund (1) did keep another day of the week holy, upon which he did no secular labor; and (2) that there had been no complaint from neighbors about being disturbed by the noise of the press. Indeed, the arresting officer (who was the prosecution's only witness) admitted that he himself could not hear the presses running while standing outside on the sidewalk.[2]

After all examination and cross-examination were concluded in the case, Dr. Pfeffer moved for the dismissal of the Information on six different--and, in certain instances, rather unique--grounds. His main points, in summary paraphrase, were:

> [1] As the defendant regularly observes another day of the week as holy time, he has a built-in defense within the statute which exempts such individuals from the prohibitory provisions of the law.[3]
>
> [2] The law does not prohibit work of a religious nature, done without financial remuneration, for non-secular purposes. [Lund had earlier testified that Sunday work at the press was undertaken only infrequently in emergency situations, and that none of the workers received extra pay for this overtime duty.][4]
>
> [3] The law does not prohibit "works of necessity and charity" on Sunday; and the work done in this non-profit operation from religious motivation for missionary purposes is thus exempted by statute.[5]
>
> [4] The prohibition of this work is a violation of the First Amendment to the Federal Constitution, and also the

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[1]Cited by Pfeffer to this writer during the interview.

[2]Official Court Minutes, 6.

[3]Ibid., 85. [4]Ibid., 86. [5]Ibid., 86-87.

> New York State Constitution which guarantees religious justice and liberty. First, it seeks to prohibit performance of a religiously directed act (which does not result in personal injury, disturbance to the community, or a hazard to society); and, secondly, any law which penalizes an individual for engaging in any type of work on a day which is not religious to him, but is religious to other members of the community, constitutes a violation of religious liberty.[1]
>
> [5] The prohibition of this work is a further violation of the First Amendment which forbids any law respecting an establishment of religion. First, a Sunday law is a religious law, and its enforcement against one who does not observe that day constitutes a violation of separation of church and state; and, secondly, the United States Supreme Court has held that any law which prefers one religion above another is a violation of the separation of church and state. To interpret the statute to permit oral preaching or oral missionary work on Sunday, but forbidding printed missionary work on Sunday for the same religious purpose, constitutes a preference of those religions who spread their faith orally and against those who do so through the printed page.[2]
>
> [6] The prosecution of the defendant under this statute denies to him the equal protection of the law guaranteed by the Fourteenth Amendment to the Federal Constitution. First, it prefers those religions which engage in missionary work through oral expression over and above those who do so through the printed expression; and, secondly, equal protection is denied in that the law discriminates against those who have a day other than Sunday as their religious day of rest.[3]

After briefly conferring, the court handed down a split decision (Creel and Commerford in favor, Galloway dissenting) granting Pfeffer's motion to dismiss the Information and to acquit the defendant on the basis of the first only of defense counsel's six motions,[4] on the grounds that Lund "has a complete statutory defense provided for him by the Statute in Section 2144" in that he observes another day as Sabbath.[5]

In discussing the case later with this writer, Pfeffer admitted to having ambivalent feelings about the outcome. He was gratified at

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[1] Ibid., 87-88. [2] Ibid., 88-89. [3] Ibid., 89-90.

[4] Ibid., 90. [5] Ibid., 91.

having "won," in that the defendant had been acquitted; but he was disappointed at having "lost" in the attempt to make a test case of the constitutionality of a law which he vehemently declares infringes the religious liberty of New York State's citizens. He said:

> Unfortunately, the judges had little knowledge of the constitutional nature of the issues involved in the suit. The same is true of the prosecuting attorney--Pryor was certainly second-string. O'Connor simply didn't consider the case significant.
>
> Every lawyer wants to win his case for his client. But a constitutional lawyer operates on a broader scene. His motivation is to obtain a definitive determination by the highest courts. But this, generally, is only obtainable if he loses the case [in the lower courts]. Thus he has a conflict in motives.
>
> I feel my responsibility is to obtain a vindication in the court in which my client is being tried. I thus presented first the legal grounds which the court is most likely to accept--in this instance, that the defendant had a complete statutory defense under the law.
>
> I was disappointed in winning the case, however. For by acquitting Faith for Today (they were never troubled about working on Sunday again later), the Court deprived us of bringing the case before a higher court where the constitutional issue might have been resolved.[1]

Lawyer Pfeffer wasn't the only one disappointed at winning the case. Liberty editor Roland R. Hegstad later editorialized:

> We are sorry that law-abiding citizens can be haled into the court for doing that which is legal--and even praiseworthy--on all other days than Sunday. But since Mr. Lund had to go to court, we are sorry he won. What a case this would have made for the United States Supreme Court![2]

When asked why the justices of the Court of Special Sessions had ignored the constitutional issues raised in several of his motions to

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[1]Pfeffer Interview, 1.

[2]"Witness for the Defense," Liberty: A Magazine of Religious Freedom, Jan.-Feb., 1963, 16.

acquit, Pfeffer remarked that:

> A judge is required to dispose of a case on regular grounds, if possible. He can dispose of it on constitutional grounds only if there is no other means of disposition.[1]

Why was this case significant? What was accomplished?

"People vs. Lund" was the first attempt ever made in a New York court to test the constitutionality of that state's Sunday law, which a considerable number of lawyers and laymen alike firmly believe violates the state's citizens' fundamental civil and religious liberties.[2]

Although Fagal (and others who testified on behalf of the church) lost this proffered opportunity to strike a state-wide (and, ultimately, perhaps national) blow for religious liberty, their appearance in court was duly noted by the New York City press, and public interest was widespread.[3] The constitutional issues were highlighted; and with the resulting publicity, Fagal and others who testified were provided with a national forum upon which to witness to their belief in the obligatory, binding nature of the seventh-day Saturday Sabbath upon Bible-believing Christians today.

The trial further provided an opportunity for impressing the court--as well as the public looking on--with the motivation for service and the urgency of Faith for Today's mission as a public service.[4]

"Faith for Today," tomorrow.--The future, by definition, is not history; but it may not be improper as we here conclude the history of Faith for Today, this "lengthened shadow," to consider briefly what may lie ahead for this organization and its founder, both in terms of its

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[1]Pfeffer Interview, 2. [2]Ibid. [3]Loewen, 11.

[4]Tele-notes, June, 1962, 3.

future within the Seventh-day Adventist denomination and in the context of television's future within the broadcasting industry.

An historian is never supposed to say, "If . . .," although the prohibition is more generally laid against second-guessing about what might have happened in the past, "if . . .," than in prognosticating concerning the future--a practice more common within the profession, from Arnold Toynbee on down. But, what about Faith for Today?

The continuation of Faith for Today, as such, now seems assured as an evangelistic weapon in the arsenal of Seventh-day Adventists, on the basis of statements concerning its value to the church made recently by leading Adventist officials (see Chapter VIII).

In January, 1969, William A. Fagal celebrated his 50th birthday; and barring unforseen accident or illness, he is likely to be around (and the "shadow" is likely to continue to "lengthen" still further) for quite some time to come. He has a demonstrated capacity for survival (few, if any, other religious programs on television in 1950, when he began, are with us yet today), and for effectiveness (see below). His background of experience in producing nearly 700 separate TV programs will not be lightly discarded by his church, which will surely seek to use to maximum advantage his vast experience which now spans two decades.

The program--with its format--however, will doubtless continue to evolve, as it has in the past, in order to be relevant to the current needs of its viewers and to avoid getting into a rut.

But what, one may properly ask at this point, of the future of television itself, in this age of leap-frogging technology?

For a calculated guess we return to Brigadier General David Sarnoff, accorded the title of "the father of American television" by

the National Association of Broadcasters,[1] and--more significantly--"broadcasting's most imaginative prophet, . . . broadcasting's Man of the Future," by his chief rival in the industry, CBS Board Chairman William S. Paley.[2]

In 1923, when most people in America were talking in excited tones about the new marvel, radio, barely three years old, Sarnoff was talking about something else. In a now-famous memorandum to his chief at RCA, Sarnoff wrote: "I believe that television, which is the technical name for seeing as well as hearing by radio, will come to pass in due course."[3] As these lines are being written in 1969, some 93.6% of American families have television sets;[4] and television is recognized as a universal method and medium of communication in civilized countries.

But what does "broadcasting's most imaginative prophet" predict today--about tomorrow?

In 1963, Sarnoff told writer Harold H. Martin:

> No man is wise enough to predict the future. . . . But I am sure of this: in the field of electronics the next ten years will see more progress than the past fifty.[5]

The following year, in a look at the world "By the End of the Twentieth Century," written for the editors of Fortune, Sarnoff went himself one better and affirmed that "science and technology will advance more in the next thirty-six years [by the year 2000 A.D.] than in all the millenia since man's creation."[6]

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[1]"David Sarnoff," Current Biography, 1951, 548.

[2]"Man of the Future," 106. [3]Miller, 59.

[4]"NBC Research Estimate: TV Homes, Sets, and Percentage Saturation (1955-67)," Television Factbook, No. 37, p. 50a.

[5]Miller, 58. [6]May, 1964, 116.

Coming down to specifics in the world of communications, he forecast:

> Through communication satellites, laser beams, and ultra-miniaturization, it will be possible by the end of the century to communicate with anyone, anywhere, at any time, by voice, sight, or written message. Satellites weighing several hundred tons will route telephone, radio, and television, and other communication from country to country, continent to continent, and between earth and space vehicles and the planets beyond. Participants will be in full sight and hearing of one another through small desk instruments and three-dimensional color-TV screens on the wall. Ultimately, individuals equipped with miniature TV transmitter-receivers will communicate with one another via radio, switchboard, and satellite, using personal channels similar to today's telephone number. . . . Satellite television will transmit on a worldwide basis directly to the home, and a billion people may be watching the same program with automatic language translation for instant comprehension.[1] [Emphasis supplied]

What this will mean to broadcasting in terms of television programming as we know it today is problematical. What is more certain is what Sarnoff himself calls "the crux of man's dilemma":

> The mortar of brotherhood is not a product of the laboratory. . . . It must come from the human heart and mind. . . . [Man] has not yet learned, as a social and economic creature, to keep step with his science. He is technologically mature, and a spiritual adolescent. Having conquered nature, he must now learn to conquer himself.
>
> The devices which science has given us are neither good nor evil in themselves. Their capacity for good or evil lies in the use we make of them. Thus, not in the laboratory, but in the human heart, in the realm of the spirit, lies the challenge of the future.[2]

And it is precisely at this point, in continuing to deal with "the crux of man's dilemma," that "Faith for Today" will find its own personal challenge of the future.

It is perhaps safe to hazard the assumption that this program, which has survived many of the historic pitfalls in the television

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[1] Ibid., 119. [2] Miller, 59.

industry as it developed from its earliest days, learning to roll with the punches, will probably still be in the running (if not in the ratings--religious programs seldom make it into the "big time") by the end of the 20th century.

And, if William Fagal still has anything to do with it, it will undoubtedly still be preaching a "faith" that is relevant "today," as always, for the program and those who produce it are determined to play their part in the accomplishment of the gospel commission given by Jesus: "This gospel of the kingdom shall be preached for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Inferences

A retrospective glance at the history of the Faith for Today television organization, as outlined in this chapter, strongly suggests (in this writer's opinion, at least) that the creative leadership and demonstrably effective preaching of Pastor William A. Fagal are the prime factors in explaining the phenomenal growth of the telecast itself and its supporting organization during its first 18 years of existence (1950-1968).

As an administrator, Pastor Fagal developed an institution which, in 1964, employed as many as 78 full-time (and perhaps an additional half-dozen regular part-time) workers. This trained staff carries out its responsibilities in an efficient physical plant which, with its modern office, printing, and recording facilities, has a current valuation of nearly one million dollars.

Additional evidence of the influence of William Fagal's leadership is to be found in the number of stations carrying his telecast--the



Fig. 28. — The Fagals discuss a point in the script as they relax between scenes on set of pastor's study at Charter Oak Tele-Pictures' studio in Manhattan (1964). "Faith for Today" was one of the first religious telecasts in the United States to make the move from live broadcasting to film production (1956). It was the first network religious program to go to full color filming (1963).

vast majority of which make no charge whatever for broadcasting the program as a public service (a gift to the denomination of about one and one-quarter million dollars annually in free air time). The fact that a significant number of these stations have continued to carry "Faith for Today" regularly for a decade or longer is mute evidence of the program's considerable durability in a contest marked by increasing competition from other religious bodies and generally decreasing time availability for religion. And it attests to the Pastor's insistence on the highest attainable quality in program format, content, performance, and technical aspects of production.

The wide, indeed universal, appeal of the program in general, and of William Fagal's preaching in particular, may be inferred from the fact that despite the rather high mortality rate in religious television, "Faith for Today"--the oldest religious network telecast in the United States today--is still going, and growing, stronger than ever after a decade and a half of uninterrupted broadcasting. The fact that the program was selected by the Department of Defense Chaplains' Office for release over the far-flung Armed Forces Network abroad, and the fact that "Faith for Today" was the first regular religious telecast in such diverse nations and territories as Australia, Nigeria, and Guam (and the first non-government sponsored religious telecast in all South America, in Brazil), speaks for itself--and for its creator and developer, William A. Fagal.

From a single local station in New York City in 1950, to an international network of 286 stations in 1968, "Faith for Today" is today the second most widely viewed religious television program (after "This is the Life," which copied Fagal's dramatic format) around the world today.

The largest single source of income at Faith for Today is derived from its viewing audience--more than a half-million dollars in 1969 alone, which thus provides approximately half of its operating expenses. The size of this voluntary outpouring of gifts is all the more remarkable when one remembers that no solicitation of funds has ever been made over the air. It is also an index of the high regard in which viewers--Adventist and non-Adventist alike--hold the program and its principal speaker. The continued financial support of William Fagal's church, both lay and clerical, adult and child, seen in the ever-larger offerings in churches and in schools, and in the annual appropriations from denominational headquarters, attests to the value--and priority--placed upon this enterprise by the church at large.

A steady flow of mail response to Pastor Fagal's television and pulpit preaching indicates substantial and growing viewer interest. From 1955 onward the total number of letters has never been less than one-quarter million pieces a year, and currently reaches as high as 10,000 pieces in a single week.[1] Much of the letter response conveys an appreciation for Fagal's preaching and television ministry; many writers disclose personal confidences to Pastor Fagal which they themselves admit they would never reveal to their own pastor, physician, attorney, or family counselor.[2]

Finally, something of the effectiveness of Pastor Fagal's television and pulpit preaching may be inferred from the fact that his organization's Bible correspondence school (which he and Mrs. Fagal have personally promoted over the air from the very first telecast) has

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[1]Fagal, "Fifteen Years of Successful Soul Winning," 8.

[2]For a detailed analysis of mail response, cf. Chapter VI.

graduated a grand total of 127,857 students in 17 years. Fagal's constant and continual use of Scriptural quotations, incidents, and narratives in his preaching helps reinforce his personal belief in the importance of the study of the Bible. And his suggestion of the primacy of the Bible in discovering solutions to man's everyday problems has been acted upon by more than one and one-third million applicants for lessons in these courses during the past decade and a half.

An even more tangible evidence of the effectiveness of Fagal's preaching is seen in the 14,279 adult persons baptized into the Seventh-day Adventist Church--some of them clergymen of other persuasions--between 1950 and 1968, who list the telecast (and, by implication, Fagal's preaching) as a major factor in their decision to convert to Adventism.

If, as some have suggested, this is the "age of the acronym," it may perhaps be unfortunate that the initials of Faith for Today spell FFT (although, admittedly, it would have been much worse if the organization were known as "Pastor Fagal's Faith for Today," thus producing a PFFFT!) which might suggest onomatopoetic overtones to some! On the contrary, "Faith for Today" has not been a PFFFT or a fizzle; and on the basis of its past record, it would appear that the program--and its chief guiding spirit, Pastor William A. Fagal--will both be around for quite some time to come!

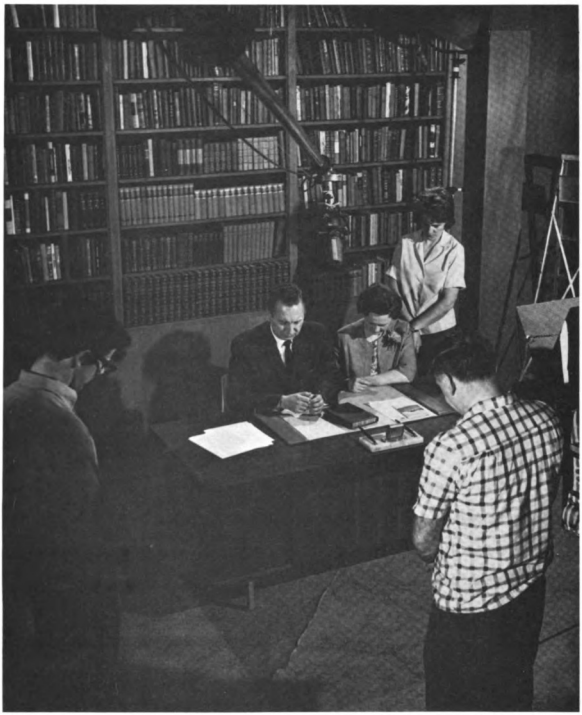


Fig. 29.—The Fagals and members of the Charter Oak Tele-Pictures production crew pause for prayer to ask God's blessing before the shooting of each weekly program. Producer Otis Cavrell affirms that there are fewer production snags in making "Faith for Today" than in most of the secular programs his organization produces.

CHAPTER IV

THE RHETORICAL THEORY OF WILLIAM A. FAGAL

> The preacher sought to find out acceptable words . . . even words of truth. . . . If any man offend not in word, the same is a perfect man.--Eccl. 12:10; James 3:2.

Without a criterion there can be no criticism.--Collingwood[1]

A teacher who had undertaken graduate work beyond his Master of Science degree, when asked to evaluate a sermon by William A. Fagal to which he had just listened, remarked that he found the sermon to be "interesting" because the speaker was "so human," and the message which he delivered concerned "not theory but practical living."[2]

Thus, once again, a mutually exclusive dichotomy is drawn between things "theoretical" on the one hand, and things "practical" on the other. They are viewed as being antagonistic one to the other, instead of complimentary, in their relationship. And, as usual, implicitly attached to things theoretical are undesirable (if not invidious) connotations of abstract worthlessness at worst, and Utopian conjecture and hypothetical speculation in the unattainable, visionary world of the ideal at best.

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[1]R. G. Collingwood, The Idea of History (New York: Oxford University Press, 1956), 238.

[2]Grand Ledge Respondent #237. Responses to the audience survey questionnaire, most of which will be found in Chapter VII, hereafter are cited merely as GL #1, GL #2, etc.

Henry Ford is reported to have said that "history is bunk"[1]; had he been asked, he might well have used the same appellation to "theory" and things theoretical. Certainly (and ironically) many armchair strategists today repeatedly do so (including some teachers holding graduate degrees, who ought to know better!). Goethe speaks for them all when he declares, "All theory, dear friend, is grey; but the golden tree of actual life springs ever green."[2]

Well, what about this thing called "theory," so despised, so ostracized from the society of practical men? What--if any--is its rightful purpose and place, especially as we come more particularly to the realm of public speaking?

The Purpose and Place of Theory

It may be apocraphal, but John Dewey is reported to have observed that, "Nothing is so practical as a good theory." And one of the most "practical" and trenchant statements on the purpose and place of theory that this writer has discovered was found (of all places) in a volume on landscape architecture, written by one of America's foremost, eminent practicioners of the art, Garrett Eckbo.

Eckbo, a former associate of designer Norman Bel Geddes, and one-time associate professor of school architecture at the University of Southern California,[3] wrote the words which follow principally for his

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[1]Cited in Bartlett, 622.

[2]Oxford Dictionary of Quotations, 2nd ed. (London: Oxford University Press, 1955), 223.

[3]Eckbo also served as visiting critic at 14 different universities and colleges (including Michigan State University, 1960) during the 1950's. ("Garrett Eckbo," Who's Who in America, Vol. 32 [1962-63] [Chicago: The A. N. Marquis Company, 1962], 889-90.

disciples in landscape architecture; but they are equally pertinent for the student of public address who may be tempted--after the modern order of thinking--to dismiss out of hand "theory" and things theoretical as impractical and therefore unnecessary. The citation is somewhat extended; but Eckbo's felicitous manner, let alone the content, fully justifies it, at least to this writer:

> On the mention of theory, two questions are apt to rise: one on the need for theory, the other on the nature of the theory needed. We must be able to answer these questions, expecially here in practical America, where so much of our environment is built on the sole theory that no theory for its planning is needed--we just go out and build it.
>
> Theory is a generalization of social experience in any particular field, or in all fields. It is at one and the same time a generalization of the past, a vitalizer of the present, and a projection of the future. If it is any one without the others, it tends toward sterility, decadence, or frivolity. Only positive exploratory theory can take us beyond the precedents of yesterday. Theory is the vehicle which guarantees the continuous growth and expansion of tradition. . . .
>
> Theory, by analyzing the past while working in the present, can project the length and character of the next step into the future. This is the process which has been responsible for all human progress of every sort. Every step forward, technically, culturally, or socially, had to be an idea--a theory--in one or many heads before it could be taken. . . . Theory is theory, whether it is an idea in a clever mechanic's head, or five hundred pages of windy discourse. . . .
>
> Theory in the arts is, of course, the stumbling block for those practical souls who have gone along with us so far. Yet art is only a process of trying to extract the maximum potential human experience out of necessary practical activities. Painting, sculpture, music, architecture, landscape design have all grown from sound, practical, functional roots in the living activities necessary to people. . . . Theory--as idea--is not developed for its own sake, even though it precedes practice. It must come from practical necessity, and be based on constant observation and experience.[1]

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[1]Landscape for Living (New York: F. W. Dodge Corporation, 1950), 58. Used by permission of McGraw-Hill Book Company, owner.

A good theory of landscape design, then, to Eckbo, must be "a theory of form as well as of function. It must be artistic as well as practical, in order to produce the maximum for those who will experience work influenced by it."[1] The same could also be said for public speaking. Note, also, the applicability of Eckbo's final conclusion:

> Our theory . . . must point the way toward good form in the landscape, but it cannot define it rigidly, on an exclusive, selective basis, with dogma and formulae, rules and regulations, precedents and measured drawings. We must base ourselves upon a flexible understanding and assimilation of those basic questions of scale, proportion, unity, variety, rhythm, repetition, which have been the primary guides for good men in all fields in all times and places.[2]

As Eckbo states, theory has been the basis for all successful advancement in science, technology, and the arts since the dawn of civilization--including public speaking.

In the field of speech there are many handbooks on techniques and some volumes which essay to deal in "principles." But even principles--which are good and useful, in their place--are not enough; and many a book concerned with the elaboration of principles often becomes bogged down and redundant. Principles, as well as rules derived therefrom, can quickly become mechanical.

One definition of "principle," offered by William Lockwood, is: "that which leads to action"; for, in the social sciences, one of the main purposes of a "theory" is "to predict and control behavior."[3] The field of speech, too, is interested in both prediction and control; and the realm of theory must find its rightful place therein, also.

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[1] Ibid.

[2] Ibid., 58-59.

[3] Guest lecture, class in "Educational Administration" (ED. 851a), Michigan State University, June 29, 1965.

For, if public speaking is to be accorded the professional status its practicioners demand, instead of being relegated downward to the merely technical level on which the public is offered a few Dale Carnegie-type knacks and tricks, then the practice of speech must always operate with due consideration for the formulation of theory, from which operating principles and rules may be derived.

Speech critics Lester Thonssen and A. Craig Baird correctly point out that the "practice, theory, and criticism of public address are closely interrelated," and that "each is the function and derivative of the others."[1] Accepting this dictum as being relevant in a critical study of the platform and broadcast speaking of William A. Fagal, it is the purpose of the remainder of this chapter to summarize Pastor Fagal's theory of rhetoric as a prelude to subsequent examination, analysis, and evaluation of his rhetorical practice in the chapter which follows.

Sources for Study of Fagal's Rhetorical Theory

Although William Fagal has been a most active practicioner of the art of sermon preparation and delivery for nearly three decades, he has never yet been invited to hold a lectureship on preaching, nor has he yet written directly on the subject.[2]

As a consequence, he has not yet found either the need nor the occasion for attempting to set down a conscious formulation of an organized body of the rhetoric of preaching. Furthermore, as he took only

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[1] Speech Criticism, 28.

[2] Some inferences on homiletical method may be gained incidentally from By Faith I Live, and other devotional writings from Fagal's pen.

one speech course and one homiletics course in college,[1] his actual theory of preaching has, more or less, evolved over the years in a rather pragmatic approach to the subject, based largely upon personal awareness of "what worked and what didn't" in his own not inconsiderable public experience.

In an attempt, thus, to synthesize the Fagal theory of preaching, this investigator conducted a series of interviews with the television pastor in which he was asked specific questions, framed in the context of the traditional statements of rhetorical theory.

Constituents of Fagal's Rhetorical Theory

Definition of "preaching."--For William A. Fagal, preaching is not merely an ordinary oratorical exercise from a podium; inherent in it, inextricably bound up with it, is a mystical quality, something Karl Barth might have characterized as a "divine-human encounter" (although, admittedly, Barth's neo-orthodoxy and Fagal's evangelically-oriented theology are in other respects "pol-emics" apart).

Explaining his viewpoint, which many other ministers hold, Fagal says:

> It's a miracle, really! People sit in a room for 30 minutes and come out with their lives changed! Preaching must not only move men, it must change men. And this cannot be accomplished merely by one man talking to another. There must be present, and active, the agency of the Third Person of the Godhead, the Holy Spirit.[2]

Fagal's analysis of preaching, then, would be a sort of "public-speaking-plus," positing the direct, divine intermediation of God,

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[1]Fagal Interview, May 24, 1966, 6.

[2]Interview with William A. Fagal, Washington, D. C., Oct. 20, 1966, 1. Cited hereafter as Fagal Interview, Oct. 20, 1966.

operating on both the minister and his words, and upon the hearer and his thoughts, within the framework of a conventional communication experience.

Objectives of preaching.--Sermons are intended not merely to entertain (although Fagal has no objection to their being "entertaining," in the sense that they grip the attention of the hearer at the outset and hold it throughout the discourse), they are intended primarily to move men and to change them. This being the case,

> Every sermon must have an objective; and it must be first known by me. It must be very practical. Each time, I ask myself, "What do I want to see accomplished in lives as a result of this sermon?"[1]

Fagal traces this objective-oriented basis for sermon preparation back to a certain Sabbath ten months following his entry into the gospel ministry. "This was our first Sabbath in our own church about a couple of weeks after the wedding . . . around the first of April in 1940," he afterward recalled.[2]

Following his first discourse, Fagal rode home from the church with his bride. Since she did not voluntarily bring up the matter first, William broached it, asking her in a general way how she thought things went.

"Well," she replied, "the sermon was good; fine." Then, a moment later, she asked, reflectively, "By the way, what were you driving at, anyway?"

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[1] Ibid.

[2] Letter from William A. Fagal, New York, Dec. 9, 1968, 1.

"I decided then and there," Fagal mused two and one-half decades later, "that I must always know ahead."[1]

> But I don't always write out the aim. Indeed, it may change during the preparation of the sermon. But I do write out every sermon in advance, word-for-word.[2]

"A sermon may--and probably does--have several goals," says Fagal, "but practical Christian living is the basic goal, objective, of every sermon I preach." Behavior, as well as belief, is obviously central to his thinking.

Another general objective to be found in William Fagal's preaching is revealed in the note of high optimism which invariably is his "trade-mark."[3] It is intentional:

> I love sermons that give hope! I often think of the parishioner who went to encourage his minister nightly in the pastor's study during an evangelistic campaign. Before the preacher would go out on the platform, this faithful layman would grasp the man by the hand, and whisper in his ear, "Tell them that they can, pastor; tell them that they can!" That incident has made a great impression on my thinking.[4]

In this connection, Fagal becomes very upset by those of his fellow ministers who hold out what he believes to be unrealistic if not unattainable goals before the people. Speaking of one man in particular, a leader in Fagal's denomination, now deceased, he said,

> He set terribly high goals: absolute perfection. I agree, in theory. But then you must introduce the blood of Christ to cover sins. People coming to hear this man were discouraged. His whole emphasis was one of discouragement, rather than encouragement. He always wanted to talk about perfection. But the consciences of the people were churned

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[1]Fagal Interview, Oct. 20, 1966, 1. [2]Ibid.

[3]This writer heard more than one dozen pulpit sermons by Fagal in Michigan during a three-year period (1964-67), and each was characterized by this high note of optimism.

[4]Fagal Interview, Oct. 20, 1966, 2.

> up, torn up, already. "One sin, and you've had it," they'd go away from his meetings, saying.[1]

Another objective of William Fagal in preaching is inherent in his view that the most effective preaching partakes of the testimonial flavor rather than the argumentative. As such, he draws a sharp distinction between God's explicit admonition, "Ye are My witnesses" (Isa. 43:10,12), and the position adopted by some advocates (but never enunciated by Christ) which implies "You are My attorneys, My lawyers."

> I don't argue doctrine any more. I learned a lesson once. I wrote an article for a certain publication on the seventh-day Sabbath. It was filled with argument--impeccable, indeed, unanswerable argument. But argument. And I got back some mail in return from people who wanted to argue back. I didn't win any of them, I'm sure.
>
> Some years later I was asked again to write another article on the same subject. This time I merely pointed out what the Sabbath meant to me, personally. No argument, just personal testimony, reasons for my faith. I didn't get back any letters from people wanting to argue that time; and some people were helped by it.[2]

This does not mean, one hastens to add, that there is no place for argument in the body of the sermon[3]; it <u>does</u> mean that the <u>spirit</u> of the message, the very air it breathes, is characterized by personal testimony couched in the framework of loving, personal concern. It is displayed on the sunny shores adjoining the vast ocean of God's love, rather than being set down among the hard, bare, sterile rocks on a craggy coast over which the waves of contentious argument repeatedly pound!

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[1] <u>Ibid</u>. [2] <u>Ibid</u>.

[3] Fagal's view of "argument" is rather limited. He sees it as merely contention; whereas, the rhetorician would include argument by exposition and narration--which Fagal, in actual fact, was using here! For Fagal's views on logical reasoning, see section on "Sermon Invention--<u>Logos</u>," below.

Preaching, then, is to move men and to change men. It should take into account a view of man showing not only what he is now, presently, but also what man--with God's help--may become. And it should return to the New Testament ideal of personal witness ("What happened to me; what this means to me") rather than partaking of the flavor of a disputatious presentation of an array of theological propositions or formulations.

Preparation for preaching.--A minister's career should be grounded upon the conviction that God has "called" him to the ministry. But Fagal's view of what constitutes that call is a marked departure from that held by a number of his colleagues--some of them prominent--in the ranks of Adventist preachers:

> Surely, a minister ought to feel a "call" to the ministry; but what constitutes that call? As I see it, a "call" is nothing more or less than, first, seeing the need; second, feeling a personal desire to respond to that need; and, third, feeling that one has the ability, the capability to do what is needed. Many men are called, and don't even know it![1]

Fagal takes issue with one prominent Adventist leader who publicly admonishes prospective young preachers not to get into the ministry unless they simply cannot do anything else and live with their own consciences--unless they, like Paul, feel "Woe unto me if I preach not the gospel" (I Cor. 9:16).

And the television pastor cites the case of one young man, known personally to himself, who while a theology student at a certain Adventist college, heard this respected minister, and concluding that he did not have this totally compelling "call," dropped out of college.

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[1]Fagal Interview, Oct. 20, 1966, 2.

Today, Fagal asserts, this young man serves the Lord in a physics lab in Boston; but he isn't happy. No, Fagal declares,

> The minister's call is not some great light shining down upon him from heaven, some great dramatic moment. I don't think every minister ought to expect Paul's traumatic experience outside the gate of Damascus. After all, there was only one Paul. The call to the ministry is to get into the ministry. The Lord will lead you, step by step. A man may know he's been called by a personal feeling of response to the world's need, of wanting to answer the general invitation of the Lord, "Son, go work today in My vineyard" (Matt. 21:28b). . . . So, if you see the need, then by all means, get in.[1]

After the matter of the "call" is settled, Fagal feels that a prospective minister needs a certain physical preparation--the physical equipment and capacity to perform reasonably well upon the public platform in the capacity of a speaker. And, "if he doesn't have this, then maybe the Lord doesn't want him in the pulpit," Fagal smiles.[2]

Implicit in Pastor Fagal's reasoning at this point is his subconscious acceptance of Solomon's dictum and its necessary opposite corollary: "A man's gift maketh room for him, and bringeth him before great men" (Prov. 18:16). Contrariwise, the lack of the gift may indicate God's leading in another direction, away from the ministry.

In addition to physical concerns, Fagal views a certain mental preparation as a prerequisite to the ministry, an absolute "must":

> Then there's education. A man ought to get all he possibly can. He won't have enough, no matter how much he gets. Today the need for an educated ministry is greater than ever. I bemoan my own lack of graduate study; I am quite envious of those of you who can and do get it.[3]

Fourthly, Fagal values--from personal experience--practical lessons learned in the "school of hard knocks"; and feels that there is definitely a place for practical experience in the preparation of the

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[1] Ibid., 3. [2] Ibid. [3] Ibid.

minister. "A man may learn from experience how to hold the attention of folk, how to mold their lives."[1]

Finally, and most importantly, there is the matter of the minister's spiritual qualification, spiritual preparation. With eloquent, fervent earnestness, Fagal declares:

> A man's simply got to have an experience with God, or he can't share it with others. Up in Boston there's a statue of Phillips Brooks engaged in the act of preaching to a congregation. Behind Brooks, there's a statue of Christ, with His hand on Brooks' shoulder. I've often thought about that, and prayed, "Lord, stand behind me, with Thy hand on my shoulder." A minister must always have the consciousness of close contact with heaven.[2]

The preacher and his audience.--If it were necessary to classify speakers in terms of being either "speaker-oriented," "message-oriented," or "audience-oriented," William Fagal would clearly fall into the last category. Says he:

> I believe that, beside great preachers, there are great audiences. Some will never get great sermons because they don't inspire their preacher.
>
> A preacher must have a great love; he must not be authoritarian, or didactic, or unsympathetic. He must always be sympathetic of the needs of his audience.[3]

Fagal reported that he felt his best preaching had been done before the congregations of which he had been pastor. On the other hand, however, he said he had preached to some audiences which almost seemed to say to him, collectively, "I dare you to attract me."[4]

Although Pastor Fagal recognizes that there are several kinds of audiences which he addresses personally in his preaching tours around the world, each requiring a special approach in preparation, he is most

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[1] Ibid. [2] Ibid.

[3] Ibid. [4] Ibid.

bound up with almost a preoccupational concern for his vast television audience which numbers in the millions each Sunday.

Asked how he conceived of this audience, in terms of sermon preparation, Fagal replied:

> I always picture my television audience as a group of people who don't know our "message," people who are looking for light, longing for it, pleading for it on their knees, perhaps weeping before God for it (as Ellen G. White has pictured these true-in-heart[1]).
>
> Many are young people who are seeking truth. They're not out-and-out heathen. And in talking with them, I never like to condemn. In a sense, my attitude always is: "You don't see it my way yet, but you will. You haven't found Christ yet." I never condemn. Anything at all is better than no religion. I preach to people with a little, and try to make mine so attractive that they'll want it.[2]

Sermon invention--subjects.--Traditionally, rhetoric has been composed of four or five "canons" (depending upon whether "memory" is included)--invention, arrangement, style, memory, and delivery. Invention is thus viewed as comprehending the investigative effort of the speaker--in Cicero's words--To "find out what he should say."[3]

Connected with matters of speech content, particularly, is the question of the speaker's employment of the three generally recognized modes of persuasion: logical, emotional, and ethical. And it is in

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[1]Fagal here doubtless refers to Mrs. White's statement in Acts of the Apostles (Mountain View, Calif.: Pacific Press Publishing Association, 1911) that "there are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in" (109).

[2]Fagal Interview, Oct. 20, 1966, 3.

[3]Cited in Thonssen and Baird, 79.

this context that we now undertake a consideration of William Fagal's theory of invention in sermon preparation.

John A. Broadus, probably America's best-known homiletician, has suggested four irreducible categories of sermons, by subject: doctrinal, moral, historical, and experimental.[1] Vinet adds psychological (although some might equate this with experimental)[2]; while Alexander offers, further, the prophetic-eschatological, the devotional, and the experiential.[3]

William Fagal's construct, while in several instances tending to confuse classification by subject-content with classification by structural-form, lists: (1) theoretical-doctrinal; (2) topical; (3) expository; (4) biographical ("I love them!"); (5) textual ("the kind where you read a text, and then for 25 minutes you soar on flights of fancy--I'm getting away from them!"); (6) evangelistic; and (7) life-situation.

Concerning this final category, Fagal adds:

> I greatly enjoy the life-situation sermon. I enjoy telling a story--for example, I have a sermon on Samson that I love to preach.[4,5]

Implicit in Fagal's thinking on the subject of topic-choice are two basic assumptions worthy of note: (1) that he is typical of the

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[1]John A. Broadus, On the Preparation and Delivery of Sermons, new and revised edition by Jesse Burton Weatherspoon (New York: Harper & Brothers, 1944), 59. Cited hereafter as Broadus and Weatherspoon.

[2]Ibid. [3]Alexander, 96. [4]Fagal Interview, Oct. 20, 1966, 4.

[5]Fagal here apparently equates the biographical and life situation methods in substance, although listing them separately. The biographical, however, deals strictly with the individual's life; whereas the life situation deals with a problem, and brings in an individual only by way of illustration. One is person-oriented; the other, problem-oriented.

individuals whom he will address (therefore, things that interest him will interest them); and (2) that if he himself is not excited about the matters to be presented, he cannot be dynamic in their advocacy:

> I must always find something that intrigues me. I never decide that I am going to preach on such-and-such a topic, per se. The topic is always suggested to me by material that stimulates. Get material that fascinates, then let the topic come out of that.[1]

Sermon invention--sources.--The Bible, which William A. Fagal implicitly accepts as the divinely-inspired Word of God, is acknowledged as the primary source of his preaching.

Other sources which he specifically lists as of special importance to him are: commentaries, biography, history, and reference tools such as dictionaries, Roget's Thesaurus, etc.

Other men's sermons, which played a rather prominent part in his reading habits of earlier days, are now largely overlooked:

> In those days I was in the stores each week. I bought a book a week--in those days you could get a good book of sermons for $2! Sometimes I spent as much as $25 a week, buying books of sermons by various preachers. But if I got one good sermon, I figured it was worth it. In the early days I'd read other men's sermons for the purpose of sparking my own thinking. I realize now that this is a rather shallow way of going about it. And now, actually, I get very few ideas from other men's sermons.[2]

Fagal's chief tool, after the Bible, is the Bible commentary and Bible dictionary:

> In reading the Bible, I get an idea. It starts me digging. I get a wealth of material from digging in reference works of all sorts.[3]

His immediate concern is to get behind the text, to discover, if possible, the deeper meaning,--"the way of life of the people in those

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[1]Fagal Interview, Oct. 20, 1966, 4. [2]Ibid. [3]Ibid.

days, to see things through their eyes." History, too, enables him to "get behind the scenes," providing context and background. "These matters are important to me," he declares. Biography serves to provide both "ideas and illustration."[1]

Fagal's chief "preference for reference" is the 10-volume Seventh-day Adventist Bible Commentary; the Methodists' four-volume Intepreter's Dictionary of the Bible ("a rich source of material; I like it very much"); and the conservative 23-volume Pulpit Commentary ("it's exhaustive").[2]

Fagal also holds in high regard the writings of Ellen G. While, whom, as noted in Chapter III, he regards as having been the possessor of the gift of prophecy and divine inspiration. His own library contains most of the nearly 60 published works from her pen, to which he makes frequent recourse during the process of sermon preparation.[3]

Sermon invention--ethos.--Rhetoricians since Aristotle have been concerned with ethical proof (or, as Hance-Ralph-Wiksell have called it in our time, "personal proof"[4]), which is generally conceived as encompassing the elements of competence or intelligence, good character, and good will--proof which arises from the person of the speaker himself.

And although Aristotle would tend to limit the operation of ethos largely to what the speaker did and said during the speech itself, rhetoricians today generally include the audience's antecedent conception

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[1]Ibid.

[2]Ibid.

[3]Ibid.

[4]Kenneth G. Hance, David C. Ralph, and Milton J. Wiksell, Principles of Speaking, 2nd ed. (Belmont, Calif.: Wadsworth Publishing Company, 1969), 80.

of the speaker as being indivisible in the hearer's mind from impressions perceived during the actual speech situation.[1]

Concerning the constituent of competence, or intelligence, Fagal declares:

> I don't know about others, but I must admire a speaker, or he simply can't reach me. His physical appearance tells me a lot about him. And the stories he tells--I despise "little-boy" and "little-girl" stories, unbelievable stories.
>
> I know credibility is an often bandied-about word these days; but it's so important that a preacher be believable, that people feel he knows what he's talking about. I turn down all stories that may be phony-appearing. . . . A man must appear intelligent, credible; otherwise, the man is a simpleton in the minds of his hearers.[2]

With regard to the constituent of good character, Fagal implicitly conceives of the word "good" in religious terms, rather than the merely ethical. A good man, specifically a good minister, will be a man who is intimately on good terms with the Lord Jesus Christ, who has a personal, experiential relationship with God, from which he draws daily in meeting the needs of humanity, both in and out of the pulpit.[3]

Finally, in discussing the constituent of good will, Fagal expressed the belief that:

> A minister should be jovial, sympathetic, sincere, a man of kindness. These things can come across indirectly--perhaps it is best if they are indirectly perceived. And certainly there must be no denunciatory spirit, no condemnation.[4]

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[1]Thonssen and Baird, 385.

[2]Fagal Interview, Oct. 20, 1966, 4.

[3]Ibid., 3.

[4]Ibid., 4.

Fagal also believes in a "judicious" use of humor,[1] that it tends to reveal "the real him" of the minister to the audience. But, he cautions,

> it must be used delicately, resourcefully. Ralph Waldo Emerson once told of a preacher he'd heard. He said, "If he'd ever lived, we were none the wiser for it," referring, of course, to the cleric's intellectual torpor.[2]

Sermon invention--logos.--The word "logos" has one primary, immediate connotation to the theologian (literally, "the word," and, as used uniquely in the Gospel of John, a direct reference to Christ, the Incarnate "Word"); whereas, to the rhetorician, it has quite another altogether: logical proof, the "materials of development," the use of evidence and reasoning.

Evidence is generally concerned with matters of fact and opinion as the basis for the establishment of proof; reasoning is the process of using evidence thus developed as a means of inferring conclusions.

For William Fagal, as noted above, the "supreme source" of evidence is the Bible:

> Particularly do I appeal to the life of Christ in the New Testament. A minister ought always to show Him as the great example. But it is not enought to use the Bible merely as evidence; the preacher must show its relevance. My burden is always to make Christ relevant to the people of today, to preach truly "Christ-centered" sermons.[3]

Fagal does not, of course, rule out other forms of evidence; but implicit in his theory of logical reasoning is the conception of the supremacy of the Word, with other acceptable proofs being used rather in supporting roles.

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[1]For a more complete statement of the Fagal theory of the pulpit use of humor, see below, under "pathos."

[2]Fagal Interview, Oct. 20, 1966, 4.

[3]Ibid., 5.

A marked preference is found in Fagal's thinking for the use of examples (illustrations generally, more than instances), narratives, and stories. Statistics and quotations (literary materials, testimony of fact and opinion) are not ranked as highly, although their existence is recognized and a value assigned:

> I favor example as one of the best methods of illustration; and I use both stories from the Word (because of their familiarity to persons in the audience who know their Bibles) and personal experiences (for their interest-catching value).
>
> My favorite form of explanation is the narrative. I favor it because it holds the audience's attention--and I'm always most eager to hold their attention every minute. I favor description--the kind that makes it live, that holds attention. Exposition has its place--for me, in providing background understanding; and I use it there.[1]

Fagal recognizes four avenues of reasoning: example, analogy, cause, and sign. He feels each has a distinctive place, although, for him, reasoning from example and from cause are perhaps the most effective in the type of preaching which he does.

Because of the unique differences between the spoken word and the written word in the process of communication, repetition and restatement are vital. Comparison and contrast, too, are highly valued forms of materials of development which the speaker himself creates.[2]

Fagal is as aware of the psychological tests of evidence and reasoning as he is of the logical tests--perhaps more so. And with his audience-orientation frame-of-reference always clearly before him, for him

> the most important test is the test of credibility. . . . The sermon should be reasonable, believable, and acceptable. And, of course, the preacher should block every hole that exists for the people not to accept his position.[3]

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[1] Ibid. [2] Ibid. [3] Ibid.

Concerning the structure of reasoning, Fagal recognizes the two main approaches, the inductive and the deductive; and feels that each is desirable and has a place in certain kinds of speaking situations. The speaker's goal, the nature of the materials to be presented, and the previous attitude of the audience toward these materials are the chief determinants in the matter of his choice of selection. Says he:

> I like to use the inductive approach; I prefer to have my ideas dawn on people, particularly if it is a sensitive subject. In doctrinal and expository sermons I use the deductive approach--you know, the method where you tell them what you're going to say, then you go ahead and say it, and then you tell them what you've told them![1,2]

On the question of the relative position of argument in the sermon, Fagal generally tends to favor placing the strongest argument first:

> There are times when a minister needs to overwhelm his audience at first. He should begin by making his point fast, and then buttress it. Otherwise, the people may not stay with him to the end.[3]

As to the sufficiency or quantity of argument, Fagal tends to make this an operational matter--something to be determined by the speaker during delivery, on the basis of audience feedback. No two audiences being alike, some requiring more evidence than others, Fagal applies no rule here, preferring to "fly by the seat of my pants" and to "play it by ear"[4]:

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[1] Ibid.

[2] The deductive approach in rhetoric is generally viewed as the method whereby the speaker states a position and then proceeds to particulars supporting the point. Fagal's definition here is not especially apt. That he does understand the basic destinction between inductive and deductive methods is clear from other statements made elsewhere, and from his oratorical practice (see Chapter V).

[3] Fagal Interview, Oct. 20, 1966, 5.

[4] Ibid.

> I always wait until I see their eyes light up in recognition before I bring my sermon to a close. And I always try to bring out the importance of what I'm saying to them, personally. If you can't make it relevant, then all the argument in the world won't carry the day as far as results are concerned.[1]

Sermon invention--pathos.--The third and final mode of persuasion encompassed by the canon of "invention" is that of pathos, or, to use another Hance-Ralph-Wiksell term, "materials of experience."[2]

It deals with psychological "proofs," in contradistinction to logical proof; and, say Thonssen and Baird, "includes all those materials calculated to put the audience in a frame of mind suitable for the reception of the speaker's ideas."[3]

For William A. Fagal, the question of pathos, in its rhetorical context, is resolved by a discussion of two kinds of materials--heart-touching stories and humor--and the question of motive appeals.

And Fagal has decided opinions on acceptable and unacceptable uses of both emotion-packed stories (known as "tear-jerkers," by the more calloused in the ministry) and humor.

When it comes to using stories "that touch the heart," Fagal stoutly defends the "judicious" use of emotion in sermons on two grounds.

First, he feels that "religion itself, by its very nature, inherently touches the deepest well-springs of human experience." He adds:

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[1]Ibid.

[2]Hance-Ralph-Wiksell's term, of course, has a somewhat broader concept than that of "pathos" as used by traditional rhetoricians. For Hance-Ralph-Wiksell, "materials of experience" are designed to appeal primarily to the listener's basic motives, his sensory experiences and memories of them, and his needs, hopes, fears, and desires" (p. 71).

[3]Thonssen and Baird, 358.

> I'm moved by the things I believe in, things that I've given my heart to; and so are other people.[1]

Secondly, Fagal clearly perceives that convincing the "head" alone does not always produce the desired resultant action which the preacher often seeks to arouse. The avenue of the heart, however, may well provide the key to action. It is not, however, in an attitude that the end justifies the means when William Fagal says:

> I feel that emotion is legitimate if it moves to action--to the right kind of action, that is. But I'm anti-manipulative. I don't set out deliberately to use it. . . . I don't like to use emotion directly; I think it's a dirty trick. But religion, to be effective, must touch the deepest well-springs of human experience.
>
> But I never use emotion consciously; if I did, I couldn't live with myself. I do like to tell stories that touch the heart--but not as a cheap trick; then it's shabby, shoddy. The story about Sam, the condemned murderer[2]--I've used this to good effect on occasion. I'm touched by it, genuinely. I don't introduce it for effect only. Yet I'm delighted if and when it moves people. And I want to move people; I do it every chance I get. But if it's an artificial veneer, then people will reject it.[3]

The whole subject of humor, on the other hand, is a tightwire for Adventist ministers, fraught with peril for the conscientious, because of repeated exhortations by church leaders--notably Ellen G. White--against the use of jesting, joking, and levity in the pulpit. Ministers generally, and evangelists particularly, are warned:

> Amusement is not to be interwoven with instruction in the Scriptures. When this is done, the hearers, amused by some cheap nonsense, lose the burden of conviction.[4]
>
> Some form the habit of relating anecdotes in their discourses, which have the tendency to amuse and remove from

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[1]Fagal Interview, Oct. 20, 1966, 5.

[2]See Fagal's book, By God's Grace, Sam, listed in Bibliography.

[3]Fagal Interview, Oct. 20, 1966, 5. [4]White, Evangelism, 210-11.

> the mind of the hearer the sacredness of the word which they are handling.[1]
>
> Let them be careful lest by attempting during their discourse to cause laughter, they dishonor God.[2]
>
> If he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. . . . The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the Word of God and are entirely out of place in the sacred desk.[3]
>
> All sang-froid [sic], which is so common . . . all lightness and trifling, all jesting and joking, must be seen . . . to be . . . a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased. . . . Let every minister be sedate . . . yet . . . cheerful and happy.[4]

William Fagal, who respects the writings of Mrs. White, and conscientiously makes an effort to pattern his ministry upon these counsels, is well acquainted with the advice cited above.

Yet, taking a cue from the final statement about ministers being "cheerful and happy," he replies:

> I can't believe that Ellen White meant there should never be any light touch to life. I draw a distinction--even as I'm sure she drew the distinction--between jesting and joking on the one hand, and a judicious, light touch of humor, of wit, on the other.[5,6]

The man who "cracks jokes," who takes his work in the pulpit "lightly, not seriously," is, in Fagal's book, to be condemned. He continues:

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[1] Ibid., 208-9. [2] Ibid., 211. [3] Ibid., 643.

[4] Ibid., 645. [5] Fagal Interview, May 28, 1967, 1.

[6] Obviously, to judge from her own practice in the pulpit, Ellen White herself made the same distinction between joking, jesting, and levity on the one hand, and a light touch that might bring a smile to a face. For, it was reported, on one occasion, she was preaching in the pulpit in an afternoon meeting. Her son Willie, now well along in years himself, was sitting behind her on the rostrum; and, as the afternoon was

> I'm against humor merely for the sake of humor. . . . I condemn the man who gets up just to get the people to laugh.
>
> But there's good humor and there's bad. That which is clearly inappropriate should never be used. I never make the people laugh for the laugh's sake. I never shock for shock's sake. . . . I never use the after-dinner sort of wit. . . . And I never, never make puns on the Scriptures.[1]

Fagal, however, couldn't disagree more with Alfred North Whitehead's declaration that "the total absence of humor from the Bible is one of the most singular things in all literature."[2]

"Look," the television pastor points out, "Solomon said, 'A merry heart doeth good like a medicine' (Prov. 17:22)"; and, Fagal goes on,

> I'm sure Christ used illustrations which brought a smile, if not laughter, to the faces of His hearers--the camel going through the needle's eye, for example (Oh, I know, we've explained that all away as being a gate named the "Needle's Eye"; but I'm not so sure that this is the last word.); also His words about motes and beams in people's eyes, calling the crafty king Herod a fox, etc. I'm sure the people laughed when He spoke these and other words. Of course, the humor of that day was necessarily geared to the culture of that day, even as our humor now is directly connected with our own times.[3]

Humor, Fagal feels, is justified if it illustrates a point. "Then it is a shaft into hearts." And if, in an illustration, there is something humorous that is "right to the point, then humor can bring out a great truth."[4]

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warm, dozed off to sleep. His mother, sensing it, stopped, turned around to see, and then smiled to the congregation, "Well, I guess we can't blame Willie. You see, when he was a baby, we used to put him in a cradle, on the floor inside the pulpit, and I'd rock him with my foot while speaking. I guess it's too late to change his habit of sleeping in church now!" (Personal remark of Arthur L. White, grandson of Mrs. White and executive secretary, Ellen G. White Estate, Inc., Washington, D. C., to this writer in conversation, August, 1968.)

[1]Fagal Interview, May 28, 1967, 1. [2]Cited in Flesch, 165.

[3]Fagal Interview, May 29, 1967, 1. [4]Ibid.

Fagal also sees two other benefits to the public speaker in a judicious use of humor. First, it may be a means of gaining rapport with the audience at the beginning of the message:

> I find myself sometimes using it at the beginning, to warm the heart, and to get attention. Usually, at the beginning, the humor is based on the immediate situation, generally on things that have actually happened, perhaps at another meeting such as this one.[1]

And secondly, humor serves a vital feedback function for the speaker:

> I'm always delighted to obtain a response from the audience. If there's a little laughter, you see you've got your point across. . . . I'm always delighted when people laugh--it shows they're with us.[2]

Finally, Fagal feels that "humor should be spontaneous, relative to the moment; this is desirable."[3]

The question of motive appeals is inextricably intertwined with pathos as a factor in persuasion; and Fagal has some rather definite ideas as to what is acceptable for use by the Christian minister, and what is not:

> I'm not a disciple of Norman Vincent Peale's, but I do like his approach that "if you accept this, your life will be richer, fuller," His motive is the happier, better-adjusted life; and his presentation is down-to-earth, none of this "pie in the sky bye and bye" sort of thing.[4]

The great problem in religion today, as Fagal views it, is that most people--both in and out of the church--think that the church and its message have lost tough with relevancy.

Fagal scorns the evangelist who merely appeals to people to "Come to Jesus," without ever spelling out to them in detail, in concrete

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[1] Ibid., Oct. 20, 1966, 6.

[2] Ibid., May 29, 1967, 1.

[3] Ibid., Oct. 20, 1966, 6.

[4] Ibid., 5.

language just what this horribly overworked expression really means in practical terms. There can be no intelligent decision unless it be grounded in knowledge, he believes.[1]

Loyalty, he feels further, is a poor motive with which to appeal to a "worldly" person; and "fire insurance" ("Come to Christ or you'll burn in hell") he completely rejects out of hand. Rather, he says,

> I like to inspire people to want to serve the Lord--to make them see the possibilities for themselves that they have never really seen before--get them to take a good look at the truly "good life."[2]

With regard to the question of the location or placement of motive appeals, Fagal opines:

> In theory, I suppose one should continue to appeal throughout the whole sermon; but in practice, I guess, we generally place them at the end. I have a great burden, however, to lift throughout the entire discourse.[3]

No statement of William Fagal's theory of persuasion would be complete without reference to his view of the work of the Holy Spirit in bringing about conviction in the mind of the hearer. Traditional rhetoricians would undoubtedly subsume this kind of "proof" under pathos; but for William Fagal it is, in a very real sense, a fourth category of persuasion.

Deeply ingrained in his belief that preaching somehow comprehends a "divine-human encounter" is the conception that the ambassador for God in the pulpit is working in direct cooperation and harmony with the Third Person of the Godhead; and that in this process there is in operation something beside and beyond ethical, logical, and pathetic appeals.

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[1] Ibid., 6. [2] Ibid.

[3] Ibid.

Ellen G. White stressed this supernatural factor repeatedly in counseling the Adventist preachers of her day. "Without the Spirit's aid, our efforts to present divine truth will be in vain,"[1] she declared flatly:

> The servants of the Lord have trusted too much to the strength of argument. . . . The mere argument of the truth will not move souls to take a stand . . . for the truth is unpopular. . . . A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. There must be a power to attend the truth, a living testimony to move them. . . . There is loveliness and beauty in the truth; but take away the power of God, and it is powerless.[2]

On another occasion she amplified her thinking:

> The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven.[3]

William Fagal's thinking on the subject is perhaps best epitomized by this statement of Mrs. White's which, although referring to the written word, actually applies equally to the spoken:

> As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but . . . a deeper meaning is

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[1]Published in a posthumous compilation of her writings, In Heavenly Places (Washington: Review and Herald Publishing Association, 1967), 334.

[2]Testimonies for the Church, I, 113, 115.

[3]The Desire of Ages (Mt. View, Calif.: Pacific Press Publishing Association, 1940), 671-72.

> grasped, and the sublime, spiritual truths of the written word are impressed on the heart.[1]

He takes great personal satisfaction from her assurance to the ministry that:

> If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your sides; they will touch the hearts of those to whom you speak.[2]

Sermon structure--arrangement.--Arrangement, the second of the five canons of traditional rhetoric, embraces, in the words of Thonssen and Baird, "the emergence of a central theme, the general method of arrangement adopted for the speech, and the order in which the parts of the discourse are developed."[3] All are explicitly stated in William Fagal's rhetorical theory.

An introduction, in the Fagal view, should do just what its name implies: introduce. He says:

> The purpose . . . is to get you as quickly as possible into your message. Used wrongly, an introduction can be deadly; it can lose you your people. An introduction should do little more than to set the stage. And it should be brief.[4]

Fagal recognizes the usual methods of introducing a sermon--a reference to the subject or problem, reference to the occasion, personal greeting, rhetorical question, startling statement, quotation from Scripture (usually text) or some other source, anecdote, illustration. To him, the form it takes is not nearly as important as the characteristics inherent in whatever method is chosen:

> I have, in the past, often used textual introductions; but I'm trying to get away from that nowadays. A good introduction is characterized by brevity and interest-catching

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[1]Christ's Object Lessons, 24. [2]In Heavenly Places, 296.

[3]Thonssen and Baird, 393. [4]Fagal Interview, Oct. 20, 1966, 6.

> values--that's the main thing. It should get you right away; and, of course, it should also show where you are going.[1]

With regard to the organization of the body of the sermon, it is here alone that Fagal recognizes any debt to the ancient professional rhetoricians. In his only college speech class, taught by one Lillian Morgan, and taken in his freshman year, Fagal learned the six-point Ciceronean outline for the speech: proem or exordium, narration, excursus, confirmatio, refutatio, and peroration.[2]

Fagal, however, was not tremendously impressed with this model (which was a pattern basically suited for the forensic speech)--or with Miss Morgan. And his opinion of Cicero was not strikingly different from that of Montaigne.[3] He says now, charitably, however, that at the time it gave him a sense of direction; "but I soon rejected it in favor of a more simplified approach."[4]

While Fagal has used the customary tripartite division method in the past in textual sermons, now, he says,

> I'm trying to get away from that method. I like to have my ideas dawn on the people. I like to have the sermon flow! I don't like any breaks, and I have no breaks. I'm afraid of anything that loses an audience, even for an instant. Any time the listener can take even a breath is too bad; I have to work to get his attention all over again![5]

Commitment, Fagal declares, is the main purpose of a conclusion, whether the form take that of a challenge or appeal, a summary, a

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[1]Ibid. [2]Ibid., May 24, 1966, 4.

[3]Said Montaigne of Cicero: "Cicero's style bores me. When I have spent an hour reading him--a good deal for me--and try to recollect what I have extracted, I usually find nothing but wind." (Cited in Flesch, 51.)

[4]Fagal Interview, May 24, 1966, 4.

[5]Ibid., Oct. 20, 1966, 6.

quotation, an illustration, an inducement, a declaration of personal intention, or a prayer.[1]

In referring to the "ideal," Fagal feels that

> the most admirable kind of conclusion is one in which the speaker concludes without actually appearing to do so. He sits down, but the people are still continuing along his line of thought in their own minds.[2]

However, the practical needs of the preaching situation, and an overriding concern that the main purpose of preaching be met, take over at this point; and, Fagal adds pragmatically,

> Nevertheless, I do feel that in each sermon an opportunity should be given for any hearer to accept Christ--sometimes we ask them to raise their hands, or stand to their feet, in a reconsecration. Sometimes I use a brief prayer to conclude. But commitment is the main purpose of the conclusion. And I often worry that there may be someone out there on the verge of a decision, and that if I fail to provide him with an opportunity to take his stand, he might never do it afterward.[3]

This being the case, the conclusion form will seldom deviate from one of the kinds which readily lends itself to a direct appeal, followed by an opportunity of some kind for an individual response.

Sermon style.--The third canon of rhetoric, that of style, is concerned with two problems in language: word choice, and the subsequent arrangement of the words thus chosen. For the speech critics, Thonssen and Baird, style is seen as "the instrumentality through which ideas are made meaningful," thus clothing the speaker's reason and emotion "in such words as will have intelligibility value for his hearers."[4]

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[1] Ibid., 7.

[2] Ibid., 6.

[3] Ibid., 7.

[4] Thonssen and Baird, 430.

For John A. Broadus the three chief elements of sermon style are: clearness, energy, and elegance.[1] All three qualities are either explicitly or implicitly recognized in William Fagal's thinking on the subject of style.

Broadus lists "clearness" first in his list. It is for Fagal, too:

> Clarity is most important. If the speaker can't be understood, then he "should of stood in bed."[2] I'm a bug on this. I hate to come away from listening to a speaker, and not have a clear picture of what he was talking about, or what he wanted me to do about it.[3]

"Vividness" and "energy" are also listed by Fagal as being "important"; but, of even greater significance for him is "simplicity":

> The usual stylistic qualities are desirable; but I worry that if I get too bound up in words, that I won't be able to communicate. I have found from experience that the carefully-planned sermon often may go flat. "Simplicity" thus is the key word for me.
>
> Yet, I like to use nice words, catchy words. I like good, expressive words. In my later years I have tried to build up my vocabulary--I have kept a paperback dictionary in the glove compartment of my car, even. I look up words frequently when I'm reading.[4]

Even in the matter of word choice and word arrangement, however, thought about the partnership arrangement between the preacher and his

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[1]Broadus and Weatherspoon, 240, 252, 269.

[2]Cf. Bartlett, 975. Remark attributed to Joe Jacobs, who left a sick-bed to go to Detroit in October, 1935, to attend the World's Series. He bet on Chicago, which lost to Detroit. When he returned to New York, he made this comment to sports writers when they came to interview him.

[3]Fagal Interview, Oct. 20, 1966, 7.

[4]Ibid. The dictionary referred to is: Webster's New World Dictionary of the American Language. (Letter from William A. Fagal, New York, November 7, 1966, 2. Cited hereafter as William Fagal Letter, Nov. 7, 1966.)

Divine helper, the Holy Spirit, is not far from Fagal's mind. Perceptively, he affirms:

> The Holy Spirit is no substitute for preparation, of course. Yet, on the other hand, the speaker for God must have the Spirit's help. I do feel, though, that it is a gross presumption on the part of the minister to enter the pulpit without having made adequate preparation. I write out all my sermons ahead of time, word-for-word, to get the words right, straight. I avoid reading in delivery, however; and I avoid notes at all.[1]

Sermon memory.--From ancient times until the middle of the 18th century, "memory" was considered the fourth canon of rhetoric, thanks to the emphasis placed upon it by Hippias of Elis, considered by some to be the "father" of this canon. Memory was included by Quintilian in the First Century A.D. as a constituent of rhetoric, and also by the medieval rhetoricians. But, in the mid-18th century, such English practitioners of the art as Blair, Campbell, and Kames dropped the canon of memory; and their 19th century successors, such as Whately, Hill, and Genung, failed to revive it.

In our own day, the canon is still lost, so dead that even Thonssen and Baird devote only a few lines to the memory of Hippias--and that, incidentally, in the historical portion of their work, not in the section devoted to "standards of judgment."

But, for William A. Fagal, the canon of memory is neither dead nor lost! The nature of Fagal's work, in the dramatic "enacted parables" which are a prelude to his sermonette on "Faith for Today," has required that he develop the latent powers of memory. And although he reads his sermonette on the screen, by the aid of an AutoCue, he nevertheless memorizes his dramatic scripts verbatim. How does he do it?

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[1]Ibid.

> Memory is developed through exercise. In television, I memorize my scripts completely. In the earliest days of TV broadcasting, I used to get up at 3 a.m. to spend three hours in rehearsal of the script. Then, later, it took only two hours. And still later, only one. Now, I memorize the script after arriving at the studio just before we begin to shoot!
>
> I make no conscious effort at memorization; I think of the outline, generally, rather than merely the words. I have on occasion resorted to the usual tricks of the trade, mnemonic lists of four words, making one sentence cue another, etc.[1,2]

But the development of this part of his mental powers may well have had a beneficial "fall-out" effect on William Fagal's delivery of sermons, aside from his dramatic parts in the TV studio, as will be noted in the chapter which follows.

Sermon delivery.--William Fagal's expressed views on the fifth and final canon of rhetoric, delivery, encompass the following areas: (1) how sermon delivery is to be learned, (2) the 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 the Scriptures in the context of delivery.

William A. Fagal agrees with H. M. S. Richards, his counterpart on Adventist radio, that delivery is best learned by preaching, rather than by theory:[3]

> Actual experience teaches an observant speaker what goes over with his audience, and what doesn't. I don't feel, honestly, that my one class in speech in college helped me very much.

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[1]Ibid.

[2]Said Pastor Fagal's mother, "William's father had an excellent memory, and William apparently inherited it. He has, of course, improved it with exercise." (Anna Fagal Interview, July 9, 1966, 1.)

[3]Alexander, 119.

> I've been interested in observing other speakers, and I have consciously tried to learn from their failures as well as from their successes. On more than one occasion I've tried to figure out why a man didn't get his message across despite the fact that he had good material.[1]

Sermon delivery effectiveness may be affected by many factors; and a minister ought to be careful concerning attitudes and actions which might hinder, if not entirely negate, his work in the pulpit.

Delivery should be characterized by "deep sincerity," Fagal feels. "A man should speak from life, and should believe from his heart." Personal experiences are best--simple stories, well told.[2]

As regards the various methods of sermon delivery--manuscript reading, memoriter, and extempore--Fagal has some very decided ideas on the subject:

> I follow the extemporaneous method in my speaking. I try to get away completely from notes. I hate to hear a sermon (or a speech) read. And it is dangerous to memorize sermons--they tend to become sing-song, like recitations, or "speaking a piece."[3,4]

Fagal feels that generally ministers need to pay more attention to vocal qualities in the pulpit than they tend to do. He feels that a lack of vocal variety is the most grave omission in the delivery of many men who would otherwise be quite productive of good in the sacred desk.

Fagal feels he has benefited from his opportunity of rubbing shoulders with professional actors for more than two and one-half decades. Although he himself has never studied dramatics, he feels that

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[1]Fagal Interview, Oct. 20, 1966, 7. [2]Ibid., 8. [3]Ibid.

[4]Virginia Fagal believes her husband has been greatly influenced by Norman Vincent Peale's method of delivery. She said, "Bill admires Peale's delivery and appreciates the man's personal qualities, if not some of his theological ideas. He met him once on a train several years ago; and he has defended Peale on some points before Seventh-day Adventist ministerial groups, feeling these men misunderstood Peale's position." (Virginia Fagal Interview, July 9, 1966, 1.)

attention to some of the factors considered in acting school would benefit many men of the cloth. Particularly does he feel that "pacing" is important, both in broadcasting and in the pulpit--but "but change of pace shouldn't be made too artificial, too 'dramatic.'"[1]

Concerning much that passes for "delivery" in many churches today, Fagal says, emphatically,

> I abominate the so-called "ministerial tune" [tone]. In the pulpit, a minister should talk to the people, as if to one individual, conversationally.[2]

Fagal has never suffered severely from stage fright which incapacitates, although he does report to being nervous every time just before he begins to speak. Sometimes, he says, it shows in his voice. But the important thing, he feels, is to gain control, mastery over this nervous energy, and turn it into productive dynamic.

Finally, on the subject of reading the Scriptures aloud in public, Fagal has always loved this part of his ministerial work:

> One can read them in a way that will bring "something new" to the people. I enjoy reading the Scriptures as much as I enjoy preaching itself. They can be read in a dull, dead way, or in a fresh, new approach, from beginning to end.[3]

In order to read intelligently (as distinguished from intelligibly), one must get behind the written word on the page in order to bring the proper vocal inflection to bear in the reading, he feels:

> And inflection is everything. Actors know this, and they are the ones who have succeeded in mastering this art. You remember the story of the bishop and the actor who travelled on an ocean steamer many years ago. One day they asked the actor to recite the 23rd Psalm, which he did, with great effect before his fellow passengers in the ship's lounge. The people applauded long and loud. Then someone suggested that the bishop also recite the Psalm. He did so, in a rather tremulous voice. When he finished, however, there was no applause, only a great silence, a hushed stillness.

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[1] Ibid. [2] Ibid. [3] Ibid.

> The actor quietly stood and said, "The difference is this: I know the Psalm, but the bishop knows the Shepherd."
>
> One should read with meaning, out of the depth of one's own experience and feeling, not as if the lines were an actor's prop.[1]

Reflected Parallelisms in Fagal's Rhetorical Theory

The rhetoric of William A. Fagal might be called an eclectic rhetoric, empirically derived in a pragmatic approach. It does not, however, appear to have been developed merely on a hit-and-miss basis.

William Fagal states that no textbooks were employed either in his college speech or college homiletics classes by the instructor.[2] He has, of course, read widely since those undergraduate days; and today one of the books in his library which bears evidence of careful, thoughtful study is Robert T. Oliver's Psychology of Persuasive Speech.

Fagal, therefore, is not today entirely unacquainted with a formal body of rhetorical theory. However, the fact that many of Fagal's ideas on preaching find a direct parallel in homiletical precepts advanced by Broadus and other leaders in applied theology strongly suggests to this writer two possibilities:

(1) Fagal's homiletics instructor in college may himself have been steeped in the traditions of classical rhetoric; and (2) the fact that Fagal may have, largely on his own, subconsciously derived a loosely formulated body of rhetorical theory by this empirical manner--ideas which so closely parallel the ideas of the ancients--may in one sense provide a helpful, latter-day validation of the postulates of the classical and modern rhetoricians.

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[1] Ibid.

[2] Ibid., 1.

At any rate, Fagal's derived rhetoric finds numerous parallels, not only with the standard Broadus homiletical work, but also with other rhetorical thinking and practice, as we shall now note.

The summary which follows is not offered either as an exhaustive itemization of parallels between Fagal's thinking and that of other recognized theoreticians and practicioners, or as an attempt to trace specific parallels to an original source. Rather, it is provided to indicate possible influences on Fagal's thinking by traditional and contemporary authorities, and to show that Fagal's thinking is--in spite of a lack of formal training--in the mainstream of contemporary thought.

The Fagal emphasis on hope, both in terms of the pervasive spirit of optimism and also the motivating desire to help others, is strongly reminiscent of the work of both T. DeWitt Talmage and Harry Emerson Fosdick.

Talmage, nominated by Clarence Macartney as one of his Six Kings of the American Pulpit, was to Protestant preaching in the United States at the beginning of the 20th century what Henry Ward Beecher was to the country in the Civil War era a half-century earlier. In his heyday, his sermons were published weekly in between 3,500 and 3,600 newspapers in the U. S. alone, and his Brooklyn church had the largest seating capacity of any place of worship at the time.

Talmage was known as an apostle of hope. The description of this "king" by Macartney might equally be applied to William A. Fagal:

> One of the secrets of his appeal undoubtedly was his invincible optimism. This radiated not only in his written and spoken sermons, but in his personal appearance. . . . When he commenced his ministry, he was not strong. Now and then he would overhear people say, "Ah, he is not long for this world." This made him resolve that never in meeting

> other people or in conversation with them would he say anything that was depressing. He was a great optimist.[1]

And of his great humanity, his great interest in the individual, Macartney says of Talmage:

> Like most preachers, he preached to the heart. He made it the aim in his preaching always to help somebody. He said, "A preacher should start out with the idea of helping somebody. Everybody wants to help except a fool." One of the secrets of his success, undoubtedly, lay in the fact that he had a warm heart. There was a deep vein of sentiment in him.[2]

This concern for helping people in their problems is also revealed as one of the most prominent characteristics of the embattled champion of liberalism in the Twenties and Thirties, Harry Emerson Fosdick. In a chapter on preaching in his autobiography, The Living of These Days, Fosdick's credo comes through loud and clear:

> Any preacher who, with even moderate skill, is thus helping folks to solve their real problems is functioning. He will never lack an audience. He may have little learning or eloquence but he is doing the one thing which is a preacher's special business. He is delivering the goods which the community has a right to expect from the pulpit.[3]

The causal link which Fagal sees between an audience's responsiveness and the success of the preacher in ministering to it is directly reflected in the stated position of Clovis G. Chappell, that grand old man of Southern Methodism, who has brought out some 40 volumes of sermons (on the average of one a year since 1921) and who at the age of 80 (1962), in "retirement," preached an average of 300 sermons per year! Said Chappell, once listed as one of America's top 12 preachers, to this writer in a personal interview in 1962:

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[1](Philadelphia: The Westminster Press, 1942), 167.

[2]Ibid., 165.

[3](New York: Harper & Row, Publishers, 1956), 95.

> Between 50 and 90 per cent of the credit for every successful sermon is due to the congregation, not to the preacher, merely. . . . Church members are not chessmen. There are "dry" congregations, just as well as "dry" speakers. A dry congregation can dehydrate a preacher, just squeeze him and wring him out dry.[1]

Fagal's strong proclivity for biographical sermons also finds its counterpart in the thinking of Dr. Chappell, undoubtedly the foremost exponent of biographical preaching in the world today:

> People are, after all, more interested in people, than in anything else in the world. Biographical sermons are the most helpful, therefore, because they come up out of life. Divine nature and human nature are two things that don't change. . . . "Human" preaching is the only kind that's worth any thing.[2]

The passion for books (which still consumes much of William Fagal's income, as well as his time) is shared by many successful preachers today. And intensive reading and study as a prerequisite to power in the pulpit are seen in advice to young preachers all the way from the counsel of the Apostle Paul to the fledgling Timothy ("Give attendance to reading." I Tim. 4:13) down to Fosdick in the 20th century, who told this writer, in a personal interview in 1962:

> I do two types of reading--I am an omnivorous reader. I read any book at the top of the list--novels, but especially biography. I accumulated a large biographical library. . . . I always have a book within reach. I read while I am preparing my sermons, at night, whenever there is time. I leave books scattered all over the house in partial stages of completion, and I always schedule my activities so that I can pick up a book, when I have a few moments, and go right on where I left off.[3]

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[1]Interview with Clovis G. Chappell, Waverly, Tenn., June 11, 1962, 1. Cited hereafter as Chappell Interview.

[2]Ibid., 10.

[3]Interview with Harry Emerson Fosdick, Bronxville, N. Y., Sept. 6, 1962, 2.

The veracity of this statement is attested to by this writer, who conducted the interview with Dr. Fosdick in the latter's Rivermere Apartment in suburban New York. There were books, partially read, with markers to show the last stopping place, even in Dr. Fosdick's bathroom!

Another of America's "top twelve" in the pulpit today whose success may largely be attributed to an intensive reading and study program is Louis H. Evans, for 12 years (1941-53) minister of the largest Presbyterian Church in the world (Hollywood First Church), and now minister-at-large for the Presbyterian National Board of Missions.

During his pastoral days, Evans was in his study at 6:30 a.m. daily, and remained there until after 11 a.m. His study program, while much more intensive than Fagal's, in terms of time spent, nevertheless reflects nearly identical topical areas of interest and concern. Juadina Stallings, Evans' biographer and speech critic, quotes him as saying:

> On Tuesday from nine to ten, I read Greek for etymology (and then) biography. From ten to twelve, Bible exposition, and then light sermon preparation. Wednesday morning, Bible analysis, since I'm getting ready for a prayer meeting that night, and then, maybe, current events. From ten to twelve, Bible exposition. Thursday, science and movements of history. Ten to twelve, sermon preparation. Friday I read in all fields. You've got to do that because that's where your people come from. You must take your illustrations from their lives. And then on Friday I get my feet wet in philosophies of all kinds. I keep a research section of 120 looseleaf notebooks on 300 or more subjects. If I use an item, I always jot down beside it the date and place I use it.[1]

Closely connected in William Fagal's rhetorical theory are his reading program and his method of allowing the sermon to grow inductively

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[1]Stallings, 100-101.

out of his reading, rather than picking a specific topic and then sitting down and starting to read from there.

This method was the one also employed by the late Joseph R. Sizoo, distinguished American clergyman of the Reformed faith. Dr. Sizoo, famous as the minister who preached William Jennings Bryan's funeral sermon, was, successively, pastor of the nationally-significant New York Avenue Presbyterian Church (whose Washington pulpit was later filled by Peter Marshall), president of New Brunswick Theological Seminary, and professor of religion and chaplain of George Washington University.

In an interview with this writer at his university office following his last chapel talk of the 1958-59 academic year, Dr. Sizoo reflected:

> How do I get my sermon ideas? By a daily reading of the Bible. I read very slowly, until something hits me. I stop there, put it in a loose-leaf notebook. I keep mulling it over all day. At the end of the day, I put it all down on a page. The next day, I go on. This has two advantages: (1) I am never short of material, and (2) I always have authority. (I preach, of course, expository sermons--the topical is passe. People don't care about what you think, they care about what God says.)[1]

Sizoo and Fagal also see eye to eye on the question of using other minister's sermons. Said Sizoo:

> Be an individualist. Know what others are thinking, but don't use their material as grist for your mill. . . . It's one thing to know the trend; it's another to be a healer.[2]

The concern for spiritual preparation in the minister's own life, which appears to be a consuming passion in the life of William A. Fagal,

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[1]Interview with Joseph R. Sizoo, professor of religion and chaplain, George Washington University, Washington, D. C., May 13, 1959, 3-4.

[2]Ibid., 5.

is also widely shared by his colleagues in the ministry as the number one prerequisite. Said Clovis Chappell:

> Intelligent laymen suffer when a preacher doesn't prepare. He owes it to the people, and to God, to do his best. But there's more to preparation than books. Bud Robinson of the Nazarene Church was converted in his mid-twenties. He broke the laws of grammar--but he broke hearts as well. I'd rather hear a man say, "I seen," when he had seen, than "I saw," when he hadn't seen anything at all. And despite his lack in certain areas, Bud Robinson helped prepare nearly 100 men for the ministry.[1]

The Fagal unquenchable thirst for holding attention every moment is held in common by other successful speakers, both those in the pulpit and those outside.

For example, President Richard M. Nixon, in discussing his rhetorical theory with free-lance magazine writer Jules Witcover, in 1967, said,

> The worst sin is to be dull. That's the trouble with the intellectuals. They have no warmth when it comes down to being interested in people. The reason I don't use a text is because I want to establish rapport with the little guy in the audience. That's the secret: not being too contrived, not practicing in front of a mirror beforehand, not writing every word out. It means my speech is looser than I want, but it's worth it. It's making a mistake once in a while. But that's worth it, too.[2]

And Clovis Chappell affirms that "the first essential of a sermon is that it be interesting."[3]

In believing in the importance of using many illustrations from life in general, and from the lives of his hearers in particular, Fagal follows in the footsteps of the great homiletician, Henry Ward Beecher,

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[1]Chappell Interview, 8.

[2]"Nixon for President in '68?," Saturday Evening Post, Feb. 25, 1967, 95.

[3]Chappell Interview, 2.

who not only founded the Beecher Lectureship on Preaching at Yale University (in honor of his father, another eminent preacher, Lyman Beecher), but who gave the first three annual series as well. Beecher, in the first series, told the ministers who attended his seminar:

> Do not be ashamed to talk to the miller about his mill, or to the plowman about his plow, and about the grubs that are under it, and about every part of it. . . . A minister ought to be the best informed man on the face of the earth. He ought to see everything, inquire about everything, and be interested in everything.[1]

Fagal's justification of his use of emotion in preaching finds an almost identical parallel in the homiletical theory of the late Peter Marshall, former chaplain of the United States Senate and pastor of the New York Avenue Presbyterian Church in the nation's capital where Abraham Lincoln worshipped.

Emotion, not reasoning, Marshall was convinced, is the "real springboard under the will to action."[2] But, as his widow, Catherine Marshall, later clarified:

> By emotion he did not mean emotionalism, for which he had contempt. He heartily disliked a shaky tremolo voice, or the "ministerial tone" once associated with the sawdust trail. Carefully he avoided the sticky adjectives, the slack and sloppy affectation that ruins true reverence. . . .
>
> Nor did this mean that Peter disparaged scholarship or human intelligence, or that he believed that one's mind ought to be parked outside the church door. Not at all. It was rather his oft-reiterated statement that "Christianity is a matter of perception, not of proof."
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> By emotion, Peter meant that truth in every generation generates its own peculiar passion; and it is a virile, not an insipid passion.[3]

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[1]Yale Lectures on Preaching, First Series (New York: Fords, Howard, & Hulbert, 1881), 171.

[2]A Man Called Peter (New York: McGraw-Hill Book Company, Inc., 1951), 193.

[3]Ibid., 194.

On humor, and the question of its "sanctified" use in the pulpit, Fagal stands with many religious and not a few secular theorists and practitioners of the art of public speaking.

As Chappell said, "All we do is bring joy, a little kick into life";[1] and concerning his own attitude toward humor, he virtually echoes the Fagal position:

> Humor? I couldn't get along without it. It's better to have bad eyesight than no sense of humor. There is, of course, a danger here--that one will major on minors. I tell few jokes, actually; and never joke for joke's sake. Humor that counts is spontaneous--there is much humor in the Bible (the Pharisee who strains the gnat out of his wine and then gulps down a camel!). No, laughter and tears are the warp and woof of life. If you leave them out of preaching, you are leaving out life itself.[2]

Fagal agrees with Khalil Gibran that "a sense of humor is a sense of proportion."[3] He recognizes, with Baltasar Grachian, the inherent danger in which "many get the repute of being witty, but thereby lose the credit of being sensible."[4] There is no joking for the joke's sake--with Robert Burton he feels that "wit without employment is disease";[5] and he holds with Salvador de Madariaga that "puns should be punished unless they be pungent."[6]

Hollywood comedian Joey Bishop, in an essay on the subject, theorized that "people with a sense of humor are ageless," precisely because they have this sense of humor:

> It really does not matter if you happen to be six or sixty, the folks with a sense of humor always seem to be getting much more out of life in addition to giving something to those around them. I do not think it matters whether you are on the giving or receiving end of humor. It works the same for either end.

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[1]Chappell Interview, 5. [2]Ibid., 8. [3]Cited in Flesch, 165.

[4]Ibid., 308. [5]Ibid., 418. [6]Ibid., 308.

> Laugh and stay young. It is almost as good as chicken soup.[1]

William Fagal feels that much of his appeal, to both young and old alike, is due to the fact that his judicious use of humor as a garnish or "spice" tends to relax his audience and make them feel young in spirit, as well as more receptive to his message.

Fagal has acknowledged a great personal debt to his homiletics and theology teacher in college, Elder Lewis H. Hartin. This minister was rather noted for his long nose, concerning which he often made jokes; and some hint of just what Fagal means by a "judicious" use of humor in the pulpit may be discerned from the professor's own position (and practice), as illustrated in the following transcript of a portion of one of his lectures to theology students in a homiletics class at Pacific Union College in California, some ten decades after William Fagal had sat as a student in his classes:

> I think a sense of humor--a teacher has to have a sense of humor, a preacher has to have a sense of humor. And to illustrate how far a sense of humor can go, and still a teacher or student enjoy it:
>
> I had a class one time in which--a very small group, and the boy in the class always sat where Dick sits there, only he made more trouble for me than Dick does at times. He was always making trouble for me. And always asking questions that would embarrass me a little bit, perhaps, or make a joke when he could. So, one day, he said to me in class after the class began, he said, "Elder, there's a fly on your nose." Which there was. But ridiculous. I said, "Baron, you're closer than I am to it," I said, "brush it off, please!"[2]

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[1]"Joe Bishop Reckons Humor as Invaluable," Napa (Calif.) Register, July 24, 1968.

[2]Transcribed from "Facing a World of Sound," long-playing phonograph recording, produced jointly by the Diogenes Lantern [college yearbook] and Student Association of Pacific Union College, Angwin, Calif., 1961, side 2.

George Bernard Shaw quite perceptively saw laughter as the only means whereby one could "destroy evil without malice, and affirm good fellowship without mawkishness."[1]

In concluding a discussion of parallelisms between the Fagal theory of humor, which distinguishes between jesting, joking, and levity on the one hand, and a light, judicious tough of humor on the other, this writer feels it especially significant to note that this same distinction is made by a prominent secular platform personality, Bob Levoy.

Levoy, dynamic director of Practice Consultants, who conducts management seminars for high-income professional groups, when asked if he told many jokes, replied:

> I don't tell any. I may make a lot of funny remarks, but I don't tell jokes. I don't tell jokes at my meetings, and I don't like our speakers [from Practice Consultants] to tell them. I want them to be comfortable in their presentations, but more than that, coming out with six or seven snappy stories is not my idea of a good way of starting a meeting with a sophisticated audience.
>
> I love to make people laugh but not to the extent of relinquishing what I think is worthwhile information. I think joke-telling is overdone at a lot of meetings.[2]

In considering Fagal's theory, and parallelisms in the thinking of others, in the context of the canon of style, it is noteworthy that the Fagal concern for word choice is an interesting reflection of Peter Marshall's graphically expressed belief that "the use of the right word, the exact word, is the difference between a pencil with a sharp point and a thick crayon."[3]

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[1]Cited in Flesch, 196.

[2]"Bob Levoy, Slayer of Sacred Cows," Meetings and Conventions, August-September, 1967, 59.

[3]Marshall, A Man Called Peter, 192.

(And Marshall's position, in turn, but echoes that of Mark Twain, who earlier suggested that "the difference between the right word and the almost right word is the difference between lightning and the lightning bug."[1])

William Fagal's determination that he be understood by his hearers at all cost clearly awakens an echo from the past. Quintilian, teacher of speech at Rome in the First Century A.D., admonished his students:

> What we say must be made so clear that it will pour into his mind as the sun pours into the eyes, even when they are not directed toward it. We must take care, not that it shall be possible for him to understand, but that it shall be utterly impossible for him not to understand.[2]

And Fagal's oft-expressed concern that his message be relevant is nothing new--it was shared several centuries earlier by the founder of the State of Pennsylvania. Said William Penn, in a letter to his wife and children,

> Be humble and gentle in your conversation; and of few words, I charge you; but always be pertinent when you speak.[3]

With regard to the final canon, that of delivery, the principles espoused by William Fagal are basically in agreement with those to be

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[1]Cited in Flesch, 421.

[2]Instruction of the Orator, Book VIII, Chap. 2, Nos. 23-24; cited in Broadus, 241. Unfortunately, Broadus does not identify the name of the translator he cites. The Butler translation (Loeb Classical Library) renders the final sentence in a much less felicitous manner: "Therefore our aim must be not to push him into a position to understand our argument, but to force him to understand it." (H. E. Butler, translator, The Institutio Oratoria of Quintilian, Volume III [The Loeb Classical Library; Cambridge: Harvard University Press, 1921], VIII, 2, 23.)

[3]Cited in Bruce Bohle (comp.), The Home Book of American Quotations (New York: Dodd, Mead & Company, 1967), 91.

found in the generally accepted standard works on platform presentation in public speaking and homiletics today.

The television pastor's strong emphasis on the use of the extemporaneous, conversational mode as the one best-suited for preaching reflects a similar view advocated by Broadus, who counseled:

> And he who aims at skill in extemporaneous speaking must give special attention to his style in conversation, so that the difference between his more elevated and his more familiar style may be a difference in degree and not in kind.[1]

In concluding on William Fagal's belief that a minister ought himself first to be the kind of person that he wishes others to become, both in human qualities and spiritual, one cannot help but be impressed with the fact that his view strikes a similar chord with the one sounded a century earlier by Beecher in his first Yale Lectureship series:

> Make religion attractive by the goodness that men see in you; be so sweet, so sparkling, so buoyant, so cheerful, hopeful, courageous, conscientious, and yet not stubborn, so perfectly benevolent and yet not mawkish or sentimental; blossoming in everything that is good, a rebuke to everything that is mean or little,--make such men of yourselves that everybody who looks upon you may say, "That is a good royal fellow; he has the spirit that I should like to lean upon in time of trouble, or to be a companion with at all times." Build up such a manhood that it shall be winning to men. That is what the early Christians did.[2]

From this brief summary of reflected parallelisms, it is apparent that William Fagal's empirically derived rhetoric of preaching is in harmony with the principles advocated by both the traditional exponents of ancient times, such as Quintilian, and those advanced by contemporary practictioners in the field, such as Talmage, Fosdick, Chappell, Evans, Sizoo, Beecher, Marshall, and Levoy, whose demonstrated success is not generally questioned today.

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[1]Broadus and Weatherspoon, 238-39. [2]Beecher, 13.

Fagal makes no "original" contribution to the theory of preaching--his insistence on adding a fourth mode of persuasion (supernatural conviction) to the traditional trinity of Aristotle (ethos, logos, and pathos) has been voiced by other evangelicals in the ministry in earlier days as well as in our own time. The chief contribution of the Fagal theory of rhetoric may, rather, lie in its role of validating traditional precepts and principles, since its origin is to be found not so much from a study of the theoreticians of the past as from a practical day-to-day inquiry on the practical level to determine which of many potential avenues will bring about the desired end.

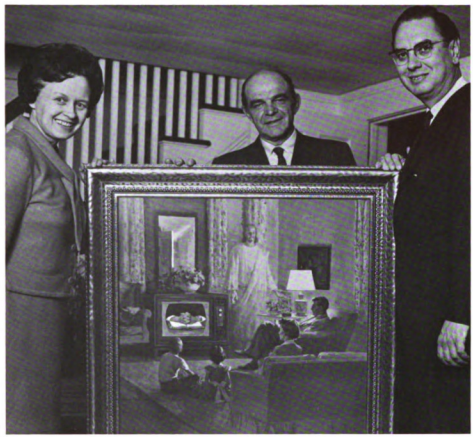


Fig. 30.—Harry Anderson, Connecticut artist who accepted Christ in 1943 and has devoted his talent to religious motifs since, presents his painting "Faith for Today" to Pastor and Mrs. Fagal in January, 1966. Measuring 30 inches square, the painting now hangs in an honored place at telecast headquarters, New York.

Anderson expressed hope that his painting, which enlarges upon the image of "Faith for Today" as a family program, would be symbolic of what the telecast had already achieved in leading thousands to make decisions for Christ and indicative of the continuing future outreach of the program. "It is impossible to capture on canvas the good done through a program such as this," he commented, "but at least the Spirit of the gospel through television can be portrayed."

The artist has gained international recognition for three of his more famous works: "What Happened to Your Hands?," which shows Christ seated in a garden surrounded by children clutching their toys and pointing to an unsightly scar in one of the Saviour's outstretched hands; "The Prince of Peace," portraying Christ knocking at the door of the United Nations Headquarters in New York; and "The Christ of the Cities," which depicts Jesus hovering above the skyscrapers in a great metropolitan area.

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THE PUBLIC SPEAKING OF DR. WILLIAM A. FAGAL OF "FAITH FOR TODAY": AMERICA'S FIRST NATIONAL TELEVISION PASTOR

VOLUME II

By

Roger Wooldridge Coon

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
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Department of Speech

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CHAPTER V

THE RHETORICAL PRACTICE OF WILLIAM A. FAGAL

> Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . . Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.--I Corinthians 14:9,19.

> Write the vision, and make it plain upon tables, that he may run that readeth it. . . . They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.--Habakkuk 2:2; Nehemiah 8:8.

The purpose of this chapter is to describe, analyze, and evaluate the pulpit and television preaching of William A. Fagal from 1950 through 1968. The chief emphasis of the chapter is on those elements necessary for rhetorical criticism as found in the speaker, the audience, and the sermon. The organization of the chapter follows in general the conventional framework of rhetorical investigation: (1) the speaker's method of sermon preparation; (2) the speaker's method of sermon composition, in terms of the traditional rhetorical canons of invention, arrangement, and style; and (3) the speaker's method of delivery of the prepared message, on the platform and in the studio. The chapter closes with an evaluation of Fagal's rhetorical practice within the framework of traditional rhetorical criticism as modified by twentieth-century exponents.

Method of Sermon Preparation

Early Ministry

The pastoral and evangelistic ministry of William A. Fagal prior to the advent of his career in television has been outlined in chronological detail in Chapter II; and while the major focus of this chapter is upon his current method of preparation and delivery, it may not be inappropriate at the outset to examine briefly something of the speaker's early methodology for clues to possible sources of preparation which may have a bearing upon his present pulpit and studio preaching.

Sources of ideas.--William Fagal says of his pre-TV ministry in the parish of the Washington Avenue Church in Brooklyn:

> I was on a psychological "kick" there. I was extremely conscious of human need in that metropolitan parish, and I attempted to meet it in my preaching. I read up on religious psychology--I suppose I went overboard. My interest was particularly aroused by the work of Norman Vincent Peale, but it went deeper. I was particularly concerned to show religion's relevancy to man's everyday need.[1]

The young preacher took advantage of the near proximity of his pastorate to the great historic churches of Manhattan to frequent them Sunday mornings, where he heard Harry Emerson Fosdick and Robert J. McCracken at the Riverside Church, Ernest Palen and Norman Vincent Peale at the Marble Collegiate, and John Sutherland Bonnell at Fifth Avenue Presbyterian.

Also, he often listened to Leslie Weatherhead's Sunday morning radio sermon at 10 a.m. on the National Broadcasting Company network and heard him in person several times.

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[1]Interview with William A. Fagal, Washington, D. C., Oct. 23, 1966, 1. Cited hereafter as Fagal Interview, Oct. 23, 1966.

Reminiscing about these famous names in later years, Fagal recalled:

> I had the opportunity of meeting some of these men personally--Palen, over at Marble Collegiate, and Peale on a train in 1951. I visited with him in his compartment. I loved his ability to hold an audience, and I admired his method of preaching in not allowing a pulpit to come between him and his congregation. Much of Peale's content I found shallow, though.
>
> I read these men's sermons and books, too--almost everything Bonnell wrote; and I was greatly influenced by Weatherhead's material.[1]

Reading habits.--In his early days, William Fagal did most of his reading in two kinds of works: (1) the literature of Seventh-day Adventists, and (2) books of sermons by non-Adventist preachers. Concerning this, he said later:

> My early ideas were drawn largely from SDA books and periodicals. One tends to become rather inbred this way, I know. Although I did some reading of other men's sermons, I had a fear of reaching out, a fear that I somehow would lose out spiritually myself if I read "unsanctified" authors. Also, I drew a lot upon books of illustrations--depended upon them for my "holding" power with the congregation. But these I use very little, now, if at all. And, of course, I've broadened out considerably in my reading habits, too, today.[2]

The fire which gutted the Fagal residence in 1958 took between 750 and 1,000 volumes of the television pastor's personal library, as well as all his notes from early sermons. Concerning the latter, he refers to this experience today with a grin, saying, "The Lord mercifully destroyed those old sermon notes; I couldn't fall back upon them now, even if I wanted to!"

Devotional habits.--As a student in college, young Fagal was required to attend morning and evening devotional exercises, known as

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[1] Ibid. [2] Ibid., 1, 2.

"worships," in the residence hall chapel. These services would last perhaps ten to 15 minutes each. He thus early formed a habit which he has preserved in later life throughout the years of his ministry. He says:

> We have had family devotions in the home every morning, right from the start; and at sunset each Friday and Saturday evenings we open and close the Sabbath with a season of prayer.[1]

Additionally, for spiritual exercise and development, Fagal early devoted a considerable amount of time to Bible study and devotional reading in order to feed his own soul. "But it has to be spontaneous," he adds; "I don't believe in regimentation."

> I spent much time on my knees in my early ministry--I felt so very inadequate. And, of course, I never preach, even today, without spending much time in prayer before entering the pulpit or studio.[2]

"Regimentation" is a dirty word in the Fagal vocabulary, when it comes to spiritual exercises or reading habits. Some Adventist ministers follow a systematized plan for reading through the entire Bible once (or even twice) during the course of a given year; but such a program is not for William Fagal:

> I don't follow any particular plan in reading the Bible. I've often thought I should. I've never been able to say, "I've read the Bible all the way through 20, or 30, or 40 times in my life." I wish I could, but I can't. I love the Gospels, particularly--I've read and re-read them over and over again. But I just get bogged down in consecutive Bible study. I'm not critical of others' methods; they're just not for me. I don't find the Old Testament particularly inspiring; and Paul, I find, I want to study, rather than read.[3] My Bible reading program just isn't "programmed."[4]

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[1] Ibid., 2. [2] Ibid.

[3] Interview with William A. Fagal, Angwin, Calif., Jan. 10, 1969, 2. Cited hereafter as Fagal Interview, Jan. 10, 1969.

[4] Ibid., Oct. 23, 1966, 2.

Sermon types.--Fagal has categorized his early sermons into three broad classifications: (1) textual ("in which the text was, too often, a pretext, I'm afraid!"[1]); (2) "psychological"; and (3) evangelistic.

Looking back upon early efforts at textual endeavor, Fagal recalls:

> So often I floundered around in the textual messages. I was inwardly disgusted at not having anything significant to say. I had trouble crystallizing my ideas--I'd write something down, and then throw it away. Sometimes I'd work all night long Friday evening, and right up till 9 a.m. Sabbath morning, to complete the sermon I had to deliver at 11 a.m. I was disgusted with the old cliches. I needed fresh, new material, or I'd starve to death.[2]

Concerning the "psychological" ("life-situation" might be a more accurate designation), whose messages fell partially into a concurrent epoch, he adds:

> I completely rejected all the old shibboleths of all the Seventh-day Adventists through the years. In this experience, I recognized the need to read, read, read! But the material had to excite me first; it had to be new to me, before I could make it new to my congregation. At that time I felt that psychology met the needs of the people, and that it also helped me to understand myself. And it did meet some basic needs, even though some of the messages shocked a few of the old dyed-in-the-wool Adventists in the congregation. When I went into television, however, I realized that psychology, alone, wasn't the answer, either. I guess I was just growing all this time.[3]

In discussing his evangelistic preaching, William Fagal suggested that his method most closely resembled that of veteran Adventist evangelist J. L. Shuler's "proof-text" approach, in which a basically deductive outline (not at all dissimilar to a lawyer's brief) was studded with a text or two to nail down each point made. Here, again, Pastor Fagal felt that a certain kind of "evolution" was at work:

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[1]Ibid., 1. [2]Ibid. [3]Ibid.

> I've gone on from Shuler's more purely argumentative approach to something I think is better. By Faith I Live represents, in its chapters, largely synopses of my more recent evangelistic sermons. In them I draw upon my own background largely--not to "prove" a point, in the sense of combative, antagonistic argument; but, rather, as personal testimony. What I'm saying, in effect, is, "This is what helped me; maybe it can help you." It takes the sting out of dead argument, based on cold logic alone.[1]

In concluding his observations on these early homiletical approaches, Fagal indicates something of his more recent thinking as regards the expository mode. "I've increasingly felt the need for more expository preaching," he said, "to bring out the power in the simple, unadulterated Word, as seen against the mirror of the times. I've found a power there that I couldn't get anywhere else."[2]

Enrichment from other sources.--William Fagal, who increasingly continues to draw from personal experiences in his own life to illustrate his sermons, feels that his life--and, thus, his sermons--has been enriched from four principal sources: (1) travel; (2) visitation with church members in parish office and parishioner home; (3) correspondence with both members and non-members alike; and (4) the holding of special preaching missions at college campuses and camp meetings of his denomination.

Mention has already been made in Chapter II of Fagal's extensive world travels. In addition to those cited, one might also add his tour of Reformation lands in 1966, during which he, his wife, and a Charter Oak film crew retraced the footsteps of such preachers as Luther, Calvin, and Zwingli, in gathering material for a new TV series of semi-documentaries on the Protestant heritage.

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[1]Ibid. [2]Ibid.

Concerning visitation with church members and those of no particular religious persuasion, Fagal says:

> Visitation enables one to keep in touch with the thinking and the needs of the people--and woe be to that preacher who ever lets himself get out of touch! I enjoy visiting. But it can be a "dangerous" source of sermonic material--I never tell a story in a sermon so it's recognizable. In certain cases I wait years before telling the story.[1]

Beginning with his days in radio broadcasting, and increasing in the years of his television ministry, there has been an ever-growing volume of mail from people in all walks of life who write the pastor concerning problems. "People will write me things they'd never talk to a minister about, face-to-face, even me!" Fagal pointed out. "I've found that often I could get closer to hearts through the mail than in person."[2]

Finally, the holding of Weeks of Spiritual Emphases upon Adventist college campuses, and of special series of messages either during the camp meeting season or at evangelistic campaigns around the country, brings a further grass-roots contact with people in all walks of life. This keeps the speaker apprised of current thinking and problems, and enables him to achieve his oft-repeated goal of keeping his sermons "relevant."[3]

Later Ministry

William Fagal now produces approximately 30 new five- to six-minute television sermonettes each season, and up to 10 new full-length (30-45 minutes) pulpit discourses during the period of a year.[4]

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[1] Ibid. [2] Ibid. [3] Ibid.

[4] Ibid., Jan. 10, 1969, 1.

General reading.--The urgent pressure to "read, read, read" of the earlier years has never let up, and Pastor Fagal's literary appetite is as omnivorous as his taste is catholic.

> Every week I read news magazines to keep up, especially Time and U. S. News and World Report. I scan Life, also. I get all the new books from our three denominational publishing houses as a courtesy, and I go through them as opportunity affords. I read generally from my own library--books I've picked up here and there but never had time to read.[1]

Non-Adventist periodicals, in addition to the ones cited above, to which Fagal subscribes are: Dominion, Quote, Saturday Evening Post, Look, Guideposts, Reader's Digest, Christianity Today, and the Christian Century.

Denominational periodicals regularly arriving at the pastor's home include the Review and Herald, The Signs of the Times, These Times, Message, Listen, Liberty, The Ministry, and the quarterly Seminary Studies bulletin of Andrews University.[2]

Fagal has a personal library at home of between 400 and 500 volumes at present, books collected during the decade since the fire wiped out the accumulated collection of his earlier career.[3] In addition, he has access to a library of approximately 1,200 books which line the shelves of his private office at the Faith for Today headquarters.

The home library consists generally of some reference works and "Spirit of Prophecy" books by Ellen G. White, which are duplicated in the office collection, as well as a number of older Adventist books and older histories.[4]

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[1] Ibid. [2] William Fagal Letter, Nov. 7, 1966, 3.

[3] Ibid., 2. [4] Ibid.

A personal survey of the headquarters office library by this investigator revealed a number of reference tools (concerning which, more will be said below), and works on psychology, prophecy, Christology, soteriology, counseling, family living, the evolution-creation controversy, pneumatology, archeology, missions, church history, biography, geography, travel, history, Near East studies, philosophy, and poetry. Twelve volumes of illustrative anecdotes and quotations were also noted.

In addition, Fagal carries a paperback dictionary in the glove compartment of his automobile, for reference while traveling--Webster's New World Dictionary of the American Language.[1]

Concerning his method of reading, Fagal has said:

> I don't like regimentation--having to read to any kind of schedule. I read what intrigues me. I do, of course, try to keep up on current events, biography, history (especially religious history), geography, and the Bible.[2]

Books of other men's sermons, which figured prominently in the Fagal reading diet of early days, now play a very minor role, if at all.

> I read very little of printed sermons now. Once in a while I'll pick up a paperback of sermons. But it doesn't do what sermon books used to do for me. Now I like to read for direct gain; other men's sermons I can't use.[3]

Fagal finds much in the writings of William Barclay, Scottish divine, that interests and inspires him; and 17 volumes of those devotional writings fill a bookshelf. He also enjoys reading Billy Graham, Leslie Weatherhead, Charles Spurgeon, and Will Durant.[4]

The Fagal reading speed is not constant. Says he:

> I read at a rapid rate on things not too important, more deliberately on others. Wasn't it Bacon who said that

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[1]Ibid. [2]Fagal Interview, Oct. 23, 1966, 2.

[3]Ibid., Jan. 10, 1969, 1. [4]Ibid.

there are some things one wants to digest?[1] If I read to retain, I go slowly, and may mark the passage. I've deliberately trained myself to read rapidly, though I never took a course in it, however.[2]

Generally, Fagal is loathe to mark in a book or make marginal notations in it ("maybe my sense of neatness?"). However, he does break over and mark up books of sermons, and his "working books," completely.[3]

Selection of topics.--The "birth" of a sermon and the birth of a human being have much in common, many ministers feel. There is, for example, that moment of "conception" (or inception) when a divine "spark" of life starts things into motion; there is that period of partially-concealed growth and development of pregnancy; there are often periods of "morning sickness" during gestation; and finally there are the "labor" pangs which precede and accompany the actual "delivery"!

Many of William Fagal's sermons trace their genesis to a conscious decision on his part to speak on a given topic; while others arise out of current reading which suggests a topic worthy of the investment of further thought and effort.

Regarding the TV sermons, a schedule is drawn up, well in advance of the new season's approach, with program topics assigned and the process of sermon material-gathering gotten underway. Given the basic concept of the show as a "net" by means of which these religious "fishers of men" gather in the "fish" for enrollment in the Bible correspondence school (which provides for subsequent indoctrination into the tenets of Adventism), the spectrum of topics and doctrines which may

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[1]"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." (Francis Bacon, from Of Studies, cited in Bartlett, 121.)

[2]Fagal Interview, Oct. 23, 1966, 2. [3]Ibid.

even be considered for presentation is necessarily limited to the non-controversial and (again given Fagal's penchant for relevancy) the current:[1]

> We have to plan well ahead. On television, the sermon topic is controlled by the subject matter of the dramatic skit. We try to stay with matters of current interest; and if we feel certain areas are not being adequately covered, then we work specifically on that. On pulpit sermons I can wait until something greatly intrigues me.[2]

Some sermons come from reading or from listening to sermons preached by other ministers in church or over the air:

> I was lying in bed one Sunday, listening to a sermon on the radio. A Scripture lesson was read on the experience of a leper in the Bible. It sparked an idea. In digging, I found little available information on leprosy.[3]

Another sermon was suggested by current events. The trip of three American astronauts through outer space provided a peg on which to hang a sermon on the Second Coming of Christ.[4]

Gathering of materials.--Once he decides upon a topic, William Fagal may gather material over a period of several months. His filing method (reminiscent of Harry Emerson Fosdick's, as noted in Chapter IV), is unique, to say the least, and born of frustration in attempting to find a workable system in earlier days:

> I started a file three or four times, but I seldom used it, and finally gave it up. I can't go back and draw upon the past. Mine, admittedly, is a pretty much hand-to-mouth operation, I'm afraid. I keep current materials that are of interest, that spark something in my thinking, and use them immediately.[5]

Fagal's experience, thus, is not dissimilar to that of the Children of Israel in Moses' time who were fed daily throughout their

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[1] Ibid., Feb. 9, 1965, 2. [2] Ibid., Oct. 23, 1966, 3.

[3] Ibid., Jan. 10, 1969, 1. [4] Ibid. [5] Ibid., Oct. 23, 1966, 2.

wilderness wanderings by manna which fell during the night and had to be gathered afresh each morning (except on the Sabbath) because it became wormy and rancid if kept overnight (cf. Exodus 16:14-26).

How, then, is material filed that is culled from reading and the experiences and observations of daily life?

> My "file" is a collection of piles of quotations, information, and assorted data, on top of my desk or work table. I would like to be well-ordered. I'm ashamed I'm not. But I just don't like to take the time to organize everything perfectly--indeed, I don't have it to take.[1]

Thus, materials may be gathered over a period of several months. Then, when he "feels a sermon coming on," Fagal will correlate it and perhaps discard a considerable amount of his collected material.

> I want new, fresh, current material. I hate trite, old stuff, material that's worn out, that's musty and dusty. One time I wanted to preach on the signs of Christ's coming. All my stuff was old, so I threw it all out and started all over again, gathering new material.[2]

Researching the topic.--One of the reasons why William Fagal eschews any regular, systematized program of reading is this rather interesting problem: "My anchor goes down too easily, I guess":

> I'll come up with something in my reading that interests me, and immediately I'll stop reading and go to digging to find out what the writer meant, what the background was, what's behind it. I'll start pulling down books off the shelves, researching it out. . . . I'll use encyclopedias, commentaries, Bible dictionaries, anything that will throw light on the subject at hand. . . .[3] When I read or hear something about a Bible character in a sermon somewhere, I make a note of it; and then when I have a chance, I go and dig all around that man.[4]

In his headquarters office library, Pastor Fagal has a number of reference tools within easy reach of his desk. Of various versions of the Bible there are Fenton's New Testament in Modern English, the New

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[1]Ibid., Jan. 10, 1969, 1. [2]Ibid. [3]Ibid., 1, 2. [4]Ibid., 1.

English Bible, Weymouth's New Testament in Modern Speech, translations by Moffatt and Goodspeed, Weust's translation (Philippians through The Revelation), and Phillips' New Testament in Modern English, in addition to the "old reliables"--the Authorized ("King James"), Revised Standard, and American Standard Versions.

Although the 24-volume Pulpit Commentary is one of his chief favorites, Fagal also has recourse to the Cambridge Bible Commentary (8 volumes), the Interpreter's Bible (volumes VIII-XII, covering the New Testament only), Clarke's Commentary (7 volumes), the Preacher's Homiletic Commentary (32 volumes), the Seventh-day Adventist Bible Commentary (10 volumes, including the Source Book, SDA Bible Dictionary, and SDA Encyclopedia), the International Critical Commentary (6 volumes), and G. Campbell Morgan's Exposition of the Whole Bible.

Among Bible Dictionaries, Fagal especially appreciates the four-volume International Dictionary to the Bible, although he also frequently consults Unger's Bible Dictionary, the Baker Dictionary of Theology, the Funk & Wagnalls Bible Dictionary, the Concise Cyclopedia of Living Faith, and the two-volume Funk & Wagnalls Standard Dictionary.

Among concordances within an arm's reach are: Cruden's Concordance, Strong's Exhaustive Concordance of the Bible, Young's Analytical Concordance to the Bible, a Concordance to the New English Bible, Nave's Topical Bible, and Harper's Topical Concordance.

General encyclopedias in the headquarters library include the standard 30-volume Encyclopedia Americana, the International Standard Bible Encyclopedia (4 volumes), the People's Bible Encyclopedia (2 volumes), and the Twentieth Century Encyclopedia of Religious Knowledge.

Also available for immediate consultation is a two-volume Greek lexicon to the New Testament.

Aids in philology to which Fagal is wont to resort in the reference collection are: Rondale's Word-Finder, Kleiser's 15,000 Useful Phrases, and Fernald's English Synonyms, Antonyms, and Prepositions.

Organizing the material.--After having gathered the data--isolated bits and pieces of information--Fagal then puts them down on a sheet of paper and numbers them consecutively:

> I list opposite each fact its source in a book, or wherever else I got it. Before I start writing out my sermons word-for-word (and I do write them out that way), I may have in front of me 40 or 50 ideas. They're not too cohesive yet, just a mass of material. After going over it all, I decide what order to make of it.[1]

Some types of sermons--principally the narrative--don't, of course, yield themselves readily to this approach. In them, the skeleton of the outline is contained in the story itself. "Yet, even here, I'll list all the facts I want to include, and work them into the outline," he adds.[2]

In the early days of his ministry, William Fagal would arise as early as 4 a.m. to work on his sermons; but now he usually undertakes this stage of preparation on the Sabbaths when he is not out on the road preaching.[3]

"He may work several Sabbaths in succession on a given sermon," wife Virginia observes, "since he can't work on them on consecutive days, as most ministers do. His work-load and office responsibilities simply preclude this," she stated.[4]

Sometimes he may stay home all day on Sabbath;[5] and, at other times, he may go over to the office as early as 6 a.m. on the Lord's Day

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[1]Ibid., 2. [2]Ibid. [3]Ibid., Oct. 23, 1966, 3.

[4]Virginia Fagal Interview, July 9, 1966, 1. [5]Ibid.

and work until time to go to church. Sometimes, he may even stay there all day.

> The office is closed all day Saturdays, of course; and I can work completely undisturbed by ringing telephones and by people coming in and out. I don't feel that this is "Sabbath-breaking"; I feel that perhaps I am preaching with my pen.[1]

Writing the sermon.--Since the earliest days of his Brooklyn ministry, William Fagal wrote out his sermons, word-for-word; "and I still do."

> My reasons? Well, I suppose I was striving for more perfection of thought, less "add-glib." I wanted to know where I was going, and be sure I got there.[2]

So, with his 40 or 50 facts in front of him, Pastor Fagal sits down and starts writing, after first having organized them into some sort of loose outline. "I discard as I write; and some things just don't get in--I have a lot left over. I hate to lose any of it; but, if it's lost, it's lost!"[3]

He writes out the message word-for-word, on ordinary letter-size paper (8-1/2 x 11 inches), in longhand, with ink, on one side of the page. It usually requires seven or eight pages in handwritten manuscript to complete one full-length pulpit sermon. "I find that my handwritting will generally match the double-spaced typescript, prepared by my secretary, page for page," he points out;[4] and it generally takes 18 to 20 hours to write out fully one full-length pulpit discourse.[5]

After the first draft is completed, the sermon is thoroughly worked over and revised here and there. Then, a third draft is

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[1]William Fagal Interview, Jan. 10, 1969, 1.

[2]Ibid., Oct. 23, 1966, 2. [3]Ibid., Jan. 10, 1969, 2.

[4]Ibid. [5]Ibid.

dictated,[1] which the secretary then types out single-spaced.[2] When it is returned to the pastor, he underlines the main points in red. Then the manuscript becomes his sermon "notes" for delivery.

The TV sermons are further prepared by typing them on a special machine using continuous feed paper on a roll, for "playback" on the Auto-Cue apparatus which is mounted on the studio camera just above the lens and from which the pastor reads while the camera is rolling.[3]

Filing the sermon.--After the sermon has been delivered publicly, William Fagal often makes further revisions, "cutting out the dead wood, the dead spots" in certain places, as wife Virginia puts it,[4] and adding other marginal notes suggesting that this or that point might profitably be expanded, or a new idea inserted.[5]

Then a notation is made in the upper-right-hand corner of page one, indicating the date and city (or TV program number) where the message was presented, and the sermon is then filed in two large box files fitted with sliding drawers. Says Fagal of these now-secondhand sermons:

> I look at them occasionally, but seldom if ever go back and use one of them over again. I find I've outgrown them. In looking at one of them months or years later, I often wonder how I ever had the courage to preach it! It's hard to take a sermon four or five years old and preach it again; it's lost its sparkle.[6]

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[1] Ibid., Oct. 23, 1966, 3.

[2] Formerly Fagal had the secretary type the MS double-spaced; but now he prefers to have it done single-spaced.

[3] Fagal Interview, Oct. 23, 1966, 3.

[4] Virginia Fagal Interview, July 9, 1966, 1.

[5] Fagal Interview, Jan. 10, 1969, 2.

[6] Ibid.

Periodically some of the sermons are collected and published in booklets or bound volumes, often for use as premiums to be offered on the telecast. Individual sermons are not sent out to viewers requesting them, however, because of the difficulty of ascertaining exactly which program the viewer saw--because of the "bicycle" method of film distribution. A number of different programs are aired in as many different cities on any given Sunday.[1]

Method of Sermon Composition

Invention

Basic Beliefs

William A. Fagal was born into a Seventh-day Adventist home and raised from infancy in that denominational subculture. He spent four years in an Adventist college preparing for a career in the gospel ministry of his faith, to which he was subsequently ordained; and the remainder of his life to the present has been dedicated to advancing the interests of this Evangelical, Fundamentalist branch of Protestant Christendom which is still viewed in some circles yet today as a "cult."

The choice of issues to which Dr. Fagal speaks is, therefore, quite understandably determined largely by the theological tenets of his church.

Seventh-day Adventists are often confused in the public thinking with the Church of Jesus Christ of Latter Day Saints (Mormonism) on the one hand, and with the Jehovah's Witnesses (Watch Tower Society) on the other. A brief introductory word of explanation is perhaps in order.

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[1]Ibid., Oct. 23, 1966, 3.

Adventism and Mormonism, admittedly, do have several things in common, especially to one who takes only a cursory, superficial view of both bodies. Both arose, historically, in the 1830s and 1840s. Both claim pioneer leaders (Ellen G. White for the Adventists, Joseph Smith for the Mormons) who, say they, were supernaturally given the prophetic gift of divine illumination or "revelation." Both stress the importance of healthful living, eschewing certain dietary habits (coffee, tea, alcohol, and tobacco) as inimical to full spiritual development. There are, nevertheless, many major differences of doctrine and custom which separate and distinguish Adventism from Mormonism.

Similarly, Adventism and the Jehovah's Witness movement are often identified as one and the same body. Witness founder Charles Taze Russell was profoundly influenced as a teenager by an SDA evangelist,[1] although this fact is not commonly known today.

However, the identification of Adventists and Witnesses may find a partial explanation perhaps in these similarities: (1) Both groups

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[1]A little-known, yet intensely interesting, footnote to history is the fact that Witness founder Charles Tazewell Russell, in his own words, "stumbled upon Adventism" as a teen-age boy who had fallen "an easy prey to the logic of infidelity." Raised a Presbyterian and later a Congregationalist by membership, young Russell was now "shaken in faith regarding many long-accepted doctrines," and on the verge of throwing over everything religious and becoming a spiritual drop-out. One evening, "seemingly by accident," Russell "dropped into a dusty, dingy hall" in Pittsburgh, Pa., to hear Adventist evangelist Jonas Wendell expound some strange, if "not entirely clear," religious ideas. Russell later publicly declared this experience to be a major turning point in his life, "sufficient under God to re-establish my wavering faith in the divine inspiration" of the Scriptures. While never accepting Adventism as such, Russell nevertheless felt impelled to confess his "indebtedness" to Adventism; and, in later life, he expressed certainty that their body was "called of God"--but as a precursor of his movement, the Witnesses! Seventh-day Adventists thus held the dubious distinction of being the only religious denomination that Russell did not completely condemn during his lifetime. (Cf. Herbert Hewitt Stroup, The Jehovah's Witnesses [New York: Columbia University Press, 1945], 5, 6.)

stress a door-to-door variety of "personal evangelism" (as does also Mormonism, incidentally), which sets them apart from most established Christian denominations. (2) Both use public Bible lectures as a major means of propagating their faith. (3) Both prominently employ the printed page as a prime medium for the advocacy of their distinctive doctrinal views. (4) Members of both groups have a demonstrated willingness to espouse unpopular ideas and causes at great financial (and often social) sacrifice. And, on the theological front, (5) both hold as a cardinal tenet of faith the basic belief that death is merely a cessation of physical life, a state of unconscious sleep. All of the foregoing to the contrary notwithstanding, however, the differences between Adventism and Witnesses, on points of belief, polity, and practice, are substantially greater than are these few points of similarity.

But what do Seventh-day Adventists believe? Although the denomination strictly avoids even the appearance of subscribing to a formal creed, it has formulated (for the sake of convenience and reference) its fundamental doctrinal beliefs into 22 theological propositions; and these are set forth in the Seventh-day Adventist Church Manual, published by its General Conference. Thus, Adventists in general, and William Fagal in particular, believe:

> 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 Tim. 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; Heb. 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 the entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. (John 3:16; Matt. 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. (Rom. 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. (Ex. 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 sanctification, 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. (Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 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 Cor. 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 convinces 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. (I John 3:4; Rom. 7:7; 3:20; Eph. 2:8-10; I John 2:1,2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12.)

9. That God "only hath immortality" (I Tim. 6:16). Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ (Rom. 6:23). "He that hath the Son hath life" (I 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." (I Cor. 15:51-55.)

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. (Eccl. 9:5,6; Ps. 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; I Thes. 4: 13-18; Rev. 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. (Rom. 6:23; Mal. 4:1-3; Rev. 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 speakes 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. (I Peter 4:17,18; Dan. 7:9,10; Rev. 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; nor 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, modest, 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. (I Cor. 3:16,17; 9:25; 10:31; I Tim. 2:9,10; I 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. (Lev. 27:30; Mal. 3:8-12; Matt. 23:23; I Cor. 9:9-14; II Cor. 9:6-15.)

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in I 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" (Eph. 4:12). That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church (I Cor. 1:5-7; 12:1-28; Rev. 12:17; 19:10; Amos 3:7; Hosea 12:10,13). They recognize that the 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; Rev. 1:7; Heb. 9: 28; James 5:1-8; Joel 3:9-16; II Tim. 3:1-5; Dan. 7:27; Matt. 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. (Rev. 20; Zech. 14:1-4; II 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." (Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13.)[1]

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[1]Seventh-day Adventist Church Manual, 32-39.

Sermon Themes

George Bernard Shaw is reported once to have remarked, "You know very well that after a certain age a man has only one speech."[1] If Shaw be right, then William Fagal's one "speech" is the unlimited love of God for the sinner, and the transforming power of that love to restore in man the image of his Maker well-nigh obliterated by sin. In this, he exemplifies Lary Mary Wortley Montagu's "unalterable maxim: "When we love, we always have something to say,"[2] in the context of Henry David Thoreau's dictum, "The only way to speak the truth is to speak lovingly."[3] What, then, are Pastor Fagal's sermon themes?

Topics

Television preaching.--William Fagal delivered 20 new television sermons during the year 1965 (see Appendix G), and the subject content may be divided generally into three categories: (1) doctrine, (2) prophecy, and (3) "practical godliness," or the making of religion practical in the everyday life. Three sermons are noted in the first category, two in the second, and 15 in the third. It is easy to see wherein lies the emphasis of the Fagal television ministry.

Pastor Fagal's doctrinal sermons on TV in 1965 dealt, successively with (a) a Christian view of death (#362), (b) the second coming of Christ (#369), and (c) Christ as the Gift of God (#376).

His two sermons on prophecy concerned themselves with (a) specific prophecies about Babylon, Tyre, and Sidon (#352) (which Fagal

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[1]Cited in Flesch, 362.

[2]Cited in ibid., 335.

[3]Cited in ibid., 380.

holds have been fulfilled with unerring accuracy); and (b) the certainty of Bible prophecy (#355). The Fagal stress on prophecy is grounded upon a twofold conviction that (1) the existence of prophecy proves the existence of God, for only God knows the end from the beginning and is able to predict future events with certainty and accuracy (Isaiah 46:9-10; 42:9; 2 Peter 1:19-21), and thus the presence of prophecy in the Scriptures attests to its supernatural Authorship; and (2) God has placed prophecy in the Scriptures for the pragmatic purpose of telling men who care enough to search exactly what lies ahead, enabling one to prepare for it (Amos 3:7; 1 Cor. 10:11; Romans 15:4).

Three-fourths of the Fagal 1965 TV sermons deal with subjects of practical considerations in the Christian life and home:

Obligation of parents to train properly the youth (#345)
The meaning of faith (#346)
Divorce, broken homes, and the children (#349)
Gossip and evil surmising (#351)
How to grow old in God (#353)
Power in prayer (#354)
The importance of child training (#357)
Running away from duty: Christianity and escapism (#358)
God's will vs. man's will (#360)
Selfishness and forgiveness (#364)
Improving one's talents (#367)
Concern for others (#370)
God's direction in the individual life (#371)
Human imperfection and self-realization (#373)
Choosing a life's partner (#375)

General pulpit preaching.--As noted above, William Fagal has a predilection for biographical sermons. Of the five full-length pulpit sermons selected at random for rhetorical criticism later in this chapter, four are in the biographical mold--Paul (at Corinth), Andrew, Mary Magdalene, and Nicodemus. The fifth sermon, of an expository type, is on the subject of Heaven and consists of a verse-by-verse exegesis of a major portion of the 21st Chapter of The Revelation. Fagal's favorite

method is to take the life experience of some Biblical character and make it live in a modern setting, drawing from it lessons pertinent to our times.

Evangelistic preaching.--Sermons on Seventh-day Adventist doctrines (many of which are shared in common with other denominations in the tradition of historic Protestantism) predominate in William Fagal's evangelistic preaching.

In his pre-television evangelistic campaigns, Fagal would preach from three to five nights weekly, for continuous periods of three to five months. Such a program is now obviously impossible, considering his heavy load of responsibilities in connection with the telecast; and evangelistic preaching now is generally limited to a 15- or 16-sermon, three-week "decision series" (generally viewed as "reaping" campaigns) in major U. S. cities. Invitations are thus sent to all names on the Faith for Today mailing list in the area, and some general advertising is also put out to interest the public unacquainted with "Faith for Today" and the Seventh-day Adventist church. Ten "decision series" were conducted during the four-year period, 1965-1969.[1]

The church's West Coast weekly newspaper described the content of the 1969 Lynwood campaign in suburban Los Angeles in these words:

> In his three-week series, Dr. Fagal will cover the basics of Bible doctrine and prophecy. He will point to sure signs of our Lord's return, including political unrest, strife in the cities, and peace talks around the globe.[2]

A comparison of the 1967 campaign at National City--a suburb of San Diego (April 16 to May 6), the 1968 campaign in Los Angeles (March 23

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[1]Pacific Union Recorder, Feb. 17, 1969, 1.

[2]Ibid.

to April 13), and the 1969 campaign in Lynwood (March 1 to 22) indicates a generally established pattern of topic coverage and sequence.

Meetings typically are held on Sunday, Tuesday, Wednesday, Friday, and Saturday evening during each of three successive weeks. (In 1969, an additional service was held on the Saturday evening preceding the first full week of the meetings.)

The sequence of topics in the 1969 Lynwood campaign followed this format:

1st week	Sat.	"Race to the Moon" ("You, too can soon travel in space!") (Topic: Second Coming of Christ.)
	Sun.	"Three Hours to Live" ("Tonight Dr. Fagal will tell the story of his accompanying a condemned slayer to the electric chair." (Topic: The Search for Peace of Mind.)
	Tue.	"The Greatest Event of the Ages" ("World history is building toward a rewarding conclusion.") (Topic: Second Coming of Christ.)
	Wed.	"The Bible and Archaeology" (Vindication of the accuracy of the Bible.)
	Fri.	"Is Morality Out of Date?" ("What does religion offer the new generation?") (Topic: Binding nature of Law of God today.)
	Sat.	"Which Day is the Sabbath?" ("Saturday or Sunday, which?")
2nd week	Sun.	"Is Heaven Pie in the Sky?" ("Can this modern generation believe in heaven?")
	Tue.	"After Life--What?" ("The other side of death.")
	Wed.	"Will God Punish Sinners Forever?" ("What hell really is.")
	Fri.	"A New Life in Christ" ("How you can successfully hide the past.")
	Sat.	"How God Solved a Dilemma" ("Heaven's unusual way of dealing with the problem of sin.")
3rd week	Sun.	"God and the World's Problems" ("Why doesn't a good God end human suffering?")

Tue. "How You Can Scientifically Test God" ("Your human response to an unusual invitation.") (Topic: Christian stewardship.)

Wed. "Which Church Should You Join?" ("How can one know which church Jesus would join?")

Fri. "The Unpardonable Sin" ("Is there a point of no return beyond which God cannot forgive?")

Sat. "Getting Acquainted With God" ("What God can mean to you.")[1]

Titles

In William Fagal's pre-television ministry, the publicly-announced title of a sermon--particularly in evangelistic campaigns--was a most important aspect of sermon preparation; and a considerable amount of time and attention was devoted to preparing snappy, catchy, well-phrased titles for the messages.[2]

With the advent of television (and, given the "bicycle" method of program film distribution, which precludes announcing on the air one week the title of next week's sermon), the practice of giving titles to sermons fell into disuse; and the title was replaced with a serial number to identify the program as a whole.

As regards pulpit preaching during these years, much of it was at Adventist camp meetings (where the mere announcement that the television pastor would appear, with or without his quartet, was sufficient to guarantee a good attendance), or at other special occasions (where the nature of the meeting itself insured a full house). Titles weren't needed to attract an audience, and they simply were not created and subsequently announced.

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[1]From the handbill for the Lynwood campaign.

[2]Fagal Interview, July 6, 1966, 2.

However, with the advent of the "decision series" evangelistic ministry, and with a concomitant awareness that titles might indeed serve other useful and valuable functions in addition to crowd-getting, a change took place in William Fagal's attitude and practice regarding sermon titles. In 1966 he said:

> I have recently made a change in my practice of not announcing a sermon title. Here at the Autumn Council [of the General Conference, in Washington, D. C.] I announced the title of my sermon. People remember titles; they take more away with them. I will use titles more.[1]

Of the five full-length pulpit sermons under study in this chapter, two had prepared titles which were announced to the public: (1) the message on the life of Mary Magdalene, in which the nature of God's forgiveness was explored, was entitled "God's Blind Spot"; and (2) the sermon on Nicodemus involved something of a play on words in the title, "What's Left or What's Right" (giving God all of one's life and soul is giving Him "what's right"; whereas giving Him anything less than full surrender is giving Him "what's left").

Something of the nature of the titles and subtitles for the evangelistic sermons in the "decision series" has already been noted above in connection with the topics for the Lynwood campaign.

Many of these titles were new. In the 1967 and 1968 campaigns, in which virtually the same sermons were preached, other titles were used, as will be noted from the comparison shown below:

1969 Title	1967 and 1968 Titles
"Three Hours to Live"	"How You Can Find Inner Peace"
"The Bible and Archaeology"	"I Saw Bible Prophecy Vindicated"
"Is Morality Out of Date?"	"The Morality Gap"
"Which Day is the Sabbath?"	"Why I Observe the Seventh-day Sabbath"

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[1]Fagal Interview, Oct. 20, 1966, 1.

1969 Title	1967 and 1968 Titles
"Is Heaven Pie in the Sky?"	"What is Heaven Really Like?"
"After Life--What?"	"What Really Happens When a Man Dies?"
"Will God Punish Sinners Forever?"	"The Truth About Eternal Punishment"
"A New Life in Christ"	"How You Can Truly Bury the Past"
"God and the World's Problems"	"Why Does a Good God Permit Suffering?"
"How You Can Scientifically Test God"	"Investment for Permanent Dividends"
"Which Church Should You Join?"	"The Chaos of the Cults"
"The Unpardonable Sin"	"Is There a Sin God Will Not Forgive?"
"Getting Acquainted With God"	"What is God Really Like?"[1]

Audience and Occasion Factors

Some rhetorical critics, from the days of Aristotle, take the position that of the three major elements in the public speaking situation (speaker, message, audience), the audience is the most important. If speakers would be effective, they must of necessity adjust both themselves and their ideas to the individuals who come to hear them. Obviously, such adaptation requires audience analysis in the speech preparation stage, and feedback analysis during and following delivery.

Audience factors.--William A. Fagal speaks to two general audiences--his weekly television audience, and occasional congregations which he addresses in person. After nearly two decades of broadcasting, which have brought him a virtual mountain of mail-response from telecast viewers,[2] and after extensive public preaching itineraries on five continents[3] (upon which occasions he often has had opportunity of meeting

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[1]From printed announcements of the 1967 and 1968 campaigns.

[2]For an examination of typical viewer mail-response, see Chapter VI and additional material in Appendix J.

[3]Audience response to a specific pulpit message is reported and analyzed in Chapter III. The survey questionnaire instrument is reproduced in Appendix M.

viewers of "Faith for Today" in a face-to-face situation), Dr. Fagal has rather definite conceptualizations as to the identity and composition of these two different groups.

Concerning the broadcasting audience, he says:

> I visualize my TV audience as the "unconverted," not church-related people, not church-oriented. I try to think [in the preparation of the TV sermonette] in terms of the unchurched. I want to make the gospel relevant to them. I think of a small family group, or even of just one individual--never of a vast, mass audience. I think of one man listening, and talk to him, thus making the approach conversational. My whole appeal is to the unchurched. If I think of church members, then we are really, in effect, talking to ourselves, and get nowhere. I don't conceive of my speaking on TV as "preaching," but, rather, as visiting with one person, or a small group.[1]

Of the congregations which gather to hear Pastor Fagal in the pulpit speaking situations--the overwhelming preponderance of which are members of his Seventh-day Adventist denomination, except for the evangelistic campaigns--he says:

> I conceive of my SDA congregations as being Bible-oriented people, therefore willing to accept whatever comes from Scripture. I like stories, as you know. And a Bible story helps one stay closer to the Scriptures. My congregation and I have one thing in common which we accept--the Bible. There is no need, therefore, particularly to go to outside sources for materials and proof. I believe that there is power in the Word itself, and power in the Holy Spirit who attends the preaching of the Word. And I firmly believe that the Holy Spirit can bless us most the closer we stay to the Word in our preaching. Thus, we get a sort of double-portion of power--from the Word itself and from the Holy Spirit.[2]

Regarding those who make up the composition of these congregations, Fagal adds:

> I don't think of my audience in terms of occupation or employment, as such. I am conscious of our need to reach

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[1]Interview with William A. Fagal, New York, May 18, 1969, 1. Cited hereafter as Fagal Interview, May 18, 1969.

[2]Ibid.

> the neglected upper classes in our churches--I'm very conscious of them. And I want to remove any "holes" which might cause them to question what I say--I want to leave no "hole" in what I say that will enable them to discount my message.[1]

Occasion factors.--William Fagal is as conscious of the importance of identifying himself and his message with the occasions upon which he preaches as he is of identifying with the people to whom he addresses himself.

Very little of the television preaching is occasion-oriented because, as noted above, the "bicycle" method of film distribution to stations virtually precludes the matching of any one program to any given occasion as regards calendar. Sometimes special shows have been produced for the Christmas or Easter seasons, but even these have had to be sufficiently "generalized" to make them marketable at other times of the year.

By contrast, however, almost all of the pulpit preaching is of the special occasion variety--camp meetings, regional church gatherings, academic functions, evangelistic campaigns, an occasional church dedication, a wedding, etc.[2]

And in these messages there is evidence of adaptation to the occasion as well as to the audience. Explicit references are most generally to be found in the introduction and in the conclusion; but implicit tie-ins are to be found often throughout the body of the discourse (as will be noted more particularly in the discussion on factors of sermon arrangement below).

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[1] Ibid.

[2] Ibid.

Non-Artistic Elements of Intenvion

Speaking of the rhetorical canon of invention, Cicero once observed that the speaker "ought first to find out what he should say";[1] and Hance-Ralph-Wiksell point out that "the development of a subject--after it has been selected, narrowed, analyzed, and organized--constitutes an important part of the work of speechmaking."[2]

Aristotle's organized mind saw rhetorical proofs--or modes of persuasion--as being of two kinds: "non-artistic" and "artistic." The non-artistic were described as proofs of the sort "not supplied by our own efforts, but [which] existed beforehand,"[3] objectively, independently of the speaker. Thus, examples, narratives, statistics, and quotations would be classified as non-artistic.[4]

By contrast, "artistic" proofs (concerning which more will be said below) are "furnished . . . through our own efforts," and are comprehended in the ancient rhetorical conceptions of "ethos," "logos," and "pathos."

Finally, Aristotle differentiated between the non-artistic and the artistic by pointing out that the non-artistic "have only to be used"; whereas the artistic "have to be found."[5]

Examples

Hance-Ralph-Wiksell suggest that there are two kinds of "examples"--instances and illustrations; and their collective function

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[1]J. W. Watson (trans.), De Oratore (Bohn Classical Library Edition; New York: Harper and Brothers, 1890), 178.

[2]Hance-Ralph-Wiksell, 91.

[3]Cooper, 8.

[4]Hance-Ralph-Wiksell, 91.

[5]Cooper, 8.

is "to support, clarify, or lend interest to" the point which the speaker is making.[1]

"Instances" are seen as "allusions or references to specific cases . . . references to or citations of facts and experiences"; while "illustrations" are differentiated as "instances that are fully developed" which include specific details and elaboration not found in an instance.[2]

Instances.--The use of example is one of William Fagal's favorite methods of proof, although he generally tends to favor the use of the illustration much, much more than that of the more abbreviated instance. We may, however, cite the following as typical of his employment of the instance as a non-artistic mode of proof in support of basic propositions:

Assertion: Running away from a situation for the best reason in the world is never really a solution to the problem.

Instance: The Foreign Legion used to be full of men who felt it necessary to escape from some intolerable situation by running away.[3]

Assertion: You know, this is one of the sad commentaries on many folk in their religious experience. They're satisfied with little: they get a little light, a little understanding, and they stop right there.

Instance: Martin Luther had so much wonderful light that he brought to the world; but, he said, "There's so much more yet to be found; don't stop where I've stopped." But many people did.[4]

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[1]Hance-Ralph-Wiksell, 91-92. [2]Ibid.

[3]TV Sermon #358, 1.

[4]Sermon on Andrew, 2.

Assertion: I think God's message to Paul back there about Corinth is God's message to us today.

Instances: Is it true about Battle Creek, even, do you suppose?--"I have much people in this city"--even in Battle Creek? Of course, even in Battle Creek. In Lansing? Of course. Any place you want to name--of course. God's got His "much people" here--souls that love Jesus Christ, that are looking for light.[1]

Assertion: I look at some of the literature which we have in our church right now, and I thank God for it.

Instances: I thank God for our Bible Commentary; what a wonderful help that is to us. I thank God for some of the new books that Elder Froom has brought out . . . The Conditionalist Faith of Our Fathers, . . . a very, very fine two-volume set of books.[2]

Illustrations.--Fagal much prefers, however, the illustration (and its "grown-up cousin," the narrative). His sermon illustrations come chiefly from four sources: (1) Bible stories; (2) experiences of people prominent in public life; (3) general anecdotes and stories; and, most generally, (4) his own rich and varied ministry.

Although Fagal generally tends to prefer using the extended Biblical narrative to the shorter illustration-size form, the following is a fairly typical sample of his use of a Scriptural story for illustrative purposes:

Assertion: Do you know that whenever a person has within him any desire whatsoever to draw near to the Lord Jesus Christ, he does not need to close the gap. There comes into play something . . . called "The Divine Initiative," because it is God and Christ who close the gap. . . .

Illustration: John the Baptist said, "Behold the Lamb of God." Two of his disciples heard him speak, and they stepped out to follow Jesus. They began to walk

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[1]Sermon on Paul at Corinth, 10.

[2]Sermon on Andrew, 2.

> down the road, following Him, . . . physically, . . . separated by quite a distance. They were shy men, they would have liked to have talked to Jesus, but how to bridge the gap between them they didn't know. . . . Those disciples followed afar off, and Jesus noticed them. And it was Jesus who approached them, and said, "What seek ye?"[1]

From his wide reading Pastor Fagal has drawn a wealthy store of illustrative material from the lives and experiences of famous men and women, from our day as well as from antiquity. Sometimes he will use one little vignette to nail down his point; and sometimes he will buttress it with two or three illustrations in quick succession for reinforcement:

Assertion: Couples who joyfully live together, faithful to each other for life, are the admiration of everyone.

Illustration: Mrs. Dwight Morrow, just after celebrating her 20th wedding anniversary, attended a banquet where she sat next to the great pianist Paderewski. In their conversation she told him of having first seen and heard him perform at Northampton Academy of Music. And when he politely inquired as to whether or not she'd ever returned to her old Alma Mater for a visit, she replied: "Occasionally I like to go back, and sit in my old chapel seat, and think of how much happier I am now than I ever thought I could have been 20 years ago."

Well, the great pianist thought about that for a moment; and then with dignity he arose to his feet, and bowed slightly in tribute, and exclaimed, "Madam, I would like to meet your husband!"[2]

Assertion: People didn't see anything of value in Simon [Peter] . . . but the Lord Jesus did. . . . The world might not see anything of value in you, they might look down at you, I don't know.

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[1]Sermon on Andrew, 3. [2]TV Sermon #349, 1.

Illustrations: There was a little boy that came home from school one day, bearing a note from his teacher. And the note said, "Please don't send this boy back to school any more; he's too stupid to learn anything." The boy's name was Thomas Alva Edison! The world didn't see much of value in that little fellow.

Alfred Tennyson, when he was just a little boy, wrote something about his grandmother that pleased his grandfather very much. And his grandfather gave him ten shillings, and said, "There, Alfred, that's the first money you've ever earned from your poetry; and, take it from me, it'll be your last!" How wrong he was!

Benjamin Franklin's mother-in-law didn't want her daughter to marry Ben Franklin. The reason? He was a printer. And, she said, there were already two printing houses in the United States, and she was sure the country couldn't support a third.[1]

Although William Fagal does not use a large number of anecdotes and stories from books of illustrations (because of inherent dangers to loss of freshness of material due to prior familiarity of the audience), he occasionally will use this sort of story, such as the following:

Assertion: In finding the mistakes of others, in discovering their hidden misdeeds, they're often salving their own consciences regarding their own guilty sins.

Illustration: A Quaker minister was once asked if he didn't think it possible for a person to live so correctly, so perfectly, that every sensible person would say of him, "That's the kind of religion I believe in."

Well, his typically Quaker reply was this: "Sister, if thee had a coat of feathers as white as snow, and a pair of wings as shining as Gabriel's, somebody would be found somewhere on the "footstool" [of this earth] with so bad a case of color-blindness as to shoot thee down for a blackbird!"[2]

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[1]Sermon on Andrew, 10-11. [2]TV Sermon #351, 1.

The vast majority of Pastor Fagal's illustrative stories are drawn from his own rich background of experience and observation. This presents the speaker with two distinct advantages: he knows that his material will be fresh to the listener, thus guaranteeing stronger interest- and attention-holding power; and the speaker gains greater confidence in the delivery, knowing that he need not fear the people have heard this story a dozen times before from the lips of other ministers. Notice the freshness of the following:

Assertion: Poor Andrew! That's the way they always described him--Simon Peter's brother. They wouldn't give him a chance to stand on his own feet, it seemed.

Illustration: I was at a camp meeting the other day. [A certain minister was to sing, and was introduced by the chairman:] "You know, 30 years ago we had a baby-sitter in our house . . . and our girl couldn't call her by name, and she used to call her by this [silly nickname]. . . . Well, that baby-sitter was so fine, and she grew up, and she married, and she's been on our camp ground so far this week, but she left yesterday, and she's gone on to distant parts. But her husband is still here, and her husband's going to sing for us. . . ."He was just Mrs. So-and-so's husband, poor fellow![1]

Assertion: I'm afraid I don't see possibilities in everybody like [Andrew] did.

Illustration: I sat in a church the other night, and I listened to a minister preach. He preached well, and I enjoyed listening to him. But my mind began to wander. It wandered back to where I first saw him. He wasn't a minister, then, 24 years ago. And you know where I saw him? [Fagal then goes on to tell how this young man was dating a girl who was attending Fagal's evangelistic campaign three nights a week. She attended faithfully; but he would come in only toward the close of the service, to take the girl out on a date.

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[1]Sermon on Andrew, 5.

> Fagal resented him, for he felt the girl to be making excellent spiritual progress, and felt she might lose her way and not join the church if she continued keeping company with him. The young man was a dead loss, as far as Fagal was concerned. But God saw possibilities in him. The girl married him; and he became a Seventh-day Adventist minister, and the girl an excellent minister's wife.] And I sat there that night, remembering all that, and thinking to myself how awful that I didn't see any possibilities in him.[1]

Narratives and Stories

Hance-Ralph-Wiksell have defined the narrative as:

> a set of real or fictional details usually arranged in chronological order and used for clarifying or proving a point. It differs from the example in that its details are arranged in a specific sequence and its events are unfolded according to a plot or scheme that leads to a climax.[2]

William Fagal, being a lover of stories and, happily, possessed of the gift of being a superb raconteur, has made the narrative a major element in his preaching style. Favoring biographical preaching as he does, he sometimes uses the narrative as the framework of the sermon itself. At other times, he will use a more brief allusion, or abbreviated story form. But, however the form, the story is never an end in itself, but always a means to an end--the nailing down of a major point. And the story is always followed by a clinching statement which brings the hearer back to the thematic line from which the narrative was but a brief and meaningful digression.

Fagal's two chief sources of narrative are stories from Scripture and stories from real life--often related to his own ministry. The following are typical examples of these two types:

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[1]Sermon on Andrew, 6-7.

[2]Hance-Ralph-Wiksell, 92.

Assertion: Flight . . . rarely helps anything, and I'm glad that Christianity recognizes this fact. Christianity is not out to help a man escape his past; rather, it is out to enable him to face his past and rise above it. Christianity is never escape; Christianity is conquest.

Narrative: Long ago the Apostle Paul came in contact with a man who had fled from a desperately bad situation, . . . Onesimus, a Roman slave who served Philemon, a New Testament Christian. [Fagal then tells how Onesimus, hating his servitude, stole a substantial sum from his master and escaped to Rome, where he blew it in high living. He was then a heathen, but somehow came into contact with Paul, who converted him. Paul counseled him to return to Philemon and endeavor to make things right. Truly converted, and sorry for his course of action, Onesimus returned. Philemon forgave him; and Onesimus became a leader in the early Christian church and led others to find peace in Christ.]

Application: Are you living just now under the conviction that there's something you should do? Have you, perhaps like Onesimus, even considered running away from this duty? And have you thought that it would be easier to live a good life in some other area than where you now live? Let me assure you it isn't easy to live a Christian life anywhere.[1]

Assertion: God saw wonderful possibilities in him [even though men did not].

Narrative: [Fagal then told the story of Mr. and Mrs. Mitchell, SDA laymen of Providence, R. I., who read in a newspaper of a convict in prison who had had no letters or visitors for 25 years. They made contact and began regular visits to his cell. They shared their faith in Christ with the prisoner, Gregario DeNoy; and he subsequently became converted and exhibited a completely changed life. He began to do soul-winning work within the penitentiary; and the warden finally recommended him for parole, which was granted. Upon release from prison he was baptized into the SDA church. Immediately he wanted to share his faith with his daughter in Italy whom he'd not seen in three decades. The Mitchells, from their

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[1]TV Sermon #358, 1-2.

savings, paid her transatlantic steamer fare. Three months after arrival, her father died; and the daughter returned to Italy. But on the anniversary of his death she was baptized into the SDA church and began to work for her family. A son, studying for the Roman Catholic priesthood, accepted his mother's faith and today is studying for the gospel ministry in an Adventist seminary.]

Application: How wonderful it is nowadays to find people with the spirit of Andrew, who see something good in everybody, and who bring them to Jesus.[1]

Statistics

Statistics are generally viewed as "sets of figures compiled to represent data concerning phenomena, trends, or activities of people." As in the case of examples and narratives, they are "ready-made materials and have only to be found and used by the speaker."[2]

A survey of William Fagal's sermons reveals that he makes little use of statistical data. Of the ten messages here surveyed, only one was found to contain a substantial amount of statistical usage--other than a mere passing reference. The two examples which follow do, however, indicate that Dr. Fagal's handling of these materials is generally in accordance with generally-recognized rules that the use of statistics be "clear, meaningful, accurate, and relevant."[3]

Assertion: In many sections of our world today, one of the major problems we face is that of divorce and broken homes.

Statistics: At the present time, there are more than half a million divorces in America every single year, which means that one out of every three or four marriages ends in divorce.

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[1]Sermon on Andrew, 7-9.

[2]Hance-Ralph-Wiksell, 93.

[3]Ibid.

Again, from the same sermon, this further observation:

Assertion: Before any disagreeing husband and wife decide to break up their home, they ought to give very earnest consideration to the unfortunate and irrevocable effect which such action will have upon their innocent children.

Statistics: [Fagal then cited figures from a certain foundling home.] Ninety-one children, who had lost both parents, were being housed and cared for in that home. They had the best of food, clothing, care, and medical treatment. However, because of a shortage of trained personnel, each nurse had 10 children to care for; or, as the head doctor expressed it, each child had a tenth of a mother. The very excellent physical care proved to be not enough, for the children were starved for the love and affection they needed. And as the result, they suffered emotionally. Before they were a year old, 27 infants died. Seven more died in their second year of life, making a total of 34 children, out of the 91, who died--not from malnutrition, but from lack of love and affection.[1]

As Fagal does not cite the source of his data, it is impossible to verify its accuracy; but the figures as used otherwise meet the tests for clarity, meaningfulness, and relevance. The "tenth-of-a-mother" figure is especially striking.

Quotations

The fourth category of "non-artistic" materials of speech development are quoted materials from passages "referred to, repeated, or adduced,"[2] for the purpose of illustrating, supporting, or expanding a point. These may be derived from literary materials or from the testimony of others--statements of fact or opinion.

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[1]TV Sermon #349, 1-2.

[2]Hance-Ralph-Wiksell, 93.

Literary materials.--Believing that a speaker ought use the strongest proof he can find, and also believing that the Bible is the divinely-inspired Word of the Living God, it is not surprising therefore that nearly all of the references to literary works cited in his sermons are to be found in Scripture.

He does, however, bring in other materials. Occasional references are made to the writings of Ellen G. White (two in the sermon on Mary Magdalene, "God's Blind Spot"; one in a message on Nicodemus, "What's Left and What's Right"; and one in television sermon #351).[1]

References to prominent people of the past or present are infrequent: only one such is noted in the 10 sermons here studied--a quotation from Robert Louis Stevenson, in a sermon on God's providential leading in the individual life. Said the poet of his own experience at a critical period in his life: "I came about like a well-handled ship; there stood at the wheel that unknown Steersman whom we call God."[2]

In one message Fagal refers to the wording of the marriage ceremony from the Anglican Book of Common Prayer (he does not identify the source, as such): "Right in the vows of the marriage service we have [the] words, 'Till death do us part.'"[3]

In the sermon on Nicodemus, passing reference is made to a gospel song:

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[1]Interestingly, when talking to predominantly SDA congregations, Fagal identifies Mrs. White's writings either by citing the name of the author, or the title of the book--which, to Adventists, is sufficient to identify the source. But to the television audience, no indication of author identification is given; the statement is merely read and allowed to stand on its own merits.

[2]TV Sermon #371, 1.

[3]Ibid., #349, 1.

What shall I give Thee, Master?
Thou hast giv'n all for me;
Not just a part, nor half of my heart,
I will give all to Thee.[1]

And twice in the television sermons Fagal cites from the poets--once giving a stanza from William Cullen Bryant's "To a Waterfowl";[2] and once from an unknown poet whose lack in meter is partially offset by his provocative thought:

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
He mused, "Shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And, then, it's fashion's old.

"The violet is all very well,
But not a flower I'd choose;
Nor yet the Canterbury Belle,
I never cared for blues."

And so it criticized each flower,
This supercilious seed;
Until it woke one summer hour
And found itself a weed.[3]

But it is to Scripture that Fagal has most frequent recourse. Sometimes he cites the textual reference, but generally he does not. If the stately Elizabethan prose of the Authorized ("King James") Version is used, however, few in the congregation are in doubt as to the source.

To say that explicit, direct references to Scripture (43 instances in the 10 sermons) represents 84% of all quoted literary materials, with 16% (9 instances) from non-Biblical sources does not, however, tell the whole story. For, in addition to these direct

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[1]"What's Left or What's Right," 4. [2]TV Sermon #371, 1.

[3]Ibid., #351, 1.

references, there is a whole host of indirect allusions; whereas such indirect references to non-Biblical sources are minimal. Fagal's sermons are literally saturated with Scripture--baptized by the same total immersion the polity of his church dictates for prospective members.

As regards frequency, in the six-minute television sermonettes under consideration, direct references to Scripture range from one citation to four, with a mean average of 2.2 citations. In the full-length pulpit sermons, the range is from one to 15 direct references, with a mean average of 6.4 references.

Something of the scope of Fagal's use of the Bible may be noted from the following tabulation of passages cited in the 10 sermons analyzed. (An asterisk [*] indicates instances where the text source or reference was indicated orally in the sermon; the NEB designation indicates instances where the passage was read from the New English Bible.):

OLD TESTAMENT	NEW TESTAMENT		
Deut. 18:19*	Matt. 19:5	John 1:39*	John 19:39*
I Sam. 16:7*	Matt. 19:6	John 1:40*	Acts 18:9
Ps. 37:3	Matt. 25:21 NEB	John 1:41*	Acts 18:10
Ps. 37:5	Matt. 25:28 NEB	John 1:42*	Acts 19:3
Ps. 37:7	Matt. 25:29 NEB	John 2:23	Acts 19:4
Isa. 45:5	Luke 7:40*	John 3:2	Acts 19:5
	Luke 7:41*	John 3:3	Rom. 8:37
	Luke 7:42*	John 3:10* NEB	Rom. 12:1*
	Luke 7:43*	John 3:14	I Cor. 1:26*
	Luke 7:44*	John 7:13	I Cor. 2:1*
	Luke 7:45*	John 7:37	I Cor. 2:2*
	Luke 7:46*	John 7:46	I Cor. 2:3*
	Luke 7:47*	John 7:47	I Cor. 2:4*
	Luke 7:48*	John 7:48	I Cor. 2:5*
	John 1:6	John 7:49	I Cor. 13:4
	John 1:7	John 7:51	I Cor. 13:5
	John 1:35*	John 7:52	I Cor. 13:6
	John 1:36*	John 12:21	I Tim. 6:5 NEB
	John 1:37*	John 19:38*	Rev. 21:1-8
	John 1:38*		

Fagal's penchant and passion for the New Testament--and especially the Gospels--is clearly evident from this tabulation.

Factual testimony.--Testimony of fact refers to the speaker's quoting another person concerning historical fact. While Pastor Fagal's sermons are replete with citations of historical fact--indeed, this facet might properly be said to be one of his strongest points--unfortunately, the sources of these facts are almost never given orally. The sermons, nevertheless, do give evidence of solid study on the part of the pastor in the preparatory stages of sermonic construction; and the nature of the reference works which Pastor Fagal admits to using, as noted above, are generally of an unimpeachable character.

By far the vast majority of instances of factual testimony relate to historical fact, examples of which will now be noted.

In his sermon on Paul at Corinth, Fagal first briefly sketches a graphic picture of the societal characteristics of that city:

> Do you remember anything about Corinth? That was a pagan city. Very few people that weren't heathen lived in it. There were a few Jews; practically no Christians. They used to have an expression back there in the ancient world: "to Corinthianize," or "to live like a Corinthian." And that meant one thing: a person living like a Corinthian was living a very immoral, dissolute, profligate life. He'd sunk right down to the bottom. That's the kind of life they lived in Corinth. They had a temple there in Corinth dedicated to Venus--Aphrodite. Upon the staff of that temple they maintained 1,000 priestess-prostitutes! And from their earnings the city government was run. They had deified sensuousness. They had gotten about as far away from God's plan for man as they could get.[1]

Then, later in the same sermon, Fagal described the various categories of individuals who were to be found in the typical Jewish synagogue of the era:

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[1]Sermon on Paul at Corinth, 4-5.

> Now the synagogue was made up of three classes of people: first of all, there were Jews in it. . . . Secondly, it had converts. These were pagan people that had been studying the Old Testament, the teachings of Judaism, and they had taken their stand, and they'd become Jews in religion. . . . The third group was God-fearers, . . . folk who had also studied, and they'd come to the place where they believed, and they attended church every Sabbath. But they couldn't quite get themselves to become Jews. There was a lot of prejudice against the Jews, a lot of anti-Semitism. And it took a lot of courage for a man to step out and publicly declare himself a Jew.[1]

Another glimpse of the First Century Roman world is found in the Fagal sermon on Heaven, in which he takes up--item by item--the various characteristics of the place as recounted by John in The Revelation (21:1-4).

Fagal first explains why John the Beloved was in exile on the Isle of Patmos, why it was difficult to be a Christian in those days when emperor-worship was in vogue:

> In the year 81 A.D. another emperor came along, whose name was Domitian. And he ruled for 15 years, until A.D. 96. At this time the Christians came head-on with persecution because Domitian decided that he, too, wanted to be worshipped as a god. He sent out statues of himself all over the realm; and the method that he asked everybody to use was very simple: they simply had to step up before the statue of Emperor Domitian, place a little incense down in a fire that was kept burning in front of the statue for this purpose, and make one simple, little statement: . . . "Domitian is Lord.". . .
>
> Now there were about three things that the Emperor did to those who would not say, "Domitian is Lord." For one thing, he would remove from them every bit of property that they owned, making it impossible for them to work, making it impossible for them to earn their own living. . . . Second, there were some individuals that he killed outright. They were just absolutely guilty of heresy, and their lives were taken from them as the result. Third, and least trying of the punishments that he gave, an individual could be exiled to some far-off island or some far-off port, there to live out his life as a slave, working hard, long hours.[2]

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[1]Ibid., 6-7. [2]Sermon on Heaven, 1-2.

Further in this message, in suggesting possible explanations for John's curious statement that in the life to come there would be "no more sea" (Revelation 21:1), Fagal goes on to suggest some possible historical solutions:

> I wonder what John is really saying here. Some people have suggested that John, maybe, was sending a cryptic message to those people back on the mainland. . . . You see, the Babylonians didn't like the sea; neither did the Jews. The Babylonians had an old story that they told about how the earth was created. They said there was a big fight between the god of order and creation and the god of confusion, the god of chaos. A great war between them, and the god of order and creation won, and the dragon of chaos was defeated. And upon his defeat, he made his home in the sea. And he was so upset at being beaten that he keeps that tail of his swishing; and that's where the waves come from. . . .
>
> The Jews had another feeling; the Jews said, "The sea isn't a friend; the sea is an enemy." They said, "We've . . . seen many people go out to sea; but they didn't come back. They got lost out there. The sea is an enemy; it gobbles up our people that dare to ride upon it."
>
> The Egyptians had a rather bad idea about the sea, also. In Egypt, to this day, where the Nile River is, everything is beautiful and green and lovely. But you get . . . a little distance away from the Nile River and there's no more green and lovely, there's desert. And so the Nile was the friend of Egypt; but the ocean gobbled up the Nile.[1]

Finally, something of Jewish custom is seen in the Fagal sermon on Mary Magdalene ("God's Blind Spot"). Laying the groundwork for a subsequent explanation of what Christ meant when He upbraided Simon the Pharisee for not providing our Lord certain ammenities when He first arrived for the feast held in Simon's home, Fagal points out:

> There were three things which ordinarily were done for a guest upon his arrival when he was the guest of honor. One was, the host would meet him at the door, would place his hand upon his shoulder, and would give him what was called "the kiss of peace". . . .

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[1] Ibid., 4.

> There was a second thing done. . . . They didn't arrive in taxis back there; they had to walk. And they walked with open-toed sandals held on to their feet with thongs. And, of course, when they arrived, their feet were hot and weary and dusty. And so, outside the front door of every home was kept a great 20-gallon jug of water. And it was customary to pour some of this water over the feet of an arriving guest, especially the guest of honor.
>
> There was a third thing. . . . The guest ordinarily had placed upon his head a few drops of attar of roses, or perhaps a pinch of incense, to give off a glowing fragrance. (And I guess you can understand that in the day before deoderants, that was perhaps a very nice thing to do, to make the occasion a little more enjoyable [laughter].)[1]

Thus we observe something of the manner in which William A. Fagal virtually lards his sermons with factual testimony. While we might regret his lack of source-citation, his explanation that such "extraneous" sidelights might tend to sidetrack attention does have a ring of plausibility about it. And, as will be noted again, William Fagal is nothing if not concerned with a consuming passion for gaining--and maintaining--the attention of his hearers.

Opinion testimony.--The speaker may "support or illustrate his point by quoting another person's interpretation, value judgment, conviction, or other expression of opinion."[2]

William Fagal makes very few references to the opinions of others as a means of buttressing his own statements. Only two instances were noted in the 10 sermons under consideration:

(1) In his sermon on Mary Magdalene ("God's Blind Spot"), the pastor tells of an experience that happened to Dr. Norman Vincent Peale when, as a boy in a minister's home, he was asked to accompany his dad on a mission of mercy to attend a prostitute dying in a house of

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[1]"God's Blind Spot," 7. [2]Hance-Ralph-Wiksell, 94.

ill-fame. (The senior Rev. Peale felt that if his son were along, adverse criticism emanating from someone who might by chance observe him entering the brothel could be negated!)

Fagal relates the story, as told by Dr. Peale the Younger on a recent radio sermon. The elder Peale went, prayed by the bedside of this fallen woman (who had been a Christian in her youth), and brought her back to Christ before she passed away.

Fagal concludes the tale by quoting Dr. Peale's own testimony (with which Fagal is in complete accord):

> That night I learned two wonderful lessons: I learned the greatness of the gospel of Jesus Christ which can reach out and claim souls anywhere for the Master. And I learned also the glory of being a Christian minister and being able to lead souls to that Christ and to that cross that can cleanse and save men and women everywhere.[1]

(2) In his sermon on Paul at Corinth, Fagal points out how difficult it was to save souls for Christ in the days of pagan Greece. Then, in noting that times haven't changed a great deal, he cites opinion testimony from some of his own contemporaries in the ministry, in contrast with his own opposing viewpoint:

> Brethren, I don't think for a moment that that message applied just to Corinth. Here we are, living down in the last days. We've got problems, and lots of them, in spreading the [Advent] message. I get a chance to travel around quite a bit and meet with our people in all sections of the country. In fact, I've met with them in just about every section of the world. And I've heard so often about how the work goes hard here, but the work goes a lot easier over there in California, maybe, or somewhere--always is a greener field somewhere over the fence.
>
> But, you know, I get over there--they're talking about a greener field somewhere else, too! Because, they say, "The work goes hard here." I've come to one conclusion: the work goes hard everywhere, do you know it![2]

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[1]"God's Blind Spot," 5. [2]Sermon on Paul at Corinth, 9-10.

Thus it will be observed that William Fagal makes use, to a greater or lesser degree, of the four types of "non-artistic" elements in sermon invention--example, narrative, statistics, and opinion testimony--which exist objectively, independently of the speaker, and of which he makes use.

Artistic Elements of Invention

We have already noted that in addition to "non-artistic" modes of persuasion, Aristotle offered a second category of "artistic" proofs. In the former--things which exist independently of the speaker and which he merely collects and uses--the artistry of the speaker is not especially brought to bear; but in the latter, more particularly, the inventive genius (or lack of it) is more directly exhibited.

Recognizing certain limitations, one might suggest the difference by analogy in which a miner, on the one hand, finds a diamond, recognizes its inherent value, and pockets it; while, on the other, the lapidary takes the diamond and cuts, polishes, and engraves it to enhance its natural beauty.

For Aristotle, the speech supplied three avenues of artistic persuasion: (1) Ethical Proof (ethos), whose genesis is derived "in the character of the speaker"; (2) Logical Proof (logos), in which "persuasion is effected by the arguments" the speaker employs; and (3) Emotional Proof (pathos), which concerns itself with "producing a certain [right] attitude in the hearer" when the audience is "brought by the speech into a state of emotion."[1]

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[1]Cooper, 8-9.

Ethical Proof (Ethos)[1]

Aristotle felt that of the three modes, none was so effective as that which arose out of the character of the speaker (although, in contradistinction, he would still look upon logical argument as the most important element in the speech);[2] and, later, under the influence of the Stoics, Cato would define the orator as "a good man speaking well."[3]

In our own time, Kenneth G. Hance has defined Ethical Proof as

> that factor in communication--or that form of proof--which is related to the character, or nature, of the speaker. It is, in a sense, an exemplification of the old adage: "Who you are speaks so loudly that I cannot hear what you say."[4]

For Aristotle, there were three principal components of ethos, "three things that gain our belief; namely, intelligence, character, and good will."[5]

Competence.--The Greek word used by Aristotle, which Lane Cooper renders as "intelligence," has been translated variously as "sagacity,"[6]

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[1]Some would make a distinction between "ethos" and "ethical proof" by defining "ethos" as what a speaker is, and "ethical proof" as what a speaker does to establish his ethos. In "Conceptions of Ethos in Ancient Rhetoric" (Speech Monographs, 1947, Vol. XIV, 55-56), William M. Sattler uses the two terms as synonymous--a point of view shared by this writer in this chapter.

[2]Thonssen and Baird, Speech Criticism, 384.

[3]Ibid., 181.

[4]"The Concept of Ethical Proof in Persuasion and Debate (From the Point of View of Rhetoric)," unpublished manuscript, 1-2.

[5]Cooper, 92.

[6]J. E. C. Weldon, (trans.), The Rhetoric of Aristotle (London: Macmillan and Company, 1886), 113-14; cited by Lester Thonssen, Selected Readings in Rhetoric and Public Speaking (New York: The H. W. Wilson Company, 1942), 43.

"good sense,"[1] and--for this writer, most preferrably--"competence."[2] In the language of the street, the speaker must have "savvy."[3]

Mention has already been made in an earlier chapter concerning editorial testimony to Fagal's competence in handling the written word. We here concern ourselves with how this speaker conveys to his hearers, through the spoken word, a conception that he is a man of intelligence, sagacity, good sense, competence.

An examination of the 10 selected sermons reveals that there are three principal avenues through which this pastor communicates an image of competence to his hearers--through direct reference and indirect inference to (1) his own highly successful ministry, (2) his ability as a Biblical and historical scholar, and (3) his extensive travels at home and abroad.

Occasionally Dr. Fagal will make passing reference to his own highly successful ministry. On one occasion he mentioned, "A number of years ago I served on the nominating committee of a certain conference";[4] and in responding to a public introduction at a camp meeting by Neal C. Wilson, new Faith for Today, Inc., Board Chairman, Fagal said:

> It is a pleasure . . . to be here tonight . . . to be associated with Elder Wilson . . . [who] has just been elected as vice president of the General Conference for North America. . . . While I had a part in casting a vote (for I was a member of the Nominating Committee which gave Elder Wilson those responsibilities), this is the first time I've been with him in a public way. . . .[5]

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[1]W. D. Ross (ed.), The Works of Aristotle, Vol. XI, trans. W. Rhys Roberts (Oxford: The Clarendon Press, 1924), Sec. 1378[a].

[2]Hance-Ralph-Wiksell, 80.

[3]From "sabe," 3rd person singular of "sabir," Spanish infinitive "to know."

[4]Sermon on Andrew, 1.

[5]Ibid.

Membership on a church nominating committee, whether of a local state conference or of the world General Conference organization, is generally regarded by both Adventist clergy and laity as a strategically significant position of prestige and honor, if not of trust. It is, quite simply, not given to just anyone.

In a sermon on Heaven, amplifying John the Revelator's remark that the New Jerusalem city was "prepared as a bride, adorned for her husband" (Revelation 21:2), Fagal offhandedly remarked upon the many marriage ceremonies which he has conducted, which, he laughingly adds, make him

> a real authority on brides. . . . I have stood many times down at the end of the center aisle . . . [with] an unobstructed view of the bride as she walks down the aisle. . . . You see how much I know about brides . . . from my wealth of experience and observation. . . !1

In Adventist circles, a bridegroom's pastor is not automatically selected to perform the marriage ceremony for members of his particular congregation; the choice is one of election by the groom. The fact that Fagal is known to have conducted many weddings would, indirectly, serve as an index of his immense popularity with Adventist young people generally, as well as indicate something of his considerable experience in this area of pastoral concern.

Fagal sometimes makes passing reference to his numerous speaking obligations--another indirect index of speaker-popularity. At a Michigan camp meeting one July, he remarked that, after leaving the midwest, he would be "heading west, now; won't get back [home to New York] till September 5."2 Speakers are in demand among Adventist gatherings not because of any position that they may happen to hold in the church's

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1Sermon on Heaven, 6. 2Ibid., 4.

hierarchy, but rather because of ability to "deliver the goods" in the pulpit!

Twice the television pastor mentions receiving letters from televiewers and church members in various parts of the nation--a situation which clearly implies confidence on the part of the writers in the minister's competence, else he would have corresponded with another:

> A letter came to me the other day from Minnesota. [Fagal then related the woman's problem in detail. She concluded by asking, "What am I going to do?"][1]

Something of Fagal's ethics as well as his competence may be deduced from the manner in which he introduced the next letter, which came from a Faith for Today Bible Correspondence School student now incarcerated in an eastern state penitentiary:

> I'm going to read you a letter. I'm not going to tell you where it came from. It came to me through the mail, but I won't tell you what state it came from. [Fagal then read the words of a young woman convicted of manslaughter, who closed with this appeal: "I ask you people to please pray for me; . . . I'm going to try again. . . ."][2]

From his vast background of experience in the ministry (and from the substantial knowledge of human foibles and behavior which it has subsequently brought him), William Fagal indirectly conveys an aura of competence by the use of such remarks in the pulpit as: "Let me assure you today . . .";[3] "I'm completely convinced . . .";[4] "Never mistake it, . . .";[5] and "This is God's message to you today . . ."[6]

Secondly, Fagal's immense knowledge of sacred Scripture and secular history almost seeps through to his congregation in many direct

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[1] Sermon on Andrew, 11.

[2] "God's Blind Spot," 11.

[3] TV Sermon #358, 1.

[4] Ibid., #371, 1.

[5] Ibid., #367, 1.

[6] Sermon on Paul at Corinth, 10.

and indirect ways. In his sermon on Paul at Corinth, for example, he first begins by quoting his text from the New English Bible rather than from the more familiar Authorized ("King James") Version: "I like it just a little better; it's just a little clearer."[1]

He then goes on to mention a faulty conception he had formerly entertained concerning one aspect of the Apostle Paul's experience. He observes on how this passage destroys that myth; and then he follows with words revelatory of some rational mental powers at work here: "I immediately try to figure out why"[2] things happened in this unexpected manner. He follows up another observation with the remark, "I can see how that would happen";[3] and then he proceeds to give his reasoning.

Fagal demonstrates a familiarity with the writings of Ellen G. White and other established scholars within his denomination (such as LeRoy Edwin Froom[4]) which his primarily SDA congregation is known to respect; and the mention of listening to Norman Vincent Peale's radio sermon[5] shows that the scope of his intellectual interests is not necessarily a limited, parochial one.

He speaks almost casually of his knowledge of a Jewish Midrash (an exposition of the Hebrew Scriptures made some 1500 years after the Exile) based on Deuteronomy 18:19;[6] and urges his hearers to do more serious study of God's Word for themselves:

> Brethren, let's never be satisfied with little, when it comes to spiritual matters; let's search on, and study on, and become more and more great giants in the Scriptures. . . . I think we ought to be looking for more and additional information from the Scriptures. . . . Don't fall for every wind of doctrine. "Search the Scriptures."[7]

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[1] Ibid., 1. [2] Ibid., 2. [3] Ibid., 5. [4] Sermon on Andrew, 2.

[5] "God's Blind Spot," 5. [6] "What's Left or What's Right?" 8.

[7] Ibid., 9.

And the fact that the Fagal son, Bill, is "over in Europe right now, studying in one of our schools, Bogenhofen, Austria,"[1] carries with it the implication of competence that extends from the speaker to members of his immediate family.

Lastly, William Fagal's extensive travels have given him a breadth of knowledge and an understanding never fully open to him who only reads; and he adroitly makes use of such references in connection with personal experiences which he uses to illustrate a sermon point:

"I was in Denver, Colorado, a couple of weeks ago,"[2] he says; and then goes on to relate what happened to him. "I sat in a coffee shop, a little luncheonette, in the Detroit airport earlier this week,"[3] he continues; and another experience follows.

It is, however, in his overseas travels that William Fagal mines the most valuable "ethos" paydirt, especially in references to places in the Holy Land and the Roman World of the First Century with which Paul and the apostles are associated, in which he has traveled extensively.

In telling of little Magdala on the shore of the Sea of Galilee--a sleepy little village whose name has forever been immortalized by association with Mary of Bethany--Fagal vouchsafed the authenticity of his information by declaring:

> I've been there, and I've seen it--it's all in ruins today. . . . But I stood and marvelled at the ruins that I saw, realizing that this was a place where God showed His great mercy and His great love to a fallen soul.[4]

In his sermon on Paul in Athens and Corinth, Fagal observes, "I get a chance to travel around quite a bit";[5] and then, after preliminary

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[1]Sermon on Heaven, 10.

[2]"What's Left or What's Right?" 8.

[3]Ibid., 9.

[4]"God's Blind Spot," 3.

[5]Sermon on Paul at Corinth, 9.

remarks about Paul's experience in that center of Greek paganism, Fagal clinches with a, "I was in Athens a few years ago . . .";[1] and off he goes, telling about his experiences--and contrasting them with Paul's.

It has become almost de rigueur for an Adventist minister to visit Palestine and the Mediterranean basin these days in order to be able to speak authoritatively about the life and times of Bible characters, if only to bolster his status with members of the congregation (many of whom also travel about the world with increasing nonchalence). And there is nothing so absolutely detestable as hearing the amateur traveler--be he clergyman or layman--in a name-dropping exercise whose principal goal is to impress the gullible.

William Fagal's references to his travels abroad are neither excessive in number nor offered in a mawkish manner. They are never an end in themselves; but serve, rather, to elucidate and illuminate the point presently being made. As such, they tend to increase the Fagal ethos, in this investigator's opinion, rather than to destroy it altogether, as sometimes happens when men of the cloth are injudicious about such matters.

Character.--The second component of "ethos," for Aristotle, involves what a man actually possesses (rather than what he merely appears to have) by way of a good moral character.

How does William Fagal reveal the probity of his character in the sermons which he delivers?

A survey of the ten selected messages reveals that this quality is made manifest through five avenues, principally: (1) personal testimony about his own experiences and attitudes; (2) a deep personal burden

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[1]Ibid., 2.

to help others find Christ as their personal Saviour; (3) a continuing, almost preoccupying concern with Christian duty; (4) various appeals to rededication of one's life and goals; and (5) the associating of himself and his message with what his hearers generally tend to accept as the good and the noble--this chiefly in the role of "defender of the faith."

First, let us note Pastor Fagal's own personal testimony as to what Christ, and membership in His church, means to him individually.

The later Peter Marshall, in an autobiographical sermon, "The Tap on the Shoulder," delivered in Washington's historic New York Avenue Presbyterian Church in the middle 1940s, spoke for William Fagal as well as himself when he deplored a current trend:

> Every man in public life, every speaker who takes the rostrum, every preacher who mounts the pulpit, has certain reticences. The modern preacher, particularly, hesitates to inject personalities into his preaching. He is reticent about using illustrations out of his own experience or that of his congregation.
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> But the apostolic preachers and writers observed no such restraints. Their sermons were full of their own experiences. "What we have seen and heard, declare we unto you," they said. They never tired of telling what the Lord had done for them, . . . what they had been before, . . . what they were now, . . . and in the simple telling, there was power--sheer power.[1]

And William Fagal, like "Peter of Washington" (and the Peter of Galilee, before him) has no such hesitancies. And, in the telling, Fagal tends to touch some of that "sheer power" of which the late Dr. Marshall spoke.

What personal spiritual convictions does William Fagal express publicly? What, in the giving, does he tell about himself, as well as

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[1]Catherine Marshall (ed.), Mr. Jones, Meet the Master: Sermons and Prayers of Peter Marshall (New York: Dell Publishing Co., Inc., 1961), 27.

his Saviour? The profile of a deeply-committed Christian begins to emerge from his various comments such as the following:

> I'm completely convinced that everyone, be he old or young, can have the certainty that God will guide his life. But he must be willing to meet the conditions.[1]

> Thank God for the encouragement that comes [to us] from that vision [given Paul in Corinth].[2]

Challenging his fellow Adventists, Fagal asks them, first, "What do we believe?"; and then he proceeds to answer on their behalf:

> Brethren, we believe that Jesus Christ is our Saviour; and we believe He's our example in all things, don't we? [Amens] We believe that our lives ought to be copies after His, to the best of our ability. And if we're copying the life of Jesus, if I become peculiar in the eyes of the world about me, I couldn't care less! I'm forming my life after that of Jesus Christ.
>
> If I keep His Sabbath, and that makes me keep a day the rest of the world doesn't keep, I'm not going to be embarrassed about that. I'm on the side of Jesus Christ. I haven't got an argument in the world about this. I'm just following Jesus. What a tremendous argument that is, in itself, isn't it? And, brethren, it's the argument that changes hearts, and that changes lives, and that converts, and that wins souls.[3]

William Fagal has a very tender spirit. Telling his hearers something of the things which touch his own heart, he said:

> I thank God for the people that have had confidence in me. Warms my heart to hear stories of some of the folk that expressed confidence in me and that encouraged me, as I remember back a few years ago. How wonderful it is to have folk express confidence. . . .[4]

In Denver the television pastor met a new convert; and he asked him to relate the story of his recent conversion, which he did. Fagal than tells of his reaction, in words which, on paper, may appear overly

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[1]*TV* Sermon #371, 1.

[2]Sermon on Paul at Corinth, 11.

[3]Ibid., 17.

[4]Sermon on Andrew, 10.

sentimental but which in the live speaking situation were extremely moving for some of his hearers:

> I sat there in the darkness of his car, feeling tears come down kind of close to my nose, you know; and I thought, "Why does this affect me like this?" Well, it's because I'm so wonderfully moved whenever I hear of anybody that the Lord Jesus Christ has changed. This man had fought the [Advent] message; [yet today he and his wife are] in love with Jesus Christ and this Truth. Well, brethren, it's a wonderful thing to see what Jesus can do to change hearts today, isn't it? [Amens][1]

Finally, Fagal often closes his messages with a personal testimony of his own spiritual aspirations, using them as a springboard for the inviting of his hearers to join in rededication to God. The following are typical of this form of reference:

> Young people, I don't know how you feel today; but little as I know about Heaven, I want to be there. Little as I know about it, it's going to be worthwhile to make the sacrifices that are called for here in this life, so I can have a place eternally with Him. I want to be there.[2]

And, again:

> By God's grace I want to do the same thing today. I want to give Him anew my whole self. I want to dedicate myself to His service. I don't want to hold anything back. . . .[3]

Secondly, we note something of Fagal's deep personal burden to help others "find Christ." It is implicit in an attack on divorce, because of the "unfortunate and irrevocable effect which such action will have on their innocent children";[4] and implicit in an attack on pernicious gossipers who destroy the reputations of others--critics who "usually . . . have the most faults in themselves."[5]

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[1]"What's Left or What's Right?," 8-9. [2]Sermon on Heaven, 10.

[3]"What's Left or What's Right?," 12. [4]TV Sermon #349, 1.

[5]*Ibid.*, #351, 1.

Fagal is anxious that each hearer allow God to lead and guide in the individual life experience. First, he establishes God's concern for the individual:

> This little-noticed and almost-forgotten incident [in which God, more than 100 years in advance, foretold both the name and the work of Persian King Cyrus (cf. Isa. 45:5)] indicates that God knows all of us by name and sees exactly what place we should fill in life. And He will gird us, helping us to early find our place in life, and properly fill it.[1]

Then, he goes on to show God's active seeking of individual men:

> You might think you're seeking God . . . [or] Christ. [But] He's the one who's always seeking you! And drawing you to Himself. I'm grateful for a Saviour like that, aren't you, who loves us enough to look for us, and to try to help us find the experience that we so much need.[2]

Thirdly, the probity of Fagal's character is indicated by his continuing, almost preoccupying concern with Christian duty. For example, he begins one sermon with the quotation, "It is as much a duty to resist depression and discontent as it is to pray"; and then adds, "Have you ever considered this a Christian duty? And, do you practice it?"[3]

He devotes an entire sermon to a discussion of our Lord's Parable of the Talents, in the midst of which he declares:

> Everyone has been given some amount of natural endowments, even you. Not every one has received the same endowments; and, therefore, the same results are not expected from every one. . . . But to whom much has been entrusted, much will be expected.[4]

Fagal admonishes his fellow church-members to eschew cold logic in favor of warm love in their soul-winning work for Christ:

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[1] Ibid., #371, 1.

[2] Sermon on Andrew, 3.

[3] TV Sermon #351, 1.

[4] Ibid., #367, 1.

> I think we've done too much of this subtle arguing. We've won too many battles and skirmishes, but haven't won any souls with it.[1]

He tells them that when Andrew and John came away from their first visit to Jesus' home, "They came away not talking about donkeys or furniture, or the size of the house. They came away, saying, 'We have found the Messiah.' They had found a Person who satisfied their every longing of life." Then, Fagal applied it to his hearers:

> What do people talk about when they leave you? What do they go out into the world talking about? I hope they go out talking about your Christ, and about your life, and the influence of your life, and not anything about your surroundings, which are so unimportant.[2]

And, in talking of the need of church members' harboring a forgiving spirit toward fallen sinners trying to stage a comeback in Christ, Fagal reflected:

> I can't help but wonder a little bit how Mary [Magdalene] would be treated in the church tonight. What if Mary belonged to the Grand Ledge Church here? Or the Battle Creek Church? Or the Detroit Church? I wonder how our church boards would react to a modern Mary? You know, I'm afraid I know! I'd just as soon not tell you; I think I have a pretty good idea, and I think you do, too.[3]

Fourthly, the spiritual qualities of William Fagal's character are revealed in his many appeals to Christians and non-Christians to consecrate their lives to God. The following are typical:

> You can keep your home together best when you have the help of Heaven.[4]

> Let [evil surmisings] not be a part of your life. Rather, live and let live, giving to each man the benefit of the doubt. And then God can and will bless you. Your life will be a positive influence for good.[5]

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[1] Sermon on Paul at Corinth, 15.

[2] Sermon on Andrew, 4.

[3] "God's Blind Spot," 11.

[4] TV Sermon #349, 2.

[5] Ibid., #351, 2.

> In Jesus Christ we can conquer any and every distressing situation of life. . . . Then, be a conqueror, not a fugitive. . . . Place your all in His hands, and live for Him day by day.[1]

And, fifthly, Fagal develops the potential for ethos inherent in a good character by associating himself and his message with that which his hearers generally tend to accept as the noble and the good--principally in the role of "defender of the faith."

Fagal has no time or sympathy for the critics of Christianity who see this religion as advocating escape from the grim realities of everyday life through some kind of "pie-in-the-sky" or cosmic carrot. He vigorously affirms:

> Christianity is not out to help a man escape his past; rather, it is out to enable a man to face his past and rise above it. Christianity is never escape; Christianity is conquest.[2]

Toward individuals who misrepresent his church's doctrines, beliefs, and practices, Fagal is gently yet firmly opposed. Once, while eating in a public restaurant, he overheard the conversation at an adjoining table. The names of several of the founders of the Adventist denomination were mentioned, in a rather deprecatory manner; and details of the church's past history were garbled and grossly distorted. The followers of Ellen G. White, for example, were allegedly running around, lighting fires which she had predicted God would send in judgment against institutions which ignored the divine blueprint which she claimed to have received.[3] At this, Fagal was both upset and perplexed:

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[1] Ibid., #358, 2.

[2] Ibid., 1.

[3] From Fagal's description of the details of the overheard conversation, it would appear evident that the men at the adjoining table had just read Ronald M. Deutsch's hilarious treatise on America's food fads and faddists, The Nuts Among the Berries (New York: Ballantine Press, 1967), Chapters 5-7 of which contain an inaccurate, distorted, and near-scurrilous lampoon of certain Adventist pioneers of Battle

> I didn't feel at all hungry any more. I began to think I'd have to go over to that table and begin to enter the conversation myself. And then, mercifully, they got up and left.[1]

Thus in these five ways does William Fagal reveal in his sermonic content the kind of person he truly is, in the context of Aristotle's emphasis on the persuasive value inherent in the speaker's good moral character.

Good will.--Ethical persuasion through adaptation to his audience is apparently attempted by William Fagal through statements intended to identify him with his hearers and to show him--in Aristotle's words--a man possessed of "good will."

We have already noted from portions of sermons cited above the rather marked frequency with which the plural pronoun "we" is utilized in the Fagal messages as he--consciously or subconsciously--promotes a spirit of "togetherness" with his hearers.

Further, in a sermon to high school and college youth on the subject of Heaven, Fagal also reveals himself as a down-to-earth, practical, pragmatic Christian:

Creek, Mich. Despite the impressive literary pedigree of the author found in the introductory pages, this writer feels Deutsch's historicity is open to question, especially if he did the rest of his research as sloppily as he obviously did on Adventism. For example, Deutsch starts off his hilarious account of Adventists with that old chestnut about their waiting for the end of the world clad in ascension robes in 1844--a myth completely without foundation and one of many connected with the followers of William Miller exploded by Francis D. Nichol's definitive work, The Midnight Cry (Washington: Review and Herald Publishing Assn., 1944). It is a pity that a man of Deutsch's literary ability mars a work which could be so useful to the public through inaccurate research and reporting. In its present state, its value lies chiefly in providing a highly entertaining comment on dietary peculiarities on the fringe of the passing American scene.

[1]"What's Left or What's Right?," 9.

> It isn't just the streets of gold or gates of pearl or walls of jasper that will make the Holy City a beautiful thing. I get along perfectly all right with streets made of asphalt. I've never longed for streets made of gold . . . gates of pearl, walls of jasper--these don't meet any basic needs of mine at all. . . . But I would aspire to Heaven because of the inner radience, the inner joy, the great peace, the feeling of satisfaction that will be a part of Heaven. That I long for. That makes life worth living.[1]

And in his sermon on Paul at Corinth, perhaps more than in any other, Pastor Fagal makes his most effective use of the element of "good will" in identifying with his fellow church members in this service in the Battle Creek Seventh-day Adventist Church.

First, he starts out telling these Midwesterners (largely of Nordic, Dutch stock) about his own "thrifty German blood." While in Athens, Fagal took a guided tour of the city. En route to the Parthenon, the guide pointed out Mars Hill; and Fagal wanted to drop out right there:

> Mars Hill! That's the place where Paul preached the gospel at Athens. . . . In that moment I'd lost all my interest in the Parthenon. . . . I'd like to stay there on Mars Hill. But my thrifty German blood isn't there for nothing! I'd already paid my way on that guided tour. I decided I'd have to get my money's worth. And so I trotted on meekly up to the top and listened to everything they could tell us about the Parthenon.[2]

Then he attacks snobbery within the Adventist Church in a roundabout, humerous manner; the individual hearer will get the point, but won't feel personally attacked, because Fagal is, after all, talking about the people of Corinth, not Battle Creek!

When Paul and the Christians were expelled from the Jewish synagogue in Corinth, two prominent Corinthians came along with them--Crispus, the "ruler" of the synagogue, and the city treasurer:

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[1]Sermon on Heaven, 7. [2]Sermon on Paul at Corinth, 3.

> I wonder how those Corinthians felt about [Crispus]--I'll bet they were proud of him! . . . They probably talked to some of the Jews coming out of the synagogue, and said, "We've got Crispus with us. He's over in our church. Belongs to us." Real proud of him. . . . As if that proves you're right, you know! The bigger the name you can quote, the more right you are! Sometimes I think Adventists are the biggest name-droppers that ever walked. Let somebody come in and join our church . . . some movie actress, or what have you; and we'll quote that everywhere.[1]

Fagal then goes on to show that, with the exception of Crispus and the city treasurer, the Corinthian church was generally composed of "not many wise, . . . not many mighty, not many noble" (I Cor. 1:26); but, rather, of average, or below-average people as regards socio-economic status.

Bringing the message home further, Fagal adds, pointedly:

> Now we talk a lot about working for the "higher classes." And I'm not against that; . . . they're a neglected class. But sometimes . . . we almost imply that anybody that isn't in the higher classes isn't worth working for! . . . Pull the gospel net in--they're the kind of fish you want to throw back, you know. . . . Well, that's a wrong attitude.[2]

Nobody believes in snobbery (even those who practice it!); and as Fagal attacks it, his hearers can identify with him, because he hasn't assaulted them personally; and the humorous, almost bantering manner in which he strikes at this habit in itself tends to build a relationship of good will between audience and speaker.

Finally, capitalizing upon the fact that the Corinthian church was composed of ordinary people (just, implicitly, as is the one at Battle Creek!), Fagal makes his final home thrust, and reaps his biggest dividends of all in the "good will" gambit. He declares himself "glad" that "the early church in Corinth was made up of people like that"; and, before his audience can recover from astonishment, he explains:

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[1]Ibid., 11-12. [2]Ibid., 13-14.

> I'm glad that when God asks what it is that will qualify a man to belong to the church He doesn't say, "What kind of degree do you have? From what college?," to decide whether or not you're worthy. He doesn't say, "How much money do you have in the bank?" . . . [or] "How respected is your family name? What is your background?" . . . When He made up the early church in Corinth, and when He makes up the church today, He seems to ask only . . . "How much do you love God? How complete is your dedication for the Lord Jesus Christ?"
>
> Oh, I'm grateful for the fact that that's all that's required! Do you know, if they had any other requirements, I couldn't be here today! My father was one of the greatest men that ever lived, . . . but he worked in a factory. All his life, that's what he did. He used to preach as a lay-preacher; . . . but he just worked in a factory--just a common man. I have nothing behind me as a background to recommend me; just commonness, that's all.[1]

The friendly, open frankness, the unbeguiling candor of the Fagal presentation, the lack of any pomposity or ostentation sometimes associated with pulpit oratory--these little qualities win their way into the hearts of the Adventist laymen, most of whom see themselves as ordinary, everyday, common people. And they identify with the speaker; a bond is cemented between audience and minister, and they believe and are persuaded.

Thus does William Fagal adroitly, effectively utilize in his message content the factors of competence, good character, and good will which Aristotle identified as "ethos," to effect persuasion in this first of the three "artistic" modes.

Logical Proof (Logos)

The rhetorical critic seeks, among other things, to determine "the severity and strictness of the argumentative development."[2] Most

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[1]Ibid., 14.

[2]Thonssen and Baird, 334.

rhetoricians subsume two constituent elements under the heading of logical proof: evidence and reasoning.

Evidence concerns itself with matters of fact and opinion, which are used as a basis for establishing proof of a proposition; whereas reasoning is the process of utilizing evidential materials for the purpose of interring a conclusion.

A. Craig Baird has comprehensively defined "facts" for us as

> 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.[1]

Facts, therefore, may include phenomena which are observed, experienced, described, classified, and reported.

We have already noted something of the use which William Fagal makes of evidential materials of fact and opinion in the consideration of non-artistic modes of persuasion above; and we now concern ourselves more directly with the manner in which he marshals this evidential material in the process of reasoning.

Hance-Ralph-Wiksell suggest that there are four types of reasoning:

(1) From Example ("the process of inferring conclusions from specific instances, cases, illustrations, or examples"[2]).

(2) From Analogy ("the process of making a comparison between two cases that are similar in many respects, and inferring that they are similar in further respects"[3]).

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[1]A. Craig Baird, Argumentation, Discussion and Debate (New York: McGraw-Hill Book Company, Inc., 1950), 91.

[2]Hance-Ralph-Wiksell, 100. [3]Ibid., 101.

(3) From Cause ("the process of inferring that a certain phenomenon [a cause] has produced another phenomenon [an effect]; or, conversely, that a certain phenomenon [an effect] is the result of another phenomenon [a cause][1]).

(4) From Sign ("the process of inferring associations between two phenomena that are not causally related"[2] in which one assumes that the presence of one thing [an attribute] indicates the presence of another [the substance]).

Reasoning from example.--Of all four methods of reasoning, the method from example is obviously William Fagal's favorite. His sermons are replete with specific instances, cases, illustrations, and examples to support the various assertions which he makes.

In addition to numerous instances already noted in this study, let us examine two additional cases which illustrate Fagal's mastery of this form of logical support.

In his biographical sermon on Nicodemus, Fagal makes the assertion, "This was no ordinary man."[3] He immediately adds, "There were several things that differentiated him from the common people, [that] made him outstanding:

[1] For one, he was a PHARISEE. Not everyone living back there was a Pharisee. There were 6,000 of them at the time; so he was one of 6,000. . . . The Pharisees were the Fundamentalists, . . . the Evangelicals, . . . the conservatives. . . . Nicodemus was a Pharisee. He wanted to stick to the Word, . . . to keep Israel going in the straight paths. . . .

[2] Now there was something else that set him apart a bit. Nicodemus was a RULER OF THE JEWS; and, as such, was a member of the Sanhedrin. The Sanhedrin did not have 6,000 members; it had only 70 members. This was the Jewish Senate. This was the ruling organization of Judaism. And Nicodemus was a part of that group. This made him, therefore, one of the leaders of Israel.

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[1]Ibid., 102. [2]Ibid., 103. [3]"What's Left or What's Right?," 4.

[3] But even more--one more thing that set him apart: Nicodemus was highly educated, and was a HIGHLY RESPECTED TEACHER in Israel. As a matter of fact, Jesus pointed that out in talking with Nicodemus in that famous visit that we all know about. . . . "Jesus said to Nicodemus, Is this famous teacher of Israel ignorant of such things?" [John 3:10, NEB] Nicodemus was a famous teacher. Not just an ordinary one.

[4] One more thing about Nicodemus that set him apart: he was a MAN OF WEALTH. And, whether we like to admit it or not, this does set people apart, today. And it did back then. A man who had great wealth; a man, therefore, quite different, in four various ways, from the common people of his time.[1]

Also, in the conclusion of his biographical sermon on Mary Magdalene, Fagal asks the rhetorical question, "How about Mary: did Mary remain faithful? She certainly did."[2] He then proceeds to show five examples, evidence from Scripture, to support his contention and prove her faithfulness:

[1] She STOOD BESIDE THE CROSS of Jesus when He died upon Calvary. It was a dangerous thing to stand there, when a criminal was dying, being put to death by Rome. The Romans might just string up another cross, and put a friend up there, too. But Mary didn't care; she stood there, she was a friend; she believed in Him, she was with Him to the end. . . .

[2] She FOLLOWED JESUS' BODY after His death TO THE SEPULCHRE; and that was an equally dangerous thing to do. Rome was not above at all singling out these friends and taking their lives. She followed; she was there; she believed. . . .

[3] She was the VERY FIRST ONE AT HIS TOMB on that Sunday morning, the very first one there. . . .

[4] She was the VERY FIRST ONE TO PROCLAIM the MESSAGE of a RESURRECTED, RISEN CHRIST to a world. . . . That was Mary's message. She was the first one to bear it; she was faithful. . . .

[5] There are four Gospels, as you know--Matthew, Mark, Luke, and John. The story I've told you tonight is in all four Gospels. But in the first three, Mary is not

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[1] Ibid., 4-5. [2] "God's Blind Spot," 10.

> named. . . . But in the fourth . . . she is named and . . . identified as being the sister of Martha and Lazarus.[1]

Reasoning from analogy.--Fagal does not use the method of reasoning from analogy often; but when he does, he appears to handle it rather effectively. Three times in his sermon on Paul at Corinth he uses analogy. First, he uses the figure of "leaven" to describe the work of Paul's preaching in the Jewish synagogue of that place.[2]

Then, in discussing the difficulties of soul-winning, both in ancient times and in modern, he uses the figure of mining:

> I haven't found a place yet where people are out, knocking at our front doors, wanting to get in and join our churches! We have to go out and pull them out of the rocks, mine them out of the hills, and bring them to Jesus. . . .[3]

Finally, he uses the figure of fishing. In a reference to lower-income individuals as small "fish," he refers to the attitude of some who look down contemptuously upon them: "Pull the gospel net in, they're the kind of fish you want to throw back."[4]

One last example of reasoning from analogy is especially appealing because of the aptness of the figure. In his sermon on Heaven, Fagal starts off one division of the message by stating initial disappointment because at this point John the Revelator reels off a list of things that won't be in Heaven, instead of positively telling what it will be like--no more death, no more sorrow, no more crying, no more pain, former things passed away (Revelation 21:4). Then, by means of the analogy, Fagal explains why John was forced to explain from a negative rather than a positive standpoint:

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[1]Ibid., 10.

[2]Sermon on Paul at Corinth, 8.

[3]Ibid., 10.

[4]Ibid., 13.

> I'd like to put you together with an Eskimo who has never traveled more than 25 miles away on a dogsled from his home at the North Pole. And I'm going to give you the problem of explaining to that Eskimo from the far North wasteland what Florida is like! . . .
>
> And so . . . you start out, and you say, "Well, you know, in Florida the thing I like best--they have lovely palm trees." And the Eskimo looks at you, and says, "Palm trees?" And you say, "Oh, that's right, you've never seen a palm tree, have you? All right, in Florida they have acres and acres of lovely citrus groves." And he says, "Citrus groves?" And you're getting a little perplexed about now, and you say, "Well, you know, orange trees, lemon trees, grapefruit trees." And he says, "Orange trees? Trees?" [Laughter] And you realize you've got a problem on your hands. . . .
>
> And pretty soon you . . . might be tempted to . . . say, "Well, you know, in Florida it never gets cold. . . ." Or, maybe you'd say, "You know, in Florida they have no polar bears, not a one (except in some zoo somewhere)."
>
> What are you doing? You're reasoning from the negative, you're telling him what isn't there in Florida, because that man has no basis to understand what is there. . . . Now, that's exactly what poor John had as a problem in trying to discuss Heaven with us. He couldn't tell us what Heaven was like, really, because we have no basis for understanding. You see, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him." (I Cor. 2:9)[1]

Reasoning from cause.--One may reason from cause in two different ways: from cause-to-effect, or from effect-to-cause. Although William Fagal does not use this method often, he does employ both types of causal reasoning.

In a sermon on the evils of judging the motivations of others, he reasons from cause-to-effect by first making the assertion, "Circumstantial evidence sometimes appears overwhelming"; and then he proceeds with the consequent effect: "And so many of us jump to terribly wrong and completely unjust conclusions as the result."[2]

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[1]Sermon on Heaven, 8-9.

[2]TV Sermon #351, 1.

Again, in an appeal to fellow church members to cease efforts to win converts to their faith through the use of cold logical argument alone, already cited above, Fagal links the cause ("I think we've done too much of this subtle arguing") with the result ("We've won too many battles and skirmishes, but haven't won any souls with it").[1]

In a reversal of the process, earlier in this same sermon Fagal asks, concerning Paul's emotional state upon entering Corinth, "Why [did Paul feel] this way--why was he weak, and nervous, and shaking with fear?"; and then he suggests two causes:

> One was the experience through which he'd just passed at Athens [in trying to meet logic with logic, philosophy with philosophy, in debating with the Athenians; he was relatively unsuccessful and did not establish a church in Athens].[2]
>
> But there was a second thing . . . and that was the problem that Corinth itself presented. [Fagal then goes on to show how immoral the city inhabitants were.][3]

In a final example of reasoning from effect-to-cause, in his sermon on Mary Magdalene, Fagal first declares that Simon the Pharisee failed to show our Lord three customary courtesies generally rendered to guests at feasts held in their honor; and then he asks, "Why didn't Simon do these three things?" His conclusion as regards cause:

> I'm not sure at all; but in my own mind, I've figured it out this way. Since Simon was uncommitted, it may be that he didn't want to do these things . . . lest all these rabbis and . . . Pharisess [who were invited to the feast] think that Simon was committed to Jesus. This would be his way of showing that he was still pondering, still considering.[4]

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[1]Sermon on Paul at Corinth, 15.

[2]Ibid., 2.

[3]Ibid., 4.

[4]"God's Blind Spot," 7-8.

Reasoning from sign.--The fourth mode of reasoning, from sign, is a subject of some controversy among contemporary rhetoricians. Some--including this writer--hold it to be a form of reasoning separate and distinct from the preceding three just mentioned (example, analogy, and cause), a position taken not only by Hance-Ralph-Wiksell but also by McBurney & Mills,[1] O'Neill & McBurney,[2] and Mills.[3]

Other rhetorical theoreticians, however, are silent, making no mention of sign reasoning--Crocker,[4] Reeves & Hudson,[5] Baird & Knower,[6] and even the authoritative Thonssen & Baird.[7] (Foster lists the "so-called 'argument from sign'" under the heading of causal relation.[8])

One of the most cogent arguments for retaining reasoning from sign is advanced by McBurney & Mills, who point out reasoning from cause asks the question "Why?"; whereas reasoning from sign answers the question "What?" and is associational in nature.[9]

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[1]James H. McBurney and Glen E. Mills, Argumentation and Debate, 2nd ed. (New York: The Macmillan Company, 1964), 119.

[2]James M. O'Neill and James H. McBurney, The Working Principles of Argument (New York: The Macmillan Company, 1959), 156-59.

[3]Glen E. Mills, Composing the Speech (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1952), Chap. IX, "Reasoning--A Form of Support."

[4]Lionel Crocker, Argumentation and Debate (New York: American Book Company, 1944).

[5]J. W. Reeves and H. H. Hudson, Principles of Argument and Debate (Boston: D. C. Heath & Company, 1941).

[6]A. Craig Baird and Franklin H. Knower, Essentials of General Speech, 2nd ed. (New York: McGraw-Hill Book Company, 1960).

[7]Op. cit.

[8]William T. Foster, Argumentation and Debating, 2nd. ed. rev. (Boston: Houghton Mifflin Company, 1945), 163.

[9]McBurney and Mills, 119-20.

Although Fagal recognizes the existence of reasoning from sign (as noted in the preceding chapter dealing with his rhetorical theory), in practice he uses this form least of all. Only two instances were noted in the ten sermons under review.

In discussing the immoral conditions in Corinth in the days of Paul, Fagal refers to a then-current expression--"to Corinthianize" or "to live like a Corinthian"--and then goes on to explain:

> And that meant one thing: a person living like a Corinthian was living a very immoral, dissolute, profligate life. He'd sunk right down to the bottom.[1]

And in the sermon on Mary Magdalene, Fagal explains why Simon the Pharisee's blood ran cold: in the midst of the feast, Mary had let her hair down, and was wiping the Saviour's feet with it.

> Now that wouldn't mean much to us tonight; . . . but . . . it meant something back there. For a lady to appear in public with her hair down was almost an invitation to immorality, . . . almost like appearing in the nude. . . .[2]

Psychological Proof (Pathos)

Aristotle's third mode of persuasion, as noted above, was "pathos," a term he employed to describe the operation of the speaker upon the emotions of the hearer for the purpose of effecting persuasion.

Contemporary rhetoricians have broadened this category to include the use of motive appeals and the employment of humor;[3] and we will consider them here in that broader framework.

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[1]Sermon on Paul at Corinth, 5.

[2]"God's Blind Spot," 8-9.

[3]Hance-Ralph-Wiksell have renamed the category "Materials of Experience" (p. 109), in contradistinction to "Materials of Development" (logos) and "Personal Proof" (ethos).

Emotional appeals.--As noted in the preceding chapter, William Fagal has a distinct distaste for the use of raw emotional appeals designed for the blatant purpose of swaying an audience to abdicate the exercise of its reasoning powers, even though, pragmatically, such a method indeed "works." He does, however, feel that there is a "legitimate" employment of emotion; and he uses such materials judiciously and sparingly, in this writer's opinion.

A typical example is found in the sermon on Heaven, in which the speaker uses a recent personal experience, which has high emotive value, to illustrate his point that death is a great "sea" which separates the human family today (in the context of the Biblical statement that in the after-life there shall be "no more sea" [Revelation 21:1]):

> Twenty years ago my father passed away. . . . Hard for me to picture a world without my father, without his faith, and his strength. I just, week before last, was driving along the New York Throughway, heading for a camp meeting; and I passed by Schenectady, New York, where I grew up. And I pulled off the Throughway, and went into the city, and drove by the place where I [had] lived. But then [I] drove up, almost immediately, to the cemetery--I think I go there about every time I go by that city--just a little, tiny cemetery, "Zion Cemetery." And there is a headstone there . . . [with] the name "Fagal" on it. . . . I just kind of walked around there among those stones of loved ones of mine--the most important one to me, the stone of my father. . . .
>
> And I thought, "What a great sea there is in death. What a great separation there is from loved ones in death." [And] what a glorious thing it will be when there shall be "no more sea," no more separation. . . .[1]

Motive appeals.--Thonssen and Baird have defined motivation appeals as including all materials and devices calculated to put the hearer in a frame of mind to "react favorably and conformably to the

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[1]Sermon on Heaven, 5.

speaker's purpose."[1] And McBurney-O'Neill-Mills have further touched upon the psychological signification by defining "motivation" as "the process of stimulating inner urges or desires which prompt persons to action . . . a general term which covers the direction, control, or influencing of behavior."[2]

Among contemporary public speaking theorists, the name of Alan H. Monroe is quickly associated with motivation theory because of his famous "motivated-sequence" approach to the canon of arrangement.[3] Monroe suggests 18 basic areas to which a speaker may appeal in motivating his audience toward the predetermined goal. Although the list is incomplete, and exhibits some overlapping, it nevertheless does provide a useful springboard for the analyzing of William A. Fagal's motive appeals. Monroe suggests the following motive appeals:

1. Acquisition and Saving.
2. Adventure.
3. Companionship.
4. Creating: organizing, building.
5. Curiosity.
6. Destruction.
7. Fear.
8. Fighting: anger, competition.
9. Imitation.
10. Independence.
11. Loyalty (to friends, family, social groups, nation).
12. Personal Enjoyment (of comfort/luxury, beauty/order, pleasant sensations, recreation, relief from restraint).
13. Power and Authority.
14. Pride: reputation, self-respect.
15. Reverence or Worship (of leaders, institutions/traditions, Deity).

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[1]Speech Criticism, 359.

[2]James H. McBurney, James M. O'Neill, and Glen E. Mills, Argumentation and Debate (New York: The Macmillan Company, 1951), 143.

[3]Principles and Types of Speech, 4th ed. (Chicago: Scott, Foresman and Company, 1955), Chapters 16-17.

16. Revulsion.
17. Sex Attraction.
18. Sympathy.[1]

Against Monroe's construct, how does William Fagal measure up, in the ten selected sermons? Virtually all will be found employed, as we examine them individually:

1. Acquisition and Saving: The TV sermon based on our Lord's Parable of the Talents is devoted almost exclusively to appealing to acquisition and saving, but--and this is important--in the context of expending what one presently possesses in order to make greater gain for the future. Hoarding is seen as a static, self-defeating principle. Two of the three characters in the story doubled what they had, thus proving themselves "good and trusty" servants.[2]

2. Adventure: The Fagal appeal to love for adventure is manifested in two ways. Indirectly, the tenor of all his sermons is the idea that Christian living is the greatest adventure in the world. More concretely, he uses personal experiences in travels abroad to whet the appetite of adventure in his hearers ("I was in Athens a few years ago. . . ."[3]).

3. Companionship: Through overuse the word "togetherness" has fallen upon hard times, but William Fagal still believes in it anyway. His emphasis on appeals to companionship is seen on a human plane, and on a divine plane. In his TV sermon on the home and divorce, after giving the illustration from the experience of Mrs. Dwight Morrow and Paderewski, cited above, Fagal extols his brand of "companionate" marriage with the observation that "God's ideal plan was that the marriage

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[1]Ibid., 196. [2]TV Sermon #367, 1.

[3]Sermon on Paul at Corinth, 1.

of two people should be a life-long union, broken ultimately only by death. . . . I'm sure there are many couples who have had a joyous life like that."[1]

On the spiritual plane, Fagal stresses the value and importance of the individual Christian's daily "walk" with Christ, the sustaining spiritual fellowship it is each Christian's privilege to experience. He stresses the fact that an omniscient God is concerned with the individual ("God knows all of us by name"[2]) and the divine promise to overcomers: "I will be his God and he shall be My son" (Revelation 21:7):

> Just like a [human] father's concerned about his son, loves his son, wants to know how things are going with him, wants to help him all he can, just so God will be with us. God wants to hear from us--He's our Father; we're His sons.[3]

This companionship of the human and the divine, begun on earth in this life and continued throughout eternity in the life to come, is that alone which makes Heaven meaningful for Fagal.

4. Creating: For Monroe, the motive appeal of "creating" involves organization and building. The Fagal appeals to creativity focus upon three general areas: the building of human character ("Build your life around Jesus Christ"[4]), the building of a stable Christian home ("A broken home uproots the solid foundations which every child needs, and which should be his unquestioned heritage"[5]), and the upbuilding of society by helping its individual members ("Live and let live, giving to mean man the benefit of the doubt. . . . Your life will [then] be a positive influence for good"[6]).

5. Curiosity: Fagal's appeal to curiosity is, as in the appeal to adventure, generally couched in the nature and choice of his personal

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[1]TV Sermon #349, 1. [2]Ibid., #371, 1. [3]Sermon on Heaven, 10.

[4]TV Sermon #349, 2. [5]Ibid. [6]Ibid., #351, 2.

illustrations, in which suspense is utilized in the developing of the details. As an example:

> I have a cousin who is a Roman Catholic. I hadn't seen him in 25 years. I discovered he was living near New York City, where I live. My wife and I phoned him the other day [to invite him to dinner] . . . "Come to our house . . . and let us have a chance to get acquainted." Interesting to get acquainted with your own relatives, you know!"[1]

The attention and curiosity of the Battle Creek audience were immediately aroused by the prospect of a confrontation, socially, between a Seventh-day Adventist minister and the Roman Catholic; and Fagal sustained the curiosity value throughout through his manner of developing the details.

6. Destruction: Fagal's appeal to destruction is largely in terms of encouraging his hearers to eradicate social qualities in their personalities generally viewed by society as undesirable, such as the practice of name-dropping (already mentioned above, in the incident of Crispus and the Corinth city treasurer), and the practice of gossip. Concerning the purveyors of the latter, he observes that

> the vultures who are always the first to smell the decaying carcass, the self-appointed detectives among us, are usually the individuals who have the most faults themselves![2]

7. Fear: William Fagal is most emphatically not a "hell-fire and damnation" preacher; and his references to the ultimate destruction of the finally impenitent wicked are few and far between. When used, such references to the Final Judgment are mild, merely for the rhetorical purpose of reminding, rather than for the inculcation of fear:

> What are you doing with your opportunities and responsibilities? Are you, like some, wishing for a place of greater service, while doing little or nothing with the opportunities which you already have? In the great, final day of judgment, those who have drifted along, dodging

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[1]Sermon on Paul at Corinth, 15. [2]TV Sermon #351, 1.

opportunities and shirking responsibilities, will be classed by the Great Judge with the evil-doers.[1]

8. Fighting: Monroe deals with anger and competition as factors of the motive-appeal of fighting. Fagal seeks to arouse anger, as noted already, toward purveyors of gossip and toward the coward ("There are men and women, . . . young people today who are cowards when it comes to confessing their belief in Jesus Christ as Lord"[2]). As Paul, he sees the Christian as engaged in mortal combat with a supernatural foe (Satan); and he urges his hearers to win the battle with Christ's superior strength offered to each one ("In Christ Jesus we can conquer any and every distressing situation of life. . . . Then, be a conqueror, not a fugitive"[3]).

9. Imitation: With Thomas a Kempis, William Fagal sees "The Imitation of Christ" as the very essence and basic goal of Christianity. And he urges this upon his hearers at every opportunity, both indirectly, in holding up examples from Scripture ("To meet Paul was to meet Jesus Christ"[4]), and directly ("We believe that Jesus Christ is . . . our example in all things; . . . [and] we believe that our lives ought to be copies after His life, to the best of our ability"[5]).

10. Independence: A concomitant of spiritual warfare is the goal of ultimate escape from the bondage, slavery of sin and Satan--the kind of freedom Jesus spoke about when He said, "And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:32,36). Thus, as Fagal sees it, "Christianity . . . is out to enable a man to face his

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[1]Ibid., #367, 2. [2]Sermon on Heaven, 10. [3]TV Sermon #358, 1-2.

[4]Sermon on Paul at Corinth, 8. [5]Ibid., 17.

past and rise above it. . . . [Therefore,] place your all in His hands, and live for Him day by day."[1]

11. Loyalty: For Monroe, appeals to loyalty lie generally in the province of friends, family, special groups, and the nation. For Fagal, loyalty--and respect--should be shown to our fellow men, especially those less fortunate than ourselves ("We look down, sometimes, on some . . . [who are] down a little lower in the norm of things, as if they're not worth much. . . . Well, that's a wrong attitude!"[2]); loyalty should be shown to God's people collectively ("Nicodemus, . . . after the Lord's ascension, . . . came boldly to the front, . . . [employing] his wealth in sustaining the infant church. . . . In time of peril he . . . was firm as a rock, encouraging the faith of the disciples"[3]); and, most important, loyalty should be shown to God, Himself ("You have been on God's side, you have stood faithfully for Him; He'll stand faithfully for you"[4]).

12. Personal Enjoyment: Fagal believes that an "unhappy Christian" is a contradiction in terms; and he continually holds before his hearers the legitimate, true joys each may find in Christ ("O God, . . . bless each of us, that we might be able to discover the happiness that Thou dost have for each of us"[5]). Indeed, for Fagal, there can be no real happiness apart from Christ ("If your goal in life . . . is a place in the eternal kingdom of God, then, brethren, you have before you a twofold joy: joy here in this life, and joy in the hereafter, forever. That is the real goal for all of us"[6]).

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[1]TV Sermon #358, 1-2. [2]Sermon on Paul at Corinth, 13-14.

[3]"What's Left or What's Right?," 12. [4]Sermon on Heaven, 7.

[5]TV Sermon #349, 2. [6]Sermon on Andrew, 3.

13. Power and Authority: Fagal's appeals to the motive of power and authority are limited in number, and lie chiefly in the area of the desirability of obtaining power and authority so that these may be used for the advancement of God's interests on earth, rather than in the selfish appropriation of them to one's self ("But those who shoulder the responsibilities placed on them will one day hear [from God] . . . 'Well done; . . . you have proved trustworthy in a small way; I will now put you in charge of something big'"[1]).

14. Pride: Monroe subsumes reputation (what others think of us) and self-respect (what we think of ourselves) under the heading of pride. Fagal recognizes both the distinction, and the importance of both ("Nicodemus . . . now realized that in trying to hold on to two worlds, he'd lost both of them: he didn't have the respect of his fellows; he didn't have the respect of Jesus Christ"[2]). For him, the human being is the most important and valuable object on earth ("How wrong we are in looking at each other [like this]! But the Lord Jesus looks at you, and He sees value there that the world doesn't see; He sees what you can be"[3]); and his every pulpit effort is bent toward encouraging humans to maximize their potentialities ("I hope we'll carry with us a certainty that Jesus Christ loves us and believes in us. He sees the best in us, and He wants to help us achieve that. And I hope we'll respond to that confidence, and be the kind of men and women that we want to be and ought to be and must be, to have a place in His kingdom"[4]). The sermon on Mary Magdalene, as noted above, is devoted entirely to issues of reputation and self-respect, advancing the Fagal

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[1]TV Sermon #367, 2. [2]"What's Left or What's Right?," 10.

[3]Sermon on Andrew, 11. [4]Ibid.

thesis that the possession of the latter (self-respect) will ultimately be rewarded publicly in the former (reputation).

15. Reverence and Worship: For Monroe, the motive-appeal of reverence and worship relate especially to respect for leadership, institutions, and the Deity. Fagal undoubtedly appeals to this motive factor more than to any other, as noted in the abundant examples and illustrations cited above. This, of course, would be expected as naturally inherent in sermons by a Christian clergyman.

Fagal's favorite method of appealing to reverence and worship, to rededication and reconsecration, is to personify and exemplify this quality he seeks to inculcate in others, as in this instance:

> The Apostle Paul sometimes got in a little jam. . . . When they got him in a corner, and he didn't quite know how to answer them, he always went back and told the same story, over and over again. He must have told it a thousand times--it's located several times in our New Testament. It was a story that went something like this:
>
> "Years ago, I hated the Christian people. I breathed threatenings and slaughters against them. I was on the road to Damascus, thinking I was doing the right thing. When just outside Damascus, the heavens opened, and I had a confrontation with Jesus Christ.
>
> "I talked with Him, and He talked with me. And a miracle took place in my life as the result of meeting Jesus. I've never been the same since. He converted me. The things I once hated, I now love; the things I once loved, I now hate. I'm a different man, I don't know what happened to me, but it was all done because of meeting Jesus Christ."
>
> And all I can ask you today is, Have you had an experience with Jesus Christ which has changed your life? . . . Have you met Him? Has He touched you? Has He changed you? If so, you've got an anchor just like Paul had.[1]

Fagal's appeals to reverence and worship are invariably directed at the Deity; in the sermons under review there were none to leadership

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[1]Sermon on Paul at Corinth, 18.

and institutions (other than to the Christian Church, as already noted).

16. Revulsion: Fagal seldom engenders feelings of revulsion. Where he does, however, it is invariably with the purpose of moving his hearers to do something about deplorable conditions (as in the case of the foundling home, with its high infant mortality rates which were the result of a lack of loving care for the children on the part of the nursing staff, as noted above).

17. Sex Attraction: Fagal is keenly aware of the "pulling-power" of sex; but he does not go out of his way to employ it as a motive-appeal (nor, on the other hand, does he dodge the using of it where fitting and appropriate). In the sermon on Paul at Corinth the sex-factor is employed in describing the Temple of Aphrodite with its 1000 priestess-prostitutes, from whose income the city government was financed, cited above. In his sermon on Mary Magdalene, however, we find it, quite understandably, most fully developed.

First, Fagal traces the steps in the development of lust in the heart of Simon the Pharisee:

> He was admired and respected by everyone. However, he couldn't help but notice this pretty girl; and in his heart, a sin was born. Now, let's give him the benefit of the doubt, and decide that he never really intended to ever carry out that sin. But it was nice to think about, and he nurtured it along, and thought about it a great deal. And, finally, one day the opportunity presented itself for him to make a reality out of what had been going on in his mind for so long. And even though he had never intended to do so, Simon sinned, and led Mary into sin.[1]

The successive descriptions which then follow, of Mary's fall, her flight from Bethany to Magdala, her repeated lapses from virtue, and

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[1]"God's Blind Spot," 2-3.

her subsequent rescue from sin by the Saviour, are all inherently part of the very warp and woof of the Sex Attraction motive-appeal. And the illustration, from the experience of Dr. Norman Vincent Peale (in visiting the bedside of a dying prostitute in a brothel, as a lad in company with his minister-father, already mentioned above), also comes within this classification.

References to sex by William Fagal are always in excellent taste, with no leering, sniggering overtones which so often are associated with the subject, to its degredation.

18. Sympathy: Monroe's last category of motive-appeal is Sympathy. Fagal most often evokes such feelings in connection with his various story illustrations--the condition of the persecuted Christians in the First Century Roman World, Paul's despondency at his apparent failure in Athens to convert the philosophers to Christianity, Nicodemus trying to hold on to both worlds--and losing them both, Gregario DeNoy's 25 years in prison without receiving a letter or visit from a friend--instances all previously described in detail above.

In one final example, Fagal's description of the circumstances under which young William Cullen Bryant wrote "To a Water Fowl" is typical of the emotion-laden, emotion-charged vocabulary with which he speaks:

> One bleak autumn day, a New England boy left home, starting out for the first time to face the world. Naturally, he felt lonely and homesick. But, above all, he was troubled and concerned about his future. Just then, he happened to see a water fowl, winging its way southward, guided by its wonderful instinct. Young William . . . was instantly reminded of his faith and basic confidence in God's care for his own life. With renewed assurance, he wrote [his poem]. . . .[1]

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[1]TV Sermon #371, 1.

Sense of humor.--Finally, we come to note something of William Fagal's gift for warm, vibrant, delightfully wholesome, down-to-earth humor, which appears to spring forth from the very fibre of his personality in apparently irrepressible waves. Interestingly, the television sermons are devoid of humor--perhaps because the time pressures inherent in the five- to six-minute limitation of these messages requires that every word must count toward the individual sermonic goal at hand, there being no time for the lighter asides which go far toward enlivening the pulpit presentations.

A cursory examination of the five pulpit sermons under review reveals that instances of humor which produced an audible response of laughter from the congregation on the tape-recording of the message are found in each sermon of the five, with frequency ranging from one to five instances per sermon, with an average (mean) of three instances.

The Fagal humor takes two general forms--impulsive asides, the off-hand remark, and the extended, more deliberately planned remarks calculated to bring smiles and laughter.

Concerning the former--and the value of this sort of thing, Laurence Sterne's reference to the written word appears equally applicable to the spoken, in this writer's estimation:

> Digressions, incontestably, are the sunshine;--they are the life, the soul of reading!--take them out of this book, for instance--you might as well take the book along with them;--one cold eternal winter would reign in every page of it; restore them to the writer;--he steps forth like a bridegroom,--bids All-hail; brings in variety, and forbids the appetite to fail.[1]

As an example of the "aside" type of Fagal humor, we might note in the story of the feast of Simon the Pharisee for Christ, in

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[1]Cited in Flesch, 82.

connection with the three courtesies usually followed by the host but omitted here, Fagal's personalized comments: Concerning the "kiss of peace," he observed: "Now, we don't do that any more; and I'm just as glad. I think we can get along without that--I can, at least--very, very nicely."[1] And in commenting on the custom of placing on the head of the visitor a few drops of attar of roses, or a pinch of incense, he remarks, with a broad facial grin:

> And I guess you can understand that in the day before deoderants, that was perhaps a very nice thing to do, to make the occasion a little more enjoyable![2]

As examples of the more extended type of humorous anecdote, we might offer the introductory remarks at a sermon at the Grand Ledge Camp Meeting, which Fagal used to bridge the transition between the musical portion of the program supplied by his male quartet and the message of the hour:

> I always love to hear the quartet sing. Even though I hear them so much, I never tire of it. They're rather hard on me, though: when they sing some of these songs, I'm all out of breath at the end because I forget to breathe. [Laughter]
>
> I was in Oakland, California, with the quartet a few weeks ago, and we finished this portion of the program, and I got up and made the comment that I always hate to see the musical part of our program come to an end. And there was one old gentleman sitting down toward the front, who said in a voice that I thought was far too loud, "Amen!" [Laughter] I don't quite know what he meant; but I'm afraid I do! [Laughter] So, I've been a little more careful how I've said that, ever since! [Laughter][3]

The illustration which produced the most continuing audience responses by way of laughter (nine times in less than three minutes) was in his reference to brides and weddings, in the sermon on Heaven to the high school and college young people at the camp meeting:

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[1]"God's Blind Spot," 7. [2]Ibid. [3]Sermon on Andrew, 1.

Fagal built up to his climax by several references to his own experience in performing the marriage ceremony:

> Then the time comes when we ask the bride and groom to clasp hands. And then I have to put my hand over their clasped hands, to declare them husband and wife. That's the way we do it! And as I do that, the bride's hands frequently tremble. (You never knew that before, did you!) . . . . [Laughter] Very, very few brides aren't trembling at that moment. I just feel it. I try not to tremble myself. [Laughter]

Then, elaborating on his thesis that "all brides are beautiful," Fagal asserts:

> Now, I've seen some brides I didn't think were going to be beautiful. But they fooled me; they were beautiful, sure enough. Now, some of them didn't stay beautiful for very long; but that's another question, another story! [Laughter] I'll discuss that some other day. [Laughter]

Then, in trying to determine just what it is that makes a bride beautiful, he excludes the veil and the white dress from consideration:

> If that were the case, any woman could wear a white dress and a veil and be beautiful all the while. (A veil might help some, I guess; but . . . [Laughter] I mustn't get sidetracked on that. . . . [Laughter]

Then, he points out that it is the inner joy radiated on the bride's face that is what <u>really</u> makes her truly beautiful:

> There is an inner radiance, an inner joy, a feeling of having been accepted and loved by at least one man in the world (and that had better be enough), [Laughter] that brings a great deal of joy right out on her face. . . . As I see it, she's looked forward to this day for years; she's planned on this day perhaps for months. (One cynic came to me after I'd said that in a meeting, and said, "She's <u>plotted</u> for it longer than you know!") [Laughter] And that may be, too--I don't know! [Laughter][1]

Fagal's humor is like the garnish on the dinner table, that sets off everything else to perfection without drawing undue attention to

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[1]Sermon on Heaven, 6-7.

itself; and, as will be noted in a subsequent chapter on audience response, the vast majority of his congregation appreciate it immensely.

Arrangement

After the speaker has gathered his materials, Cicero said, his next task is "to arrange what you have invented,"[1] hence the second canon, known as dispositio to the ancients, and as arrangement to modern rhetoricians today.

Arrangement is concerned with "the selection, orderly arrangement, and proportion of the parts of an address."[2] As such, it is one of the means through which a speaker makes the "potency" and "purposes" of his subject matter evident to the mind of the hearers.[3]

Having gathered his materials, the speaker must "make some sense of them, . . . put them together according to a speech plan."[4] And "not only in a certain order"; for the speaker, Cicero adds, must "arrange his matter . . . with a sort of power and judgment."[5]

Arrangement, thus embodies, essentially, two elements: the method of outlining--"the plan of the speech in the large"--and the specific constituent parts of the speech.

Method of Outlining

The Latin rhetors borrowed a great deal from the Greeks, including the concept of the "golden mean." Said Tacitus, applying this to the canon of arrangement:

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[1] De Oratore, Bohn Edition, 242.

[2] Thonssen and Baird, 392.

[3] Ibid., 404.

[4] Hance-Ralph-Wiksell, 23.

[5] De Oratore, Bohn Edition, 178.

> The beauty of an oration, like that of the human body, is perfect when the veins do not project and the bones cannot be counted, but a wholesome blood fills the limbs, rises up through the flesh, and mantles over the thews and sinews with the comely hue of health.[1]

William Fagal's first efforts at arrangement of speech materials were in conjunction with his freshman college public speaking class where the instructor held up as the idea the six-part Ciceronean model consisting of proem or exordium, narration, excursus, confirmatio, refutatio, and peroration. While he confessed that it did give him "a sense of direction," he "soon rejected it in favor of a more simplified approach."[2]

The "more simplified approach" his sermons were ultimately to take we shall now consider in detail.

Deductive approach.--Certain contemporary rhetorical theoreticians speak of deduction and induction as processes of reasoning, or types of reasoning; and, accordingly, consider such matters under the logical argument subdivision of the canon of invention.[3] This writer prefers to classify them under structure rather than process, for, under certain circumstances--depending upon how they are employed--some of the four types of reasoning already considered in this study may be employed both inductively and deductively. As a current "commercial" for a certain brand of cigaretts puts it, "it's not how long you make it; it's how you make it long."

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[1]Cited in Lew Sarett and William T. Foster, Basic Principles of Speech (Boston: Houghton Mifflin Company, 1936), 392.

[2]Fagal Interview, May 24, 1966, 4.

[3]Crocker (op cit.) lists three kinds of reasoning: induction, deduction, and cause. Reeves & Hudson (op cit.) subsume the syllogism under deductive reasoning; and list generalization, analogy, and cause as three subcategories of inductive reasoning. Foster (op cit.) suggests

The process of reasoning from deduction involves proceeding from a general principle to the specific instances which are subsequently offered to "prove" the validity of the original proposition. Looked at from another point of view, Hance-Ralph-Wiksell define deductive reasoning as "the process of proceeding from one proposition to a second proposition, then to a third proposition (the conclusion) that is the necessary result of the first pair."[1]

This is the method employed by many preachers in developing the textual sermon--a method Fagal says he is now trying to get away from.[2] An examination of his television and pulpit sermons reveals that three of the five TV messages are principally deductive in approach, whereas only one of the five pulpit discourses is of the deductive type.[3]

In a typically deductive television sermon, Fagal begins by stating his thematic proposition at the outset: "I'm completely convinced that everyone, be he old or young, can have the certainty that God will guide his life."[4]

The speaker then proceeds to offer three examples--William Cullen Bryant, the Persian King Cyrus, and Robert Louis Stevenson--individuals who experienced divine guidance in their respective lives.

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three kinds of reasoning: inductive-deductive, example, and cause. O'Neill and McBurney (op. cit.) consider generalization and analogy as forms of induction, and cause and sign as forms of deduction!

[1]Hance-Ralph-Wiksell, 105.

[2]Fagal Interview, Oct. 20, 1966, 6.

[3]Probably the comparatively short amount of time available for the presentation of the TV sermon is the predisposing cause of Fagal's continuance of the deductive approach in these messages; the inductive route admittedly takes a little longer to develop effectively.

[4]TV Sermon #371, 1.

And he then concludes briefly with an appeal to the listener to trust in Divine Providence in his own individual life.[1]

In the sole example of a deductive pulpit sermon, Fagal first announces his title ("What's Left or What's Right?"), explaining in the introduction that "Giving God [all of one's self--talents, abilities, time, influence] . . . is giving Him what's 'right'; giving Him anything less is giving Him what's 'left.'"[2]

Instead of giving experiences from the lives of three individuals, as in the TV sermon just noted, Fagal here uses three epochs or periods in the life of one man--Nicodemus, a ruler of the Jews in Christ's time--to illustrate these two contrasting attitudes that one may adopt in one's relationship to God.

In "Scene One" we have Nicodemus meeting Christ in the celebrated nighttime interview on Olivet. Christ quickly brushes off a flattering approach by the visitor, comes directly to the point, and tells the proud Pharisee he must have a rebirth of soul if he would enter God's kingdom--meaning he would have to submit his life completely to God's direction. Nicodemus goes away sorrowful. His pride keeps him from giving "what's right"; and thus he gives only "what's left."

In "Scene Two," three years later, Nicodemus sits with the Sanhedrin when this Jewish Senate decides to terminate Christ's preaching career because they perceive, correctly, that Christ's influence over the people is gaining to the extent that their's is waning. As Nicodemus still has not fully "taken his stand" (a favorite Fagal expression, borrowed from the vocabulary common to all evangelists, which means

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[1]For the chronological substance outline, cf. p. 446.

[2]"What's Left or What's Right?," 1.

publicly declaring one's self for Christ), he attempts to thwart the plans of the Seventy by indirection--a course of action which brings him only ridicule and contempt. In trying to hang on to both worlds, Nicodemus is seen as having lost both. As yet he still is only willing to give God "what's left," not "what's right."

In "Scene Three" Nicodemus and Joseph of Arimathea meet at the foot of the cross at Calvary after the crucifixion, to remove Christ's body and to do what is left to them to give it an honorable burial. By now, Nicodemus has "taken his stand" publicly as a Christian; and in so doing finds peace of soul in fully giving God "what's right," and not merely "what's left."

The sermon concludes quickly with an appeal to the audience to--in the words of Jesus on another occasion--"go and do thou likewise."[1]

Inductive approach.--It is in the inductive sermons that one sees William Fagal at his homiletically persuasive best. In discussing this method, which he strongly prefers, Fagal has said:

> I like to have my ideas dawn on the people. I like to have the sermon flow! I don't like any breaks, and I have no breaks. I'm afraid of anything that loses an audience, even for an instant. Any time the listener can take even a breath is too bad! I have to work to get his attention all over again![2]

In a typical television sermon employing the inductive method, Fagal begins with an introduction which states that divorce is a major problem in the social world today and not part of the original intention for matrimony.[3]

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[1]For the logical substance outline of this sermon, see p. 448.

[2]Fagal Interview, Oct. 20, 1966, 6.

[3]TV Sermon #349, 1.

In a two-point outline, Fagal then speaks more directly of God's original plan, exemplifying it in the experience of Mrs. Dwight Morrow. He then points out the dangers to children which especially arise in cases of divorce.

In the conclusion he finally reaches his main purpose: "Well, you can keep your home together best when you have the help of Heaven";[1] and in the few moments remaining he proceeds to show, briefly, how this may be accomplished specifically.

Before examining in detail an inductive pulpit discourse, it may be of interest to note in passing a remarkable "coincidence." William Fagal's remark about his goal of having a sermon "flow" was made in a personal interview on October 20, 1966. Almost exactly 17 months earlier, however, (and many months before the first interview on Fagal's rhetorical theory) this writer prepared an analysis of Fagal's sermon on Paul at Corinth in which he intuitively grasped the Fagal methodology and used even the same figure of speech to describe it: "Fagal's narrative may be likened to a river, along which he boats with his hearers."

Another of Fagal's principles of homiletical methodology, again stated months later in explicit terms--this one on his approach to transitions from one point to the next--was discovered at this earlier date; and the analysis is reproduced in full hereunder for whatever interest it may have for the reader. The free-wheeling, if not unorthodox, approach was a deliberate attempt to escape from the more conventional tradition-bound modes of description into which rhetoric all too often has fallen:

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[1] Ibid., 2.

CRITICISM OF STRUCTURE

William A. Fagal delivered this sermon to some 1,000 Seventh-day Adventists at the Battle Creek Tabernacle, Saturday, February 6, 1965, at 4:30 p.m.

Wisely he chose a narrative speech plan, developing it with an inductive approach--mandatory, in view of what he had to say, and what he hoped to accomplish. For, had he boldly stated his purpose at the beginning (basically, that Adventists are going about their soul-winning activities all wrong, and should change methods), he would immediately have turned an inherently friendly audience into a hostile one.

The narrative plan provided a maximum of attention- and interest-factors (especially important for a late afternoon sermon), and the Apostle Paul's experience was an ideal vehicle to provide, first, common ground; and then a demonstration of how not to win souls. By linking the faulty methods with Paul, Fagal's solution (derived from Paul) was thus made more palatable. Thus, a larger number might be persuaded to swallow what otherwise would have been very bitter medicine.

For the traditionalist, this speech may be cast into the "mould" of "Introduction-Body-Conclusion"; . . . and there are some elements in the internal development of the historical method (past-present, in narrative-application) and the logical method (materials of proof lumped together at certain intervals in the narrative chronology.

The fluidity of Fagal's transitions throughout may suggest a new, radical method here (see below). Of particular interest is his transition between "body" and "conclusion." Fagal here slips through so unobtrusively, "going in for the kill," that the hearer is not immediately aware that the speaker is winding up, and thus is not steeled with an "in-conclusion" mind set. He is, thus, left more vulnerable for the final thrust. Transitions, like art, are greatest in concealment; Fagal's are like efficient policemen, marshalling attention-traffic in both directions, but never to themselves.

. . . Fagal's narrative may be likened to a river, along which he boats with his hearers, and across which, periodically, he throws up a "dam" (essentially a major point in the sermon). The hearer is momentarily surprised by the sudden backwash. After recovering, he disembarks, surveys the "dam" briefly, walking around it in portage, and then continues his journey. Meanwhile, the suddenly-arrested water is sluiced through the "dam's" turbine to generate light, which, in turn, is used to illuminate the "dam" point, making it clear and stark! The stream (and occupants in the boat) then flows onward, untroubled, to the next "dam" site.

Every river must have a "source" as well as a course, and . . . Fagal's river begins with a text from the NEB, conveniently labeled an "introduction." We are now afloat, heading for the first "dam."

We are suddenly startled by the backwash from the assertion that Paul was a flop as a preacher at Mars Hill, Athens (using the "results" criterion): he tried to meet logic-with-logic, philosophy-with-philosophy, etc., and won but few converts. For the first time Fagal hints at something to be developed more fully later, at the end. But here, at the 1st dam, the methods of soul-winning come under attack, albeit with a glancing, oblique blow.

The 2nd dam, which deals with courage in soul-winning, is thrown up at the point where the Acquilla-Priscilla subplot is introduced into the narrative. Their discouragement, resulting from their failure in soul-winning in Rome (and subsequent political eviction to Corinth), is tied to the existence of timid "God-fearers" in the local Corinth synagogue--and then the application is made to modern times: Don't be timid; stand for Christ!

The 3rd dam draws attention to the focus of soul-winning. The "name-dropping" problem of the Corinth Church has its direct counterpart in the 20th century SDA church. Corinth, actually, had only two prominent members; the rest were average, ordinary people. Adventists are slyly castigated for their preoccupation in working for the "higher" classes while greatly neglecting the equally important "lower" classes.

The way, then, is prepared for the 4th dam, which returns to the attack on the methods of soul-winning. The win-the-argument-but-lose-the-convert technique is assailed. The incident of the Jehovah's Witness mother and the Catholic public school teacher contain an implied lesson for Adventists, but Fagal--not willing to leave it at that--with the momentum of the ever-swelling river nearing its mouth--spells it out in succinct detail.

The mouth of the river, emptying into the broad ocean of truth, is reached when Fagal proclaims loud and clear his now-undisguised purpose (our religion is not based upon points, but a Person). He then makes a fervent appeal for recommitment to Christian work along different lines.

In the prayer, with which the sermon closes, Fagal takes, in effect, a brief airplane ride back up along the river, surveying the major "dam-sites" he has just constructed, noting the main points, summary fashion, in the prayer. The

> end is thus joined with the beginning, the sermon standing as a unified whole, complete, entire.[1]

Rhetorical Order Within Sermon Structure

Despite William Fagal's attempt to disguise them (in harmony with the counsel of Tacitus, noted at the outset), the main divisions of his discourse can be determined from the transcript of the sermon without too great difficulty; and he follows generally in the usual tripartite division (introduction, body, conclusion), with an added fourth component, the purpose sentence. This latter element is most often found in the introduction (of the deductive sermon) or conclusion (of the inductive).

Purpose sentence.--One of the central issues of concern to the speech critic as he considers matters of arrangement is that of the emergence of a central theme in the discourse. It is assumed, as Thonssen and Baird spell out, that

> the speech possesses a clearly defined and easily determined thesis or purpose; and that this thesis is unencumbered by collateral theses which interfere with the clear perception of the principal one. . . .[2]

One of the major contributions of Hance-Ralph-Wiksell's public speaking text, in this writer's opinion, is their insistence that every speech ought to possess a "purpose sentence" that is both simple and brief,--one that uses precise words which do not admit of more than one interpretation.[3]

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[1]"Criticism of Structure," unpublished manuscript, prepared for Speech 829 (Speech Criticism), Michigan State University, May 18, 1965. For a chronological substance outline of this sermon, see Appendix F.

[2]Thonssen and Baird, 393. [3]Hance-Ralph-Wiksell, 141-42.

An examination of the ten selected sermons by William Fagal reveals that each message has embedded in it somewhere such a rhetorical compass which meets the suggested criteria above.

In the vast majority of cases (four TV sermons out of five, three pulpit messages out of five), Fagal plants his purpose sentence in the conclusion of his address--not especially surprising, in view of his penchant for the inductive approach.

In the TV sermon and one pulpit sermon the purpose sentence is to be found in the introduction; and in the fifth pulpit sermon it is found in the closing words of the final major division of the body of the message.

That Fagal's purpose sentences are phrased succinctly, with precision and clarity, will be seen from the examples from TV sermons which follow:

> Well, you can keep your home together best when you have the help of Heaven.[1] [Conclusion]
>
> Evil Surmisings! Let them not be a part of your life![2] [Conclusion]
>
> Then, be a conqueror, not a fugitive![3] [Conclusion]
>
> Day by Day, let us prove worthy.[4] [Conclusion]
>
> I'm completely convinced that every one, be he old or young, can have the certainty that God will guide his life.[5] [Introduction]

The purpose sentences of the pulpit discourses are stated with equal felicity, if with somewhat greater complexity:

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[1] TV Sermon #349, 2.

[2] Ibid., #351, 2.

[3] Ibid., #358, 2.

[4] Ibid., #367, 2.

[5] Ibid., #371, 1.

> Our religion is not based on this point and that point and the other point; our religion is based on Jesus Christ, isn't it?[1] [Conclusion]
>
> The most thrilling part of the gospel message to me [is]: Jesus sees you, just as you are in all your weaknesses; . . . but He sees beyond all that; . . . He sees what you can be with His blessing, what your life, united to His life, can produce for Him.[2] [Final division of sermon "body"]
>
> And that's my message tonight: take courage, brethren; if God could save a Mary [Magdalene], He can save anybody, can't He?[3] [Conclusion]
>
> Young people, I don't know how you feel today; but, little as I know about Heaven, I want to be there.[4] [Conclusion]
>
> Giving God [our entire selves, consecrating our all] is giving Him what's right; giving Him anything less is giving Him what's left.[5] [Introduction]

Introduction.--Thonssen and Baird suggest that the function of an 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."[6]

Monroe offers eight ways whereby a speech may be begun, all of which are equally applicable to sermonic introduction:

1. Reference to the Subject or Problem.
2. Reference to the Occasion.
3. Personal Greeting.
4. Rhetorical Question.
5. Startling Statement (of Fact or Opinion).
6. Quotation.
7. Humorous Anecdote.
8. Illustration.[7]

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[1]Sermon on Paul at Corinth, 15.

[2]Sermon on Andrew, 10.

[3]"God's Blind Spot," 12.

[4]Sermon on Heaven, 10.

[5]"What's Left or What's Right?," 4.

[6]Thonssen and Baird, 398.

[7]Monroe, 286-87.

An examination of the 10 sermons under review reveals that Fagal employs all of these methods except that of rhetorical question (he does, however, use such questions frequently in the body and conclusion of his messages).

As might be expected the introduction of the shorter TV sermons is appropriately brief. Twice he begins with a quotation--once from Scripture,[1] and once from the writings of Ellen G. White.[2] Three times he begins with a direct reference to the subject or problem--once he follows it with a startling statement of fact,[3] once with an illustration,[4] and in the third instance he immediately plunges into the body of the discourse without further introduction.[5]

The introductions to the pulpit sermons are, appropriately, somewhat longer and more complex, and frequently combine several methods.

In all five Fagal makes reference to the occasion which has brought the congregation together. Personal references, a dash of humor, and a reference to the Scriptural text often immediately follow.

For example, in his sermon on Paul at Corinth, Fagal begins with a brief reference to the occasion, then quickly goes to his text ("Let me turn now and speak to you this afternoon in this vesper hour, as this wonderful Sabbath is coming to a close, from a verse of Scripture that's found in . . . ."[6])

In his sermon on Andrew, we have a humorous reference to the quartet and the Oakland, California, experience, already cited; a brief reference to the occasion ("Well, now, tonight I'd like to take up with

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[1]TV Sermon #367, 1. [2]Ibid., #351, 1. [3]Ibid., #349, 1.

[4]Ibid., #358, 1. [5]Ibid., #371, 1.

[6]Sermon on Paul at Corinth, 1.

you in this final meeting [of the 10-day camp meeting] a very simple story"[1]), and then he moves quickly to his Scriptural text.

The sermon on Mary has a more complex introduction: he starts with a personal greeting (It's a pleasure to be here tonight"); then refers to the occasion (camp meeting), and in particular to two ministers on the platform with whom he has been formerly associated; and then a reference to the hearers assembled:

> It's always a joy for us to come to Michigan; I look forward to it. I've told you before--and I want you to know I mean it--somehow I always feel that I've come home when I come here; but I've no reason to feel that way, for I've never lived in Michigan. But it's just the warmth of you good people and the way you make us feel so much at home in your midst. And I hope you'll know that I'm not just saying that, I really mean it.[2]

This, then, is followed by a statement of the title of the sermon ("Tonight I'd like to speak to you on a subject which has been close to my heart. And the subject is, 'God's Blind Spot.'"[3]). Next he follows with an illustration taken from a personal experience (sitting with a local state conference nominating committee); and finally, he concludes the introduction with a statement of his text for the evening.

A final example of a multiple-method introduction is found in the sermon on Nicodemus. Fagal begins with a reference to place and occasion:

> It's a very real privilege for me to be here with you today in this lovely church [a brand new one, only recently dedicated]. I was asked if this is my first visit to this church [building], and it is; and as far as I know, it's my first visit to this congregation.[4]

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[1]Sermon on Andrew, 1.

[2]"God's Blind Spot," 1. [3]Ibid.

[4]"What's Left or What's Right?," 1.

Then he makes a humorous reference to the building in which the congregation had only recently vacated, which was in a rather bad state of repair:

> I never had the privilege of visiting you in your former church. One of your local elders told me that that is just as well [laughter].[1]

Then follows another reference to the occasion:

> I'm happy to be with you on "Faith for Today" Sabbath. People all over North America are thinking about "Faith for Today"--I hope! This is the day set aside for the [annual] offering to be received [in every SDA church]; and you'll be receiving it after the sermon today.[2]

Then follows a brief promotional pitch for financial support of the telecast operations which included information on the program's growth and problems during the past year. Finally, he concludes the introduction with an announcement of the sermon title ("What's Left or What's Right?"), moves to his Scriptural text (Romans 12:1), cites a few words from the stanza of a gospel hymn familiar to his hearers, and winds up with a brief elucidation of the meaning of his sermon title.

The standard Broadus and Weatherspoon homiletic treatise suggests seven qualities of a good sermon introduction: (1) it should be "closely related to the theme of the discourse"; (2) it should "generally consist of a single thought"; (3) it should avoid broad and commonplace generalities; (4) it must not seem to "promise too much in its thoughts, style, or delivery"; (5) it should be exclusively adapted to the particular discourse; (6) it must not be long; and (7) it should be carefully prepared.[3]

William Fagal's sermonic introductions generally meet these criteria favorably. If there is any lack, it may be in the area of

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[1] Ibid. [2] Ibid. [3] Broadus and Weatherspoon, 105-107.

failing to keep the introduction to a single thought and in keeping it brief. (If, however, one excludes the usual "commercial" for the telecast, since, strictly speaking, it is not part of the sermon introduction, then undue length is not a failing of the introduction.)

Certainly, the introductions bear evidence of careful preparation; and they certainly bridge effectively from the occasion and other similar matters to the immediate message at hand in a deft manner, exhibiting in the doing considerable expertise and knowledge of both his hearers and his subject. That they do indeed enlist the attention and interest of his hearers, rendering them well disposed toward the speaker, will be demonstrated in a chapter on audience response to follow.

Body of the discourse.--At times one finds some difficulty in ascertaining the major coordinate division heads of some of William Fagal's sermons because (1) he himself openly admits to attempting to disguise them as much as possible, and (2) his continual resort to narrative materials (chiefly in the biographical sermons) often precludes the effective division of the sermons because narrative does not always make itself ammeanable to this type of structure.

In the television sermons under review, three have a "two-point body," and two have a "three-point" plan. The sermon on the home has two major divisions:

I. God's Ideal Plan for Marriage.
II. The Dangerous Effect of Divorce on the Children.[1]

The sermon on Divine Guidance illustrates a plan in which the major divisions are examples used to illustrate the central thesis:

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[1]TV Sermon #349.

I. William Cullen Bryant was Led of God.
II. The Persian King Cyrus was Led of God.
III. Robert Louis Stevenson was Led of God.[1]

The pulpit discourses, while longer in length, do not, merely because of this factor, have more major divisions. The fact that they do range in number from three to eight is probably due to problems inherent in dividing a narrative into its major segments for outline purposes. Another problem also arises in attempting to outline a narrative message: does the analyst reconstruct the outline on the basis of the major points of the story? Or on the major points of the application? Fagal's sermon on Paul at Corinth illustrates this problem.

If the division of the sermon should be based on the narrative details, the sermon, in major outline form, would look something like this:

I. Why was Paul Weak, Nervous, Fearful, Approaching Corinth?
   1. His prior apparent failure at Athens.
   2. The problems presented by a pagan Corinth.

II. What Happened When He got to Corinth?
   1. He found a place to live with two Christians.
   2. He went to the Jewish synagogue to preach.
   3. He was expelled from the synagogue by the Jewish rulers, for heretical views.
   4. He set up a separate Christian Church there.

If, however, one divides this sermon in terms of the major points of application (for which the narrative merely provides a convenient peg upon which to hang one's points), then this sermon has four major divisions:

I. The Methods of Soul-Winning.
II. Courage in Soul-Winning.
III. The Focus of Soul-Winning.
IV. The Methods of Soul-Winning.

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[1]Ibid., #371.

In the narrative sermon on Andrew, there appear to be four major divisions:

I. The Role of John the Baptist.
II. John and Andrew Meet Jesus.
III. Characteristics of Andrew.
IV. Simon Peter Meets Jesus through Andrew.

The sermon on Mary Magdalene, on the other hand, more readily lends itself to logical division as well as chronological:

I. Mary in Bethany ("Before").
II. Mary in Magdala.
III. Mary in Bethany ("After").
IV. Mary in Later Life.

The sermon on Heaven, which has a whopping eight divisions, is based on an exegetical approach to Fagal's Scripture lesson (Revelation 21:1-8):

I. "New Heaven and New Earth" (v. 1).
II. "No More Sea" (v. 1).
III. "New Jerusalem" (v. 2).
IV. "Prepared as a Bride" (v. 2).
V. "Tabernacle of God With Men" (v. 3).
VI. "No More Tears, Death, Sorrow, Crying, Pain" (v. 4).
VII. "Fate of Fearful, Unbelieving, etc." (v. 8).
VIII. "Overcomers to Inherit All Things" (v. 7).

Only in his biographical sermon on Nicodemus--which, incidentally, follows a clearly deductive mode of approach--does William Fagal make explicit, through the device of oral enumeration, the major divisions of his sermon proper: "Scene One," . . ."Scene Two,". . ."Scene Three."[1]

Thus we note that variety in method of dividing the body of the discourse is the predominating characteristic for rhetorical order in the Fagal sermons; and that the nature of the content and the mode of approach are the chief determinants as to the number of major divisions to be employed.

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[1]"What's Left or What's Right?," 4, 7, 10.

Conclusion.--The conclusion of a speech, according to A. Craig Baird, should serve three functions: it should mark the climax of the message, it should establish the grounds for accepting the argument, and it should give the audience a final impression of the speech and the speaker.[1]

Broadus and Weatherspoon add two others when the speech is a sermon: the sermon conclusion should suggest ways and means for performing the duties urged, and should persuade in the sense of moral and spiritual appeal for right response.[2]

Monroe suggests six avenues whereby the speaker may conclude his message:

1. Challenge or Appeal.
2. Summary.
3. Quotation.
4. Illustration.
5. Inducement.
6. Personal Intention.[3]

An initial examination of the Fagal sermons under review discloses that Challenge or Appeal--and the offering of a prayer--are universal factors, appearing in every sermon conclusion, whether of the shorter TV variety or the longer pulpit category.

Three of the five TV sermons also contained brief restatements of the basic message or theme (in many instances the closing prayer serves this function as well as including an appeal); and a statement of personal intention is invariably found in the pulpit addresses.

As with the introduction, so the conclusion: many include several different methods, woven together skillfully into an aesthetic rhetorical tapestry, rather than merely one factor.

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[1]Baird, Argumentation, Discussion, and Debate, 199.

[2]Broadus, 211.

[3]Monroe, 296.

The conclusion to Fagal's TV sermon on Divine Guidance is fairly typical of those to be found in this category of messages: it begins with a rhetorical question, intended to focus attention again on the theme previously delineated. It is then followed by a restatement of the probable consequence of following through with the action proposed (inducement), coupled with a previous quotation from Robert Louis Stevenson. Another quotation follows next (in this instance, three verses from Scripture); and all is closed with a prayer (which serves the function of recapitulation and appeal):

> And so I ask you today, Is your life in the hands of the "Divine Steersman"? Only if it is, will you "come about as a well-handled ship." So, then, "Rest in the Lord, and wait patiently for Him." "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." [Psalm 37:7,5,3]
>
> Let us pray: O God, our Father which art in Heaven: We thank Thee for the certainty that we can have that Thou wilt guide our lives. We place our lives in Thy hand just now. Help us to do Thy will in all things, we ask it in Christ's name, Amen.[1]

Coming next to the pulpit sermons, we find most of Monroe's suggested methods employed, often several joined together in a single conclusion.

Challenge or Appeal, and Inducement, are most frequently joined together, sometimes with the added statement of personal intention. Ever the evangelist at heart, Fagal still invariably closes his messages with an appeal to rededication or reconsecration--or to basic commitment, in the case of those who have not been practicing Christians before--which suggests a physical as well as mental response on the part of the listener in the form of raising the hand, or of standing, or both.

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[1]TV Sermon #371, 1.

Implicit is the inducement that if the Christian "confesses Christ" here on earth, God will do His part by granting physical and spiritual strength to overcome whatever weakness there may be in the individual life.

Appeals, further, are often directed to rather specific categories of persons within the congregation, as we note in this example of horatory appeal coupled with inducement taken from the sermon on Heaven to nearly 1,000 high school and college youth at a Michigan camp meeting:

> Would you like to join me in dedicating your life to the Lord Jesus today, to this end? If you would, would you stand with me this morning? [Most of audience rises.] May God bless you--a wonderful sight to see you stand so eagerly and so quickly; I know you mean it when you do that. May God bless you, every one.
>
> Now I wonder, before I pray, if it may be that there are some standing here today who have something in their hearts that you'd like to have us pray about? Let me ask, first,--I realize that perhaps at this age-level of your experience perhaps most of you are already in the church; maybe all of you are, for all I know. But could it be that there are any here today who have not yet taken that wonderful step of BAPTISM and CHURCH MEMBERSHIP, who'd like to lift your hand, wherever you're standing here, and say, "Pray for me; I'm looking forward to uniting with the church--I want to be a part of it; pray for me, that I'll be faithful, that I'll be able to go forward and be faithful till the end." Would you lift your hand high; . . . I might not see all the hands, but lift your hand if God is speaking to your heart. . . .
>
> Now, let me extend this a moment longer: I wonder if there are those standing here today who know of PROBLEMS IN YOUR LIFE, things that are going to keep you out of the kingdom unless you find the victory over them; and you'd like to say, "I want to be an overcomer, but I've got some things to overcome; and I want you to pray for me this morning, that I might have complete and entire victory in my life . . . and have a place in His kingdom--pray for strength for me"? Would you like to lift your hand, wherever you are today? . . .
>
> Now, I'd like to ask for everybody else who hasn't had a chance to raise his hand--we want to give you a chance: Would you like to lift your hand today, and say, "I want to REDEDICATE my all to the Lord Jesus; I want to give all that

> I have to Him; and pray for me, that I'll be faithful till the end"? Would you raise your hand, wherever you are?[1]

An excellent example of conclusion by recapitulation summary, coupled (as always) with horatorical appeal, and quotation, is found in the sermon on Andrew:

> We come to the end of this camp meeting, to the last part of our last spiritual message. What will we carry away with us from this place?
>
> I hope, first of all, we'll all carry away with us a confidence that if we bring our hearts to the Lord Jesus Christ, [we will say, with Paul] "I can do all things through Christ who strengtheneth me." Brethren, you can lead a Christian life; you can be a victor, wherever you live, under whatever circumstances you dwell; you can be an overcomer.
>
> I hope we'll carry with us a certainty that Jesus Christ loves us and believes in us. And I hope we'll respond to that confidence, and be the kind of men and women that we want to be and ought to be and must be, to have a place in His kingdom.[2]

Finally, a statement of personal intention is a typical feature of the conclusion of a Fagal pulpit sermon. The usual format is a statement of personal testimony of (a) past blessings received, and (b) desire to rededicate for the future; this is followed by an invitation to the congregation to join in. Of this form, Monroe says personal intention "is particularly valuable when your own prestige with your audience is high."[3]

In the sermon on Andrew we find this typical example:

> Tonight I want to rededicate my heart and life to the Lord Jesus. I'm so grateful for what He's done for me, and for what He means to me. I want to place myself in His hands once again tonight. I want to ask Him to help me to be my best self, by His strength, by His assistance, by the converting power of His Spirit. I'd like to give myself to Him tonight anew in rededication, before leaving this place, asking Him to go with me, and help me day by day

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[1]Sermon on Heaven, 11. [2]Sermon on Andrew, 11. [3]Monroe, 302.

> through all the days to come on the year before us. Would you like to join me in that rededication?[1]

Broadus and Weatherspoon characterize an effective sermon conclusion as one that is brief, that avoids the trite stereotype, "Now, in conclusion. . . ," and that generally ends on a positive note, rather than on a negative one.[2]

William Fagal's conclusions are generally quite brief, speaking comparatively, in terms of the total sermonic length; although in the making of his evangelistic calls to successive categories of hearers, some may feel that occasionally they tend to become a little tedious. Hardly ever does he use the tired cliche, "In conclusion"; instead, preferring to use other devices--or no device--to signal his arrival at the end of his discourse. Indeed, often there is no marked transition at the end, in keeping with his earlier stated conviction that

> the most admirable kind of conclusion is one in which the speaker concludes without actually appearing to do so. He sits down, but the people are still continuing along his line of thought in their own minds.[3]

This theoretical ideal, however, collides with another conviction--that

> commitment is the main purpose of the conclusion. And I often worry that there may be someone out there on the verge of decision, and that if I fail to provide him with an opportunity to take his stand, he might never do it afterward.[4]

And therefore, more often than not, an overt, explicit appeal is made to *end* the Fagal sermon.

Finally, since these appeals to rededication and reconsecration are not made on the basis of "fire insurance" (surrender-now-and-avoid-

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[1]Sermon on Andrew, 11.

[2]Broadus and Weatherspoon, 130-31.

[3]Fagal Interview, Oct. 20, 1966, 6.

[4]Ibid., 7.

Hell-fire), it may not be incorrect to state that the Fagal sermon conclusions invariably end on a positive, rather than a negative, note.

Specimen Analyses of Outline Method

In concluding this division of our study on arrangement, it may be helpful to set forth several examples of the sermon plan in the whole, so that the relation of the various parts to each other and to the whole plan may be more clearly grasped. Therefore, a chronological substance outline of a television sermon, and a logical substance outline of a pulpit sermon are offered below; a chronological substance outline of a pulpit address appears in Appendix F.

Chronological Substance Outline
Television Sermon #371
November 14, 1965

INTRODUCTION

Purpose Sentence

A. I'm completely convinced that everyone, be he old or young, can have the certainty that God will guide his life.

B. But he must be willing to meet the conditions.

BODY

I. ONE BLEAK AUTUMN DAY, A NEW ENGLAND BOY LEFT HOME, STARTING OUT FOR THE FIRST TIME TO FACE THE WORLD.

A. Naturally, he felt lonely and heartsick.

B. But, above all, he was troubled and concerned about his future.

C. Just then, he happened to see a water fowl, winging its way southward, guided by its wonderful instinct.
1. Young William Cullen Bryant was instantly reminded of his faith and basic confidence in God's care for his own life.
2. With renewed assurance, he wrote:
a. "He who from zone to zone
guides through the boundless sky thy certain flight,

In the long way that I must tread alone,
will lead my steps aright."

II. REFERENCE IS MADE IN THE BOOK OF ISAIAH TO CYRUS, WHICH HISTORY RECORDS AS THE CONQUEROR OF BABYLON.

A. One of the first acts of this monarch, after he overthrew Babylon, was to issue a proclamation permitting the captive Jews to return to their own land.

B. Now, the Scriptures had anticipated and prophesied this very event at least 100 years before he appeared on the stage of history.
1. God had referred to the heathen Cyrus by name.
2. And had foretold the fact that he was to play an important part in the destiny of God's people.
a. God said to Cyrus, prophetically,
(1) "I girded thee though thou hast not known Me" Isaiah 45:5.
b. And though Cyrus did not know God, God used him as His agent to bring blessing to His chosen people.

C. This little-noticed and almost forgotten incident indicates something tremendously important to us today.
1. It indicates that
a. God knows all of us by name, and
b. Sees exactly what place we should fill in life.
2. And He will gird us,
a. Helping us to early find our place in life,
b. And properly fill it.

III. ROBERT LOUIS STEVENSON, IN TELLING THE STORY OF HIS LIFE, TELLS ABOUT AN EARLY DECISIVE PERIOD THROUGH WHICH HE PASSED.

A. A wrong choice just then would have
1. Sent him off in the wrong direction,
2. Wasting his tremendous
a. Energies and
b. Talents.

B. But, he concluded his account of this perplexing period, with these descriptive words:
1. "I came about like a well-handled ship.
a. There stood at the wheel that Unknown Steersman whom we call God."

CONCLUSION

A. And so I ask of you today,
1. Is your life in the hands of the "Divine Steersman"?

B. Only if it is, will you "come about as a well-handled ship."

C. So, then,
   1. "Rest in the Lord, and wait patiently for Him."
   2. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."
   3. "Trust in the Lord and do good;
      a. So shalt thou dwell in the land, and
      b. Verily thou shalt be fed." [Psalm 37:7,5,3]

D. Let us pray: O God, our Father which art in Heaven:
   1. We thank Thee for the certainty that we can have that Thou wilt guide our lives.
   2. We place our lives in Thy hand just now.
   3. Help us to do Thy will in all things,
   4. We ask it in Christ's name, Amen.

Logical Substance Outline
Pulpit Sermon
"WHAT'S LEFT OR WHAT'S RIGHT?"
February 11, 1967

INTRODUCTION

A. Reference to Location: glad to be with them in new church.
   1. Hadn't seen old building; elder assures just as well.
   2. Praises their vision for building large enough.

B. Reference to Occasion: FFT Annual Offering Sabbath.
   1. Reference to current financial problems at FFT.

C. Reference to Topic:
   1. Text: Romans 12:1. Stresses "reasonable service."
   2. Quotes song: "What Shall I Give, Thee, Master?"
      a. Sentiment of song sums up text thought.
      b. God doesn't want half or part of heart; wants all.
         (1) This is "reasonable service."
Purpose Sentence
         (2) Anything else is giving Him "What's Left," instead of "What's Right."

BODY

I. "SCENE ONE": NICODEMUS MEETS CHRIST

A. Nicodemus Not Ordinary Man; four things set him apart.
   1. Was a Pharisee--6,000 then.
      a. Some good things about Pharisees--were conservative, fundamentalist, evangelical.
      b. But they went to extremes; ended up being men different from what they started out to be.
         (1) Had we lived then, we'd probably have been Pharisees.

c. Nicodemus was Pharisee: wanted to stick to Word, keep Israel in straight paths. Had good intentions.

2. Was a ruler of Jews--Sanhedrin had 70 members, not 6,000.
   a. Was Jewish Senate.
3. Was highly educated, respected teacher.
   a. In Gethsemane, Christ calls him a respected teacher--but ignorant.
4. Was a man of wealth.
   a. This sets men apart, even today.

B. Nicodemus Seeks Satisfaction.
1. Didn't like preaching of John the Baptist.
   a. Didn't like being called "generation of vipers."
   b. Consequently rejected message of John the Baptist.
2. Was attracted to Jesus.
   a. Saw crowds, miracles.
      (1) Important: Midrash on Deut. 18:19 held prophet's work must begin with signs, miracles.
   b. Felt he had to talk with Jesus,
      (1) But must be careful, not compromise self in eyes of people.
      (2) Therefore went at night to Gethsemane.
3. Started interview with flattery--called Jesus "Rabbi."
   a. Jesus saw basic need; cut through small talk, told Nicodemus he needed spiritual rebirth.
   b. Nicodemus feared another "generation of viper" approach a la John the Baptist.
   c. Was self-satisfied; feigned ignorance.
      (1) Are two kinds of ignorance or non-comprehension.
         (a) One: based on lack of knowledge. Not Nicodemus' problem.
         (b) Other: individual understands, but doesn't want to accept obvious conclusion, implications. Nicodemus didn't <u>want</u> to be "born again."
4. Jesus talked on--Nicodemus resisted.
   a. Application: many today resist work of God's Spirit on heart; say "I can't see it"; really don't want to do what God wants.
5. Finally Jesus left great truth with Nicodemus: first reference to cross (analogy of Moses and serpent in wilderness.
6. Interview ended much same way as Rich Young Ruler:
   a. Nicodemus goes away sorrowful, unwilling to do what Christ asks.
   b. Has not given Christ his all: made provision for pride, position, wealth.
   c. Hasn't given "what's right"; only "what's left."
   d. Scene One ends in disappointment to all.

II. SCENE TWO: SANHEDRIN TRIES TO DESTROY CHRIST

A. Time: 3 years later. Story recorded in John, 7th chapter.

B. Circumstances: Nicodemus is frustrated, disappointed with self.
   1. Couldn't forget Jesus. Watched life, pondered teachings.
   2. Repeatedly thwarted Sanhedrin's attempts to destroy Jesus.
   3. Was "secret disciple"--inwardly he felt he could do more good inside Sanhedrin than inside Christian church.

C. Was joined in secret work for Christ by Joseph of Arimathea.

D. Locale: Feast of Tabernacles (or "Ingathering").
   1. Special service last day.
   2. Jesus declares: "If any man thirst, let him come to Me, and drink."
   3. Sanhedrin angered; finally agree to destroy Him.

E. Attempt made to capture Jesus.
   1. Sanhedrin sends out its small police force.
   2. They returned empty-handed; excuse: "Never man spake like this Man."
      a. One of greatest miracles: men bent on capturing Him captivated by His charm.
      b. Application: is thrilling to see what gospel can do to change men's hearts.
         (1) Illustration: Fagal meets new convert in Denver.
   3. Sanhedrin's scornful reply: "Have any Pharisees or rulers believed on Him?"
      a. Some had.
      b. But leaders attempt to discredit Christ using lack of popular support.
         (1) Illustration: Experience in Detroit airport; garbled, distorted, unfactual account of SDAs.
      c. Leaders: "But this people that knoweth not the law are cursed.
         (1) Ad hominem appeal: those who follow Christ are foolish, ignorant, unlearned.
         (2) Application: Today men ask "Who belongs to your church?" Imply only ignorant believe SDA ideas. Scorn, ridicule, still used today.
            (a) Example: Fagal's experience as small boy in Schenectady; non-SDA aunt called SDAs "motley crowd."
            (b) Application: Is <u>this</u> the way you judge truth?

F. Nicodemus stands to defend Christ indirectly ("Doth our law judge any man before hearing him?")
   1. Roadblock worked, temporarily.
   2. But Sanhedrin enraged.
      a. Retort to Nicodemus: "Art thou also of Galilee? Look, see; out of Galilee ariseth no prophet."
         (1) Were wrong; Galilee had had three: Jonah, Hosea, and Nahum.
         (2) Application: people don't stick to facts when bent on discrediting.
      b. Nicodemus now ridiculed, taunted.
         (1) Realized folly of trying to hang on to both worlds.
            (a) Lost respect of Christ's followers.
            (b) Lost respect of colleagues, in Sanhedrin.
      c. In giving Christ not what was right, but what was left, he'd lost everything.

III. SCENE THREE: CLOSE OF CHRIST'S LIFE

A. Joseph and Nicodemus meet at Calvary.
   1. Neither had been called to secret session of Sanhedrin which condemned Christ; were now ostracized.
   2. This time they couldn't save Him; too late for roadblocks.
   3. Joseph seeks Pilate's permission to bury Christ in his own new tomb.
      a. Why did Joseph own tomb in Jerusalem instead of in Arimathea?
      b. Jews believed Jerusalem would be site where resurrection of dead would first begin.
      c. Joseph worked hard to get this tomb: very expensive.
      d. In remorse, he gives Christ tomb.
         (1) Precluded any family member using it later; Roman law prohibited reuse of tomb.
   4. Nicodemus went to city, got "hundred-weight" of myrrh, aloes for embalming; very costly.
   5. So, two secret disciples come, too late, bearing costly gifts.
      a. Remorse: "Why didn't we give Him what was 'right'?"
      b. Spent Sabbath in re-study of OT prophecies.
      c. Clearer understanding resulted; very thing that caused disciples to run away convinced Nicodemus Jesus was Messiah.

B. Nicodemus takes his stand publicly to be a Christian.
   1. Never went back on that pledge.
   2. When Christians persecuted, he came boldly to front; used all his wealth to support infant Christian church.
   3. Scorned and persecuted by those who paid him homage in earlier days.

4. But at last he is happy; complete peace from, at long last, giving Christ not what was "left," but what was "right."

CONCLUSION

A. By God's grace, I want to do the same thing today--give self anew to God.
   1. I want to give all.
   2. If any secret disciples here, assure you it doesn't work; never has.

B. Would you like to join me in dedicating yourselves anew to God?

C. Prayer of rededication.

Style

Style is "an instrument of communication,"[1] a constituent of rhetoric (the third canon, for the ancients, after invention and arrangement); and style is concerned chiefly with two problems in language: (1) word choice, and (2) the subsequent arrangement of the chosen words. As Cicero pointed out, the speaker's duty, at this point, is "to clothe and deck his thoughts with language."[2]

There are perhaps as many different definitions of style as there are rhetoricians. Buffon's threadbare epigram ("Style is the man") has a limited suggestiveness, but it may be a dangerous oversimplification. To Swift, style was "proper words in proper places";[3] to Lord Chesterfield, "the dress of thoughts";[4] to Genung, "the skillful adaptation of expression to thought";[5] and to Mills, "the mode of linguistic

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[1]Thonssen and Baird, 406. [2]De Oratore, Bohn Edition, 178, 242.

[3]Cited in Mills, 267. [4]Cited in Hance-Ralph-Wiksell, 213.

[5]Cited in Thonssen and Baird, 405.

expression as conditioned by the speaker, the subject, and the purpose."[1]

The need to give careful consideration to matters of style is highlighted by Brigance, who reminds us that men think in images--or, rather, a succession of images.[2] Henry James remarked, "What is merely stated is never presented";[3] and Robespiere aptly concluded, "He who can phrase it, can lead it."[4]

Incidental to matters of word choice and arrangement of words structurally, this study will consider additionally the use of figurative elements in speech and the distinction between written and oral style.

Word Choice

We have already noted the observations of Peter Marshall ("The use of the right word, the exact word, is the difference between a pencil with a sharp point and a thick crayon"[5]) and Mark Twain ("The difference between the right word and the almost right word is the difference between lightning and the lightning bug"[6]); but, the question persists, just what is the "right" word? What criteria may be employed to guide us in its selection?

This investigator has examined nearly one dozen basic speech textbooks, from as many different contemporary theoreticians; and each

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[1]Cited in Mills, 267.

[2]William Norwood Brigance, Speech Composition, 2nd ed. (New York: Appleton-Century-Crofts, Inc., 1953), 199.

[3]Cited in Mills, 268-69.

[4]Cited in ibid.

[5]Marshall, A Man Called Peter, 192.

[6]Cited in Flesch, 421.

offers a slightly different construct of the qualities of good style. There are certain common denominators in the various lists; but, for this writer, the most comprehensive statement is found in Hance-Ralph-Wiksell's list of four qualities. For them, a speaker's style is good if it exhibits (1) clarity, (2) forcefulness, (3) vividness, and (4) adaptability.[1] Let us, therefore, examine the sermons of William Fagal in the light of these criteria to ascertain something of the Fagal speaking style.

Clarity.--Joubert remarked that "Words, like glasses, obscure everything they do not make clear";[2] and we have already noted Quintilian's ductum that the speaker is obliged to use language not merely that it "may be understood, but that it cannot be misunderstood."[3]

Clarity, for this writer, involves simplicity, brevity, familiarity, accuracy or correctness, and concreteness.

James Russell Lowell extolled the use of simple words in his poem on "The Shepherd of King Admetus":

> His words were simple words enough,
> And yet he used them so,
> That what in other mouths was rough
> In his seemed musical and low.[4]

Sir Winston Churchill, whose mastery in handling the words of his beloved English language will probably not be surpassed in this century, declared that clarity and simplicity were matters of length and familiarity: "Short words are best, and the old words when short are

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[1]Hance-Ralph-Wiksell, 219.

[2]Cited in Flesch, 421.

[3]Institutes of Oratory, Book VIII, Chap. II, No. 24.

[4]Cited in Bohl, 365:11.

best of all,"[1] a point with which Will Rogers was in total agreement:

> I love words, but I don't like strange ones. You don't understand them, and they don't understand you. Old words is like old friends, you know 'em the minute you see 'em.[2]

And the famous Dutch-born architect Ludwig Mies Van der Rohe might as easily have been talking about clarity of style as about beauty in buildings when he laid down his law: "Less is more."[3]

In an attempt to analyze the words in William Fagal's sermons for clarity, one paragraph was chosen at random from each of the ten messages under review. The word-count for the various passages ranged from a low of 36 to a high of 92 per paragraph, with a combined total of 622 words, a fairly representative sampling.

In terms of the Churchillian ideal of shortness, the words were first analyzed in terms of letter-length and syllable-length. As will be noted from the data on Table 4, which appears on the following page, nearly half (44.5%), or 277 of the 622 total sample, are three- or four-letter words. And nearly three-fourths (73.1%), or 455 of the 622 words, are of one-syllable duration, evidence that William Fagal shares Churchill's ideal of "short" words.

Length, alone, is not necessarily a comprehensive criterion for clarity. Words have meanings--connotative and denotative--as well as letters; and so the words of the sample paragraphs were next checked against Edward L. Thorndike's authoritative vocabulary of words most

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[1]Cited in Flesch, 421. On another occasion, Churchill puckishly declared, "Personally, I like short words and vulgar fractions." (Ibid., 348.)

[2]Cited in ibid., 421.

[3]From "Restraint in Design," New York Herald-Tribune, June 28, 1959.

commonly used in "standard English reading matter" to see how they measure up to the Rogers ideal of familiarity.[1]

TABLE 4

WORD-LENGTH OF WORDS IN SELECTED PARAGRAPHS FROM WILLIAM A. FAGAL'S SERMONS

Letter Count		Syllable Count	
No. of Letters Per Word	No. of Words	No. of Syllables Per Word	No. of Words
1	16	1	455
2	106	2	118
3	138	3	35
4	139	4	6
5	81	5	5
6	41	6	3
7	35		
8	20		
9	20		
10	11		
11-17	15		
	622		622

The Thorndike work has among its tables a general list of 10,285 words, with a frequency use ranging from at least one occurence per million words, for the less-familiar, to 100 or more occurrences per million for the more-familiar; and a second list offering the 500 most commonly used words in the English language.

[1]Edward L. Thorndike and Irving Lorge, The Teacher's Word Book of 30,000 Words (New York: Columbia University Teachers College, 1944).

A glance at the data in Table 5 below quickly reveals that more than 8 out of 10 of William Fagal's words are in the most-used category of 100 or more times per million. Even more interesting is the fact that more than three-fourths of these words (75.9%), or 472 of the 622 in the total sample, are listed among Thorndike's 500 most commonly-used words. Although the Thorndike work has two distinct disadvantages to the student of oral style,[1] it still has the merit of being the best guide to word-familiarity available at the present time; and from the data shown below something of William Fagal's predilection for familiar words which will be readily grasped by his hearers may be noted.

TABLE 5

WORD-FAMILIARITY OF WORDS IN SELECTED PARAGRAPHS FROM WILLIAM A. FAGAL'S SERMONS

Frequency of Occurrence (per million)	No. of Words	Pct. of Total
100 or more times	520	83.6%
50 to 99 times	46	7.4%
1 to 49 times	54	8.7%
Words not listed	2	.3%
Totals	622	100.0%

[1]The Thorndike work is now a quarter-century out of date, at a time when our language is in a continuing state of evolution. More important, however, is the fact that the words selected are taken from "standard English reading matter." Because of differences between oral and written style, to be spelled out in detail below, certain words in the Fagal oral vocabulary (contractions, for example) appear only infrequently in the written mode, but much more frequently in the oral. Were allowances made for these, his familiarity-rating would be even higher!

While simplicity is the acknowledged goal, "kindergarten simplicity is not the desideratum"; and, as Hance-Ralph-Wiksell so aptly point out, "It is possible for a speaker to achieve simplicity of style without being infantile or dull."[1] A sampling from William Fagal's words in the "least familiar" category (25 occurrences per million down to one per million--the frequency for each is indicated) indicate that the Fagal vocabulary, even in this range, is nevertheless characterized by concreteness and specificity, factors inseparable from clarity:

24 - ignorant
22 - wanting
19 - proposition
18 - Jesus
15 - furthermore
14 - anticipated
13 - detectives
11 - joyous
10 - toll
7 - warden
6 - gird
5 - Eskimo
needy
3 - shirking
penitentiary
2 - unlearned
1 - misdeeds
evildoers

Interestingly, only two of the 622 words in the Fagal sample were not listed in the Thorndike vocabulary--both words with strong Biblical association: "Bethany," a community on the slopes of the Mount of Olives near Jerusalem; and "cross," the instrument used by Rome for inflicting capital punishment upon non-Roman subjects.

Forcefulness.--A second constituent of good style is the quality of forcefulness, which gives through the words chosen a drive, excitement, and a direct, energetic, animated urgency.

Ernest Hemingway, in his Death in the Afternoon, lamented the flabbiness which has crept into our language today when he said, "All our words from loose using have lost their edge."[2] And Amy Lowell suggested an interesting contrast in her couplet:

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[1]Hance-Ralph-Wiksell, 221. [2]Cited in Bohle, 451:5.

All books are either dreams or swords,
You can cut or you can drug with words.[1]

Miss Lowell's observation is as true of the oral word as it is of the written--perhaps even more so!

The homileticians Broadus and Weatherspoon, who considered "energy" as one of the three chief requisites of a good preaching style, suggest that there must be evidence of "vigorous thinking, earnest if not passionate feeling, and the determined purpose to accomplish some object." Also, the preacher must have "something to say . . . something regarded as exceedingly important."[2]

How does William Fagal achieve this forcefulness, this insistent directness which compels the attention of his hearers? Implicitly, he demonstrates a consuming concern for the individual--a quality of which all his sermons partake. He cares. And his listeners intuitively sense this fact. He is possessed, in the words of a familiar gospel song, with a "love that will not let me go." It is the rekindled passion of a Hosea ("How shall I give thee up, Ephraim?"[3]) or of an Ezekiel ("Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"[4]). In short, it is the "old wine" of a Shepherd searching with unrequited love for that one lost sheep, put up in the "new bottles" of a 20th Century pulpit rhetoric.

With earnestness, he declares a fundamental belief: "I'M COMPLETELY CONVINCED that everyone . . . can have the certainty that God will guide his life,"[5] because "God knows all of us by name." He cares for the individual; "and HE WILL GIRD US [as He did king Cyrus], helping us."[6]

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[1]Cited in ibid., 65:4. [2]Broadus and Weatherspoon, 252-53.

[3]Hosea 11:8. [4]Ezekiel 33:11. [5]TV Sermon #371, 1. [6]Ibid.

"BUILD YOUR LIFE around Jesus Christ,"[1] he pleads with parents who are actively considering divorce. "BE A CONQUEROR, NOT A FUGITIVE," he admonishes the TV listener who is tempted to run away from a messed-up life: "If you know of something which you should DO RIGHT NOW [to make things right with either God or man], THEN DO IT, in the strength of Christ."[2]

It is, however, in the pulpit sermons, where Fagal is physically "eyeball-to-eyeball" with his hearers, that he exhibits a degree of intensity that is seldom apparent in the television messages.

Note the insistent appeal in these three different sermons:

> Have you had an experience with Jesus Christ which has changed your life? . . . Have you met Him? Has He touched you? Has He changed you? . . . If you haven't had an experience with Him, you CAN'T GET ONE ANY EARLIER. . . . BUT YOU CAN GET ONE TODAY, at the close of this Sabbath. You can place your life in the hands of Jesus Christ . . . BEFORE THE DAY ENDS. . . .[3]

> I hope we'll CARRY WITH US A CERTAINTY that Jesus Christ loves us and believes in us. He sees the best in us, and wants to help us achieve that. And I hope we'll RESPOND TO THAT CONFIDENCE and BE THE KIND OF MEN AND WOMEN that we WANT to be and OUGHT to be and MUST be, to have a place in His kingdom.[4]

> Tonight someone may have come to this meeting feeling depressed and discouraged about his own sinful state, feeling that he wants to be a Christian, but it's not for him, he just can't make it. . . . Tonight, someone here may say, "I am sinful, very sinful." And you may be! But, THE WORSE YOU ARE, THE MORE YOU NEED JESUS. Remember, "He turns no weeping, contrite one away. . . . He bids every trembling soul take courage." . . . IF GOD COULD SAVE A MARY, HE CAN SAVE ANYBODY, can't He? . . . I DON'T CARE IF YOUR SINS HAVE BEEN AS SCARLET, they'll be white as snow. HE WANTS TO SAVE YOU. WILL YOU LET HIM? TAKE COURAGE TONIGHT: REACH OUT TO THE LORD JESUS CHRIST. GIVE HIM WHAT YOU HAVE; let Him use you.[5]

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[1]Ibid., #349, 2.

[2]Ibid., #358, 2.

[3]Sermon on Paul at Corinth, 18-19.

[4]Sermon on Andrew, 11.

[5]"God's Blind Spot," 12.

Vividness.--A third constituent of good style is the quality of vividness, that appeal to sensory impressions, to human experience, to the emotions, in words filled with imagery and expressed with an elegant, ornate beauty that conveys the thought without drawing attention to itself. For, as Broadus and Weatherspoon remind us, "The best style attracts least attention to itself";[1] and, again, "Style is excellent when, like the atmosphere, it shows the thought, but itself is not seen."[2]

Words are means to an end, for the preacher; not an end in themselves. "All words are pegs to hang ideas on," according to Henry Ward Beecher.[3]

Elinor Hoyt Wylie gives us some idea of the goal of the orator, as well as of the poet, in her quatrain from "Pretty Words":

> I love smooth words, like gold-enameled fish
> Which circle slowly with a silken swish,
> And tender words, like downy-feathered birds:
> Words shy and dappled, deep-eyed deer in herds.[4]

Fagal is at his best in this area of vividness in the telling of stories of personal experiences. Note the high evocative, emotive quality in this description of William Cullen Bryant, already cited:

> One BLEAK, AUTUMN day, a New England BOY left HOME, STARTING OUT for the FIRST TIME to FACE THE WORLD. Naturally, he felt LONELY and HOMESICK. But, above all, he was TROUBLED and CONCERNED about his FUTURE. Just then, he happened to see a water fowl, WINGING its way southward, guided by its WONDERFUL INSTINCT. YOUNG William Cullen Bryant was INSTANTLY REMINDED of his FAITH and BASIC CONFIDENCE in GOD'S CARE for his own life. With RENEWED ASSURANCE, he wrote. . . .[5]

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[1]Broadus and Weatherspoon, 226.

[2]Cited in Thonssen and Baird, 412.

[3]Cited in Bohle, 450:9.

[4]Cited in ibid., 452:9.

[5]TV Sermon #371, 1.

In the sermon on Paul at Corinth, we note the imagery as Fagal begins painting word pictures with swift, deft strokes of his gospel brush against the broad canvas provided by the New Testament:

Of Paul, he says:

> I've thought of him as being BOLD, and AGGRESSIVE, and FEARING NOTHING, PREACHING the gospel wherever he had a chance. It never occurred to me that he'd ever had a time of NERVOUSNESS, and that he'd ever SHAKE WITH FEAR, and that he'd ever be WEAK. But here he says he was, when he went to Corinth.[1]

In his best "existential" manner, Fagal tries to "get inside" his characters, to discover what it is that "makes them tick"--or not tick. As a preacher himself, he can understand a preacher's failure; and graphically he portrays Paul's inner concern and qualms as he leaves Athens for Corinth:

> As Paul walked on his way toward his next appointment . . . I'm sure he was ASKING HIMSELF some PRETTY BIG QUESTIONS. Any time a man sets out to SAVE SOULS, and finds that IT HASN'T WORKED, he asks himself--or should ask himself--some pretty big questions: "WHAT'S WRONG?" "WHY the FAILURE?" . . . "WHY DIDN'T I HAVE SUCCESS back there?"[2]

Switching next to the couple in whose home Paul would reside in Corinth, Fagal first explains why <u>they</u> were somewhat discouraged, having been banished from Rome by imperial edict in the latest campaign of anti-Semitism, in which Christians shared in the unenviable fallout:

> Acquilla and Priscilla TRUDGED on their way to Corinth. They'd PAID a PRETTY BIG PRICE back there in Rome for their FAITH. They'd TALKED, they'd WITNESSED, and WHERE'D IT GOTTEN THEM? They had to LEAVE their BUSINESS, their HOME, their PROFESSION, and FIND a NEW PLACE to START ALL OVER AGAIN.
>
> I suppose as they walked, they got to thinking to themselves, "Maybe it might be a good idea over there in Corinth if we just TOOK IT EASY for a while. Let's not

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[1]Sermon on Paul at Corinth, 1-2. [2]<u>Ibid</u>., 4.

> TALK our RELIGION. Let's just kind of LAY LOW for a while and see if we can decide what to do.[1]

In his sermon on Mary Magdalene, the whole of which is an excellent example of lucid, graphic description, Fagal first describes the situation in the village after the scandal leaks out that Mary has had an "affair":

> And people began to talk: mothers told their daughters to HAVE NOTHING TO DO with this girl, this AWFUL GIRL. Older women CLUCKED their DISDAIN when this YOUNG, CAREFREE SPRITE came along. The older men, it seemed, were making CRUDE and CRUEL JOKES around her; and the younger men just SMILED KNOWINGLY at one another as she passed by. And life became quite UNBEARABLE for Mary there in Bethany.[2]

Later, after having been rescued from sin in Magdala by Jesus, Mary backslid into her old abandoned ways which she had fallen into after departing Bethany:

> One day as she stood there in that CROWD, listening to Jesus, someone SIDLED UP to her--someone who had known her back in Bethany, someone who had known something about her in Magdala. She was LONELY and FRUSTRATED. She certainly had ACHIEVED a great deal. Jesus had done a lot for her. But when THIS MAN CAME ALONG and talked to her there, it just seemed as if he AWAKENED within her some of the OLD DESIRES and OLD LONGINGS. And, despite herself, she FELL, she BACKSLID, WENT RIGHT BACK INTO SIN again.[3]

If, as John Constable has declared, "We see truly nothing until we understand it,"[4] then the ability to cultivate the talent for vivid description so that our hearers may truly "understand"--within their innermost selves--is of paramount importance. Peter Marshall believed, so his widow Catherine reported after his death, "that the use of sanctified imagination, the painting of word pictures, using the vehicle of a story, was Jesus' method of teaching. It will forever be . . . the

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[1] Ibid., 6.

[2] "God's Blind Spot," 3.

[3] Ibid., 4.

[4] Cited in Flesch, 401.

most effective method."[1] William Fagal shares with Peter Marshall that priceless gift for vivid description.

Adaptability.--The fourth and final constituent of good style is the quality of adaptability--the gift of "fittin'ness," as the old colored slave spoke of it, or appropriateness. The continuing necessity to adapt one's message (and method--but a discussion of this comes later) to the specific occasion and the specific audience is a problem ever with the speaker. For no two audiences are alike--and differences of age, occupation, social level, educational level, etc., and the interests and preoccupations inherent in each group, pose a genuine problem to the speaker.

William Fagal is a minister; and, as such, he speaks for God. It is not surprising, therefore, that most of his sermon content is extremely Biblically-oriented, implicitly as well as explicitly. The measured prose of the stately "King James" Version permeates a pulpit vocabulary that has been baptized (by total immersion!) in it.

In talking to a camp meeting audience, he draws an illustration from a personal experience he has recently had--at another camp meeting, about a singer who was introduced in a rather embarrassing manner, an illustration cited above.[2]

To the members of the Battle Creek Tabernacle--one of Adventism's oldest congregations in North America (and, as a consequence, one that is very status-conscious, priding itself on its preeminence)--Fagal talks about name-dropping. And in an aside (which drew a roar of laughter from the audience) about "politicians" in the church--a topic that

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[1] A Man Called Peter, 192. [2] Sermon on Andrew, 5-6.

would have special meaning in Battle Creek for his hearers--Fagal said:

> And they had one more man to be proud of back there [beside Crispus]--I'm sure they talked about him a lot. . . . And do you know who he was? He was the City Treasurer of Corinth! There's a big name for you--a real, live politician came out and joined their church. . . . We don't get many politicians to join our churches today, do we? We've got plenty of politicians in the church--we grow our own![1]

We have already noted that it was to this Nordic-type Midwestern congregation that he made the remark about "my thrifty German blood,"[2] and before whom he lauded the fact that his father worked in a factory ("I have nothing behind me as a background . . . just commonness, that's all"[3]). These things not only helped him to identify with his hearers, they also bear witness to a unique ability to adapt to occasion and to audience.

In his sermon to the high school and college youth on Heaven at a camp meeting, adaptation is seen in the fact that Fagal elaborated on his illustration of the "bride adorned for her husband" to a much greater degree than he perhaps would have before a strictly adult audience. Teen-agers would especially be interested in such things as weddings and brides! Also of interest is the fact that Fagal appears to make a greater use of illustration in sermons to young people than to adults.

One can, of course, go overboard, go too far in putting himself on the level of the congregation; a fact Fagal learned to his embarrassment after his sermon on Andrew. Once in this sermon he used the

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[1]Sermon on Paul at Corinth, 12.

[2]Ibid., 3.

[3]Ibid., 14.

expression, "Let him 'drop dead,'"[1] and once, in a rather flip, offhand remark, he said, "I couldn't care less. . . ."[2]

Several in the audience that night, who participated in a survey questionnaire designed to elicit audience response (see Chapter VII), made it a point to remark that they felt such "slang" was unworthy of a minister standing in the sacred desk!

But these minor errors of judgment to the contrary notwithstanding, it is apparent that William Fagal is particularly adept at adapting to his audience in matters of content; and in his speaking style he exemplifies admirable qualities in the areas of clarity, forcefulness, and vividness, as well as in adaptability.

Structural Adaptation

In addition to the selection of the wording of the discourse, speech stylists are also concerned with the subsequent structural arrangement of the chosen words. We now, therefore, consider this aspect of style in terms of paragraph and sentence structure and structural devices such as the use of dialogue, rhetorical questions, repetition and restatement, and comparison and contrast.

Paragraph/sentence structure.--From the sample of five television sermons from William Fagal's pen we note that each message consists of from five to seven paragraphs. Table 6, on the following page, provides a graphic illustration of the variety and complexity of the paragraphs in the sample studied. The shortest paragraph contained

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[1]Sermon on Andrew, 7.

[2]Ibid., 4. This sermon is reproduced in Appendix G.

two sentences, the longest 12 sentences. In terms of word-count, the shortest paragraph contained 29 words, the longest 234 words. Paragraphs frequently begin with a topic sentence, develop the thought successively through additional sentences, and draw an internal conclusion in a final sentence.

TABLE 6

PARAGRAPH SENTENCE STRUCTURE OF
WILLIAM A. FAGAL'S TELEVISION SERMONS

Paragraph	Sentence	#349	#351	#358	#367	#371
I	1	S-21	S-16	C-20	C-22	S-21
	2	C-31	S- 8	S-22	S- 8	S- 9
	3	S-12	S- 5	--	S-10	--
	4	C-17	--	--	CC-57	--
II	1	S-20	S-13	S- 8	S- 6	C-20
	2	CC-27	C-21	S- 8	C-33	S- 6
	3	C- 9	C-13	S-11	CC-24	S-11
	4	C-14	C-19	S-16	C-36	C-18
	5	C-16	C-14	CC- 7	--	S-20
	6	--	S- 2	--	--	S- 6
	7	--	S- 8	--	--	C-28
III	1	C-22	C-52	S-20	C-14	C-18
	2	S-19	C-22	C-14	C-17	S-27
	3	C-56	--	C-12	C-30	S-22
	4	CC-31	--	C-19	S-10	C-28
	5	C-23	--	C-31	S-12	C-17
	6	S-17	--	C-15	C-11	C-19
	7	C-23	--	C-26	C-43	S-14
	8	--	--	C-27	C-22	C-20
	9	--	--	--	--	C-16
IV	1	C-35	C-40	S- 6	S-12	C-21
	2	C-28	C-51	S- 5	C-19	C-21
	3	C-18	S- 3	C-11	C-36	C-21
	4	S-11	--	C-15	C-15	S-21
	5	CC-31	--	C-17	S- 9	C-16
	6	C-23	--	S- 6	S- 8	C-13
	7	CC-17	--	C-35	S-18	--
	8	C-31	--	--	--	--
	9	C-22	--	--	--	--
	10	C-18	--	--	--	--

TABLE 6--Continued

Paragraph	Sentence	#349	#351	#358	#367	#371
V	1	S-14	C-13	S-16	S- 9	C-11
	2	S- 6	S-13	C-12	C-19	CC-17
	3	C-15	S-12	S-25	C-28	CC-25
	4	C-16	CC-25	C-14	C-28	--
	5	--	CC-24	S-21	S- 8	--
	6	--	CC-22	S-12	S-10	--
	7	--	C-20	S-14	S- 7	--
	8	--	--	C-22	S-15	--
	9	--	--	C- 7	CC-18	--
	10	--	--	C-19	C-15	--
	11	--	--	C-13	--	--
	12	--	--	C-32	--	--
VI	1	--	CC-60	--	--	--
VII	1	--	C-11	--	--	--
	2	--	C-22	--	--	--
	3	--	S- 9	--	--	--
	4	--	S- 7	--	--	--
	5	--	S-13	--	--	--

S - Simple sentence.
C - Compound sentence.
CC - Compound-complex sentence.

Numerals indicate number of words in the sentence.

In the five television sermons there were 58 simple sentences, 80 compound sentences, and 14 compound-complex sentences. Fagal's subconscious preference for the compound sentence may perhaps indicate something of his concern for symmetry and balance, as well as for rhythm. The appearance of an occasional periodic sentence also helps to achieve this goal.

Table 7, on the following page, indicates that in the simple sentences the word-count average ranged between eight (mode) and 14 words (mean) with a median of 11 words. In the compound sentences the average word-count ranged between 19 (median) and 22 words (mode and mean).

And in the compound-complex sentences, the average word-count ranged between 24 (median) and 27 words (mean), there being not enough sentences to determine a single mode.

TABLE 7

PERIODICITY OF SENTENCE LENGTH OF
WILLIAM A. FAGAL'S TELEVISION SERMONS

Type of Sentence	No. of Words Per Sentence	No. of Sentences
Simple	2	1
	3	1
	5	2
	6	6
	7	2
	8	7-mode
	9	4
	10	3
	11	3-median
	12	5
	13	3
	14	3-mean
	15	1
	16	3
	17	1
	18	1
	19	1
	20	3
	21	4
	22	2
	25	1
	27	1
		58
Compound	7	1
	9	1
	11	4
	12	2
	13	4
	14	5
	15	5
	16	4
	17	4
	18	4
	19	6-median
	20	4

TABLE 7--Continued

Type of Sentence	No. of Words Per Sentence	No. of Sentences
	21	4
	22	7-mode,mean
	23	3
	26	1
	27	1
	28	5
	30	1
	31	3
	32	1
	33	1
	35	2
	36	2
	40	1
	43	1
	51	1
	52	1
	56	1
		80
Compound-Complex	7	1
	17	2
	18	1
	22	1
	24	2-median
	25	2
	27	1-mean
	31	2
	57	1
	60	1
		14

The paragraph and sentence structure in the pulpit sermons is in many respects similar to that of their television counterparts, but it is difficult to draw many conclusions from the structure of these pulpit messages because of problems in connection with analysis of the prepared texts: (1) No complete text is available, in the first place, because that which Fagal himself has prepared and takes with him into the pulpit often omits substantial sections, often substituting merely a note to

himself to read, at this point, such-and-such a passage from Scripture, etc. (2) More important, however, is the fact that a Fagal pulpit sermon is never the same the second and succeeding times it is delivered. The manuscript is not rewritten; materials no longer to be used are crossed out, ideas for new illustrations are noted in the margins, and Fagal's genius for localizing his message by way of adaptation to occasion and audience with every new delivery soon makes a shambles of the original manuscript. Because of these facts, this investigator worked from transcripts of these sermons as actually delivered (and recorded on tape); but the nature of oral discourse being what it is (see below), there are problems in determining where one sentence ends and another begins, and where one paragraph ends and another begins.

Dialogue.--Given William Fagal's proclivity for biographical and narrative-type materials, it is perhaps only natural that we find a substantial amount of question-and-answer, and dialogue devices in his sermons, which provide one manner in which a speaker may embellish his speaking style.

We have already noted above instances of dialogue within anecdote-type stories which are used for illustrative purposes. An example of the use of dialogue, from Scriptural narrative, which follows, taken from the sermon on Andrew, is fairly typical of the manner in which Dr. Fagal handles dialogue effectively as an interest- and attention-holding device:

> The New Testament gives us a little picture of some of those folk in the Book of Acts. Paul went to a certain city, and he found some people there, and he said to them, "Have you received the Holy Ghost since you were baptized?"
>
> They said, "'Holy Ghost'? We never heard of that. What's that?"

> And Paul was astounded; and he said, "Unto what were ye baptized, then?"
>
> And they said, "Unto John's baptism."
>
> And Paul said, "John verily baptized unto repentance." But then he began to preach to them Jesus Christ. And they were baptized into the name of the Lord Jesus.[1]

Rhetorical questions.--The use of the rhetorical question as a structural device of style is as old as Socrates, who made it popular; and the Greeks--who always had a word for everything--included "erotesis" (the expressing of emotion and infusing an ardor and energy into the discourse by the proposing of questions[2]) in their catalogue of stylistic devices. It was a favorite method of Christ in his preaching;[3] and it is a favorite of William Fagal, who attempts to pattern his preaching after the method and manner of his Master. And it is excellent for developing a conversational "dialogue" with the congregation--to use a grossly-overworked expression.

In Fagal's sermon on Paul at Corinth, Fagal uses 18 rhetorical questions, excluding additional questions which are woven into narrative materials. For example:

> Why [did he feel] . . . this way?[4] . . . Do you remember anything about Corinth?[5] Can you imagine how Paul must have felt, coming into that city to preach the gospel?[6] . . . Well, what happened when they got there?[7] . . . Is it true about Battle Creek, even, do you suppose? . . . In Lansing?[8] Well, what did Paul do?[9] . . . And do you know

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[1]Sermon on Andrew, 2. [2]Thonssen and Baird, 422.

[3]In preparing a series of 21 sermons on the theme, "The Embarrassing Questions of Jesus," this writer surveyed the four Gospels for instances of questions asked by Jesus. After making allowances for duplications, he found slightly more than 100 different questions recorded as having been asked by Christ.

[4]P. 2. [5]P. 4. [6]P. 5. [7]P. 5. [8]P. 10. [9]P. 11.

> who he was?[1] . . . What does that mean?[2] . . . What makes a man "mighty"? . . . What makes a man "noble"?[3]

Repetition and restatement.--Repetition is generally understood to refer to saying, in the same words, something that has just been said; and restatement is, in effect, repetition of the substance of what was just said but in slightly different words.[4]

Perhaps the finest example of the use of both repetition and restatement in the Fagal sermons is in his message on Nicodemus. The pastor begins by explaining the meaning of his provocative title ("What's Left or What's Right?") in the introduction.

> . . . Giving to God our entire selves, consecrating our all--our talents, our abilities, our time, our influence--this He considers . . . giving Him "what's right." Giving Him anything less, is giving Him "what's left."[5]

Then he begins the message proper by saying, "I want to tell you a story today . . . of a man who started out to give God what was 'left,' but who ended up by giving God what was 'right.'"[6]

Fagal then goes on, in "Scene One," to explain how Nicodemus rejected at first Christ's declaration of sovereignty over the human heart, in the famous night-time interview on Olivet:

> Rather than going and giving Jesus open respect, the open acceptance which the situation demanded--that would have been giving Him what was "right"--Nicodemus settled on something less [by waiting until night when no one would know he had gone to see Jesus].[7]

"Scene One" ends, unhappily, with Nicodemus departing from Christ, in disappointment, much like the unnamed "rich young ruler," who went away from our Lord

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[1]P. 12. [2]P. 13. [3]P. 13. [4]Hance-Ralph-Wiksell, 95-96.
[5]P. 4. [6]P. 4. [7]P. 6.

> sorrowfully, because he was unwilling to do what Jesus had asked him to do. Nicodemus had not given to Christ his all. He'd made provision for his pride, for his position, for his wealth. He hadn't given what was "right": he'd given what was "left." And Scene One ends in disappointment to all.[1]

After elaborating on "Scene Two" (Nicodemus' oblique defense of Christ before the Sanhedrin), Fagal points out:

> And so Scene Two ends even more tragically than Scene One. Nicodemus has discovered that you cannot hold on to the world and on to Jesus Christ, too. You cannot serve God and mammon. And instead of retaining the best of two worlds, he's lost both. In giving Christ now what was "right" but what was "left," he's lost everything.[2]

In "Scene Three" with Nicodemus and Joseph of Arimathea at the foot of the cross of Calvary removing the broken body of Christ for burial, Nicodemus is seen in a state of remorse ("I didn't give Christ what I should have given Him; I was only a secret disciple"). As he and Joseph annoint the body of Jesus with embalming spices they said little but thought much ("Why didn't we give Him what was 'right'? Why didn't we consecrate our all to Him while He was alive and could appreciate it? We knew what we ought to do; why didn't we?"). Then, these two secret disciples, belatedly, consecrate their all to Christ; and, in so doing, find real happiness at last:

> Now, at last, Nicodemus was happy. He'd found complete peace. . . . He was happy, completely so, because at long last he had given to Christ not what was "left," but what was "right."[3]

And Fagal closes the sermon by rededicating his all to God and inviting the congregation to do the same.

Comparison and contrast.--Comparison, say Hance-Ralph-Wiksell, consists of "setting forth points of similarity between two or more

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[1]p. 7. [2]p. 10. [3]p. 12.

persons, events, or things"; and contrast is a similar stylistic device, except that it consists of "pointing out differences" between them. The first employs the principle of identifying the unknown by the known, in telling what it is like; the second reverses the process by telling what the unknown is not.[1]

In discussing Fagal's method of reasoning from analogy, we have already presented several instances of his use of comparison and contrast. A final example of contrast, from the conclusion of the sermon on Nicodemus, is offered here:

> Now, at last, Nicodemus was happy. He'd found complete peace. He was poor [having given his substantial personal fortune for the support of the nascent Christian church], where once he'd been rich. He was scorned, where once he'd been admired. He was persecuted by the very ones who had once paid him reverence. But he was happy. . . .[2]

In concluding this section on structural adaptation, we note once again that in paragraph and sentence formation William Fagal uses wide variety in terms of length, and demonstrates symmetry, balance, and rhythm in the composition. He makes effective use of dialogue, rhetorical questions, repetition and restatement, and comparison and contrast to embellish his oratorical style and make it pleasing to the ear.

Figures of Speech

In the history of rhetoric, there are periods, some of them centuries long, in which invention and arrangement were largely forgotten, when style and delivery held the day. During such times, concern for

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[1]Hance-Ralph-Wiksell, 96-97.

[2]"What's Left or What's Right?," 12.

style was often limited almost entirely to a consideration of tropes and figures, whose number was almost legion.

Ironically, speech texts today generally devote very little space to an enumeration of the various kinds of tropes and figures,[1] which are almost viewed as a curiosity now by many in rhetoric. Thonssen and Baird list a catalogue (compiled by Thomas Gibbons) of nine tropes and 22 figures;[2] and Mills offers 18 major "devices of direct discourse," and 10 "lesser devices."[3] Most, however, mention them only in passing, if at all.

William Fagal's speaking style is comparatively unadorned, in terms of figures of speech. In the sermons under review, numerous instances are to be found of metaphor and simile, anaphora, and onomatopoeia; while occasional evidences of apostrophe, alliteration, apophasia, aporia, irony and sarcasm, anadiplosis, antimentabole, asyndeton, and personification are to be seen.

Metaphor.--William Fagal's most characteristic figure of speech is the metaphor, a figure whereby two things are identified in terms of taking the name or assuming the attributes of one for the other.

"Build your life around Jesus Christ,"[4] he urges his hearers. Gossips, who are always the first to hear of someone else's misdeeds,

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[1]Gibbons distinguishes between a "trope" and a "figure" in that the former involves the changing of a word or sentence "from its proper signification to another meaning," whereas the latter is seen as "the fashioning or Dress of a Composition, or an emphatical manner of speaking different from what is plain and common." (Cited in Thonssen and Baird, 420.)

[2]Speech Criticism, 420-23.

[3]Composing the Speech, "The Language of Speech," Chap. XIV.

[4]TV Sermon #349, 2.

are likened to "vultures who are always the first to smell the decaying carcass," or "self-appointed detectives among us."[1] An idea is "planted in the mind and heart"[2] of a famous but proud teacher; whereas, in another, "an idea is born in the mind."[3] An obstructionist on a judicial council "throws up a roadblock";[4] and the years in prison "take their toll"[5] of the convict's physical and emotional health. And, "to meet Paul was to meet Christ."[6]

Simile.--A simile, like the metaphor, is analogical in form, but compares one thing with another, rather than identifying it as actually being the other.

A few similes find their way into William Fagal's sermon. We have already noted Robert Louis Stevenson's testimony, cited in a Fagal sermon on divine guidance for the individual life, that "I came about like a well-handled ship."[7] The usual Biblical similes crop up frequently: sins "as scarlet,"[8] leprosy as "a sign of sin,"[9] God as "a Father,"[10] etc.

Anaphora.--There are frequent uses of that form of parallel structure known to the ancients as anaphora--a form of repetition, in which each sentence or clause begins with identical words. Note the following examples:

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[1]Ibid., #351, 1. [2]"What's Left or What's Right?," 7.

[3]"God's Blind Spot," 6. [4]"What's Left or What's Right?," 11.

[5]Sermon on Andrew, 11. [6]Sermon on Paul at Corinth, 8.

[7]TV Sermon #371, 1.

[8]"God's Blind Spot," 2. (Cf. Isa. 1:18). [9]Ibid., 7.

[10]Sermon on Heaven, 10.

> But when Paul left the synagogue, he didn't leave alone. There went out with him some of the Jews who were now Christians. There went out with him some of the converts, who were now Christians. There went out with him a good share of the God-fearers.[1]

> John is telling his own story of his encounter with Jesus Christ. He's telling us how he stepped out, and began to follow Jesus a long way off. He's telling how Jesus turned around, and approached him, and said, "What seek ye?" He's telling how he said, "Rabbi, where dwellest Thou?" He's telling how Jesus said, "Come and see," to him, and how he went to Jesus' home and stayed overnight. And he's telling, therefore, how it was when he first met Christ. . . .[2]

Onomatopoeia.--One of the most colorful forms of figures of speech is onomatopoeia, where the sound of the word itself suggests by imitation the natural sound of that which is being discussed.

Thus, Acquilla and Priscilla "trudged"[3] from Rome to Corinth, Fagal followed a "zig-zag path"[4] in climbing to the Acropolis in Athens, on another occasion, being put in an embarrassing perdicament, he "squirmed"[5] in discomfort; and in the days of Mary of Bethany, after word of her indiscretion got around town, "the older women clucked their disapproval."[6]

Apostrophe.--One instance of the use of apostrophe, where the speaker turns, figuratively, to address someone not present, is noted in Fagal's sermon on Heaven. Throughout, he conducts a mythical dialogue with the Apostle John, who wrote the passage in The Revelation which is under consideration, and Fagal starts it all out by saying, "What's the greatest thing you saw [in vision, about Heaven], John? Tell me."[7]

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[1]Sermon on Paul at Corinth, 11. [2]Sermon on Andrew, 5.

[3]Sermon on Paul at Corinth, 6. [4]Ibid., 3. [5]Ibid., 17.

[6]"God's Blind Spot," 3. [7]Sermon on Heaven, 4.

Alliteration.--One very impressive stylistic device, used by many clergymen with great effectiveness, but seldom seen in the Fagal sermons, is alliteration, where the same letter or sound is found at the beginning of a series of words or stressed syllable. Only two instances are found in the sermons under review: Fagal speaks once of a "modern Mary,"[1] and on another occasion he refers to the Sanhedrin's goon squad as a "band of husky brutes."[2]

Apophasia and aporia.--Apophasia is a device where the speaker uses a half-hearted denial, where he pretends to conceal or omit what is really, in fact, declared; and aporia is a device of hesitation in delivery, which may indicate either doubt as to the wisdom of proceeding along this particular vein of thought, or the process of thinking while in the act of speaking.

Fagal employs both of these figures in the following example, from his sermon on Mary Magdalene:

> Now I can't help but wonder a little bit how a Mary would be treated in the church tonight. What if Mary belonged to the Grand Ledge Church here? Or the Battle Creek Church? Or the Detroit Church? I wonder how our church boards would react to a modern Mary? You know, I'm afraid I know. I'd just as soon not tell you. I think I have a pretty good idea; and I think you do, too.[3]

Irony and sarcasm.--Fagal seldom employs irony and sarcasm, because they can so easily be overdone and create a negative attitude on the part of the hearer. There is, in the sample under review, only one instance of each. Irony is where the speaker says one thing while meaning exactly the opposite; and in his sermon on Andrew, Fagal speaks of

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[1]"God's Blind Spot," 12. [2]"What's Left or What's Right?," 6.

[3]"God's Blind Spot," 11.

the lunch brought by the small boy (whom Andrew brought to Jesus)--a lunch of only a couple of fish and several bread-rolls--which Jesus promptly and miraculously used to feed thousands, as "an oversize lunch for a little fellow."[1]

Sarcasm is a superlative form of irony, and only once do we find Fagal employing it. As already noted, Fagal speaks about an attitude prevalent among some Adventists of looking down on the lower classes, and of being disinterested in working for the salvation of this segment of society:

> Pull in the gospel net, they're the kind of fish you want to throw back, you know--that sort of thing. Well, that's a wrong attitude.[2]

Anadiplosis.--One rather obscure Greek figure of speech is anadiplosis, wherein there is repetition in that the word or words with which one sentence is ended are used to begin the following sentence. There is one instance of this in the Fagal sermons: "They listened while Paul talked Jesus Christ. Jesus Christ, Christ nailed to the cross. . . ."[3]

Antimetabole.--Another uncommon figure is antimetabole, where a similar thought is reversed in two clauses. Here are two examples from Fagal's pulpit preaching:

> You might think you're seeking God; [but] He's the one who's always seeking you.[4]

> Each nurse had ten children to care for; or, as the head doctor expressed it, each child had a tenth of a mother.[5]

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[1]Sermon on Andrew, 6. [2]Sermon on Paul at Corinth, 13-14.

[3]Ibid., 8. [4]Sermon on Andrew, 3.

[5]TV Sermon #349, 1.

Asyndeton.--Examples of asyndeton--the omission of conjunctive particles for the purpose of expressing speed or vehemence--are to be found in the various sermons under study. Quoting the excitement of the members of the newly-organized Christian church in Corinth at the accession of the former chief ruler of the Jewish synagogue there, Fagal has these people saying:

> "We've got Crispus with us. He's in our church. Belongs to us." Real proud of him. Maybe all around the city: "Crispus--he belongs to our church."[1]

Fagal handles these figures of speech fairly well. He knows, of course, that, improperly employed, they can become a boomerang and come back to haunt the speaker after the sermon is over. Only two evidences of mixed metaphors were found by this investigator in the ten sermons under review--and one of them was not of Fagal's creation; he merely reported it from Hebrew mythology.

Speaking of then-current ideas about the sea, held centuries before the invention of the compass, Fagal tells (in a final example of personification) how the Jews anciently feared the sea. They often said among themselves, he reported:

> "The sea isn't a friend; the sea is an enemy. . . . We've seen many people go out to sea; but they didn't come back. They got lost out there--the sea is an enemy; it gobbles up people that dare to ride upon it."[2]

In an original mixed-metaphor, Fagal says that a "broken" home "uproots the solid foundations which every child needs. . . ."[3]

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[1]Sermon on Paul at Corinth, 11.

[2]Sermon on Heaven, 4.

[3]TV Sermon #349, 2.

We note, finally, that Fagal employs a number of different figures of speech in his various discourses; and that, in general, they tend to be apt in choice and handled effectively.

Oral Versus Written Style

A continuing controversy in the field of rhetoric is the question of whether or not there is a difference between oral style and written style; and a survey of the literature of the field indicates three general positions being taken today: (1) those who hold that there is no difference whatever, of whom Renan was a spokesman ("There is no art of speaking any more than there is an art of writing. To speak well is to think aloud. Oratorical and literary success has never but one cause, absolute sincerity."[1]); (2) those who say that while there is a difference, it is a very minor one--a difference of degree, rather than kind; and (3) those who aver that there is a definite, fundamental difference between the two (the "east is east and west is west" camp), of whom Aristotle was one of the first to focus upon the basic cleavage between the two:

> We must not fail to notice that each kind of rhetoric has its own appropriate style. The style of written prose is not the same as that of controversial speaking. . . . A knowledge of both the written and the spoken style is required.[2]

In our own time, the writer Thomas Stearns Eliot phrased it less elaborately, but certainly no less succinctly, when he opined that an identical written and spoken language would be almost intolerable. For,

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[1]Cited in Gaston Boissier, Tacitus and Other Roman Studies, trans. W. G. Hutchinson (New York: G. P. Putnam's Sons, 1906), 163-64.

[2]Cooper, 1414a.

as Eliot said, in effect, if we spoke as we write, no one would listen; if we wrote as we spoke, no one would read.[1]

Rhetorical theorists, such as Edward W. Cox,[2] Wayland Parrish,[3] Gladys Borcher,[4] James O'Neill and Andrew T. Weaver,[5] W. Norwood Brigance,[6] Gordon L. Thomas,[7] Glen E. Mills,[8] and James H. McBurney,[9] have all written illuminatingly upon one facet or another of the subject; and from a synthesis of their works this investigator suggests that the basic general characteristic of oral style is (in O'Neill and Weaver's words) "instant intelligibility." In terms of specific characteristics, seven may be derived that are of interest in the context of the speaking of William A. Fagal: (1) a more frequent use of contractions is found in oral style; (2) more numerous elements of direct personal address are found; (3) there is greater informality and greater spontaneity; (4) sentence length is shorter, sentences are less complex, and there is

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[1]Cited in Mills, Composing the Speech, 277.

[2]The Art of Writing, Reading, and Speaking (New York: G. W. Carleton & Co., 1879).

[3]"The Style of the Extemporaneous Speech," Quarterly Journal of Speech (VIII, June, 1922), 272. Journal cited hereafter simply QJS.

[4]"An Approach to the Problem of Oral Style," QJS (XXII, Feb., 1936), 114-17.

[5]The Elements of Speech (New York: Longmans, Green & Company, 1926), 272-76.

[6]The Spoken Word (New York: F. S. Crofts & Company, 1931), 189-94.

[7]"A Study of the Effect of Certain Elements of Oral Style on the Intelligibility of Informative Speeches" (unpublished Ph.D. dissertation, Dept. of Speech, Northwestern University, 1952), Chapter I.

[8]Composing the Speech, 267-68.

[9]Reported in Glen E. Mills, "Speech in a Communication Course," QJS (Vol. XXXIII, 1947), 40-45.

greater variety in structure; (5) fragmentary sentences are permissable; (6) slang is permissable; and (7) repetition is more necessary and more frequent.

Taking, then, the camp meeting sermon on Andrew, let us examine the verbatim transcript of Fagal's message to see what evidence we may find of oral style, in terms of the characteristics just suggested above.

Contractions.--One almost never sees contractions in the printed medium, unless it be in the quoting of dialogue; it just isn't considered good form. Yet they are a constant staple of the oral mode of communication, appearing frequently and constituting one of the basic characteristics of the conversational style.

In the sermon on Andrew, which contains 7,698 words, Fagal used 189 contractions (2.45%). Percentage wise, this seems a small number; but the actual instances, showing a wide variety of contractions, are rather impressive: 36 separate contractions are noted, the eight most frequently appearing ones being:

he's	- 23	that's	- 10
didn't	- 15	don't	- 9
he'd	- 14	wouldn't	- 7
I'm	- 13	couldn't	- 7

Personal address.--Oral style contains many more elements of personal address than does the written. Again, from the sermon on Andrew, which contains 7,698 words, we note 387 references to direct personal, or 5.0% of the total, as follows:

1st Person Singular		2nd Person Singular		1st Person Plural	
I	89	you	111	we	37
I'm	13	your	17	us	37
I've	6	you'll	5	our	13
I'd	4	you're	5	ourselves	1
I'll	1	you've	4	each other	1
me	19	brethren	7	let's	3
my	7			we'll	3
myself	1			we're	2
own	1		149		
					97
	141				

As in the question of the frequency of contractions, the quantitative occurrence is, in this writer's opinion, not as significant as the qualitative factor.

Frequently, Fagal laces his thoughts and appeals with the noun, "Brethren." The address is made more emphatic--and more personal--by the continual use of such expressions as, "You know . . . ," "you see . . . ," "let me tell you . . . ," "don't you think? . . . ," "now I notice something . . . ," "you can't escape a conclusion . . . ," "I like that . . . ," etc.

Informality and spontaneity.--Oral utterance is less formal than the written mode of communication, and there is greater spontaneity. Parenthetical expressions of William Fagal, such as "bless his heart,"[1] and, "I couldn't care less,"[2] somehow do not seem so out of place in conversational speaking, but would probably appear attrocious when viewed in the cold light of print. Puns such as "hoof-in-mouth disease,"[3] when referring to the Apostle Peter who was always sticking his foot in his mouth, are perhaps more acceptable, more "at home" in the oral mode.

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[1]Sermon on Andrew, 6. [2]Ibid., 4. [3]Ibid., 10.

Another characteristic of the oral style, in the context of informality and spontaneity is the interrupting of oneself--sometimes in mid-sentence--to bring in a thought which obviously has just popped into the mind. The following example serves to illustrate:

> Now these men answered Him by saying, "Rabbi"--and let me stop a moment and think about that word, "Rabbi." That word "Rabbi" means, literally, "Great One," or "Master."[1]

Sentence structure.--In oral discourse sentence length generally tends to be shorter, structure less complex and more varied, than in written style. We have already noted, above, that the Fagal sermon sentences exhibit all of these qualities.

Fragmentary sentences.--Fragmentary sentences are generally considered acceptable in a medium where the prime consideration is "instant intelligibility" and the goal is communicating the thought as quickly as possible. In print, as O'Neill and Weaver have pointed out,

> the reader . . . can go back and reread a page again and again. He can stop to look up meanings of words in the dictionary or to hunt out the significance of historical or literary allusions. The reader can take time to search out the meaning of passages as he comes to them.[2]

The hearer, on the other hand, must take it "on the wing," so to speak. And, as Brigance has pointed out, "Effectiveness, not eloquence, is the aim of spoken style."[3] (Italics his.)

Fragmentary sentences do not appear pretty to the eye, in print; but they "fall on the ear" (to use a favorite expression of C. S. Lewis) rather effectively, because they do communicate.

There are not many fragmentary sentences in this sermon on Andrew, for despite the occasional rapidity with which William Fagal

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[1]Ibid., 3. [2]Elements of Speech, 273. [3]The Spoken Word, 193.

speaks, he seldom appears to resort to this form of utterance. Examples are found such as:

> He's the one who's always seeking you! And drawing you to himself.[1]
>
> These people were not Jews; they were Greeks. Now, if they were Jews, he [Philip] would have brought them right to Jesus. But you don't bring Greeks to Jesus. No, no; not these folk! Not directly to Jesus do you bring them![2]
>
> And you know why he was there? To pick up his girl friend, who was attending my meetings.[3]

Slang.--If slang is ever permissible (and some doubt that it ever is!), it is probably in oral discourse--at least it falls less offensively upon the ear than upon the eye, for many.

William Fagal does not use much slang--only three expressions are noted in the sermon at hand. He speaks about being "thrown for a loop"[4] (which may be more of a triteness than a slang expression), "let him drop dead"[5] (very definitely a slang expression, currently in vogue in 1965 when this sermon was delivered), and "that 'brother-and-sister' bit."[6]

While some in the audience were undoubtedly offended by these expressions, perhaps others tended to see them as evidence that Fagal was a "down-to-earth" man, not conceited or "stuck up," a "regular fellow."

Repetition.--We have already noted something of the Fagal use of repetition and restatement; perhaps one final example will suffice here, showing how, within a single paragraph, the several complementary ideas

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[1]Sermon on Andrew, 3. [2]Ibid., 6. [3]Ibid., 7.

[4]Ibid., 6. [5]Ibid., 7. [6]Ibid.

are repeated and restated a number of times in various ways for emphasis:

> And, furthermore, every time Andrew is mentioned, he's always doing the same thing--talk about a one-track mind, that's all that fellow seemed to have. He could only do one thing, I guess. One never reads about him ever preaching a sermon, one never finds him addressing the thousands and leading them to the Lord Jesus. One sees his whole work done on the fringes of the crowd. He must have been somewhat a shy man. It was Simon Peter that did all the public work, not Andrew. But every time Andrew is mentioned, he's doing the same thing. And do you know what that "same thing" is? He is always bringing somebody to Jesus. What a wonderful way to have a one-track mind! How I wish that the entire Michigan Conference were filled with people who couldn't do one other thing but bring people to Jesus. Wouldn't that be a wonderful thing, to have a conference full of people such as that? [Amens][1]

Method of Sermon Delivery

Delivery, that constituent of rhetoric concerned with oral and visible expression, was, for the ancients, the fifth and final canon after invention, arrangement, style, and memory. The speaker's function, said Cicero, was to deliver the speech "with due action."[2]

The role and status of delivery in eliciting audience response is considered equally important in modern times. As Thonssen and Baird have said:

> Once the speaker takes the floor to develop an idea, we have a right to expect a lively reinforcement 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.[3]

In consideration of the delivery of William A. Fagal's sermons, we shall consider, successively: (1) the setting for Fagal's delivery,

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[1] Ibid., 6. [2] De Oratore, Bohn Edition, 242.

[3] Cited in Alexander, 244.

(2) his method of delivery, (3) the visual factors ("the speaker we see"), and (4) the oral factors ("the speaker we hear"). The question of Fagal's method of sermon preparation--sometimes considered by speech critics in terms of delivery--has already been treated earlier in this chapter.

Data for the discussion which follows are taken from personal observation of the filming of the "Faith for Today" programs, and especially the sermons, personal attendance at numerous church and camp meeting situations where Fagal was the guest speaker, listening to electronic transcriptions of ten selected sermons (five from TV, five from the pulpit), which were subsequently transcribed by this investigator himself, and from comparisons made between sermon manuscripts and actual sermon transcriptions.

Setting for Fagal's Sermon Delivery

From 1950 to 1956, William Fagal's television sermons were broadcast live, as was the entire "Faith for Today" program, from the Manhattan studios of the American Broadcasting Company in New York [see Fig. 13]. With the shift to film recording, the performers and speakers were transplanted to the cavernous up-town sound-stage studio of Charter Oak Tele-Pictures, Inc., at 433 East 90th Street. In 1968, the filming of the sermon was transferred to the Faith for Today recording studio at Carle Place on Long Island.

A detailed description of a filming session for the program itself has already been given in Chapter III;[1] and the technical-mechanical processes of the filming procedure applying to the dramatic

[1]Cf. under "Problems in Production"; also Figs. 14-18 and 28.

portion of the show and the recording of the "commercial" also apply to the recording of the sermonic presentation.

The sermons, filmed in advance, are often recorded several at a time because of the office and travel demands upon Dr. Fagal's time. The recording session always begins with prayer for the entire production unit [see Fig. 29].

The sermon itself has previously been typed in large display-type characters for the scroll-like Auto-Cue, a continuous-roll device similar to the Tele-Prompter, which is installed directly above the camera lens. Thus, although Dr. Fagal appears to be looking directly at the televiewer in his home, he is actually reading his sermon from the Auto-Cue.

Fagal sits behind a desk on the set made up to simulate his office study, surrounded by studio technicians and under the very hot lights necessary for filming in color. He has been "made up" by the cosmetician (or, in later years, by himself) for the camera.[1]

The director controls the speed at which the sermon rolls through the Auto-Cue; and after having worked with Fagal for more than a decade, his operation of this equipment is almost reflexive. The sermons range in length from four to six minutes, and seldom are more than two "takes" required at the most. The camera remains stationary, since the lens is equipped with a "zoom" feature to simulate "dollying-in" and "dollying-out."

For the five pulpit sermons under review, there were two basic settings (a local church congregation of a camp meeting audience) involving adult gatherings and one youth congregation: the sermon on

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[1]Fagal Interview, Oct. 23, 1966, 7.

Paul at Corinth was delivered Saturday afternoon, February 6, 1965, at the Battle Creek [Seventh-day Adventist] Tabernacle. The sermon on Andrew was given on the closing Saturday night of the 1965 camp meeting of the Michigan Conference of Seventh-day Adventists, July 17, in the main pavilion to an adult congregation. The sermon on Mary Magdalene ("God's Blind Spot") was delivered at the Grand Ledge encampment one year later, on a Friday evening (July 29, 1966) in the same auditorium, while the sermon on Heaven, given at the 11 a.m. Sabbath worship service the following morning, was presented to the high school and college youth in their large tent gathering. Lastly, the sermon on Nicodemus ("What's Left or What's Right?") was delivered to the congregation of the Berrien Springs S. D. A. Church in southwestern Michigan at the 11 a.m. Sabbath worship service, February 11, 1967, on the day when the annual "Faith for Today" offering was being taken up in every Adventist church in North America.

Fagal's Method of Delivery

Broadus-Weatherspoon offer three principal methods of sermon delivery: reading the manuscript of a prepared text, recitation of a memorized message, and extemporaneous ("free speaking"), either with or without notes.[1]

Reading vs. extemporaneous.--As already noted, William Fagal's television delivery of the sermon is the first method, reading from the Auto-Cue. In comparing the original text with a transcription (taken

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[1] On the Preparation and Delivery of Sermons, 315-34. Some theorists further bifurcate the extemporaneous mode, on the basis of whether or not there has been immediate prior preparation. If there has been none, they call this type "impromptu." (Cf. Hance-Ralph-Wiksell, 268-70.)

from the film sound-track and reproduced from that medium to a sound tape recording, from which the written transcript was prepared) of what was actually said, one finds very few changes made in actual delivery. And such changes as are made are invariably of the sort to cast the message in the oral, conversational mode of address (the beginning of a sentence with the word, "Now . . . ," or the ending of a sentence with a "you see").

In the pulpit sermons Fagal invariably follows the extemporaneous mode of delivery. Prior to going up on the platform he underlines the main points of his message in manuscript form in red ink, and then takes the manuscript with him into the desk. "But I ignore it as much as possible," he adds:[1]

> Sometimes I never use it, . . . but it's there for "insurance value." I have high blood-pressure now, and have to take tranquilizers. I don't trust my memory completely any more. (I blame the tranquilizers, not old age!). I don't like to read a sermon. Sometimes I stay rather close to my notes, but ordinarily I don't. I try to get as far from my notes as possible. Some sermons, of course, have lots of "quotes," and these require closer attention.[2]

When asked about how he related to the audience in terms of the individuals who compose it, Fagal responded candidly:

> I don't pick out one person in the audience and preach especially to him, as some do. I do want to see every face toward me; I want to feel all are looking at me, hearing me. I notice if someone walks out, and wonder why. I make a deliberate effort at eye contact with an audience. And if someone whispers down there, I feel lost. If they're listening, I don't pay any particular attention to the [individuals, as such, in the] audience; but if they're not, it disturbs me terribly. . . . I can sense, I can feel whether or not they're with me. If I'm lengthy, then I've lost them. . . . I can afford to drop a point or two, to

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[1] Fagal Interview, Oct. 23, 1966, 2.

[2] Ibid., Jan. 10, 1969, 2.

> hold audience attention. When attention is gone, I'm very conscious of having lost them.[1]

This preoccupied concern with gaining and maintaining attention is revealed in many ways. When asked if he ever took a drink from the ubiquitous glass of water found on every camp meeting pulpit in the main pavilion, Fagal instantly responded:

> I never take a sip of water during a sermon. To me, it's a terribly distracting thing to do.[2]

Concerning his attitude toward the introduction given a speaker by the platform chairman just before he begins his discourse, Fagal winced a bit as he replied:

> I suppose it's a "necessary evil." I guess we'd feel let down if there weren't one. I don't like it to be very flowery--I don't enjoy sitting there and being talked about. Of course, the chairman can "underdo" it--I was at Mt. Vernon Academy last spring for their baccalaureate sermon at graduation. The principal felt I wanted it brief, so he said, in effect, "You know who he is; we're glad to have him with us." I guess there's a "golden mean" here, as far as length of an introduction is concerned. Like Lincoln said, a man's legs ought to be long enough to reach the ground.[3]

Adaptation of message to speaking situation.--Evidence of on-the-spot adaptation of the message to the audience and occasion at the moment of delivery is found in a comparison of the original prepared text of William Fagal's sermon on Mary Magdalene ("God's Blind Spot"), and the verbatim transcription made of its presentation at the Grand Ledge Camp Meeting in Michigan. The manuscript photostatic copy bears Fagal's handwritten notation in the upper right-hand corner of the 21 places where he delivered this message in 1966--Michigan being the 10th in the list. By this time major changes had been made--with whole

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[1] Ibid., 3. [2] Ibid. [3] Ibid.

sections deleted and new sections added; but a comparison follows of selected passages to indicate how adaptation was made to the audience on the specific occasion noted. In the right-hand column, identical language is indicated by capital letters; synonomous words and phrases are underlined, and new material is found in lower-case letters:

PREPARED MANUSCRIPT	VERBATIM TRANSCRIPT
A number of years ago I served on the nominating committee of a certain conference session. The men there had no difficulty in recommending that the president be re-elected. They seemed to have real confidence in his leadership and ability. However, before getting their report, one man stood to his feet and said, "Our President has a blind spot when it comes to one of the departmental men. I think we ought to help him by arranging a change for this man." Even the best of men can have blind spots.	A NUMBER OF YEARS AGO I SERVED ON THE NOMINATING COMMITTEE OF A CERTAIN CONFERENCE. It was an interesting experience. I recall that the nominating committee HAD NO DIFFICULTY whatsoever in suggesting unanimously to the constituency THAT our PRESIDENT BE RE-ELECTED. But finally ONE of the men arose TO HIS FEET AND SAID, "Before our President is informed of our decision, I would like to make mention of a little problem. We have a wonderful team of workers here in this conference," he said, "but there is one individual who, while he is a very good man, is perhaps not fitting into the team in quite the way we wish he might. Perhaps this one man might do better elsewhere. But," he said, "OUR PRESIDENT HAS A BLIND SPOT WHEN IT COMES TO this good man. And," he said, "I would like to suggest that we save our president from some of these problems, and point out to him that we'd like to see this other gentleman moved." I've never quite forgotten that speech, or the fact that it was accepted by the group; and very gracefully things were worked out, as they are within the cause of God. But in my mind, I thought, EVEN THE BEST OF MEN, even a man as fine as that leader in God's cause, CAN HAVE BLIND SPOTS.
. . . . .	. . . . .

I do not know just how folk in Bethany found out about it. It may even be that they never discovered that Simon was the culprit, because no one seemed to blame him. However, Mary's sin spread like wildfire. Mothers began to warn their children to stay away from her, older women clucked at her in disdain whenever they saw her, and the older men made crude and cruel jokes at her expense whenever she was near. Life for Mary became completely unbearable. Soon the gay and carefree spirit was gone and a troubled countenance indicated her extreme unhappiness to everyone.

Now I don't KNOW JUST HOW the FOLK IN BETHANY FOUND OUT ABOUT IT. In fact, I'm not sure they ever found out the whole story. IT MAY BE THEY NEVER knew THAT SIMON had anything to do with it. But, somehow or other, they found out about Mary. And people began to talk. MOTHERS told their daughters to have nothing to do with this girl, this awful girl. OLDER WOMEN CLUCKED their DISDAIN when this young, carefree sprite came along. THE OLDER MEN, it seemed, were making CRUDE AND CRUEL JOKES around her; and the younger men just smiled knowingly at one another as she passed by. And LIFE BECAME quite UNBEARABLE FOR MARY there in Bethany. After a while THE GAY AND the CAREFREE SPIRIT WAS GONE; and in its place a TROUBLED COUNTENANCE INDICATED the EXTREME UNHAPPINESS in her soul TO EVERYONE.

In the early days of Brooklyn evangelism, according to Virginia Fagal, her husband would

> watch the faces of his audience immediately around him until they looked intelligent with understanding before he would go on to make his next point. Then he would proceed with his chain of reasoning or line of thought.[1]

Herbert G. Hohensee, a member of the original Faith for Today Quartet and today the sound engineer at the headquarters recording studio, traveled hundreds of thousands of miles around North America with William Fagal on speaking tours in the 1950s. During the preaching portion of the program he sat on the platform, behind and to one side of the speaker, from which vantage point he was able to watch audience reaction to both speaker and message. In fact, listening to the same sermon being preached week after week, Hohensee began to pay more and

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[1]Virginia Fagal Interview, July 9, 1966, 1.

more attention to the audience. He has written concerning these experiences:

> Knowing his sermons because of repetitive hearing always made me look for reactions in the audience. He [Fagal] has the ability to win over an audience by several means which he has developed through the years. Audiences differ somewhat for many reasons but the Pastor would get them to react to how he said something, or by complimentary statements about them, or other methods which seem to come to him quite spontaneously. After what would be termed a favorable reaction by the audience, he would immediately be charged up, and power preaching followed. He often spoke about great audiences, which is what it took to make a great preacher. In the early pioneering days it was an uphill battle for many reasons, like acceptance of TV, and the TV group in particular. He quickly learned to talk with the people, not above them or below them. He learned how to associate with them in his preaching. He quickly showed people through his preaching that he was human, but had something important to tell them. Words of hope, such as, "You can win, you can succeed, you can make heaven, there's a place for you," and many similar phrases, still ring in my ears. Someone in authority [in the denomination] whom I can't remember, said, "Pastor Fagal is one of our denomination's great preachers."[1]

The Speaker We See--"The Visible Code"

In delivering the television sermons, Fagal is seated behind a desk, a factor which limits considerably the nature and amount of bodily activity that can--along with the spoken word--assist in communicating the thoughts of the speaker to the hearer.

Even so, there is an alertness of eye, as it looks directly, "head-on," into the camera's lens, and an earnestness of sincerity which is communicated by what almost appears to be every fibre of his being.

Since most of the shots are tight close-ups, much of the movement of body trunk, hands, and even shoulders, visible to one watching

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[1]Letter from Herbert G. Hohensee, Faith for Today, Inc., New York, Aug. 1, 1968, 1-2.

in the studio, is not apparent on the small TV screen of the home receiving set. Something of the man's vigor, however, is communicated through his voice which invariably is well-modulated--but of the audible factors, more later.

When it comes to pulpit preaching, however, Fagal comes into his own, as far as potential for the physical, visible aspects of delivery are concerned.

In his instructions to the players, Shakespeare has Hamlet tell them:

> . . . Do not saw the air too much with your hand, thus; but use all gently: for in the very torrent, tempest, and as I may say the whirlwind of passion, you must acquire and beget a temperance, that may give it smoothness.

And, again:

> Suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature.[1]

Whether from natural instinct (in the absence of much formal training in earlier years in public speaking, as already noted), or from association with the modern-day counterpart of the actors to whom Shakespeare gave these words, William Fagal has a gainly grace on the platform which is the admiration of many of his friends and the envy of many of his competitors.

Figure 31 provides 11 successive candid-camera views of Fagal speaking at the Berrien Springs (Michigan) Seventh-day Adventist Church, delivering his sermon on Nicodemus.

In the delivery of that sermon the right arm was frequently extended, palm open. Arms and hands were often outstretched, with a

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[1] Hamlet, Act III, Scene 2, Lines 1-20, cited in Bartlett, 175.



Roger W. Coon Photos

Fig. 31.—William Fagal in action, speaking from the pulpit of the Berrien Springs, Michigan, Seventh-day Adventist Church, February 11, 1967.

finger-pointing gesture often used--but not offensively so. The whole body often inclines forward from behind the pulpit, as if subconsciously the speaker wished to get just as close, in physical proximity, to his hearers as possible.

Occasionally, in gesture, there is a "chopping" motion; at other times, a "waterfall"-type gesture. A jabbing finger frequently punctuates his ideas. From time to time he will subconsciously wipe his brow of perspiration, generated from the ardor with which he moves about the platform; occasionally he adjusts his glasses. But neither of these two movements appear to detract audience attention from the message that is being communicated--perhaps partly due to the graphic nature of the vocabulary employed to convey the successive visual images.

The movement of his body, which lacks one-half inch of being six-feet in height, is best described as "fluid motion"--in seeming perpetual motion. He does not lift the Bible so much as he lofts it. His handsome, oval face, crowned by dark, wavey hair (now lightly streaked with grey) is mobile. The eyebrows arch occasionally, eyes are wide open; and his face runs the gamut of emotion and expression. He appears to look at his notes seldom; eye contact with the congregation seems to be equally well distributed in all directions.

Even in prayer (this writer peeked!), his body is active, as is the head, though there is little arm motion. In terms of quantitative measurement of gesture activity, about half of the gestures involve both arms and hands; and of the remainder, about one-third involve the left hand and two-thirds the right hand.

The Speaker We Hear--"The Audible Code"

In articulation--the production of clear and distinct sounds in words--William Fagal has few peers. The vowels and consonants are carefully formed by a most active jaw and tongue; the syllables are not run together but rather properly spaced; and the speech sounds are not muffled, but distinct. His pronounciation is virtually flawless. Raised from youth in upstate New York, his accent, understandably, is Middle Atlantic. Constant reference to the dictionary (including the well-worn paperback one carried in the glove compartment of his car), born of a general love for the curiosity about words, has saved him from many an embarrassing faux pas, as far as pronounciation is concerned. Shakespeare, in the passage from Hamlet just cited above, said, concerning the "audible code," "speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue."[1] Fagal appears to follow this advice, and several college English and speech teachers have commented favorably to this writer personally on the minister's superb diction.

In terms of loudness--volume and intensity--Fagal seldom speaks without a microphone, either in studio or church or auditorium. However, he has conscious control of an excellent speaking voice, which is readily heard to the farthest reaches of the room in which he talks.

In terms of pitch--the "highness" or "lowness" of the voice--Fagal assiduously avoids a monotone, and actively cultivates a variety in tones. His voice has a natural melodic lilt to it, with rich baritone overtones. It is, most hearers find, a voice not unpleasant to which to listen. This well-modulated speaking-tool itself conveys

[1]Cited in Bartlett, 175.

moods of enthusiasm, doubt, conviction, query--and, occasionally, sarcasm.

In terms of quality--the Fagal voice is exceedingly resonant. Harsh tones are almost totally absent; and there is only an occasional trace of nasality, and no breathiness whatever. The voice is vibrant, almost never dull, husky, or flat.

In terms of rate or time, we pause momentarily to note that among contemporary theorists there is only the most general agreement as to what constitutes the "average" or "normal" rate of platform speaking. Charles T. Brown suggests that the "normal rate runs anywhere from 125 to 185 words per minute."[1] Eugene E. White and Clair R. Henderlider suggest that the "average" rate of speaking is "between 120 and 150 words per minute."[2] For Monroe, the "normal" span is 120 to 180 words per minute;[3] Hance-Ralph-Wiksell set the "optimum rate for achieving understanding" at 125 to 150 words per minute;[4] and Baird and Knower suggest an "ordinary" rate of 130 to 150 words per minute.[5]

All would tend to agree, however, with Baird and Knower's observation that, words-per-minute rate statistics aside, the speaker should talk at a rate "low enough to be easily understood and fast enough to sustain the audience's interest and avoid the appearance of hesitant or dwarling speech."[6]

The rate of utterance employed in each of the ten William Fagal sermons under review, shown in Table 8, shows that for television he has

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[1] Introduction to Speech (Boston: Houghton Mifflin Company, 1955), 276.

[2] Practical Public Speaking (New York: The Macmillan Company, 1954), 246.

[3] Op. cit., 101. [4] Op. cit., 267. [5] Op. cit., 114. [6] Ibid.

TABLE 8

WILLIAM A. FAGAL'S RATE OF DELIVERY
PULPIT AND TELEVISION SERMONS

Number of Words Per Minute

PULPIT SERMONS

Average W.P.M.	P-1	P-2	P-3	P-4	P-5	Combined Average
Mean	188	166	171	184	165	175
Median	194	166	175	181	161	177
Mode	194	175	(167) (172)	(182) (195)	(148) (161)	
Maximum W.P.M.	223	237	217	227	223	
Minimum W.P.M.	129	105	99	126	85	

Identification Code:
- P-1: Sermon on Paul at Corinth (30:08)
- P-2: Sermon on Andrew (44:58)
- P-3: Sermon on Mary Magdalene ("God's Blind Spot") (51:19)
- P-4: Sermon on Heaven (41:15)
- P-5: Sermon on Nicodemus ("What's Left or What's Right?") (36:00)

TELEVISION SERMONS

Average W.P.M.	T-1	T-2	T-3	T-4	T-5	Combined Average
Mean	112	115	123	114	108	114
Median	114	118	121	117	118	117
Mode	*	*	121	*	*	*
Maximum W.P.M.	129	130	128	134	119	
Minimum W.P.M.	98	102	121	89	92	

*Sermons not long enough to establish the mode

Identification Code:
- T-1: TV Sermon #349, first preached Feb. 7, 1965 (6:09)
- T-2: TV Sermon #351, first preached Feb. 21, 1965 (5:00)
- T-3: TV Sermon #358, first preached Apr. 11, 1965 (5:06)
- T-4: TV Sermon #367, first preached Oct. 17, 1965 (6:58)
- T-5: TV Sermon #371, first preached Nov. 14, 1965 (4:57)

a combined mean rate of 114 words per minute and a combined median rate of 117 w.p.m. (These sermons are not sufficiently long enough to plot a mode in four of five instances.) The slowest rate on TV was 89 w.p.m., and the fastest 134 w.p.m.

For the pulpit utterance, there is a combined mean rate of 175 w.p.m., and a combined median rate of 177 w.p.m. (A single mode rate could be computed for only two of the five sermons.)

In the pulpit discourse the fastest rate noted was 237 w.p.m., and the slowest at 85 w.p.m., suggesting something of the infinite variety employed in the pulpit addresses.

In terms of pacing, taking into account all of the various vocal constituents listed above, the best description this writer can provide is the analogy of the football player who engages in what sports writers call "broken field running." There is continual change of pace in all areas to provide effective emphases; and even the occasional instances when the speaker--his ideas tumbling out almost faster than words can convey them--interrupts himself, do not detract from communication, but, if anything, tend to heighten it, in this writer's estimation.

Evaluation of Rhetorical Elements

Invention.--William Fagal, speaking as a minister of the Seventh-day Adventist Church, takes his sermon topics from the cardinal tenets of his denomination. In the television preaching, with a four- to six-minute time limitation, the messages are a straight-forward presentation of the topic which, three times out of four, is concerned with "practical godliness," or day-to-day Christian living. The pulpit discourses most frequently take the form of biographical sermons, in which the

events of the individual's life and experience provide the "pegs" upon which the speaker "hangs" his moral precept.

The television sermons are identified by a consecutive serial number only; in recent months Fagal has revived a practice followed in his early ministry and later dropped, of providing titles by means of which the subject is announced.

The chief sources of the Fagal sermonic material are the Scriptures, primarily, and the writings of Ellen G. White, secondarily, with many reference works being drawn upon to provide detail. Stress is laid upon relevance, both in title, topic, and treatment.

Dr. Fagal is especially conscious of the audience as a major factor in the public speaking situation. It is uppermost in his mind at all stages of sermon preparation and delivery.

His sermons utilize example, narrative, statistics, and testimony of fact and opinion in the furtherance of logical argument, with example--especially of the illustrative form--being used most often, in the non-artistic elements of invention.

Dr. Fagal employs most effectively materials which tend to enhance impressions of his competence, character, and good will on the part of his audience as a part of ethical persuasion. In logical reasoning, he overwhelmingly favors the use of the example, although reasoning from analogy and from cause are not infrequently employed. He seldom uses reasoning from sign. His motive appeals are drawn from an extremely wide and diverse number of sources, and his judicious use of humor is effectively employed as an agent in persuasion as well as an instrument to demonstrate the ethical appeal of good will.

Arrangement.--Although Fagal demonstrates an ability at the use of deductive approaches in his sermons, he prefers by far the inductive approach; and it is in this type of sermon arrangement that he is seen at his homiletically persuasive best. He prefers to have his ideas "dawn" on people; and since--particularly in the evangelistic sermons--he must make his way "up hill" in terms of persuading his hearer to a series of theological positions which are generally viewed as unpopular if not singularly odd by the general public at large, his wisdom in approaching the subject in a somewhat oblique fashion does seem to tend toward greater acceptance of his viewpoints.

Because of his desire that the sermon "flow," it is not always easy or possible to distinguish the introduction from the body from the conclusion, although the purpose sentence is always obvious, whether present toward the beginning or toward the end of the discourse. The sermons invariably close with appeals to more effective Christian living and witness, the pulpit variety being introduced by a statement of self-rededication, followed by an invitation to the congregation to follow suit.

Style.--William Fagal is a lover of words, and his sermons demonstrate a predilection for short words and familiar words, although dullness and monotony are avoided through the use of a variety of other words which are more intricate and complex in their meaning but are not used in an ostentatious manner.

The Fagal style is characterized by simplicity, forcefulness, vividness, and adaptability.

There is variety as well as charm in the manner in which the sentences and paragraphs are constructed. He employs dialogue,

rhetorical questions, repetition and restatement, and comparison and contrast to heighten listener-attention.

Although his speaking style is comparatively unadorned, numerous instances may be found of the use of metaphor and simile, anaphora, and onomatopoeia; while occasionally he utilizes apostrophe, alliteration, aporia, apophasia, irony and sarcasm, andiplosis, antimentabole, asyndeton, and personification.

It is in the area of the distinctive qualities and constituents of the oral style that Fagal is seen at his best. His presentation is made in a highly conversational manner, featuring those qualities which best symbolize the oral style of communication.

Delivery.--Dr. Fagal is an excellent ranconteur, and his effectiveness in story-telling is frequently employed to good advantage in the narrative-type or biographical sermon which he especially favors.

His television sermons are read from a continuous-roll device affixed to the camera, so that he appears to be looking directly at the televiewer all the time he is, in fact, reading his sermon. There are very few departures from the prepared manuscript; but such ones as do occur are of such a nature to "oralize" a message which was originally set down in the written mode of communication.

In the pulpit William Fagal speaks extemporaneously, using a manuscript upon which the key words have been underlined in red. A comparison of the original manuscript with a verbatim transcription of the sermon as actually delivered reveals a highly sophisticated adaptation of the materials in a most effective oral presentation.

In the delivery process he watches his audience keenly for evidences of comprehension of his materials, and his presentation

proceeds when he is sure that there has been a clear understanding on the part of the congregation of all that has been said to that point. If he finds he has spent too much time in the earlier portions of the message, he does not hesitate to abbreviate the final portion to avoid prolonging the sermon unduly and thereby risking loss of attention in the crucial, climactic portion wherein he inevitably makes an appeal to commitment.

Dr. Fagal effectively employs many forms of bodily activity in the physical delivery of his sermons. His gestures are frequent, "fluid," and graceful. His voice has been trained to respond to every exigency in the speaking situation, and it is an excellent instrument for effective communication. His diction is near-flawless; he uses great variety in loudness, pitch, quality, and rate; and his speaking style is best compared overall to the "broken-field running" practiced by football players.

CHAPTER VI

AUDIENCE RESPONSE TO THE TELEVISION PREACHING OF WILLIAM A. FAGAL

> And all . . . wondered at the gracious words which proceeded out of His mouth. . . . And they were astonished at His doctrine: for His word was with power. . . . And the common people heard Him gladly. . . . For He taught them as one having authority, and not as the scribes.--Luke 4:22a, 32; Mark 12:37b; Matthew 7:29.
>
> I could tell where the lamplighter was by the trail he left behind him.--Harry Lauder[1]

Why do men speak?

Their reasons are doubtless as numerous and diverse as the speakers themselves; and yet, generally, they do admit of broad categorization.

The Purpose of Public Speaking

Alan H. Monroe, whose work on motivation has already been cited, suggests five "general ends of speech": (1) to stimulate, (2) to convince, (3) to actuate, (4) to inform, and (5) to entertain;[2] whereas three of his equally well-known professional colleagues, Hance-Ralph-Wiksell, suggest that the purposes of a speaker are really only three: (1) persuasion, (2) information, and (3) entertainment.[3]

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[1]Cited in Wallis, The Treasure Chest, 147.

[2]Monroe, 146.

[3]Hance-Ralph-Wiksell, 20-21.

Viewing the First Century A.D. world in which he lived, the Apostle Paul might well have lumped all speakers, as regards purpose, into one of two camps: (1) those who sought self-glorification (and personal aggrandizement) through the exhibition of their oratorical powers, and (2) those who sought converts to a cause through the art of persuasion.

The declaimers of the Second Sophistic might indeed speak "with the tongues of men and of angels"; but, lacking the "charity" or loving concern for their hearers (which, in Paul's eyes, could alone make human speech redemptive), they were to him little better than the Pharisees of Christ's day who made a big display of their alms-giving and public prayers--"to be seen of men" (Matthew 23:5).

And, as Jesus sardonically reported of these hypocrites, "They have their reward" (Matthew 6:5), so Paul dismissed the Sophistic orator as nothing more than a "sounding brass, or a tinkling cymbal" (I Corinthians 13:1).

On the other hand, however, there were in those early New Testament days men such as Paul, possessed of an idea and an ideal whose time had come, who, wishing to persuade men to acceptance of the same, would go to any length to accomplish their mission:

> For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . Unto the Jews, . . . to them that are under the law, . . . to them that are without law, . . . to the weak, . . . I am made all things to all men, that I might by all means save some. (I Corinthians 9:19-22.)

Aristotle, however, would have taken issue with them all. For, to him, there was only one goal, one end of human speech: persuasion.

And, for him, rhetoric's sole function was "discovering . . . the available means of persuasion."[1]

However one may prefer to formulate the goal (or goals) of public speaking, few will disagree that the object of the exercise is another human being. For no man speaks in a vacuum. Whether one chooses to define speaking with the communications-theorist as "any act by virtue of which one organism evokes behavior from another,"[2] or with the rhetorician as "a response-getting activity,"[3] the speaker is to some degree hearer-oriented. And, as such, he tends to measure success in terms of the degree to which he influenced his auditor.

As Lane Cooper paraphrased Aristotle, "A speech is to be judged by its effect upon someone."[4] And when preacher-poet John Donne declared that "no man is an island, entire of itself; every man is . . . a part of the main,"[5] he was but restating in other words the dictum of the Apostle Paul: "For none of us liveth unto himself, and no man dieth to himself" (Romans 14:7).

Response: Evidence of the Influence of Speaking

"Human history," Lewis Copeland reminds us, "is primarily a record of important and dramatic events, which have often been profoundly affected by great speeches."[6] To which Andrew Scotland adds:

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[1]Cooper, 7.

[2]Jon Eisenson, J. Jeffrey Auer, and John V. Irwin, The Psychology of Communication (New York: Appleton-Century-Crofts, 1963), 131.

[3]Thonssen and Baird, 448.

[4]Cooper, xx.

[5]Cited in Bartlett, 218.

[6]Lewis Copeland (ed.), The World's Great Speeches (Garden City, N. Y.: Garden City Publishing Co., Inc., 1942), v.

> At all periods in history, ability in public speaking has been the lever which has raised people to influence and authority over their fellows. There is power in the spoken word; and in the case of great speeches their power can be felt over the centuries. . . . Sometimes speeches make history; always they are the footnotes of history.[1]

The influence of the spoken word, like the proverbial coin, has two sides. The positive side has been romanticized by the poets such as Longfellow, who wrote of a boyhood experience in which he shot an arrow into the air; and "long, long afterward, in an oak, I found the arrow still unbroke." He then likened the arrow to a song "breathed . . . into the air," which he afterward found again in the heart of a friend."[2]

The negative side of the coin of "word-influence" is cited in the rather somber words of Will Carleton:

> Boys flying kites haul in their white-winged birds,
> You can't do that when you're flying words.
> Careful with fire is good advice, we know;
> Careful with words is ten times doubly so.
> Thoughts unexpressed sometimes fall back dead,
> But God Himself can't kill them once they're said.[3]

Which is doubtless why His Son warned Christians in every age that of "every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned" (Matthew 12:36, 37).

It is interesting to note that the various writers of the Bible, in their respective times, appear to have been preoccupied with the

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[1]Andrew Scotland (ed.), The Power of Eloquence (London: Cassell & Company, Ltd., 1961), v.

[2]From "The Arrow and the Song," cited by Thomas Curtis Clark and Esther A. Gillispie (compilers), 1000 Quotable Poems: An Anthology of Modern Verse (Chicago: Willett, Clark and Company, 1937), II:187.

[3]Cited in ibid., II:230. (The compilers, however, show the author as "unknown"; but the 5th edition of Granger's Index to Poetry (F. Bernhardt, Ed.; New York: Columbia University Press, 1962) lists the author as Carleton (p. 143).

stimulus-response phenomenon associated with the spoken word. Not infrequently do they relate it particularly to preaching, in the context of sowing and the subsequent reaping of a harvest.

Solomon admonished:

> In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good (Ecclesiastes 11:6).

And, again:

> Cast thy bread upon the waters: for thou shalt find it after many days (Ecclesiastes 11:1).

To which Isaiah added: "Sow beside all waters" (Isaiah 32:20). The analogy was too clear to be misunderstood:

> So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

David's words would subsequently encourage a whole generation of preachers such as William A. Fagal as they went out to preach God's word, hoping for a successful, bountiful harvest-response from their hearers:

> He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Psalm 126:6).

And Paul would add the element of ratio and proportion:

> He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (II Corinthians 9:6).

And, finally, Zechariah would remind the preacher-sower that while response was certainly to be expected, in this work the results would not alone be due to human effort:

> Not by might, nor by power, but by My Spirit, saith the Lord of hosts (Zechariah 4:6).

Since "response is the key determinant of effectiveness"[1] of a public speaker--though, certainly, not the only criterion of measurement--what, one might well ask, has been the response to the public speaking of William A. Fagal?

Cultural Evidences of the Influence of Fagal's Speaking

Before examining this important facet of the Fagal career in detail, it is instructive for us to note two most interesting evidences in print of the far-reaching pervasiveness of subconscious influence of the founder of the "Faith for Today" telecast on several subcultures of the Western world.

Cliff Rogerson Cartoon.--First, on October 29, 1966, a Bell-McClure Syndicated cartoon, "Tee Vee Laffs," by Cliff Rogerson, appeared in about 100 newspapers in North America (see Fig. 32) in which the "Faith for Today" telecast was prominently brought to the attention of the newspaper-reading public.

Why did the cartoonist choose "Faith for Today" instead of some other religious telecast

> to point up a gag? . . . I needed a religious program to depict on the TV screen, and this program was the only one listed in the listings of our local paper. However, I can say that this program is quite popular in my area (Northeastern Penna.).[2]

Elizabeth Kata Novel.--Of considerably greater interest and significance is another casual mention of the telecast, this time buried

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[1]Thonssen and Baird, 460.

[2]Letter from Cartoonist Cliff Rogerson, R. D. 2, Wyalusing, Pa., March 10, 1967.

Tee Vee Laffs By CLIFF ROGERSON

RELEASE WEEK OF OCTOBER 24, 1966



Bell-McClure Syndicate 230 WEST 41st STREET NEW YORK 36, N. Y.

(Printed in the U.S.A.)

Fig. 32.—Cliff Rogerson cartoon, distributed by Bell-McClure Syndicate to subscribing newspapers in approximately 100 cities throughout the United States. "TV Laffs" is also sold abroad; and is published in Great Britain, Germany, Switzerland, Australia, New Zealand, and Japan, among other countries.

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in the dialogue of a contemporary social-protest novel, A Patch of Blue, by Elizabeth Kata.

In her narrative, Selina D'Arcey, an 18-year-old girl, blind since five and raised in coarse, squalid surroundings, meets Gordon Ralfe in the city park where she has gone to enjoy the sun. The story line revolves around a succession of rendezvous by the couple, the plot hinging on the fact that the intensely race-conscious Selina does not know that her new-found friend Gordon is a Negro. She only knows that he is good and kind and gentle--qualities she has detected from his voice. Then, one day:

> "Gordon?" I said.
>
> He didn't answer me. . . . What was the matter?
>
> "Is anything--wrong with you, Gordon?" I asked.
>
> I felt uneasy. It's bad when people don't answer, when you're blind.
>
> "Wrong with me? No," said Gordon.
>
> I'd cried too often myself not to know by their voices when people cried.
>
> Gordon was crying. I knew men seldom cried. I'd listened to so many radio dramas, stories. "And John, his head buried in Veronica's lap, cried the dreadful tears of a strong man. . . ."
>
> Only last week during the Faith for Today half-hour, the Pastor had said: "And Jesus wept!"[1]

Elizabeth Kata was born in Sydney, Australia. Married in 1937 to a Japanese citizen, she has divided her time since between Sydney and Tokyo.

---

[1]Elizabeth Kata, A Patch of Blue (New York: Popular Library, 1961), 53. Cited by permission of copyright owner, St. Martin's Press, Inc., New York, August 2, 1966.

Her novel, which the New York Times Book Review found "powerful and moving,"[1] was published first under a different title in hard cover. It then came out in paperback under its present title as a best-seller;[2] and later was made into a motion picture (1965) by Metro-Goldwyn-Mayer, starring Sidney Poitier, Elizabeth Hartman, and Shelley Winters.

How did Elizabeth Kata, who has never been to America, happen to incorporate this casual reference to "Faith for Today" in her novel? Interestingly enough, even she, herself, is not sure:

> As far as I can remember, I have had no personal contact with the "Faith for Today" television programme. . . . I believe the . . . programme had somehow seeped into my mind without my exactly knowing how or where or when. Maybe I have heard, or viewed it over the years. Truly, I am not certain. . . .[3]

It would seem reasonable to assume that "Faith for Today," (which, as has already been noted, was the first religious feature-type program televised in Australia) had during the five-year period between its first broadcast and the publishing of this novel become so much a part of the warp and woof of Australian religious culture that the novelist--by her own admission--drew, subconsciously, upon it in providing background for her narrative!

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[1]Nancy Wilson Ross, "Milestones in the Tragic World of the Blind," New York Times Book Review, Sept. 24, 1961, 50.

[2]Published originally as Be Ready With Bells and Drums by St. Martin's Press, Inc., in 1961, hard cover sales through October, 1966, were 5,186 copies. (Letter from Lisa Turnure, permissions officer, St. Martin's Press, Inc., New York, November 7, 1966.) Popular Library paperback sales through the same period were approximately 300,000. (Ibid.)

[3]Letter from Novelist Elizabeth Kata, Sydney, Australia, Nov. 2, 1966. Mrs. Kata reports that her novel was first published in Great Britain by Michael Joseph Ltd.; in addition to the Popular Library edition, A Patch of Blue has also been published in paperback by Penguin, and has gone into "quite a few translations."

Problems in Measurement of Audience and Response

Nielsen: Nemesis or Nonsense?--The problems arising in any attempt at measurement of the response of an audience, while formidable (especially in the case of a television speaker, as will be noted below), yet pale somewhat when placed alongside the much more difficult task of measuring the audience itself: its size and composition in terms of age, sex, occupation, and social-economic-religious orientation factors, etc.

Two fairly well-known commercial audience measurement services in the United States today are provided by the Nielsen and Trendex organizations, of which the former is perhaps the more oft-quoted, and generally is viewed as the industry standard.[1]

The A. C. Nielsen Company uses a random sampling method[2] in which the television sets in 1,400 scientifically selected homes throughout the nation are connected to an Audimeter monitoring them on a 24-hour basis. A record is thus made of all programs to which the set is tuned.

After digesting daily mountains of data, Nielsen issues weekly "ratings." The company defines an "audience rating" as "a statistical

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[1]Robert Eck, "The Real Masters of Television," Harper's Magazine, March, 1967, 46. For a synopsis, cf. "Why TV Is the Way It Is," Reader's Digest, May, 1967, 78-82.

[2]For an extremely well-written defense of the random sampling methodology, in the language of the non-statistically-oriented layman, cf. What the Ratings Really Mean: A Look at Television Ratings and How They Are Determined (Chicago: A. C. Nielsen Company, 1964). Cited hereafter as What the Ratings Really Mean. For a further explanation of the NSI technique, cf. Viewers in Profile: Television Market, U. S. Nielsen Station Index. Average Weekly Television Audience Estimates, Sept. 22 to Oct. 19, 1966 (Chicago: A. C. Nielsen Company, 1966), inside front and back covers.

estimate of the number of homes viewing a program as a per cent of all homes having a television set."[1] Thus, a rating of 10 for a network program would indicate that 10% of all U. S. TV homes were tuned to the program.

"Nothing about television," declares Robert Eck, a Chicago-based associate copy director for one of America's busiest advertising agencies, "has been the subject of so much childish pique and wishful thinking as the rating services which undertake to measure television audiences."[2]

> Inside the business, they are hated and feared, because their tabulations can make a man a potential millionaire or a failure in a matter of weeks. Outside, they are distrusted by many egocentric citizens who refuse to believe that the viewing habits of a small group of strangers could possibly reflect their own and, by the same token, the nation's.[3]

Nemesis was the Greek goddess of retribution. Some today would rename her Nielsen!

Continuing, Eck points out four chief "drawbacks" to utilizing data from the Nielsen Audimeter survey:

> [1] It assumes that whenever a set is turned on, so are its owners, which is usually, but not always, true. . . .
>
> [2] Families who are not keenly interested in television generally refuse to let the Nielsen people install Audimeters in their sets. . . .
>
> [3] Not all Audimeter recordings reach Nielsen headquarters in Evanston, Illinois, in time for inclusion in the tabulations.
>
> [4] The Nielsen sample has an admitted statistical error of three points.[4]

But perhaps the biggest error in John Q. Public's use of the Nielsen ratings is the citing of them as a reliable and permanent index

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[1] What the Ratings Really Mean, 3. [2] Eck, 46. [3] Ibid. [4] Ibid.

of a given program's popularity with the public at large. Says Eck:

> The audience count is not a popularity contest or even primarily a guide to the judgment of network executives. It is part of a financial measurement.[1]

For Nielsen's sole purpose is to assist businessmen in making a business decision--to provide a prospective product sponsor with a gauge by means of which he may measure the number of potential customers he may expect to reach on any given program for each advertising dollar he may wish to spend.[2]

The Nielsen people themselves plaintively plead against a misuse of their ratings as a popularity guide:

> A basic rule in carpentry is only use a tool the way it was designed to be used. If you've ever tried to use a chisel as a screw driver or a wrench as a hammer you know the wisdom of this advice. And it applies equally to the use of ratings. The knack of using ratings properly and profitably consists in keeping their limitations firmly in mind without sacrificing any of the real information they provide.[3]

The Nielsen data for "Faith for Today" indirectly illustrate the dangers inherent in making the rating a general index of popularity.

The Nielsen ratings for this program in 11 selected cities of varying population are given in Table 9, which appears on the following page.

An examination of these data suggests the following tentative conclusions: (1) The Nielsen rating is not constant throughout the United States; it varies from city to city, and from week to week within a city. And (2) the rating may be directly related to three variables:

> a. The hour on Sunday when the program is released (midday and early afternoon generally appear more conducive to attracting a larger audience than early morning).

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[1] Ibid., 47. [2] Ibid., 46-47. [3] What the Ratings Really Mean, 14.

b. The number, and the nature, of alternative program options available to the viewer simultaneously with "Faith for Today" (the higher ratings, generally, in this sample generally tend to be inversely proportional to the number of competing program options available to the viewer).

c. The program format of "Faith for Today" on any given Sunday (while regular viewers would stay by faithfully week by week, the casual "dial-twirler" might be more attracted by a dramatic format, for example, than by an interview).

TABLE 9

NIELSEN RATINGS DATA FOR "FAITH FOR TODAY"
IN ELEVEN SELECTED U. S. CITIES
1966[a]

City	Est. Pop. 7-1-65[b]	TV Sta.	Nielsen Rating	Broad. Hour	No. Competing Prog. Options
New York	11,366,000	WABC	1	8:00 a.m.	5
Los Angeles	6,765,000	KCOP	1	12:30 p.m.	6
Detroit	3,987,000	WJBK	1	10:30 a.m.	4
Minneapolis-St.Paul	1,612,000	KSTP	1	9:30 a.m.	3
Atlanta	1,216,000	WAGA	2	9:30 a.m.	2
Denver	1,073,000	WLZ	1	10:00 a.m.	3
Indianapolis	984,000	WFBM	2	10:30 a.m.	2
Oklahoma City	585,000	KWTV	.6[c]	8:00 a.m.	2
Omaha	516,000	KMTV	2.5[d]	10:30 a.m.	2
Tulsa	433,000	KTUL	1	11:30 a.m.	2
Eugene	194,000	KEZI	3	3:00 p.m.	1

[a]Data supplied from "NSI Average Week Estimates" for 1966, contained in a letter from Laurence Frerk, Promotion Director, A. C. Nielsen Company, Chicago, Ill., Dec. 15, 1966.

[b]Population estimates from U. S. Bureau of Census, Statistical Abstract of the United States: 1967. 88th Edition. (Washington: U. S. Government Printing Office, 1967), 18-20.

[c]Data below minimum reporting standards. (This figure arrived at by averaging the rating of .3 at 8 a.m. and the rating of 1.0 at 8:15 a.m.)

[d]Represents average of rating of 2 at 10:30 a.m. and rating of 3 at 10:45 a.m.

"Juxtaposition" is a key word to consider at this point. Just as a college student's grades in any given quarter may be affected adversely as much by the combination of easy and difficult courses as by the total number of credits for which he is registered, so a program's Nielsen rating may be adversely affected by the number and the nature of the programs simultaneously appearing opposite it in its scheduled time slot.

For example, on the Sunday when Nielsen tabulated the viewing habits of Los Angeles viewers for which data are supplied, at the same hour that KCOP was carrying "Faith for Today" and earning a Nielsen rating of 1, six other stations were on the air, broadcasting the programs named below, together with their respective Nielsen rating:[1]

War Zone	1
Issues and Answers	2
Favorite Sermon	2
Cinema Spotlight	2
Million Dollar Movie	2
NFL Football	15

A rating of 1 for "Faith for Today"[2] does not necessarily prove the program was unpopular in general, or with Los Angeles viewers in particular. It may only serve to show that against the highly formidable competition of an NFL football game, none of the other programs achieved much of a Nielsen rating.[3] In another season of the year all of the

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[1]"NSI Average Week Estimates--Period Ending Oct. 19, 1966" for Los Angeles, Nielsen Station Index (Chicago: A. C. Nielsen Company, 1966).

[2]Most religious programs, nationwide, earn low Nielsen ratings. Religion today generally does not attract a large viewing audience, for reasons explained earlier in preceding chapters.

[3]The NFL game's rating was 15 at noon, 16 at 12:45 p.m., 14 at 1 p.m., 11 at 1:30 p.m., and 10 at 1:45 p.m., doubtless reflecting both the fortunes of this particular game as it progressed and the simultaneous competition from other programs as the afternoon wore on.

other programs opposite the football game might have done appreciably better.

This is one of several reasons why the Nielsen ratings for any given program must be checked over a period of weeks or months, and in a variety of geographical areas, in order for an investigator to make valid generalizations concerning the findings.

The Nielsen data also provide us with a partial glimpse of the composition of the "Faith for Today" audience in these same 11 selected cities, as shown in Table 10 which follows:

TABLE 10

GENERAL COMPOSITION OF THE "FAITH FOR TODAY" AUDIENCE IN ELEVEN SELECTED U. S. CITIES 1966[a]

City	AVERAGE NUMBER OF		AVERAGE NUMBER OF VIEWERS				Av. No. Lady of House Viewing
	House-holds Viewing FFT	Total Adult Viewers	Women	Men	Teens	Child	
New York	32	32	32	-	-	-	32
Los Angeles	27	34	27	7	-	-	27
Detroit	11	11	9.5	1.5	5	-	9.5
Minneapolis-St. Paul	12	15	10	5	2	3	8
Atlanta	14	18	12	6	1	1	10
Denver	4	6.5	3.5	3	-	-	4
Indianapolis	14.5	20.5	11.5	9	1	1	9.5
Oklahoma City	2	4	2	2	-	-	2
Omaha	10.5	21.5	9	6	3.5	4	6
Tulsa	4.5	5	3.5	1.5	-	-	2.5
Eugene	2	2	1	1	-	-	1
Totals	133.5	169.5	121	42	12.5	9	61.5

[a]Data supplied from "NSI Average Week Estimates" for 1966, contained in a letter from Laurence Frerk, Promotion Director, A. C. Nielsen Company, Chicago, Ill., Dec. 15, 1966.

(Figures shown above represent averages of Nielsen data recorded at the beginning of the 30-minute program and again at mid-point 15 minutes later. In some instances the audience had grown; in others, it had decreased in size.)

Admitting that this sample of 11 selected U. S. cities leaves much to be desired (even for Nielsen!) in terms of drawing generalizations from the data, it may yet be possible to draw some tentative conclusions concerning audience composition of the "Faith for Today" broadcast:

1. The female adult viewers outnumber their male counterparts by a factor of nearly three to one.

2. One out of every two female viewers is classed as the "lady of the house."

3. Teenagers and children tend to view the program in almost equal numbers; but adults outnumber the youth by a factor of eight to one.

In concluding these observations on the Nielsen Station Index ratings, as they apply to "Faith for Today," it would appear that geography probably does not influence the ratings;[1] but that city size may have a delimiting effect, with suburban viewers perhaps more likely to be inclined to watch religious television programs than residents of large metropolitan centers.[2]

The Nielsen ratings, while never intended to serve as a gauge of audience popularity, nevertheless do provide valuable data in the measurement of audience size and composition which are of value to

---

[1]The program got a rating higher than one in Atlanta (South), Indianapolis and Omaha (Midwest), and Eugene (Northwest). It would be interesting to obtain further data to see if any generalizations might be made concerning the so-called "Bible Belt" of the southern United States in comparison with other geographical areas.

[2]From six cities with a population in excess of one million, the program received a rating of higher than 1 in only one city; whereas in five cities of less than one million, it received a rating of higher than 1 in three. Again, a greater number of cities of all sizes need to be compared before final conclusions may be drawn from this inference.

research of this sort; but the Nielsen findings must be kept in perspective by other governing (and modifying) factors.[1]

"To Respond or Not to Respond: That is the Question."--Public speaking is, as noted above, inherently and uniquely a response-getting activity. This being so, any reasonably adequate and comprehensive measurement of speaker-effectiveness must take into account what has happened to--and through--the hearer as a consequence of the speech.

In the very final days of the 1960 presidential campaign, former candidate Adlai Stevenson, in introducing the then-current Democratic candidate, John F. Kennedy, at an East Los Angeles political rally, poignantly pointed up the difference between himself and the man who hours later became the 35th President of the United States:

> Do you remember that in classical times when Cicero had finished speaking, the people said, "How well he spoke"--but when Demosthenes had finished speaking, the people said, "Let us march"?[2]

A speaker seeking to persuade does not always wish to move his hearers to march on Rome--a response which, incidentally, it is not difficult to detect and report. Often the speaker seeks the much more difficult-to-observe goal of a shift in opinion and/or attitude. Such changes may or may not be reflected in overt, observable behavior at a subsequent time. Audience response, then, even on the societal level, is not always easy to assay.

The problem, however, becomes compounded in the case of one who addresses his hearers through the medium of radio or television, such as

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[1]It is well to note that with a possible statistical error of 3, a Nielsen rating of 1 is in any case virtually meaningless.

[2]Cited in "In a Word," Time, Nov. 14, 1960, 23.

William A. Fagal. In the platform situation, the speaker prepares his message, employing modes of persuasion he assumes will prove effective. Then during delivery, by means of a direct "feedback" which communicationists refer to as "circular response,"[1]--body attitudes, facial expressions, gestures, etc.--the perceptive, observant speaker is able to note the effect of his words upon the auditor. And, if the response appears to be not the one desired, he can modify message and/or demeanor on the spot in a further attempt to accomplish the intended goal.

Such immediate audience adaptation, however, is denied one who uses the broadcast medium. And although Americans are much more conditioned to letter-writing (especially to their legislative and other elected public officials) than are citizens of democracies on other continents, many simply do not take either time or trouble to write (or telephone) the broadcast speaker concerning decision or action in their lives which was consequent to his words.

The broadcast speaker, thus, is helplessly dependent upon response from telephone, letter or telegram, direct mail surveys, individual interviews by market survey types of researchers, or other response-eliciting contrivances, if he is to gauge the success of past endeavors and to adapt in the future to existing preconditioning attitudes.

And even here there are pitfalls. The difficulties in any attempt to assess these types of responses are noted by William Albig:

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[1]Eisenson-Auer-Irwin define it as "the effect on the speaker of the responses of his hearer, the consequent reinforcement or modification of his own communicative behavior, and its subsequent effect upon the hearers (p. 275).

> 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.[1]

Nevertheless, response, however it may defy analysis, may still at least be described when evoked. And when there is explicit testimony of decisions made or actions taken attributable by the auditor to specific speeches, inferences drawn from the composite may yet provide some indication of the relative effectiveness of the television speaker's oratorical endeavor.

Since "response" is "the key to oratory,"[2] we proceed forthwith in the attempt to describe and analyze a vast reservoir of testamentary evidence accruing as a direct result of William A. Fagal's speaking on television and on the public platform.

Two avenues, successively, will be followed in the remainder of the chapter: (1) a description and classification of regular mail response to the "Faith for Today" telecast, both in North America and abroad; and (2) an analysis of speaker-effectiveness from data derived from an opinion survey circulated among television station management personnel of stations which carry (or formerly carried) the Fagal telecast.[3]

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[1]Modern Public Opinion (New York: McGraw-Hill Company, Inc., 1956), 458.

[2]Thonssen and Baird, 448.

[3]An analysis of audience response to a live, public platform situation in which William Fagal addressed an audience estimated at some 10,000 individuals, by means of an opinion survey distributed immediately following the close of his sermon, will be undertaken in Chapter VII.

Classification and Description of the Mail Response to the "Faith for Today" Telecast

North America

Methods of Generating Mail Response

Mail is to the broadcasting minister what the umbilicus is to the fetus--a lifeline to the outside world from which he would be otherwise largely insulated.

Unsolicited, spontaneous mail response is, admittedly, the desideratum; but all broadcasters have discovered that mail, like love, grows best when it is actively cultivated.

William A. Fagal, as have his colleagues before him in religious broadcasting, has adopted, adapted, and developed a variety of methods for eliciting a response from his viewers which might otherwise not be forthcoming. Beginning with his very first telecast, he invited the public to write in for Bible correspondence lessons--a feature which, nearly two decades later, remains one of the few unchanged staples in the varied weekly program format.

Tele-notes, a monthly periodical for viewers begun ten months after the first telecast,[1] had, on May 1, 1969, a monthly circulation of 162,000 copies.[2] It is sent automatically to each person who corresponds with Faith for Today, Inc., and is the chief means of promoting still more mail. The periodical, which contains between four and eight pages, carries news notes concerning station coverage (with hints that increased

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[1]Vol. I, No. 1, is dated March, 1951.

[2]Dalrymple Letter, May 5, 1969. The Ayer Directory: 1969 lists the circulation as 140,000 (p. 704).

coverage brings increased operating expense). It contains news of station cancellations (together with the sad reminder that had viewers in the area written to the station management expressing appreciation for the program, it might still be on the air[1]). And it contains frank statements of financial need.

Although Fagal does not ask for contributions over the air, either directly or through those lightly-veiled (and repulsive) subterfuges which are the resort of so many broadcasters on the evangelical fringe, he has no compunctions whatever in making his financial needs known to the readers of Tele-notes. Not infrequently a circular letter over his signature (and often bearing his picture) is inserted in the current edition, explaining in frank detail the immediate needs.

A regular feature in Tele-notes, sometimes occupying a full page, is the "In Memoriam" column which lists gifts sent by viewers in memory of a deceased friend or relative.[2]

The broad implication throughout it all is, of course, the application of the injunction of our Lord (at the end of the story of the Good Samaritan) to "Go, and do thou likewise" (Luke 10:37).

A special weekly prayer service is held by the staff of Faith for Today in which requests for special prayer received during the preceding week are remembered in an old-fashioned prayer-meeting service. Viewers are frequently reminded of this facet of the Faith for Today

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[1]Cf. editorial note in "Letters" column, Tele-notes, Dec., 1965, 2.

[2]In more recent years an "In Appreciation" section has been incorporated in the "In Memoriam" column, listing viewers sending a "thank offering" for "God's blessings," "speedy recovery," "God's healing power," "God's goodness," "love offering," "Faith for Today lessons," "answered prayer," etc. ("In Memoriam" column, Tele-notes, Jan., 1968, 7.)

ministry in the pages of Tele-notes, and are invited to send their special requests for consideration on such occasions.[1]

Mention has already been made, in Chapter II, of Pastor Fagal's column of religious advice which has been published for more than a decade in the Signs of the Times, much of which subsequently appeared in book form in Pastor, This is My Problem. Extracts from this column and the book are often included in Tele-notes,[2] serving the double purpose of promoting readership and also inviting further queries from viewers who may be in need of personal counseling.

A Letters-to-the-Editor type column in Tele-notes provides interesting feed-back for the telecast's management and a stimulus to readers to write Fagal (although names of correspondents seldom appear in the column, only initials and the state of residence).

Inspirational articles, announcements of public appearances, and coupons advertising the Bible correspondence courses (and an occasional special offering) round out the content of this well-edited and rather highly-readable publication of attractive format (two to four colors each edition) edited by Gordon Dalrymple since 1966.

Among the strongest "pullers" of mail, in this writer's opinion, however, are the personal (and highly personable) invitations of both Pastor and Mrs. Fagal as they sit in front of the cameras week by week and chat with the viewer, winding up with an appeal for enrollments for the Bible correspondence school.

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[1]Cf. ibid., 2.

[2]Ibid., 8.

Volume and Sources of Mail Response

For years, the "Faith for Today" telecast had an address with a built-in mnemonic device: Box 8, New York 8.[1] There is, of course, no mail box big enough to handle the volume of telecast mail; and the Box 8 is merely a convenient label for several large mailbags into which the mail is deposited daily by postal officials, and cleared daily.[2]

The mail response of 66 letters, which were received in the wake of the first telecast on May 21, 1950, has today grown to the proportion of a small avalanche. A regular and ever-increasing volume of mail has flowed into the offices of Faith for Today, Inc., most of it for the attention of Bible correspondence school personnel. (See Figs. 33 and 34.)

Some 21 months after the premiere telecast, Tele-notes carried the encouraging news that more than 1,000 letters in a single day were being received; whereas, earlier, the staff had hoped that they might someday receive as many as a thousand pieces in a single week.[3]

In 1953, the Third Anniversary telecast brought a response of 3,476 letters, with normal mail regularly running between three and four

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[1]In 1959, postal clerks in the New York City Post Office found a postal card addressed simply, "Jesus, New York 8"! Garry, a little crippled lad, had seen "Faith for Today," heard the offer of a Bible course for junior-age youth, and decided to write for it. He had forgotten the program's name, but remembered the city (New York) and the "8." Postal authorities delivered it to the intended addressee without delay! (Tele-notes, April, 1959, 4.) Now that ZIP-Code replaces the old system of postal zone numbers, Faith for Today's address (Box 8, New York 10008) is not as easily remembered.

[2]The Box 8 address is used for viewer-mail only. Business correspondence is sent directly to the office: 200 Stonehinge Lane, Carle Place, New York 11514.

[3]Tele-notes, Feb., 1953, 1.





Fig. 33.—(Left) Virginia Fagal holds the small satchel used in carrying the 66 letters from viewers of the first "Faith for Today" telecast over one local New York station May 21, 1950, while her husband rests his hand on several large Post Office Department mailbags now required to bring in the weekly mail (1958). In 1966, mail receipts ran as high as 10,000 pieces weekly. Since 1955, the annual volume has never run less than one-quarter million pieces.

Fig. 34—(Above) The major portion of Faith for Today's mail is addressed to the Bible correspondence school operated by some 15 instructors and counselors, each of whom is responsible for 4,000 to 5,000 active students. More than one million student applications have been processed, and more than six million lessons graded, between 1952 and 1966.

thousand pieces weekly (as compared with 70 to 100 weekly in the early days).[1]

By December, a 74% increase in mail was noted for the preceding 12-month period;[2] and by the time the Fourth Anniversary was commemorated in May, 1954, the mail flow had increased to between four and five thousand pieces weekly.[3]

The biggest mail week for January, 1955, produced 7,200 letters;[4] and by April, a new record of 8,400 letters for a single week had been attained.[5]

Still newer records were established with the Sixth Anniversary in May, 1956, with 8,586 letters arriving in a one-week period;[6] and by September, 1958, the volume had soared to 9,000 pieces weekly.[7]

A plateau was now reached, with a modest increase to 10,000 pieces of mail being noted seven years later, in May, 1965.[8]

Statistically, the annual volume of telecast viewer mail addressed to the Faith for Today headquarters is shown in Table 11, which appears on the following page.

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[1] Ibid., May, 1953, 1, 3. Mail response this month came not only from North America, but also from overseas viewers in the Orient, Africa, Australia, the Philippines, Cuba, and Bermuda.

[2] Ibid., Dec., 1953, 4. [3] Ibid., May, 1954, 3.

[4] Ibid., March, 1955, 2.

[5] Ibid., April, 1955, 1-2. A staff of 50 were now required to handle the consequent work-load in the telecast headquarters.

[6] Ibid., May, 1956, 1. Bible lessons were now coming in and being graded at the rate of 10,000 weekly.

[7] Ibid., Sept., 1958, 3.

[8] The Story of Faith for Today, 14. (Cf. also Fagal, "Fifteen Years of Successful Soul Winning," 8.)

TABLE 11

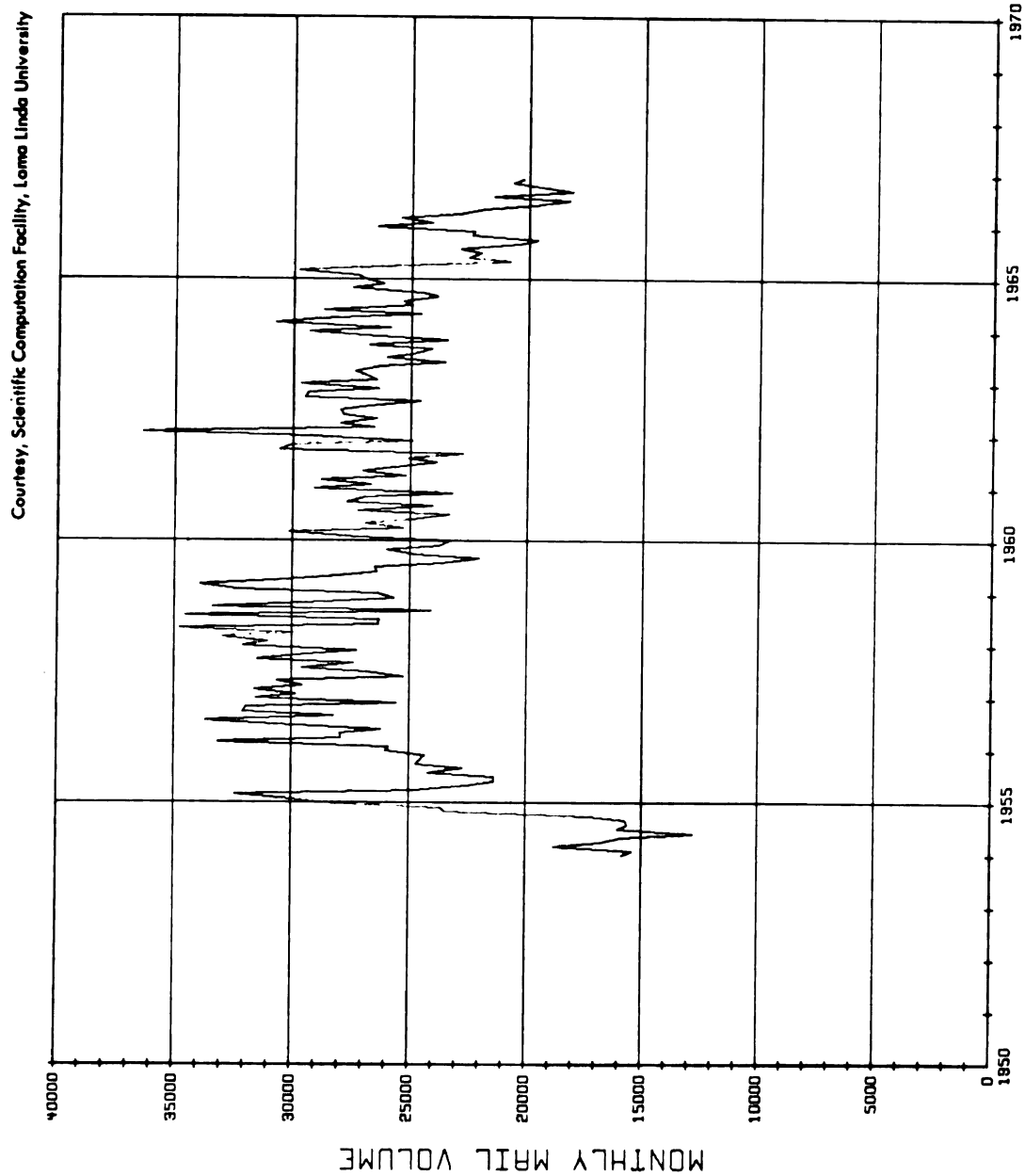
SUMMARY OF VOLUME OF MAIL RESPONSE TO THE "FAITH FOR TODAY" TELECAST RECEIVED AT NORTH AMERICAN HEADQUARTERS[a] 1952-1968

Year	Number of Letters[b]
1952	49,675
1953	146,406
1954	207,556
1955	301,973
1956	349,443
1957	350,356
1958	359,985
1959	325,002
1960	310,496
1961	318,998
1962	329,250
1963	312,230
1964	320,908
1965	283,572
1966	258,858
1967	247,348
1968	244,684
Total	4,716,740

[a]Miscellaneous Records, Faith for Today, Inc., 1952-1968.

[b]The decreasing volume of mail following the peak year 1958 may be attributed not only to the varying fortunes of fluctuating station coverage, but also to the fact that new regional offices were established on other continents to which local mail was then directed instead of to New York.

The seasonal, cyclical nature of the viewer mail is further indicated by Graph 7 on the following page, which reflects the monthly volume of mail receipts for the period 1954-1966:



Graph 7.—Monthly Volume of Viewer Mail, Faith for Today, Inc., 1954-1966.

From whence does all this mail come?

A detailed analysis of viewer mail received on Monday, July 8, 1968, reveals that on this one day some 3,216 letters were received from all of the 50 United States, from Canada, and from overseas correspondents in the Bahamas, Bermuda, the Cayman Islands, Ceylon, the Dominican Republic, Jamaica, Japan, Pakistan, Panama, Penang, Puerto Rico, Trinidad, and the Virgin Islands.[1]

Nine States were each credited with originating more than 100 letters, as shown on Table 12, which appears on the following page, but no particular geographical pattern is thus represented. There is, however, with several notable exceptions, a distinct correlation between these nine "high-mail" States and the principal population centers of Seventh-day Adventism in North America.

The two exceptions to this general correlation between "high-mail" and "high-membership" areas are North Carolina and Georgia. Both States have a comparatively low Seventh-day Adventist baptized adult population, but a fairly high mail-receipts showing.

This phenomenon may possibly indicate the existence of the so-called (and highly-touted) "Bible-Belt" subculture of the southern United States, mention of which has been made earlier in this study.

In 1952, William Fagal's viewing audience in North America was estimated to be 98% non-Adventist, after one year of telecasting.[2]

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[1]A total of 18 of the 3,216 letters received were from non-American or non-Canadian countries. Separate Faith for Today offices established overseas in the 1950s and early 1960s today receive the vast bulk of foreign mail which once came directly to the New York headquarters.

[2]Tele-notes, Summer "Extra," 1952, 1. The basis of this published estimate is unknown today.

That figure has dropped to about 65-70% in the 15 years which followed.[1]

TABLE 12

GEOGRAPHICAL DISTRIBUTION OF NORTH AMERICAN VIEWER MAIL
NINE HIGHEST VOLUME STATES
FAITH FOR TODAY, INC.

Mail Received on July 8, 1968[a]

Rank Order	State of Origin	No. of Letters	SDA Adult Bapt. Membership[b]
1	California	392	89,352
2	Michigan	214	18,414
3	Florida	162	10,928
4	Pennsylvania	157	6,996
5	New York	155	9,246
6	North Carolina	132	5,206[c]
7	Georgia	127	9,035[d]
8	Ohio	125	8,499
9	Virginia	114	11,801[e]

[a]From "Mail Summary for Monday, July 8, 1968," Faith for Today, Inc., New York, data supplied in letter from William A. Fagal, New York, July 11, 1968. The complete mail summary is reproduced in Appendix J. (See also Table 17 for comparison of mail volume with donations received.)

[b]Data from Seventh-day Adventist Yearbook: 1968 (Washington: Review and Herald Publishing Association, 1968). This and other editions cited hereafter as SDA Yearbook, with date of publication.

[c]Membership of Carolina Conference (North and South Carolina). No data available for North Carolina alone.

[d]Membership of Georgia-Cumberland Conference (eastern Tennessee and Georgia). No data available for Georgia alone.

[e]Membership of Potomac Conference (Virginia, the District of Columbia, and two southern Maryland counties). No data available for Virginia alone.

[1]Fagal Interview, July 7, 1966, 5. More Adventist church members obtained TV sets in their homes as the years progressed.

During his first year on television, Fagal was able to draw some conclusions as to the compositional nature of his viewing audience from the letters which began to come in response to the program. Writing in the 1952 Summer "Extra" edition of Tele-notes, he observed:

> Letters--thousands of letters--attest to the fact that entire families watch "Faith for Today" together. The largest single group appears to be young couples with small children. Many of these have had little or no contact with religion of any kind, which may account for the surprisingly high percentage of letters requesting the Bible course.
>
> Nearly one-fourth of the mail is from men, with a large proportion from teen-agers. Programs are carefully planned to include both problems and performers typical of these two often neglected groups.[1]

As the months rolled by, and the mail rolled in, Fagal became increasingly aware of the identification of many of his viewers with the various characters and problems illustrated in his dramatic-sketch "parables"--sure evidence, from audience response, that he was on the "right track." In 1955 he wrote concerning this mail:

> As a rule the writers have lost, or never had, active contact with religion. Letters come to us from all parts of the United States from people who, for the most part, tell us that they identified themselves with the person and his problem as portrayed on our program, and were writing to us to see if they might find help in the solution of theirs, even as others had on the telecast.[2]

Virginia Fagal, who answers much of the mail addressed to her husband, in writing about the spiritual condition of many of their correspondents, said:

> . . . After our first telecast, the letters began to come in. . . . We found a bond of fellowship "out there" which we never anticipated.
>
> How much these letters have meant to us through the years! Through them we have learned what heavy loads some people bear--loads of sin, sickness, sorrow, and disappointment. . . .

---

[1]Pp. 2-3. [2]"Yes, Indeed, TV is Well Worthwhile," 2.

> The letters have also made us aware of the great heart hunger which exists everywhere. As one man expressed to us later, he was "dying on his feet," for to him there was nothing in life to make him want to live.[1]

Asked by this investigator to describe "what kind of people watch 'Faith for Today,'" Virginia Fagal smiled, without any trace of smugness:

> All kinds of people, but mostly the same kind of people we are--middle class. Most letters are well-written, indicating the writer has had a fairly good education, probably high school minimum. Some, of course, are poorly written; and then, too, we have some crackpot letters. Most of the writers are the kind of people we'd like to know, the kind we'd feel most comfortable with.[2]

Included among the people in all age groups and from all walks of life who correspond with William A. Fagal are: Congressmen and Senators, officials in Federal Government departments in Washington, State Governors, corporation executives, clergymen of all Protestant faiths and Roman Catholic priests and nuns, businessmen, educators, attorneys, physicians, engineers, storekeepers, tradesmen, retired "senior citizens," and, interestingly, a fairly sizeable number of prisoners in state and federal penitentiaries.[3]

Ever since the "thaw" in Roman Catholic-Protestant relations, which has been accelerated by Vatican Councils I and II, Faith for Today has received an ever-increasing number of letters from Catholic priests and nuns, who report that they watch the telecast and are praying for both the program and the Fagals.[4]

---

[1]"Fifteen Years of Divine Guidance," Tele-notes, May, 1965, 6.

[2]Virginia Fagal Interview, Oct. 24, 1966, 1.

[3]Ibid.

[4]Ibid.

Classification and Description of Mail Response

The letter response received by Faith for Today each week may be categorized broadly as: (1) Bible correspondence school response, (2) request response, (3) contribution response, (4) decision response, (5) testimonial response, and (6) "crank" response.

Bible correspondence school response.--By far, the greatest volume of mail response to Faith for Today headquarters comes as a consequence of heavy, intensive advertising of the various Bible correspondence courses offered the public free of charge by the institution.

Advertising of this service is done orally on television, through coupons in Tele-notes, and by means of application cards distributed by members of the 3,340 Seventh-day Adventist Churches in North America to their neighbors and friends.

As these lines are being written, eight courses are available dealing with the general doctrines and teachings of the Bible; prophecy, particularly those of Daniel and The Revelation; the life of Christ; health and nutrition; alcoholism; and youth problems. Courses in the major European languages are also offered, as is one in Braille for the blind.[1]

The Bible correspondence school, as noted in Chapter III, is staffed with one supervisor, 12 full-time (and several part-time) college graduate Bible instructors, two counselors, and one secretary.[2]

---

[1]McKay Interview, 1.

[2]Additional staff may soon be required, for early in 1968, 6,000 additional enrollments were transferred en masse to the Faith for Today Bible Correspondence School from the Southern School of Bible Prophecy,

The following are typical of letters from viewers requesting lessons in the Bible correspondence school which are received at the New York office daily:

> Our little Methodist church here is trying to form an active Bible study group. At the last meeting we told those present of your correspondence course which we find so helpful. Our friends are interested to know if it is possible to order 20 copies of the complete course and what the charge might be. We hope to meet every Sunday night.
>
> Mr. and Mrs. S. M. O.
> Minnesota[1]

> I watched "Faith for Today" Sunday and its unforgettable presentation of "The Time of the End." I am most interested in your concept that Christ will come to end this world's troubled history. My husband and I have been married two years. We are so confused about the way in which this country and the rest of the world seem to be heading. Everything is moving in the direction of one great, concluding climax. We are fearful to have children because of the world in which they will have to live. Will you please send us your study guides on the Bible? Perhaps here we can find an answer to these perplexing problems.
>
> Mr. and Mrs. D. F.
> New York[2]

> Your Bible course "Faith for Today" has made wonderful changes in the people I have seen [here in prison] who have taken your course. Now I desire to enroll. Please grant me the opportunity. My work will prove my appreciation.
>
> Prisoner J. S.
> Richmond, Virginia[3]

Atlanta, Georgia, whose students reside in Kentucky, Tennessee, North and South Carolina, Georgia, Alabama, Florida, and Mississippi.

This move boosted the number of current enrollments to more than 30,000, an all-time high at the Faith for Today office in New York. It follows similar mergers of Bible correspondence schools formerly operated by Seventh-day Adventist state Conferences in Michigan, Indiana, and several other states. (Tele-notes, March, 1968, 4.)

[1]Cited in Tele-notes, May, 1966, 2.

[2]Ibid., July, 1966, 2.

[3]Ibid., August, 1967, 2.

Table 13, which appears on the following page, presents a summary of the Faith for Today Bible Correspondence School activities in North America for the 17-year period considered by this study.

The continuing universal appeal of the Faith for Today Bible correspondence courses is indicated by the tabulation of religious affiliation made of students enrolled during the Fourth Quarter of 1967, in Table 14, on the second page following. Of those enrolled, only 20.9% are Seventh-day Adventists, with the remaining number spread across a broad spectrum of various denominational affiliations.

Response request.--The second heaviest volume of incoming mail at Faith for Today headquarters deals with requests for all sorts of things: copies of sermons and poems, special prayer (often for the recovery of health or the conversion of a loved one to Christianity), answers to Bible questions, counsel on personal problems, and even a request for one of Mrs. Fagal's recipes!

Fagal himself particularly appreciated correspondence received from two judges, a district court judge in Texas and a prominent East Coast jurist.

Perplexed by the problems connected with the rising tide of juvenile delinquincy and increasing youth crime, the district court judge in Texas happened to view a "Faith for Today" program which featured the experience of the prodigal son. The judge promptly wrote Fagal, asking for a supply of copies of the script which he wished to distribute to the youthful offenders who stood before his court. He expressed the opinion that "Faith for Today" should be given an even wider circulation; and the judge is doing his part in directing the

TABLE 13

SUMMARY OF ACTIVITIES
NORTH AMERICAN BIBLE CORRESPONDENCE SCHOOL
FAITH FOR TODAY, INC.

1952-1968[a]

Year	Applications[b]	Enrollments[c]	Diplomas	Lessons Graded
1952	23,500	9,700	309	35,000
1953	30,771	11,778	2,010	143,103
1954	49,951	20,376	3,637	231,954
1955	81,417	27,886	5,501	364,170
1956	112,321	31,458	6,285	454,090
1957	112,634	33,721	8,196	520,832
1958	123,266	35,839	9,416	563,110
1959	99,655	29,587	10,316	529,092
1960	106,015	31,642	8,682	509,999
1961	102,048	35,800	8,965	545,209
1962	158,428	38,400	9,820	576,410
1963	109,202	36,994	8,950	511,999
1964	114,225	38,133	10,776	520,193
1965	119,654	31,453	9,704	454,058
1966	99,776	26,492	9,898	437,670
1967	91,699	27,527	8,121	423,486
1968	132,467	31,763	7,271	415,891
Total	1,667,029	498,549	127,857	7,236,266

[a]Miscellaneous Reports, Faith for Today, Inc., New York, 1952-1968.

[b]An application is defined as a request for a course received and processed by telecast headquarters, irrespective of whether or not submitted by the individual to whom the lessons were subsequently sent (sometimes names are sent in by interested third parties who hope the "applicant" will take the course).

[c]An enrollment is defined as an applicant who has returned the first lesson for grading, thus giving practical evidence of a serious desire to pursue the course.

attention of many unfortunates who come under his influence to a religious television program which can help in changing their lives.[1]

TABLE 14

RELIGIOUS AFFILIATION OF ENROLLEES
NORTH AMERICAN BIBLE CORRESPONDENCE SCHOOL
FAITH FOR TODAY, INC.

Fourth Quarter, 1967[a]

Denomination	Number Enrolled	Denomination	Number Enrolled
Seventh-day Adventist	263	Jewish	8
Baptist	258	Brethren	8
Methodist	101	Evangelical	6
Roman Catholic	41	Anglican	4
Lutheran	36	Reformed	3
Pentecostal	34	Disciples of Christ	3
Church of God/Assembly of God	32	Orthodox	2
		Amish	2
Presbyterian	27	Community	2
Christian	19	Latter Day Saint	2
Holiness	17	Glad Tidings	1
Church of Christ	17	Moslem	1
Congregational	11	Jehovah's Witness	1
United	10	Mennonite	1
Episcopal	10	Interdenominational	18
Salvation Army	9	Protestant	47
Nazarene	8	No affiliation listed	258
		Total	1,260

[a]Gordon F. Dalrymple, "Religious Affiliation of the FFT Bible Course Enrollees," Pacific Union Recorder, April 29, 1968, 2.

On the East Coast, a certain prominent jurist writes Fagal often. "We have never met, but I feel as if I know . . . [him] very well,"

[1]Fagal, "Fifteen Years of Successful Soul Winning," 8.

Fagal wrote in an article for his denomination's general paper. This judge sends his television pastor clippings of copies of articles which he writes for a regular column in the local newspaper; and once when death claimed his granddaughter, he "shared his sense of loss with us, thereby giving us opportunity to strengthen his already firm faith in the promises of the Lord." The judge is a regular--and generous--contributor to "Faith for Today," which he considers his "church."[1]

The excerpts from correspondence which follows are fairly typical of much of the request mail which is received each week:

> I was disillusioned with religion until I took your free offer of the Bible Course. It was through this that I became a church member. Now I would like to ask you to pray for me. I have glaucoma and cannot use my eyes for reading as I would like to without pain. Although I have been told I could go blind, my faith is in God, not man.
>
> Mrs. E. A.
> Pennsylvania[2]

> My parents give conflicting orders. It says in the Bible, "Honor thy father and they mother." I am 15 years old, and I find it difficult to know how to keep that commandment without disobeying one of my parents. What am I supposed to do when each one tells me to do the exact opposite of what the other one asks? After explaining matters to them, they still want the same orders carried out. What should I do when one wants me to go somewhere and the other forbids me to do so. Who would you obey?
>
> (Source not indicated)[3]

> We have received copies of Tele-notes for the past year and have been impressed greatly by the editor's articles and those of the pastor, W. A. Fagal. Some time within the past six months one of them had an article, the import of which was "Is God Dead?" This dealt with the heavenly bodies and their relationship to God. I have misplaced this and would like very much to have a copy thereof by return mail.
>
> Attorney T. H. F.
> Kansas City, Missouri[4]

---

[1]Ibid., 9. [2]Cited in Tele-notes, Jan., 1968, 2.

[3]Ibid., 8. [4]Ibid., Nov., 1967, 2.

> Your cover article on Mrs. Virginia Fagal was fascinating. She surely leads a busy, productive life. I would greatly appreciate it if you would send me her recipe for baked beans.
>
> Mrs. J. W.
> Colorado[1]

Perhaps, however, the most unusual request ever received by Faith for Today, both in view of the social standing of the writer and of the historical significance of the event involved, was one conveyed in a letter to William A. Fagal by Mrs. Sewell (Hortense) Avery, wife of the internationally-known board chairman of Montgomery Ward Company, written February 16, 1955, and accompanied by a contribution of $200.[2]

Avery and his wife, both 81 at the time, watched "Faith for Today" together each Sunday at their 209 Lake Shore Drive apartment just east of the Drake Hotel in Chicago. By coincidence, only six days before Hortense Avery wrote this particular special-request letter to William Fagal, Chicago Daily News reporter Win Green, in an exclusive copyrighted story, based on the first major interview granted by her husband in the preceding ten years,[3] noted:

> Mrs. Avery hasn't been feeling too spry of late, so the Averys go to church via television at 11:30 a.m. The program is "Faith for Today."[4]

---

[1]Ibid., Oct., 1965, 2.

[2]Previously, Hortense Avery had sent three donations of $100 each on successive occasions to Faith for Today. (Letters from Hortense W. Avery, Chicago, Sept. 19, Nov. 11, and Dec. 23, 1954.)

[3]"The Wizard of Wards," Chicago Daily News, Feb. 10, 1955, 1. Copyrighted 1955 Chicago Daily News.

[4]Ibid., 4. Quoted by permission. (Letter of Joseph M. Simmons, Librarian, Chicago Sun-Times and Chicago Daily News, Oct. 28, 1966.)

At this particular time, Avery was being threatened by the notorious corporation raider, Louis E. Wolfson[1] who, through a proxy fight, was seeking to oust Avery as board chairman of Montgomery Ward and take over leadership of the corporation himself.

Not knowing to whom else to turn, Hortense Avery took up her pen to ask William Fagal to intercede with God on her husband's behalf (see Fig. 35):

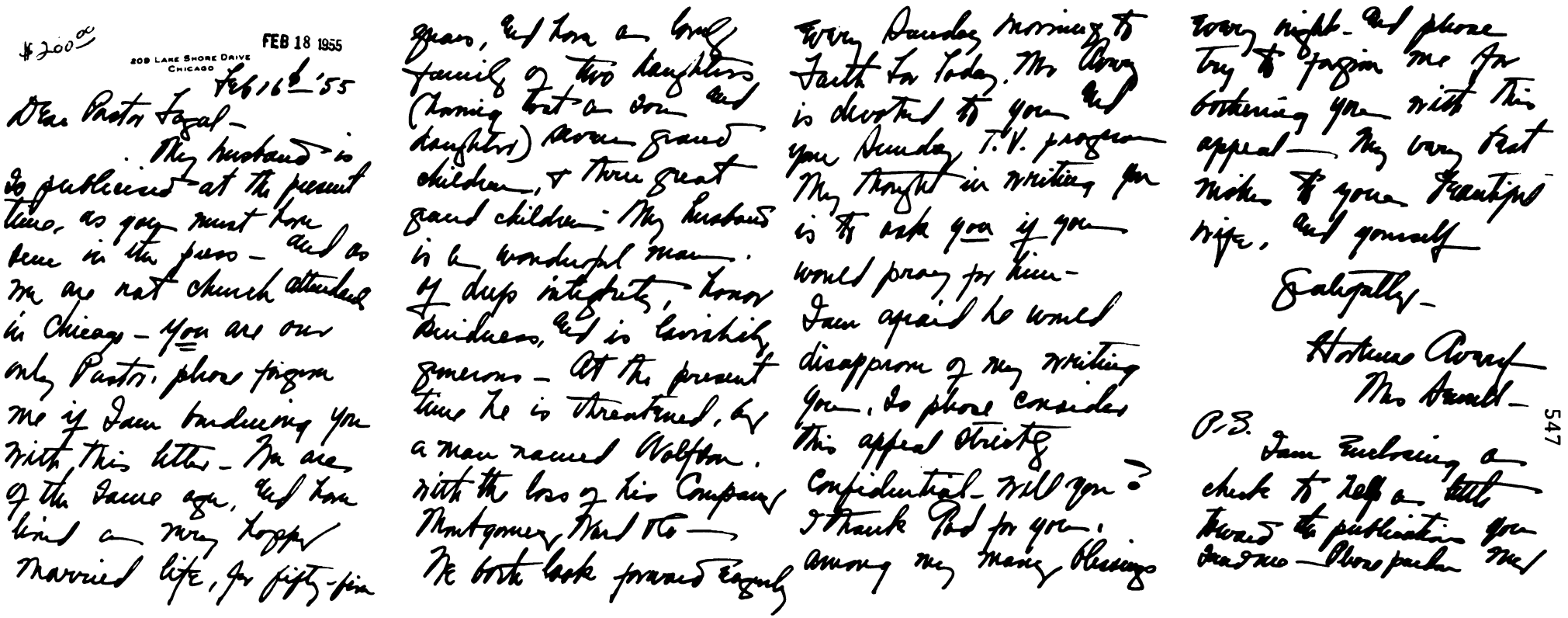
Dear Pastor Fagal--

> My husband is so publicized at the present time, as you might have seen in the press--and as we are not church attendants in Chicago--you are our only Pastor.[2] Please forgive me if I am burdening you with this letter--We are of the same age and have had a very happy married life, for fifty-five years, and have a lovely family of two daughters (having lost a son and daughter) seven grand children, and three great great grand children. My husband is a wonderful man, of deep integrity, honor, kindness, and is lavishly generous--At the present time he is threatened, by a man named Wolfson, with the loss of his company, Montgomery Ward Co.--We both look forward eagerly every Sunday morning to Faith for Today. Mr. Avery is devoted to you and your Sunday T.V. program. My thought in writing you is to ask you if you would pray for him. I am afraid he would disapprove of my writing you. So please consider this appeal strictly confidential--will you? I thank God for you among my many blessings every night. And please try to forgive me for

---

[1]"Wolfson . . . began his rise in financial circles in the 1930s when he took over the family junk business his immigrant father had built. By the early '50s his tall, lean figure and ruggedly handsome face, which shows some marks of youthful experience as a professional boxer, was a familiar sight at various corporate board meetings and on the newspaper financial pages. He took over the Washington, D. C., transit company and siphoned off its rich capital reserves. . . . At one time he was the largest shareholder in American Motors, and when he sold out his position, he got embroiled in a dispute with the government over making 'false and misleading statements.' A prominent financial writer called him, 'the biggest corporate raider of all time.'" (William Lambert, "The Justice . . . and the Stock Manipulator," Life, May 9, 1969, 34.)

[2]The previous Christmas, Mrs. Avery had written on a Christmas card to the Fagals, "You are my only pastor, and yours is my only church." (Fagal Letter, Nov. 7, 1966, 2.)



FEB 18 1955

209 LAKE SHORE DRIVE
CHICAGO

$200.00

Feb 16th '55

Dear Pastor Fagal—

My husband is so publicized at the present time, as you must have been in the press— and as we are not church attended in Chicago— You are our only Pastor; please forgive me if I am bothering you with this letter— I am one of the same age, and have lived a very happy married life, for fifty-five years, and have a lovely family of two daughters (Charming but one son and daughter) seven grand children, & three great grand children— My husband is a wonderful man— of deep integrity, honor & kindness, and is cherished by numerous— At the present time he is threatened, by a man named Wolfson, with the loss of his Company Montgomery Ward & Co— We both look forward eagerly every Sunday morning to Faith for Today. Mrs Avery is devoted to your Sunday T.V. program My thought in writing you is to ask you if you would pray for him— I am afraid he would disapprove of my writing you. Do please consider this appeal strictly confidential— Will you? I thank God for you— among my many blessings

every night— And please try to forgive me for bothering you with this appeal— My very best wishes to you & your Partner wife, and yourself

Sincerely—

Hortense Avery
Mrs Sewell—

P.S. I am enclosing a check to help on the Herald to publication you desire— Please pardon me for

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partnership— I have been quite ill with the flu & my hand is still a little "wobbly"—

Hortense Avery

Fig. 35.—Letter to William A. Fagal from Mrs. Sewell (Hortense) Avery, wife of Montgomery Ward Board Chairman, requesting the Pastor's prayers on behalf of her husband then fighting with Louis Wolfson for control of the corporation. *The New York Times* described this struggle as "one of the fiercest proxy contests in the history of corporate finance;" and it said that Avery's victory "marks the first time in 1955 that a major corporation has succeeded in turning back a bid for control." In conceding defeat, Wolfson charged he had been double-crossed by "some big foreign holders" (of Montgomery Ward stock); Mrs. Avery credited another "foreign" power—God.

bothering you with this appeal. My very best wishes to your beautiful wife and yourself.

Gratefully,
Hortense Avery--
Mrs. Sewell--

P. S.
I am enclosing a check to help a little toward the publications you send me. Please pardon my penmanship. I have been quite ill with the "flu" and my hand is still a little "wobbly."

Hortense Avery[1]

Avery, who at this time was chairman of both Montgomery Ward and U. S. Gypsum, a director of U. S. Steel, and a member of the boards of a half-dozen other big firms, was characterized as "the ageless genius of the industrial world" and an "81-year-old wizard who had battled the federal government and anyone else he believed wrong."[2]

Eleven years earlier, in 1944, Avery had attracted worldwide attention when he was carried bodily from his office by two soldiers after he had refused to comply with an order of the War Labor Board.

As head of the nation's second-largest mail order and retail merchandising organization, Avery had defied a Government order to deal with a C.I.O. union among his employees.

Said the New York Times,

> The famous picture of his being carried from the office, as if still sitting in his chair,[3] was symbolic of his business philosophy, and dramatized his longstanding

---

[1]Letter from Hortense W. Avery, Chicago, Feb. 16, 1955, to William A. Fagal, 1-5.

[2]Green, 1.

[3]This famous photograph is reproduced in Album of American History (New York: Charles Scribner's Sons, 1960), V:348. It was taken by Harry Hall, well-known Associated Press photographer, who retired in 1967, and earned him the "Headliner's Award." (Letter from Paul Lee, News Editor, the Associated Press, San Francisco, Calif., July 26, 1968.)

opposition to the New Deal and what he called the Government's "unAmerican" interference with business.[1]

In the Depression days of 1932, at the age of 58 and having then been chairman for only one year, Avery had faced another financial crisis, and won. Montgomery Ward had a $14 million deficit which, in the next two years, he turned into a $14 million profit, averting a merger that would have sent his company into oblivion.[2]

But now he was older, and fighting a younger (and preeminently successful) corporation-raider in what New York Times correspondent Robert E. Bedingfield would describe as "one of the fiercest proxy contests in the history of corporate finance."[3]

Within the past year alone, Avery knew, more than 30 proxy battles for control of American corporations had been waged, with six won by the insurgents.[4] And Sewell Avery's devoted, if diminutive (5'4") wife, described by a newspaperman as "vivacious, alert, too animated to be called doll-like,"[5] decided to seek divine aid against that "man named Wolfson" who was trying to persuade MW's stockholders that Avery had blocked the postwar growth of the already huge corporation which he had headed for two decades.[6]

So she wrote her "pastor," half a continent away. Would Fagal pray? Indeed he would; the whole office made it a matter of special prayer.

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[1]Nov. 1, 1960, 1.

[2]Chicago Daily News, Feb. 11, 1955, 7.

[3]New York Times, April 23, 1955, 1.

[4]Ibid.

[5]Chicago Daily News, Feb. 15, 1955, 6.

[6]New York Times, April 23, 1955, 1.

Two months later Avery won, overcoming Wolfson's drive to control the Ward empire by winning six of the nine seats on the board which were up for grabs. Commented the Times:

> Wolfson's defeat marks the first time in 1955 that a major corporation has succeeded in turning back a bid for control.[1]

In conceding the contest, which he had waged unrelentlessly for the past eight months, Wolfson blamed his defeat on having been "double-crossed" by "some big foreign holders" of MW stock.[2]

Hortense Avery credited another "foreign" power--God!

And a month later she sent her "thank offering" to Faith for Today for its Fifth Anniversary celebration--a check for $300 (her largest ever) "to help you with your work." Fagal and his staff were only too willing to comply with her parting request in this letter: "Forgive me burdening you with extra mail."[3]

The strain of the proxy fight, however, took its toll; and Mrs. Avery became ill and was hospitalized.[4] And on April 8, 1956--lacking

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[1]New York Times, April 23, 1955, 1.

[2]Ibid. Avery's victory, however, was Pyrrhic. To repel the raider, to keep the "Wolfson" from the door, cost Wards a cool $692,250 (Time, Sept. 26, 1955, 90); and the archfoe, licking his wounds, may have found some small satisfaction from the fact that after a respectable interval, Avery stepped down as board chairman and retired. (New York Times, April 9, 1956, 27.)

[3]Hortense W. Avery Letter, Chicago, May 22, 1955, to William A. Fagal. Telecast headquarters records show two more subsequent gifts before Mrs. Avery's death on April 8, 1956: $100, with a letter from Chicago, Aug. 3; and $125 in a letter from the Avery vacation retreat at Les Cheneaux Islands, Hessell, Mich., Sept. 13.

[4]Fagal became aware of her unexpected illness as a result of receiving a telegram from Hortense Avery requesting a certain gift book offered over the air and giving a hospital address for the reply. He was then extremely busy with preparation for live broadcasting and in the early stages of the transition to film, having to produce some programs in advance in the new medium. Virginia Fagal was under the weather with laryngitis that day, so Pastor Fagal cancelled his shooting

but two weeks to the day of her husband's greatest victory (gained, she was sure, with Divine aid), Hortense Avery died at the age of 82,[1] leaving an estate estimated at $1 million.[2]

William A. Fagal, television pastor of the Sewell Averys, flew to Chicago to conduct the funeral, which was attended by 150-200 invited mourners, including the entire Board of Directors of Montgomery Ward.[3]

And when Sewell Avery himself died, on October 31, 1960,[4] his children called Faith for Today headquarters in New York to request Pastor Fagal's presence once again in their hour of need--this time, to bury their father. Unfortunately, however, this time Pastor Fagal could not help--he was in Japan and could not be reached.[5]

What does all this "prove"? Perhaps nothing. This writer would not be so foolish as to attempt to demonstrate a cause-effect link between William Fagal's prayer and Sewell Avery's victory (although he does note in passing that to men of faith there is no problem whatever at this point!).

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schedule and flew to Chicago--a 3-1/2 hour journey in this pre-jet era. He went to Mrs. Avery's 12th-floor hospital room, visited briefly, and prayed at her bedside before taking another 3-1/2 hour flight back to Manhattan. She died four weeks later. (Fagal Interview, Oct. 23, 1966, 4.)

[1]New York Times, April 9, 1956, 27.

[2]Ibid., April 29, 1956, 61.

[3]Fagal Interview, Oct. 23, 1966, 4.

[4]New York Times, Nov. 1, 1960, 1.

[5]Fagal Interview, July 7, 1966, 5. Since then, however, Fagal has officiated at the wedding of an Avery granddaughter at Evanston, Ill., who publicly said of him on that occasion, "You're our pastor." Members of the Avery family, especially one of Sewell's daughters, still send generous, substantial gifts to Faith for Today, Inc. (Fagal Interview, Oct. 23, 1966, 4.)

The incident does serve to illustrate that William Fagal's preaching could bring "audience response" from the tallest towers of corporate finance as well as from the dilapidated hovel on the "other" side of the tracks, that his appeal was universal, that men and women had confidence enough to respond in a manner which represented their deepest need.[1]

Contribution response.--The fiscal mechanics of the operation of Faith for Today, Inc., have already been dwelt upon, mention being made that the two principal sources of income have been (1) direct donations through the mail from the viewing audience at large, and (2) financial support by the Seventh-day Adventist Church, by means of an annual offering taken in all 3,340 SDA Churches throughout North America, and an annual subsidy appropriation through denominational channels.

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[1]Thirteen years later Louis Wolfson's name cropped up in the news again. On Aug. 8, 1968, Wolfson and three associates were found guilty of violating the Securities and Exchange Act by a federal grand jury. Specifically, the 55-year-old multimillionaire financier was convicted on charges of "perjury, subornation of perjury, obstruction of justice, concealing documents, and filing false statements" with the Securities and Exchange Commission. At the time Wolfson was chairman of Merritt-Chapman & Scott, a worldwide construction-shipbuilding-chemicals combine then in process of liquidation. Upon conviction, he faced a possible 14 years in prison and a $32,000 fine. (Napa Register, Aug. 9, 1968, 7-B.)

Wolfson subsequently went to jail; and less than a year later his name figured prominently in a scandal involving Supreme Court Justice Abe Fortas. Fortas accepted a $20,000 check from a foundation controlled by Wolfson, for professional services of dubious substance, which he then returned to Wolfson nearly a year later. Public opinion forced Fortas to resign his seat on the Supreme Court bench--the first such instance in the Court's entire history. (Cf. William Lambert, "The Justice . . . and the Stock Manipulator," Life, May 9, 1969, 32-37.)

William Fagal has never, directly or indirectly, solicited financial support over the airwaves.[1] The principal appeals have been made largely through the pages of Tele-notes, and occasional articles in the church's press.

During the 19-year period considered by this study, voluntary contributions through the mail have amounted to $5,527,051, and the total net proceeds from the North American offering are $2,869,522.

Table 15, which appears on the following page, shows the annual increase in income of the telecast from these two major sources, for the years for which financial data are available.

One device used by Fagal in attempting to boost the size of both net individual gifts and total gross receipts at Faith for Today is the conferring of "sponsorship" status upon viewers pledging either $1 per month throughout the year, or a lump sum of $10 or more annually.

As will be noted from Table 16, on the second page following, although the "sponsors" represent only 58.6% of the total donors, yet their gifts provide 81.6% of the total mail contributions.

Nearly 60% of all gifts received are of five dollars or less; yet the largest single portion of total viewer income comes from gifts in the $10-$25 bracket.

And while the general overall mean average gift during this 1967-68 period was $6.97, the mean for "sponsors" was 9.70, while that for other donors was only $3.10.[2]

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[1]The November, 1953, Tele-notes "Letters" column carried this query: "Do people send donations to you? I never hear you mention anything about it. Please let me know." (p. 4.)

[2]The mean average donation per contributor for the Fourth Quarter, 1966, was $6.54; the "sponsor" mean was $9.58, and that for non-sponsors was $2.18 (Miscellaneous Records, Faith for Today, Inc., 1966).

TABLE 15

SUMMARY OF NON-APPROPRIATED INCOME
RECEIVED BY FAITH FOR TODAY, INC.

1950-1968[a]

Year	Viewer Income From Mail[b]	Annual Offering[c]
1950[d]	$ . .	$ . .
1951[e]	14,865	. .
1952	58,761	82,748
1953	96,767	92,322
1954	149,459	79,654
1955	188,771	76,457
1956	217,257	80,810
1957	237,621	97,074
1958	266,803	160,721
1959	292,685	128,014
1960	300,907	156,631
1961	320,001	176,094
1962	383,440	205,266
1963	414,189	195,204
1964	451,526	199,673
1965	481,865	277,780
1966	510,223	310,870
1967	594,949	279,622
1968	546,962	270,582
Totals	$5,527,051	$2,869,522

[a]Miscellaneous Records, Faith for Today, Inc., 1950-1968.

[b]Does not include income from wills, legacies, annuities, etc.

[c]Offering taken once each February in the Seventh-day Adventist Churches of North America (including Canada) only.

[d]Records for 1950 are not extant.

[e]The first offering was taken in 1952.

TABLE 16

DISTRIBUTION OF NORTH AMERICAN VIEWER INCOME
BY GIFT SIZE AND SOURCE DERIVATION
FAITH FOR TODAY, INC.

For the 12-Month Period: June 1, 1967, to May 31, 1968[a]

	Monthly Average	12-Month Totals	Per cent of Whole
Total Contributions	$46,529	$558,344	100.0%
"Sponsor" Donations	37,964	455,571	81.6%
Other Donations	8,564	102,773	18.4%
Total Number of Contributions	6,670	80,039	100.0%
No. Sponsor Donors	3,914	46,972	58.6%
No. Other Donors	2,756	33,067	41.4%
Amount of Gifts Within Dollar Classification			
$ 0.01 - $ 4.99	$ 6,318	$ 75,813	13.6%
5.00 - 9.99	7,551	90,607	16.2%
10.00 - 24.99	11,245	134,938	24.2%
25.00 - 49.99	5,946	71,351	12.8%
50.00 - 99.99	4,266	51,189	9.1%
100.00 and over	11,204	134,447	24.1%
No. of Contributors Within Dollar Classification			
$ 0.01 - $ 4.99	3,887	46,643	59.0%
5.00 - 9.99	1,477	17,734	22.2%
10.00 - 24.99	947	11,373	14.2%
25.00 - 49.99	215	2,584	3.3%
50.00 - 99.99	78	938	1.2%
100.00 and over	64	767	0.1%

[a]Miscellaneous Reports, Faith for Today, Inc., New York, 1967-68. For a complete month-by-month tabulation of these data, see Appendix I.

Dollar amounts are rounded off to the nearest decimal point.

Attention has been drawn above to the mail received on Monday, July 8, 1968, a typical day. Some 3,216 letters were received, of which 42.5% (or 1,369) contained donations amounting to $11,155. Only Alaska, of the 50 United States, was not represented in the gifts column.

It may be of interest to note on Table 17, which follows, that the nine highest states for income do not correspond with the nine highest states for letters received (Table 12):

TABLE 17

GEOGRAPHICAL DISTRIBUTION OF NORTH AMERICAN DONOR MAIL
NINE HIGHEST VOLUME STATES
FAITH FOR TODAY, INC.

Mail Received on July 8, 1968[a]

Rank Order	State of Origin	No. of Letters	No. of Gifts	$ Value Gifts	SDA Adult Bapt. Membership[b]
1	California	392	303	$3,372	89,352
2	Michigan	214	86	652	18,414
3	Iowa	55	23	625	3,527
4	Kansas	26	13	541	3,798
5	Washington	70	53	454	8,656
6	Florida	162	70	421	10,928
7	District of Columbia	26	15	379	11,801[c]
8	Colorado	50	30	338	9,090
9	Illinois	82	41	300	7,358

[a]From "Mail Summary for Monday, July 8, 1968," Faith for Today, Inc., New York. Details of complete mail summary are reproduced in Appendix H. (See also Table 12 for comparison of volume of mail with volume of contributions.)

[b]Data from SDA Yearbook: 1968.

[c]Membership of Potomac Conference (Virginia, District of Columbia, and two counties in Southern Maryland). No data available for District of Columbia alone.

As before, there is no significant geographical correlation, and the correlation between high-income and high-SDA-member states is only approximate.[1]

The letters accompanying these mail contributions day by day are similar to the ones reproduced below. Taken from the treasurer's files, they were originally published in Tele-notes as a gentle prod to other readers to emulate the commendable spirit of the donors:

> We have a family offering box in our home where, after paying a tithe, we place ten per cent of our income for offerings. We are sure that with the blessing of the Lord we will find an extra $10 in the box each month for "Faith for Today." When we get to that better land and meet those who will say, "It was 'Faith for Today' who invited us here," we want to be able to reply that we had a part in sponsoring "Faith for Today."
>
> Mr. and Mrs. H. M.
> Maryland[2]

> I had wanted to send a gift of money after receiving your Tele-notes telling of your needs, but I didn't think our budget would permit it just now. Today as I checked our local grocery store contest, I found I could claim a $5 prize, so this is the check I am sending you. Now we are both winners--working for the winning of souls. I am happy for this small part in helping. Surely "God works in mysterious ways His wonders to perform."
>
> Mrs. H. L. J.
> Michigan[3]

While most donations are in the $1-$10 bracket, providing the "lion's share" of the annual viewer income, the exceptions are, of course, quite heartening to the whole staff (including the treasurer). In their own way these larger gifts serve to illustrate the financially cosmopolitan nature of the total viewing audience.

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[1]One day's mail is not an adequate sample for drawing detailed conclusions of this sort.

[2]April, 1966, 2.

[3]Ibid., August, 1967, 2.

Paul Harvey, prominent American Broadcasting Company journalist and commentator who watches "Faith for Today" as he travels around the country, sent the Fagal's one gift of $500; and he has sent other gifts totalling "hundreds of dollars," according to Virginia Fagal.[1]

In 1965, a film depicting medical mission launch work in Brazil was broadcast; and a prominent Baptist layman in Florida, who heretofore felt that the spirit of modern missions had ended with David Livingstone, was deeply moved by it. Commenting that this telecast was "a revelation to me,"[2] he wrote:

> My wife and I saw your program featuring the work of the Scofields on the Sao Francisco River in Brazil. We were deeply impressed, and have asked our church to designate $500 to assist this work.[3]

The $500 check, enclosed, was drawn upon the account of the large Baptist church in his city.[4]

An even larger gift--$1,000--came from another Protestant viewer of the same program, asking that his gift be earmarked for medical supplies for the project.[5]

Another time, a gift for $5,000 was received at telecast headquarters in the wake of a program filmed by Fagal himself in Korea,

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[1]Letter from Virginia Fagal, New York, July 22, 1966, 2. Cited hereafter as Virginia Fagal Letter, July 22, 1966. Mrs. Fagal adds, concerning Mr. and Mrs. Harvey: "Without our knowing it, he and his wife had been frequent viewers of 'Faith for Today' when we were on in Chicago. Then several years ago at the Michigan camp meeting, when Paul Harvey spoke, Bill was introduced to him. Probably I should say the person tried to introduce them, for as soon as Paul Harvey saw Bill he recognized him immediately and was most cordial in his praise for the inspiration that 'Faith for Today' had brought into his home. . . . They have invited Bill to visit them in their home."

[2]Dalrymple, "TV Program Worth Watching," 31.

[3]Cited by Fagal, "Fifteen Years of Successful Soul Winning," 9.

[4]Dalrymple, "TV Program Worth Watching," 31. [5]Ibid.

which showed the desperate need for church buildings there to serve an unusually large influx of converts to Christianity.[1]

While Fagal, of course, is unable to retain these contributions for his own operating expenses, he is nevertheless more than happy to forward them onward to the designated recipients abroad. His many travels overseas, which have brought him into direct contact with missionaries engaged in all kinds of activities, working under all kinds of adverse conditions, have left an indelible impression and a deep bond of sympathy, respect, and admiration.

Decision response.--The various objectives of the "Faith for Today" telecast have already been dwelt upon at length in Chapter V. In review, we note that the primary, undergirding objective is, as always, to bring non-Christian viewers to Christ and thereby (in Fagal's view) to a knowledge of the teachings of the Seventh-day Adventist Church. Ultimately, of course, he hopes to win accessions, increasing the membership of that body.

In this context, then, how has "Faith for Today" fared?

As Alexander has perceptively observed,

> 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.[2]

Non-Christian skeptics are perhaps more likely to ridicule the program of Christian evangelism at this point than any other because of the all-too-often ephemeral nature of the decision made--"backsliding," to use the church's own euphemism.

---

[1]Fagal, "Fifteen Years of Successful Soul Winning," 9.

[2]Alexander, 295.

Another evangelical television preacher, Billy Graham, founder and chief speaker for "The Hour of Decision," reports he is repeatedly accosted with attacks on the temporary nature of the "decision" toward which his "hour" is aimed. "It doesn't last," sneer the critics.

"Neither does a bath," the redoubtable Doctor Graham shot back.[1] The implication of the analogy is, of course, clear.

Just what, in the way of specifics, does William A. Fagal seek in the way of "decision" for his telecast? A word or two of definition at this point may help clarify these goals, especially for the non-evangelically oriented reader.

Evangelical Christians commonly use 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 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."[2]

Two steps frequently associated with an individual's decision to "accept Christ" and "be converted" are baptism, and the subsequent 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.[3]

Associated decisions relating to the "Christian experience" are faithfulness in the reading and study of the Bible, prayer, and the

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[1]This investigator has been unable to verify this incident. It may be apocryphal.

[2]Alexander, 295-96. [3]Ibid., 296.

following through with the practical implications of the fact that a Christian does, indeed, consider himself his "brother's keeper."

One out of every ten graduates of a Faith for Today Bible correspondence course becomes a baptized Seventh-day Adventist. This represents an overall average for a period of more than one and one-half decades; and more than 14,000 baptisms of adults into Adventism are directly attributable to Fagal's ministry through the telecast.[1]

Reports of decision response to the Fagal preaching come to his New York headquarters in the form of listener letters, and in reports from local SDA ministers who conduct the rite of baptism for the convert out in the field.

Table 18, which appears on the following page, presents a summary of the annual number of adult baptisms attributable to the Fagal television ministry for the years considered by this study.

Typical of the letters received at telecast headquarters, telling of victories gained over habits such as tobacco and alcohol (which are generally frowned upon by evangelical Christianity), are these:

> When I began viewing "Faith for Today," I was a daily user of cigarettes. I tried everything to help me stop smoking, but to no avail. In studying the Bible course, I learned more of Christ's love. I came to the place where I had the strength and blessing to take a real stand for Him. Now I have obtained victory over tobacco and rejoice in the hope of the coming of Christ.
>
> H. A. N.
> Washington[2]

> My husband was an alcoholic, but since he read the first lesson . . . he is not a drinking man any more. . . . Please

---

[1]William A. Fagal, "One in Ten," Lake Union Herald, Jan. 31, 1967, 16.

[2]Cited in Tele-notes, Feb., 1967, 2.

TABLE 18

SUMMARY OF REPORTED ADULT BAPTISMS IN NORTH AMERICA ATTRIBUTED TO THE "FAITH FOR TODAY" TELECAST

1950-1968[a]

Year	No. of Baptisms[b]
1950) 1951)	200[c]
1952)	
1953	140
1954	170
1955	427
1956	468
1957	472
1958	617
1959	619
1960	727
1961	741
1962	1,808
1963	1,502
1964	2,001
1965	1,400
1966	831
1967	803
1968	1,353
Total	14,279

[a]Miscellaneous Reports, Faith for Today, Inc., 1950-1968.

[b]Includes only baptisms reported from the field to telecast headquarters. Total actual baptisms attributable to "Faith for Today" are unquestionably much greater than the above figures indicate. Also, Seventh-day Adventists do not baptize infants; the rite, by total immersion, is administered only to adults and youth who have reached the "age of accountability," usually 10-12 years of age.

[c]Represents baptisms reported for the period 1950-1952, and includes viewers taking lessons from state conference Bible correspondence schools before FFT's was organized.

pray for my husband. I'm so happy. It has converted my home to one of peace and happiness.

Mrs. L. W.
Pennsylvania[1]

The taking of one's stand for Christ a living Christian witness features prominently in many letters to William Fagal. The following serve to illustrate:

Through the Faith for Today Bible course and the book I recently received, By Faith I Live, I have been led to take a full stand for Christ. I look forward to baptism in the near future. You cannot know how deeply grateful I am for the telecast and the blessing it has brought me. Thank you for helping me to better understand the Word of God and to learn the importance of making a full surrender to Christ.

Mrs. D. E. F.
Washington, D. C.[2]

"Faith for Today" brought Scripture truth to me in a wonderful way. I had listened to many radio broadcasts and viewed a number of television programs, but I had not really discovered all that I was seeking. Now I have taken my stand for Christ.

F. W.
Minnesota[3]

I enrolled in the Faith for Today Bible course at the New York World's Fair. I found the lessons inspiring. A conviction came that I must make a change in my life and live for Christ. I am grateful to Faith for Today for leading me to take this stand.

Miss I. C.
New York[4]

Reports of baptisms into Seventh-day Adventism, such as the following, are always especially welcome in Fagal's office:

God has wonderfully blessed since I became a baptized member of the church. How happy I am for this! My son urged me to view "Faith for Today" and I began to do so. I became convinced that here was the knowledge that I had been seeking. Enrolling in the Faith for Today Bible course

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[1]Ibid., May, 1964, 2.

[2]Ibid., Aug., 1966, 2.

[3]Ibid., Dec., 1966, 2.

[4]Ibid., Jan., 1967, 2.

> I found a real blessing. I was baptized in May, 1966, in Vallejo, California.
>
> Mrs. P. S.
> California[1]

Of particular interest to the student of decision response to the "Faith for Today" telecast is the phenomenon which appears concomitant with many decisions to join the SDA Church--that of entering into full-time evangelical soul-winning work to spread the "message" in a more active capacity than is open to the ordinary witnessing layman.

One ex-"Mod" teenager of the "swinging," long-hared set recently wrote of his decision to enter the gospel ministry:

> The Bible course is the best thing I have discovered. It is wonderful. It has helped me a lot in my everyday thinking. I used to be like other teenagers: long hair, full of spitefulness, etc. Now I am going to be a minister when I grow up. My father and mother are divorced, but I will not worry. I have the Lord.
>
> R. L.
> Nebraska[2]

One husband and wife, converted, decided to become colporteurs:

> My husband and I both had worldly interests. Indeed, we met at a dance. Real difficulties came to our home. Then I enrolled in the Faith for Today Bible course. Today both of us rejoice in Christ, and we are sharing our faith with others through literature evangelism.
>
> Mrs. C. P.
> California[3]

William Fagal recently wrote of "Seven Who Were Called"[4] into the Seventh-day Adventist gospel ministry through the intermediation of Faith for Today contact. Their backgrounds and walks in life were exceedingly diverse:

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[1]Ibid., Feb., 1967, 2.

[2]Ibid., Feb., 1968, 2.

[3]Ibid., Dec., 1966, 2.

[4]Review and Herald, Jan. 26, 1967, 2-4.

William R. Jackson was a Protestant divinity student. James Londis[1] and Ronald Halvorsen both roamed the streets of Brooklyn, N. Y., as members of teenage gangs loving nothing more than a "rumble" with a rival gang. Norman Frost, a construction businessman, was not only uninterested in religion, he was antagonistic to its organized form. John Williamson[2] owned his own airconditioning business. William E. Schlunt was a high school student, and James Flynn was a seaman in the Merchant Marine.

Yet all felt the "call" of God, and all responded. And it all started with "Faith for Today" and a dedicated preacher named William A. Fagal.

Of interest, finally, is a little statistic buried in an article appearing in Tele-notes in the March, 1965, edition, telling of an unusual bit of evidence of decision-response right in the Faith for Today office itself: five of the 80 personnel employed at headquarters are converts to Seventh-day Adventist from the telecast.[3]

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[1]After becoming a Seventh-day Adventist, Londis (now a Ph.D. candidate at Boston University) began teaching at Greater New York Academy where, among his students, he found William Fagal's son, Bill, inspiring him to decide, "I want to be a minister like Pastor Londis." Londis later joined the faculty of Atlantic Union College (Fagal's alma mater), where he again had the younger Fagal as a student. "Thus," adds the television pastor, "the bread which we cast upon the waters years ago has returned." (Cited in ibid., 3.)

[2]John Williamson and his wife were struck by a particular poem read on the first "Faith for Today" telecast they watched. They wrote to headquarters, asking for a copy of it. By error, they were sent the first lessons of the Bible correspondence basic course. Politely, if bewildered, they wrote again, requesting the poem the second time. And, again, the same mistake occurred--bringing another set of FFT lessons! "In considering this strange, almost conspiratorial circumstance, they began to conclude that perhaps God was behind the persistent arrival of the unrequested Bible lessons," Fagal later wrote. "And to this day I cannot explain this double blunder in any other way." (Ibid.)

[3]P. 5.

Testimonial response.--The testimonial quality of much of the mail received by William A. Fagal has been reflected coincidentally in a number of letters already cited in the immediately preceding pages.

Writers are nearly unanimous in expressing personal appreciation not only for Fagal's dedicated life and ministry but also for the "message" which he has been preaching from the public platform and the broadcast studio for nearly three decades.[1]

Another interesting facet of the correspondence, partially noted already, is its unquestioned ecumenical flavor. Virginia Fagal has remarked above upon a growing volume of mail from Roman Catholic priests and nuns consequent to the "thaw" in Catholic relations with Protestants following Vatican Councils I and II.

The following letter, from a Midwest convert, is fairly typical:

> Since "Faith for Today" follows our own Sacred Heart program on TV each week, the other sisters and I faithfully watch them both. This note is long overdue in expressing our great personal appreciation for the inspiration your presentations bring us and for the true Christian love so evident in your approach.
>
> Isn't it wonderful that recent changes now make it possible for us to enjoy spiritual things together and we can feel free to truly appreciate each other's efforts?[2]

And a Roman Catholic priest recently wrote following a program featuring an interview with the Merlin Kretschmars, missionaries to Brazil:

---

[1]This interesting facet of the testimonial correspondence highlights a thoughtful observation once made by now-deceased veteran editor Francis D. Nichol in this writer's hearing, that Adventists "don't have many 'great' preachers; but we do have a great message." Adventism's theology centers around the so-called "Three Angels' Messages" of Revelation 14.

[2]Cited by William Fagal, "An Important Message to You From Faith for Today," supplement to Tele-notes, Jan., 1968, 1.

> I was very pleased, in fact delighted, with the program . . . presented this morning. I am disappointed that I did not get the first part of the program. Would there be any way that I could obtain a copy of the information presented . . . or perhaps it would be possible to obtain the address of the missionary minister . . . ? I would like indeed to write them.
>
> Diabolical possession such as was described so well on the program is not so well known nowadays, and whenever it is mentioned people tend to be very unbelieving. No wonder the devil can do so much harm in the world when there are so many who do not even believe that he exists.
>
> Congratulations on a fascinating program.
>
> Father C. C.
> New York[1]

While letters such as the foregoing from Roman Catholic clergy are of a comparatively recent vintage, letters from Protestants of all persuasions, such as those which follow, have been flowing into the Faith for Today headquarters for years in an ever-swelling stream:

> I am a Lutheran and am a practical nurse. The patient I have now requires constant attention. Therefore I have no opportunity to attend services, so you can see what "Faith for Today" means to me.
>
> Mrs. M. W.
> Washington[2]

> I am a Sunday School teacher in the Presbyterian Church and was ill today so had to remain at home. Viewing religious programs, I heard Pastor Fagal tell of his visit to Babylon and the fulfillment of prophecy before your eyes. I agree with what he stated about the Bible and its prophecies being fulfilled. I am sure, too, that God is the Author of the Bible. We need more people like Pastor Fagal to broadcast to the world the truth about God and Christ.
>
> Mrs. A. P. B.
> Tennessee[3]

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[1]Cited in Gordon F. Dalrymple, "Catholic Priest Responds to 'Faith for Today' Telecast," Lake Union Herald, April 12, 1966, 5.

[2]Cited in Tele-notes, June, 1965, 2.

[3]Ibid., May, 1966, 2.

> I am a deputy sheriff and a member of the Church of Christ. When I read the Bible and realized what events the future holds, I was frightened. But these lessons removed the fear and put understanding in its place. I can truthfully say that the Bible Course lessons have made a big change in my life.
>
> R. F.
> Pennsylvania[1]

> I was travelling on a bus and handed a Faith for Today television log to a lady. She said, "I don't need it, as we go to our church at 8 a.m. and then rush back home to turn on the television set every Sunday to watch the program.
>
> Mrs. M. P.
> Colorado[2]

> A lady in the next bed to me in the hospital once asked me if I ever listened to "Faith for Today." I said I didn't usually put TV on until night. But I put it on and have seen your program ever since. I have often felt I would like to write and let you know how much I look forward to "Faith for Today". . . . Yesterday I especially enjoyed listening to your service about gossip, when you told about the bowl of roses and the garbage pail. It is all so true, and you explained it so wonderfully.
>
> Mrs. J. A.
> Canada[3]

In concluding this section on testimonial response,[4] brief attention will be given to letters received from prominent elected public officials in connection with the 15th Anniversary celebration at Faith for Today headquarters in 1955.

Warm words of appreciation were written to Pastor Fagal by both Congressman John W. McCormack of Massachusetts, Speaker of the House of

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[1]Ibid., Feb., 1968, 2.

[2]Ibid., Dec., 1967, 2.

[3]Ibid.

[4]The letters cited above are typical and representative of thousands on file at the FFT headquarters in New York. These files were completely opened to this investigator, who chose to cite published letters rather than unpublished ones simply to facilitate the listing of source citations.

Representatives (see Fig. 36), and J. Edgar Hoover, famed Director of the Federal Bureau of Investigation (see Fig. 37).[1]

A total of 18 United States Senators and 21 State Governors wrote to express their feelings about the contribution that "Faith for Today" and its originator, William A. Fagal, had made on the national scene.[2]

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[1]On a subsequent visit to Washington, Pastor Fagal personally met both of these distinguished citizens, at which time these photographs were taken.

[2]Testimonial letters of this sort are almost invariably the result of public relations activities on behalf of the program and speaker, and these are no exception. During November, 1964, Gordon F. Dalrymple, publications editor at Faith for Today, wrote to congressional and gubernatorial officials soliciting words appropriate to the occasion of the upcoming 15th Anniversary.

It is an accepted part of the political facts of life that politicians respond to requests of this sort--and the old "pros" among them do it instinctively, almost as a conditioned reflex. For the first law of political life is survival; and to survive one must (a) please as many as possible, and (b) get one's name--and face, if possible--in print as often as possible, and under as favorable circumstances as possible. When the cause to be praised is patently as unimpeachable as a religious television program of demonstrated merit, and the promise of publication of statement and portrait is made, both goals may be met with the instant stroke of a pen and a few stock platitudes, however ponderous and pompous. Indeed, one thus lines himself up as being with the group in favor of motherhood and God and against sin, and that never lost anyone a vote!

Thus, testimonials of this sort may have limited value to the student of audience response: the writer's motives may be suspect, and to that degree his words are of diminished value.

Add to this problem that of the phenomenon of what the communicationists call "source credibility." One wonders what the effect of the testimonials of such men as Connecticut's Senator Thomas J. Dodd (publicly exposed by former office employees and Columnist Drew Pearson for misfeasance and malfeasance in office and subsequently censured by the Senate) and Missouri's Senator Edward V. Long (exposed by Life in a three-part serial for highly questionable association with known hoodlums and members of the notorious Mafia crime syndicate) would be upon the reader had this thesis been published a year or two earlier.

On the other hand, even a criminal has his moments of truth, and honest desires for the way of righteousness sometimes spring up within



Ronald N. Mace Photo

Fig. 36.—Congressman John W. McCormack of Massachusetts, Speaker of the House of Representatives, welcomes William A. Fagal to Washington, D.C., for a two-week preaching mission at the Sligo Church, September, 1965. Presiding over a House session when Fagal arrived at the Capitol, McCormack handed his gavel to an associate and immediately left the chamber in order to greet the television pastor in the Speaker's office.

A distinguished public servant and prominent Roman Catholic layman for many years, McCormack expressed the conviction that television would be strengthened by having more programs of the calibre of "Faith for Today" on the air. Upon the occasion of the telecast's 15th anniversary four months earlier, McCormack congratulated the Fagals for their "dedicated labors" on behalf of the program which he held to be "in keeping with the best tradition of the radio and television industries." He particularly praised "Faith for Today" for its "broad religious appeal, designed for people of all faiths" and for its contribution in "strengthening family life and combatting juvenile delinquency and in helping to build the moral character of our young people."



Department of Justice Photo

Fig. 37.—J. Edgar Hoover, director, Federal Bureau of Investigation, greets William A. Fagal at his Department of Justice office, Washington, D.C., March 4, 1966. During the interview, America's No. 1 police official told the nation's first national television pastor that "'Faith for Today' makes an excellent contribution in building up good family life and in combatting juvenile delinquency."

In a public statement issued 10 months earlier in connection with the telecast's 15th anniversary, Hoover said: "The family has been, from time immemorial, the fundamental cohesive force of society; and in its dedication to the principles of liberty, justice, and equality lies the strength of our Nation. The past decade has witnessed an alarming increase in the incidence of crime, and the well-being of America is contingent upon a reversal of this unfavorable trend. This can only be accomplished by awakening in our citizenry a sense of devotion to the principles on which this Republic was established. Certainly "Faith for Today," in depicting wholesome aspects of family life, performs a commendable public service."

The following is typical of the letters sent by Senators and Governors to telecast headquarters on this special occasion:

> The spiritual needs of our Nation require a variety of media and forces to sustain the American people and to assure a high level of morality and responsibility. The religious television program "Faith for Today" has proven influential in strengthening Christian ideals, inculcating regard for human dignity, advancing social justice, and improving the environment in which our citizens live. By virtue of its nonsectarian character, this established feature has a wide appeal and is a demonstrated constructive force for public good.
>
> Thomas H. Kuchel
> Senator from California[1]

> History records the ominous fact that national degeneration takes place where faith fails. Faith is the root of all good works, and without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful.
>
> Therefore, I feel that those connected with the "Faith for Today" program are to be commended in the highest terms as doing an outstanding job in reviving faith and in providing a spiritual uplift that is sorely needed. I wish for all of you continued success in your worthy endeavors. . . .
>
> Orval E. Faubus
> Governor of Arkansas[2]

The remaining letters from government officials,[3] together with other typical examples of testimonial letters chosen at random from the

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his breast. So, perhaps, even though the politicians' motives are suspect, their words about "Faith for Today" ought to be taken at face value and examined and weighed on that basis.

[1]Letter from Thomas H. Kuchel, United States Senator, Washington, D. C., Nov. 16, 1964, to Gordon F. Dalrymple.

[2]Letter from Orval E. Faubus, Office of the Governor, State of Arkansas, Little Rock, Dec. 4, 1964, to Gordon F. Dalrymple.

[3]Not all the politicians did the obvious thing; there was one lone and singular exception: Governor James A. Rhodes of Ohio, who declined Dalrymple's request for the standard testimonial statement. At the risk of the loss of whatever vote-getting power his words and face might have had in the Buckeye State from prominent display in the nationally-circulated Tele-notes, and with apparently little to gain by

rank and file of ordinary citizens in everyday life which comment on the life and work of William A. Fagal, are reproduced for further study in Appendix J.

"Crank" response.--The final category of mail received by William A. Fagal is one with which anyone long in public life will, by virtue of his position, learn to accept, hopefully with equanimity.

Fortunately, most of this unfavorable, "crank" mail concerns itself with doctrinal differences of opinion rather than degenerating to attacks on Pastor Fagal at the personal level.

Concerning his "crank" mail, Fagal wrote this investigator:

> It is amazing how few of these letters we receive, and in watching for them for you, I have been impressed over the fact that quite a percentage of them are anonymous. When a person differs with us on doctrine . . . I so much wish that we could know who had written, so as to send more literature.[1]

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refusal of the request of a sort public officials receive by the score daily, Gov. Rhodes wrote: "Your description of the program is persuasive of its high merit, but it is my uniform rule not to comment on matters not within my personal knowledge." (Letter from James A. Rhodes, Office of the Governor, State of Ohio, Columbus, Nov. 18, 1964, to Gordon F. Dalrymple.)

Rhodes, "bluff handsome governor" of the 6th largest state, "unquestioned leader" of the GOP in Ohio, and "one of the most spectacularly successful politicians in the country," was accused by Life magazine of fiscal and political corruption. Rhodes, they said, dipped into campaign funds from 1954 through 1957 for personal use to the amount of $88,982 ($18,982 of which he did report on a personal income tax return as "gifts and gratuities"), among other things. The governor subsequently refused either to meet with Life before publication of the expose, or to answer questions or even comment on facts dredged up by their reporters. (Cf. "The Governor . . . and the Mobster," and "Leniency for a Hoodlum" by Denny Walsh, Life, May 2, 1969, 28-32a.) In view of this latest development, which seriously tarnishes the governor's reputation if not his integrity, his refusal to write a testimonial letter on behalf of "Faith for Today" is all the more curious.

[1]Letter from William A. Fagal, New York, Aug. 7, 1967.

The following are typical of this very small amount of mail sent to Faith for Today. Some of it appears to have been produced by apparently warped minds; and (as most letters do) the letters tell us as much about the writer as they do about the addressee:

> You wondered where it was gotten that the soul or spirit of dead was aware after death. Why don't you read the Bible--God's Word?? You made some very wrong statements which you better correct on TV!! . . . Search the Scriptures.[1]

One letter which was not anonymous came from a Baptist minister in Michigan, who wrote the following on his printed church letterhead:

> As kindly as I can I write this letter to protest and to warn you that your actions prove you are lost and under the control of Satan now and will someday come under the judgment of God. You know and your [sic] freely admit to being deceivers. No excuse I have ever heard from your propigators [sic] will excuse that fact. God hate [sic] this and Paul said he would not be known as one who handled the Word of God deceitfully.
>
> In my ten years of ministry I have had many poor folk who have bought your materials-given to your christmas [sic] offerings-taken your correspondence courses-Read your books and never found out til [sic] much later that the material was of your cult-Shame on you and a curse also for your deceit. You have stolen their money and their time. They should have been approached honestly. Label your material clearly. . . . Shame on you-change your ways so I can at least have respect that you are only misled.[2]

The reply of William A. Fagal to this "colleague" in the gospel ministry is reproduced in full below. The substance of the reply, in meeting these charges, could be presented in far smaller compass; but what the reply tells us about William Fagal himself is, in this writer's opinion, of almost equal importance as the substance of what he has to say, and thus warrants the space allocated to it:

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[1]Anonymous letter to Faith for Today, postmarked at Sanborn, Iowa, July 18, 1967.

[2]Letter from Gene Sickler, pastor, Green Corners Baptist Church, Belding, Mich., undated, addressed to William A. Fagal and received at Faith for Today, Inc., New York, Dec. 19, 1966.

Dear Pastor:

Your letter arrived many weeks ago. Perhaps it would be better if I did not try to answer it at all, but somehow I felt that you are sincere, and therefore I wanted to write you.

I hardly know how to take your letter, because you see I, too, am a born-again Christian, trusting completely in the merits of Christ's shed blood for my salvation. I am very sincere in my desire to be as earnest a follower of my Lord and as faithful a shepherd of the flock as I can possibly be. To receive a letter from a brother in the ministry, telling me that I am lost, under the control of Satan, and some day to come under the judgment of God is a bit startling.

To be accused of being a deceiver is also a bit difficult to accept. I am a Seventh-day Adventist Christian minister. My church affiliation is announced every single Sunday on my program, and this has been true for the 17 years I have been on the air. At the conclusion of every television program the words appear, "This program was a presentation of the Seventh-day Adventist Church in your area." Is there any way one can identify himself more clearly?

Your use of the word "cult" is unfortunate and reveals a deep prejudice rather than clear information. A member of your Baptist denomination, Walter Martin,[1] has published a number of books about the various cults and has entered into much examination of them and their teaching. He has made the statement in his books,[2] and has made it on the air in the New York area on occasion, that Seventh-day Adventists are not a cult and that they are indeed "brethren in Christ." We believe in Jesus Christ and the merits of his atoning sacrifice exactly as do the Baptists. We differ on what Mr. Martin refers to as "other matters."[3]

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[1]Walter R. Martin was ordained a Baptist minister in 1951, and is a member of the Conservative Baptist Association of America and the Evangelical Theological Society ("About the Author," dust jacket for Walter R. Martin, The Truth About Seventh-day Adventists [Grand Rapids: Zondervan Publishing House, 1960]).

[2]In the "Foreward" to Dr. Martin's work, Donald Grey Barnhouse begins by saying: "As a result of our studies of Seventh-day Adventism, Walter Martin and I reached the conclusion that Seventh-day Adventists are truly a Christian group, rather than an antichristian sect" (p. 7). Barnhouse, now deceased, was for years a prominent evangelical Bible expositor, radio personality, and editor of the monthly, Eternity.

[3]For a Seventh-day Adventist view of Martin's position and book, see Harry W. Lowe's review in The Ministry, May, 1960, 37-38.

> Let us as Christian ministers never enter into judgment of each other. Let us never accuse another sincere follower of our Lord as being under the control of Satan and call him "lost."
>
> May God richly bless you in your ministry and make you a fruitful soul-winner for Him.[1]

One more sample will perhaps suffice to illustrate this category of mail. "Crank letters, happily, are few and far between," Fagal wrote to this investigator upon another occasion.[2]

> YOU MUST BE JOKING!!! YOU BOTH ARE MENTALLY RETARDED IF YOU BELIEVE THAT "THE HOLY MAN" (AS YOU CALL HIM) WILL COME AGAIN!! YOU SAY THAT YOU ARE TO LIVE A TRUE LIFE. WELL IF YOU BELIEVE THAT WHY ARE YOU TRYING TO FOOL EVERY-ONE BY PREACHING ALL OF THAT MALARCHY [sic] ON YOUR TELEVISION SHOW? WAKE UP!! YOU MUST HAVE BETTER THINGS TO DO WITH YOUR TIME THAN PLAY CHURCH ALL OF THE TIME!! TO SAY THE LEAST YOU TWO ARE WIPED!!!![3]

Fagal's only observation on this last missive, appended to a note accompanying it to this writer, was: "Since it is anonymous I cannot reply to it; and I guess I would not if I could."[4]

Overseas

"Faith for Today," as conceived and produced, is intended to meet the needs and problems of people living in North America; and it is in this context principally that the program is being evaluated in this study.

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[1]Letter of reply from William A. Fagal, New York, March 8, 1967, 1-2, to Pastor Gene Sickler.

[2]Letter from William A. Fagal, New York, Dec. 12, 1967.

[3]Anonymous letter to Faith for Today, undated, postmarked Omaha, Neb., July 10, 1967. (The letter was addressed to "Pastor and Mrs. Fagan." The pun was probably intended.)

[4]Letter from William A. Fagal, New York, July 14, 1967.

The program has, however, been used extensively overseas, both on television and on the screen in evangelistic meetings. We pause briefly, therefore, to note evidences of audience response among peoples of cultures which often are essentially alien to that for which (and in which) the program is itself produced.

Korea

Pastor George W. Munson, missionary in charge of "Faith for Today" operations in Korea, wrote late in 1964 that Rudyard Kipling's oft-quoted dictum,

> Oh, East is East, and West is West, and never the twain shall meet, Till Earth and Sky stand presently at God's great Judgment Seat.[1]

seemed to indicate that East and West cannot meet for common purpose.[2]

> But Faith for Today's experience in Seoul belies this. The basic principles emphasized on "Faith for Today" can be understood and believed everywhere. Many wondered if Orientals would accept it. Popularity was immediate and continues to grow as evidenced by response from viewers' letters.[3]

Munson then proceeds to cite from a letter he had received from a viewer right there in the capital city:

> I am a girl sixteen years old. I watched your TV program and felt that the case was the same as mine. I was moved deeply. I am not a believer in Jesus, but I realized

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[1]From "The Ballad of East and West," 1889, cited in Bartlett, 814.

[2]Munson's interpretation of the first two lines of this stanza is the common one; and, ironically, is not correct. Few go on to cite the very next two lines, which provide an altogether different view: "But there is neither East nor West, Border, nor Breed, nor Birth,/When two strong men stand face to face, though they come from the ends of the earth!" Instead of refuting Munson's thesis, Kipling, ironically, actually supports it!

[3]Cited in Tele-notes, Jan., 1965, 3.

the need of faith. Please guide me in the way of faith. Waiting for your answer.

Miss H. S. K.
Seoul, Korea[1]

Ceylon

A church worker in southern Asia wrote concerning the use of "Faith for Today" films in his evangelistic meetings:

> Your films have been a regular feature in our evangelistic meetings throughout the island, . . . and helped many to draw closer to Jesus. On March 22 we began new work in the city of Ja-Ela. There the words "Faith for Today" soon became a household phrase as a result of the telecast [films]. You will be interested to know that 12 have been baptized to date as a result. . . . More are planning for baptism later.[2]

South Pacific Islands

One of the most fabled islands of the South Seas is Pitcairn, where the crewmen of Mutiny on the Bounty fame established a European-Polynesian subculture which yet today is the object of much sociological and anthropological interest and study.[3]

Seventh-day Adventist missionaries visited Pitcairn Island rather early in their expansion drive through the south and western Pacific; and today the island population is virtually one hundred per cent Adventist.

In the middle 1950s, a letter was received at Faith for Today's New York offices from Pastor L. N. Hawkes, who was serving the spiritual

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[1]Ibid. [2]Cited in ibid., April, 1966, 2.

[3]For a recent, extremely well-balanced presentation of present-day conditions on Pitcairn in general, and the work of Seventh-day Adventists in particular, cf. David Silverman, Pitcairn Island (Cleveland: The World Book Publishing Company, 1967).

interest of the islanders, in which he requested the loan of old films of past telecasts which were no longer suitable for circulation among American TV stations.

The infrequent nature of shipping ports-of-call at Pitcairn caused some delay in getting the films through to the mission; but when they arrived, they were screened--and re-screened--up to five times, with the islanders appearing to enjoy them as much the last time as the first!

Pastor W. G. Ferris, who subsequently replaced Hawkes as missionary-in-charge, later reported that the films helped offset the influence of an influx of "undesirable" films the younger generation on the island were anxious to see![1]

And Missionary Gordon A. Lee, of the Cook Islands Mission, reported that the response to showing "Faith for Today" films in his territory was "excellent."[2]

Nigeria

"Faith for Today" was launched on WNTV at Ibadan, Nigeria, Africa's first television station south of the Sahara, on November 6, 1960, five weeks following the opening of this new commercial station October 1, Nigeria's Independence Day from Great Britain.

As mentioned in Chapter III, "Faith for Today" remained the only regular weekly religious program on that station for many months, the Baptists sponsoring the only other religious program on a once-monthly frequency.

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[1]Tele-notes, Aug., 1963, 8.

[2]Ibid., Dec., 1964, 3.

From the first broadcast, the response to "Faith for Today" was declared by Missionary David H. Hughes, radio-television secretary for the Adventist's West African Union Mission, to be "good": "Our correspondence is coming from government officials, educators, and professional people."[1]

Australia

Reference to "Faith for Today's" unique position in Australia, as the first religious feature-type television program to be broadcast on that continent, has already been made in Chapter III; and evidence of its pervasiveness in Australian thinking, as revealed by including mention of the telecast in the dialogue of a contemporary Australian novel, was cited at the beginning of this Chapter. A more detailed study of the broadcast, in terms of audience response, will be undertaken below.

Acceptability of American Programs "Down Under."--This investigator was intrigued with the fact that this typically American program was apparently so well received in Australia. In particular, he wanted to know (1) why the leadership of the Seventh-day Adventist church's

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[1]Ibid., Jan., 1961, 1. This writer is in a position to verify Hughes' report; I lived in Nigeria during 1953-64 and witnessed the inauguration of both the new station and the "Faith for Today" telecast. Twice I had occasion to provide a live introduction to the filmed program.

In the summer of 1964, while I was preparing to leave Nigeria permanently, two incidents on the same day typically illustrated "audience response" to the telecast: (1) the English owner of a beauty parlor, an evangelical belonging to the Apostolic Faith denomination, upon learning of my connection with the mission which sponsored "Faith for Today," asked me to assist him in obtaining a copy of a premium book offered free to the public; and (2) the American manager of the Lagos branch of the Chase Manhattan Bank asked me when I would again appear in person on the telecast, recalling he had seen me on a program or two in recent months.

Australasian Division (which is composed principally of Australians and New Zealanders) elected to use "Faith for Today" as its principal evangelistic weapon in preference to a program which would feature Australian church workers and actors with Australian accents; and (2) why a program so patently American would be so well-received by Australians.

Walter R. L. Scragg, chief operations manager for "Faith for Today" in Australia was invited to provide candid answers to these two particular questions. He did so:

> The reasons why we use the American programme are as follows: (a) It is readily available; (b) it is professionally produced and acceptable to station managers; (c) the type of format is one that has wide appeal and does not fragment or divide the audience; and (d) to produce a similar program in Australia would be very costly indeed and we would find it difficult to draw on suitable talent, etc., that would enable us to keep the standard at its current level.[1]

And how, in this age when anti-Americanism is becoming more and more fashionable overseas, does a program so obviously American attain such a measure of acceptance in a land as far removed from America as Australia?

> One must live in Australia to realize why the American programme is acceptable to us. Much of the material presented on [commercial] TV is American in origin. The American voice, the American ways are familiar to our people and on television present no problem. At the present time there is pressure from our Commonwealth Government to have the Australian content of programmes increased, and the present standard is 50% Australian and 50% overseas. This, however, has not affected our ability to hold "Faith for Today" on the air, though many other American programmes have been dropped because of our Government's ruling. . . . Our only major problem is finding the money that is necessary to purchase time [as Australian stations generally do not give free "public-service" time for producing religious programs as do their American counterparts].[2]

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[1]Scragg Letter, 2.

[2]Ibid.

Television station management response.--Concerning the acceptability of the imported "Faith for Today" program with Australian TV station management, Scragg further elaborated:

> The programme is very well received in Australia. Station managers are anxious to place it on their stations, and we have no problems at all as far as placing the programme.[1]

Four officials of television stations in Australia responded to direct approaches made by this investigator. In spite of the fact that the program had been off the air for nine years at TCN-9, Sydney, and five years at TVW-7, Tuart Hill, management still remembered the show!

TCN-9's programme manager recalled that "it was reasonably well received in the early days of television in Australia";[2] and TVW-7's film manager expressed "regret" that the program was no longer on his station.[3]

The general manager of NBN-3, Mosbri Crescent, Newcastle, writing five months after the discontinuance of the program on his station, replied that while he could not give other than vague answers to a query on audience response (viewers being directed to send mail to telecast headquarters, rather than the station[4]),

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[1]Ibid.

[2]Letter from Ronald Haynes, programme manager, TCN-9, Television Corporation Ltd., Sydney, Australia, Aug. 26, 1966.

[3]Letter from W. H. McKenzie, film manager, TVW-7, TVW Limited, Tuart Hill, Western Australia, Sept. 6, 1966.

[4]For this same reason a second station felt unable to comment on audience response. Letter from N. E. Pascoe, film supervisor, QTQ-9, Queensland Television Ltd., Brisbane, Australia, Sept. 20, 1966.

> My general impression, however, is that the programme had high popularity as far as religious telecasts are concerned.[1]

Viewer response.--"Faith for Today' is "highly regarded as an evangelistic tool" by Seventh-day Adventists in Australia, and 420 baptisms are attributed to the telecast for the five-year period 1960-1964.[2]

Faith for Today's local telecast headquarters in Queensland, at Brisbane, reported in 1966 that:

> The three monthly average for Bible Course applications from Channel 9 in Brisbane was 160 requests. In addition to this, there would be at least an equal number of letters asking for books offered, and sending in test papers, etc. Of the four stations operating "Faith for Today" in 1964, the quarterly average was 2,484 letters from all sources.[3]

The advertising and public relations manager for QTQ-9 in Brisbane, a Mr. Penglis, in speaking at the annual dinner of the Seventh-day Adventist Church television sponsors on June 10, 1962, told the 350 guests assembled:

> It is remarkable to know that you have had so many letters from the programme. Compared to our other programmes, what you have been receiving is above anything that we would normally expect from our programmes. For it to come from a religious telecast is nothing short of remarkable. You must be very pleased with the results.[4]

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[1]Letter from K. W. Stone, general manager, NBN-3, Newcastle Broadcasting & Television Corporation Limited, Mosbri Crescent, Newcastle, Australia, Sept. 8, 1966.

[2]Scragg Letter, 2.

[3]Letter from R. J. King, radio-TV secretary, Queensland Conference of the Seventh-day Adventist Church, Brisbane, Australia, Sept. 12, 1966, to N. E. Pascoe. Cited hereafter as King Letter.

[4]Cited in Tele-notes, Sept., 1962, 4.

In 1959, surveys showed that two-thirds of the Australian viewing audience are family groups. Commenting in an article for Tele-notes, Scragg reported that adults in Australia find "Faith for Today" a program that draws the family together. Children, too, he claimed, like its simple style. Mail addressed to the Sydney office tells of "many homes saved from unhappiness and disaster by the influence of the program; and at least one suicide was prevented by the timely message of Pastor Fagal."[1]

Five years later, in 1964, "Faith for Today" was within reach of one-third of the total population of Australia. Its viewing audience was estimated by broadcast officials at more than 200,000 weekly--with more than half of that total watching on the Brisbane station alone. The year 1963 registered a 50% increase in mail receipts in Melbourne alone over 1962. And where offers for books once brought 200-300 requests, in 1963 up to 1,000 requests would be received.[2]

Nationwide throughout Australia in 1959, an average of 15,000 free books were sent out each month to viewers requesting them.[3]

Surveys in 1964 indicated that "Faith for Today" was out-pulling such popular programs as "The World of Sport" and other equally-popular telecasts in the coal-mining city of Newcastle (160,000 pop.)--a most remarkable achievement indeed in as sports-conscious a land as Australia.[4]

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[1]"With Faith for Today 'Down Under,'" in ibid., June, 1959, 4.

[2]Tele-notes, Jan., 1964, 4-5.

[3]Ibid., Jan., 1960, 4.

[4]Ibid., Jan., 1964, 4-5.

One most remarkable report of "audience response" to "Faith for Today" among teen-age youth in Australia was received by the New York headquarters in 1964:

A number of teenagers were visiting in the home of one of their group at a time when the parents were away. The youngsters, deciding to have a "good time," brought intoxicants into the house, and an incipient riot seemed imminent.

The "telly" was turned on; and for a time the program to which the set was tuned seemed to encourage the youth in their debauchery.

Then, "Faith for Today" came on following a station break. Some in the group immediately wished to turn it off; but others said, "Let's watch it out." One lad ridiculed the program; but, perhaps providentially, this particular film dealt with teen-age problems!

Soon the whole group was engrossed with what they were watching. Pastor Fagal's message seemed to speak right to their hearts; and what had started out to be a teen-age "free-for-all" finished on a rather sober note, with young person after young person slipping away quietly from the party and going to their respective homes.

Writing of this experience later, one of the teenage participants present in the home at the time, said:

> We were determined to let go and have a good time--or that is what we called it. When "Faith for Today" came on, we were all drinking. But we were sober enough to know that the message of the program was something just for us. All of us knew better than to do what we were planning. I thank God that "Faith for Today" saved us from ourselves. Since that time a number of us have begun to read the Bible, and I am personally studying your youth course.[1]

The following excerpts from letters addressed to the local Queensland telecast headquarters are fairly typical of those received

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[1] Ibid.

at other Faith for Today offices throughout the whole of Australia:[1]

> I enjoy your programme each Sunday, and I have found many answers to problems I have been facing. Would you please send me the free Bible Correspondence Course? I would also appreciate the book Why Man Suffers to further my studies. I like your quartette.
>
> Brisbane, Queensland

> Would you please forward . . . two copies of the book, Why Man Suffers, as given out in your session on television. May I add that your session is indeed a blessing, and may the Lord continue to bless this ministry.
>
> Toombul, Queensland

> Would you please send us your Bible Course and also the 100th Psalm. We watch your "Faith for Today" session regularly and enjoy it very much. It has changed our lives a lot and we would love to feel close and safe in the hands of our Lord. Thanking you kindly.
>
> Paddington, Queensland

> Please forward your Bible Study Course and Parents' Prayer. I am a Baptist and need all the instruction I can get. I was impressed by the telecast of "Faith for Today," and I feel that I need more instruction in order to convince my own family of our need of the Lord Jesus Christ.
>
> Brisbane, Queensland

> If you remember, I was not a Christian, but now since I have been getting your lessons and the Pastor has been coming to see me every week, I have learned a lot and have a better understanding of the Bible.
>
> Queensland

In conclusion, the response to "Faith for Today" from the viewing public in Australia does not appear to differ substantially from that evidenced by its American counterpart. The program appears to have been equally effective in attracting a wide diversity of people with markedly varying social, economic, and religious backgrounds on both

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[1]Cited in King Letter, 2-3.

continents. And the continued sponsorship of the program in Australia by Adventist denominational leaders would appear to indicate that the soul-winning objectives of the telecast are being satisfactorily met.[1]

An Analysis of North American Television Management Response to the "Faith for Today" Telecast as Determined by a Special Questionnaire

Although mail response to "Faith for Today" is both exceedingly voluminous and revelatory of viewer attitudes toward the program in general and the speaking of William A. Fagal in particular, and provides the investigator with a plethora of data, this writer was nevertheless interested additionally in obtaining the viewpoint of professional, career television personnel on the subject of Mr. Fagal's contribution to the telecast as presently structured, and viewer response to it as observed in their respective communities.

The survey questionnaire is reproduced in Appendix K; and a tabulation of data obtained therefrom will be found in Appendix L.

Approximately half of the questions in the management survey related to matters of program criticism; the remaining materials, which are pertinent to the question of audience response, are considered below.

Nature of general viewer reaction.--In an attempt to determine something of the quality of viewer response, as directed to the station itself, respondents were invited by the writer to describe, on a scale of five, the overall reaction of viewers as determined by letter or telephone response to the station immediately following the weekly telecast.

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[1]The budget allocated to televising "Faith for Today" in Australia in 1965 amounted to LA 23,933, or $53,609 US (Scragg Letter, 3).

Twenty stations reported viewer response to be "decidedly favorable," and another 16 classified it as "slightly favorable." Six evaluated it as "about equally balanced pro and con."

No station reported any "slightly unfavorable" or "decidedly unfavorable" response, although 12 noted "very little viewer comment"[1] of any kind, or "no response"[2] at all, partly because, as one respondent noted, "all mail and phone calls were directed to the . . . Church."[3]

The lack of this direct viewer-to-station response was interpreted variously by management. One program director, who took a no-news-is-good-news attitude, said simply, "Apparently the program was favorable to our viewers as occasionally we receive comment; but most people write only if they wish to complain!" He then added, "Occasionally we have received good viewer comment . . ., never unfavorable comment."[4]

But another executive tended to view silence on the part of the TV-viewing public negatively, as apathy at best: "If any of our audience is influenced by this program they are not very articulate about it."[5]

One program manager, who reported "little reaction" in terms of direct response to the station, nevertheless noted that "Faith for Today" has "a small but consistently loyal audience."[6]

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[1]TV Respondent #28, Program Director, North-central Ohio, Aug. 17, 1966. Respondents cited hereafter merely as TV #1, TV #2, etc.

[2]TV #35, Program Manager, South-eastern Texas, Sept. 19, 1966.

[3]TV #50, Film Supervisor, Queensland, Australia, Sept. 20, 1966.

[4]TV #41, Program Director, South-central West Virginia, Aug. 17, 1966.

[5]TV #27, Administrative Assistant, West-central North Carolina, Aug. 17, 1966.

[6]TV #43, Program Manager, South-central Wisconsin, Aug. 31, 1966.

And one program director brought the whole question of the intrinsic value of direct viewer-response-to-station out into the open with this observation:

> We have had a fairly substantial amount of mail on the show. However, we are also aware that this was stimulated by individual pastors who had asked their congregations to write.[1]

Station management, apparently, is no more responsive to correspondence "campaigns" than are our duly-elected legislators at the state and national levels!

The quality of response by viewers to station management on behalf of "Faith for Today" appears, then, to be construed as generally favorable.

Volume of general viewer reaction.--Closely associated with the quality of viewer response is the question of volume of response. As the stations surveyed noted comparatively little direct response from viewers of "Faith for Today" (not that they expected much), it is not surprising that 18 stations reported receiving no mail/telephone response whatever, in terms of volume of response.

Some 28 stations reported viewer response in the 1-10 response-per-broadcast bracket, but none listed a volume higher than 10 responses.

When requested to specify the number of responses-per-program which would be considered "average" or "normal" for the local area, a total of 13 stations listed either 0-10 or 1-10 as the norm. One general manager, however, representing a number of his colleagues, said succinctly:

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[1]TV #8, Program Director, South-western California, Aug. 19, 1966.

> We have no yardstick for measuring average or normal mail response, and I have not the slightest idea how one could be established.[1]

A public affairs director noted, "Few religious telecasts attract any real mail consistently";[2] and the president of a three-station chain added, "Only a few people respond unless there is some special appeal for mail. The above program does not resort to mail 'gimmicks.'"[3]

The lack of mail, however, does not, in and of itself, constitute a threat to religious programming--at least not at two stations:

> Religious programs as such will never be popular unless you have an extremely dynamic personality like Bishop Sheen--these people are hard to find.[4]

> We do not feel that a great mail or phone reaction is necessary to the success of a program of this nature. . . . We feel the program serves a real need in the religious programming of our viewers. Also, that they help people with problems who happen upon individual programs.[5]

Two factors which materially influence the size of any given television program's audience--peculiarities of local religious subculture and the nature of programming immediately before and following a show--were noted by management. A program manager in southeastern Idaho pointed out that since his area was "predominantly" (70%) of the Mormon faith, ratings for "Faith for Today" "actually go negative or minus

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[1]TV #25, General Manager, South-central New York, Aug. 17, 1966.

[2]TV #12, Public Affairs Director, South-central Connecticut, Aug. 25, 1966.

[3]TV #11, President, Western Colorado, Aug. 18, 1966.

[4]TV #43.

[5]TV #44, Community Affairs Director, South-eastern Wisconsin, Aug. 23, 1966.

during the program."[1] And a film director in the midwest felt that Fagal's program was assured of "a fair following" because it was "programmed in a situation preceded by and followed by other religious films."[2]

Finally, a program director in Canada gives some inkling of audience response to "Faith for Today" in his area which he found encouraging:

> Audience rating via public opinion survey was fair to good. . . . Viewers who are "regulars" would feel extremely upset if program were taken off schedule.[3]

Summarizing viewer response to "Faith for Today" in terms of audience response to other religious telecasting, in eight instances management felt that the response to the Fagal program was less than average, and in 29 instances that it was the same as average. None reported feeling that it was better than average.

Pastor Fagal's individual contribution to program.--Station management was asked to indicate its opinion of Pastor William A. Fagal's own individual contribution to the telecast in terms of areas of special strength. Which were the strongest factors?

Opinion was nearly evenly divided, with "Content" (including relevance of topic and treatment) noted by 23 respondents, "Delivery" (in sermonette) and "Performance" (in the dramatic skit) cited by 21 respondents, and "Personality" checked by 20 respondents. Twelve failed to make any response whatever.

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[1]TV #14, Program Manager, South-eastern Idaho, Aug. 20, 1966.

[2]TV #20, Film Director, South-central Michigan, Aug. 30, 1966.

[3]TV #49, Program Director, Ontario, Canada, Aug. 31, 1966.

On the question of content, management generally tends to find it "excellent,"[1] "sensible,"[2] "well-selected subject matter."[3] One applauded the "soft sell";[4] while another appeared pleased with "good topic concern and treatment for audience."[5] "Considerable care is taken in research,"[6] one production manager noted; and a plea for "no change"[7] was voiced by a program manager.

One observation may or may not be considered complimentary--the context fails to give a clue: one program director labeled Fagal's content as "typical preacher fare."[8]

Concerning the Fagal delivery and performance, one Canadian production manager summed up the feeling of perhaps a dozen of the respondents among his colleagues when he wrote:

> Fagal is a speech perfectionist who has obviously well rehearsed every phrase. . . . He looks straight at the camera and has no affectations. He speaks deliberately and clearly with little emotion. A smiling countenance enhances his delivery. His speech is too precise in dramatic skits.[9]

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[1]TV #17, Program Director, East-central Iowa, Aug. 17, 1966.

[2]TV #1, Program Director, North-central Alabama, Aug. 23, 1966.

[3]TV #12.

[4]TV #9, Program Director, Central California, Sept. 7, 1966.

[5]TV #42, Program Director, South-central West Virginia, Aug. 18, 1966.

[6]TV #47, Production Manager, Alberta, Canada, Aug. 29, 1966.

[7]TV #32, Program Manager, South-eastern Pennsylvania, Aug. 15, 1966.

[8]TV #19, Production Director, North-western Michigan, Aug. 22, 1966.

[9]TV #47.

"His delivery style," noted a public affairs director, "is well suited to a conversational, television approach";[1] and he "does a real good job in communicating thought,"[2] a production director added.

Another commented on Fagal's "excellent delivery and performance; shows actual involvement for pastor of church,"[3] he said.

Although one station services manager felt the Fagal sermonette and dramatic performance to be "both quite effective";[4] two others felt that the dramatic skits were "a little weak at times"[5] and left "a little to be desired."[6]

One program director described the Fagal delivery as "engaging,"[7] an assessment that appears to be generally echoed by the majority of the respondents.

Concerning the factors of William Fagal's personality ("probably his strongest asset"[8]), management generally tended to view it as "sincere,"[9] "comfortable,"[10] "very warm and friendly,"[11] and "able to show . . . concern."[12]

"He looks and comes across as natural, sincere,"[13] a public affairs director observed.

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[1]TV #12.

[2]TV #18, Production Director, South-western Kentucky, Aug. 16, 1966.

[3]TV #42.

[4]TV #26, Station Services Manager, East-central New York, Aug. 19, 1966.

[5]TV #44.

[6]TV #37, Program/Operations Manager, Central Texas, Sept. 6, 1966.

[7]TV #49. [8]TV #26. [9]TV #43. [10]TV #32. [11]TV #18.

[12]TV #42. [13]TV #12.

Noted a Canadian production manager:

> Fagal appears as an intelligent conscientious commentator who seems to represent "Joe Citizen." He certainly is not dynamic, but he is quite believable.[1]

Only one negative comment was registered, expressing admittedly a purely personal reaction:

> Fagal's personality is generally considered warm and appealing, although his air personality is somewhat saccharin for my tastes.[2]

Comparison of Fagal with other clergymen on TV.--Next, the management was asked to compare William Fagal with other men of the cloth who have included television broadcasting within the sphere of their ministry. For convenience, respondents were requested to use the same categories of content, delivery, and personality.

In tabular form, as regards content comparison, Fagal received a grade of "A" ("excellent") from one respondent; 14 gave him a "B" ("good," "above average," "more acceptable," etc.); 17 ranked him in the "C" category ("average," "favorable," "about the same," etc.);[3] while one gave him a "D" ("not on a par"); and 19 made no response whatever to this part of the question.

Observations made by two of the respondents are illuminating: one program manager found Fagal's "topic and treatment" of content to be "more acceptable, particularly to non-church people";[4] and a Canadian

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[1] TV #47.

[2] TV #1.

[3] The reader should keep in mind that these "grades" are given in the context of comparing Fagal with other television clergy, and not in the context of the public platform or pulpit. In order even to survive on television, a preacher must be more than "average"; and a grade of "C" here indicates not that Fagal is an average, ordinary preacher; but, rather, that he is merely typical of that special breed who are demonstrably good enough to gain and maintain a television following.

[4] TV #30, Program Manager, North-eastern Ohio, Aug. 17, 1966.

production manager evaluated Fagal's content (including relevance of topic and treatment) as

> better than Vandeman from "It is Written"; not as good as Bishop Sheen; more believable than Oral Roberts and Billy Graham.[1]

Fagal scored substantially higher in the area of delivery than in that of content in the comparison ratings: he was given three "A's" ("excellent," "better than most," etc.); 19 "B's" ("good," "above average," etc.); 14 "C's" ("average," "about the same," "on a par," etc.); and two "D's" ("fair," "not on a par"). Another 14 failed to award any "grade" whatever to this category.

In describing William Fagal's delivery, respondents used such expressions as "fine, smooth presentation--good appearance";[2] "middle-road effectiveness";[3] and "demands attention."[4]

Slight qualification was voiced by two of the respondents. Said one:

> He appears to speak from the heart. However, he tends to be monotone. His pacing is good. He does not use his hands to emphasize a point which might help. On the other hand, he is a talker, not a preacher.[5]

And, observed the other:

> Sometimes too sanguine--sometimes too condescending; but on the whole, better than most.[6]

Finally, in the area of personality, Fagal fared quite well in comparison with other clergymen on television. Again, using the typical

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[1]TV #47.

[2]TV #4, Program Director, Central Arizona, Aug. 22, 1967.

[3]TV #46, Assistant Operations Manager, Alberta, Canada, Sept. 30, 1966.

[4]TV #48, Program Supervisor, Nova Scotia, Canada, Sept. 7, 1966.

[5]TV #47.

[6]TV #30.

school "grades," he earned three "A's" ("very good"); 14 "B's" ("good," "above average," "better," "appealing"); 14 "C's" ("equal," "the same," "on a par," etc.); and 4 "D's" ("fair," "not on a par," "below average"). An additional 17 chose not to respond at all to this section of the question.

In expressing personal viewpoints, the television station personnel tended to exhibit a considerable measure of candor, to "tell it like it is," to use an expression commonly applied to CBS newsman, Walter Cronkite. In their eyes, Fagal was:

> A nice man. Middle-aged. Overweight appearance gives him a wholesome, happy personality.[1]
>
> Pleasing but not dynamic.[2]
>
> Good projection of personality.[3]
>
> Less personable than some--but this is hard to judge.[4]
>
> Not quite in the same league with Bishop Sheen or Billy Graham, but pretty good nonetheless.[5]

Perceived weaknesses in the Fagal presentation.--The final question in the survey, in the context of audience response to the speaking of William A. Fagal, deals with factors of weakness in the Fagal presentation as perceived by television station management. Again, the content-delivery-personality categories are employed.

A total of eight respondents marked content as an area, in their opinion, in which weakness was exhibited, either generally ("This is the weakest area, though it depends on the viewer's individual point of view"[6]) or in more specific terms:

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[1]TV #47. [2]TV #46. [3]TV #42.

[4]TV #28. [5]TV #26. [6]Ibid.

> Could be more intellectual.[1]
>
> Pastor Fagal appeals to a limited viewing audience--perhaps particularly to the evangelically-minded. Could embrace a wider cross-section of religious viewers.[2]
>
> Some improvement [needed] here in overall format.[3]

Several, on the other hand, however, voiced contrary opinions. As regarding alleged weaknesses, they affirmed variously that they could find "none,"[4] or at least "no major weaknesses,"[5] that they had "no suggestion"[6] to offer, and that Pastor Fagal "should not change substantially in any of the above areas."[7]

Concerning weaknesses perceived in the area of delivery and performance, three of the 10 respondents noting difficulties here spoke in general terms: "could be stronger at times,"[8] citing a delivery-lack "in sermonette";[9] and one felt "perhaps a little too much from the pulpit."[10]

Greater attention, however, was directed at Fagal's performance in the dramatic skits. To one, "skits are the weakest";[11] and to another they were seen as "a little weak at times,"[12] and the performance only "fair."[13]

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[1]TV #1. [2]TV #49. [3]TV #32.

[4]TV #9, #18. [5]TV #12.

[6]TV #22, Operations Director, East-central Mississippi, Aug. 31, 1966.

[7]TV #30. [8]TV #1.

[9]TV #7, Station Manager, South-western California, Sept. 22, 1966.

[10]TV #28. [11]TV #37.

[12]TV #44. [13]TV #49.

Specifically, "sometimes the dramatic seems overdone"[1] and the speech delivery "too precise . . . monotone, lacks gestures of hands."[2]

One television station president, however, astutely noted one mitigating factor in this particular genre of criticism: "This would probably be true for anyone who is not a professional actor."[3]

Finally, in the area of perceived personality weaknesses, only nine registered any opinion at all, and virtually all were concerned with the quality of dynamism which most felt to be lacking.

"Not dynamic," two respondents declared.[4] "Pleasing, but not dynamic; tendency to be 'pat' or 'syrupy,'" another alleged.[5]

One perceptive program director summed it up for them all when he observed succinctly:

> Personally, I like the individual. However, he tries (or the director does) to substitute sweetness and smiles for a dynamic, strong presentation--an element which would make him more effective.[6]

Summary

William A. Fagal, the first national television pastor in North America and in Australia, has had a substantially pervasive influence not only upon his hearers in particular but also upon the cultures of both of these continents.

The Nielsen survey indicates that the "Faith for Today" viewing audience in the United States, in 1966, was composed largely of female adults, who outnumber their adult male counterparts by a factor of nearly three to one. One out of every two adult female viewers was

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[1]TV #31, Station Manager, South-central Oregon, Aug. 22, 1966.

[2]TV #47. [3]TV #11. [4]TV #35, #47. [5]TV #46. [6]TV #1.

classed as the "lady of the house"; and teenagers and children tend to view the program in almost equal numbers, with adults outnumbering the youth by a factor of eight to one.

Mail response to the telecast in North America has grown from 66 letters received following the premiere performance on May 21, 1950, to a volume of 10,000 letters per week in 1968. A total of 4.72 million letters was received at telecast headquarters during the period 1952-1968.

The Bible Correspondence School operated by Faith for Today, Inc., for North America, has processed 1.68 million applications during 1952-1968, and graduated 127,857 individuals from its various courses of study.

A survey of the religious affiliation of students in the school in 1967 revealed that only 20.9% are Seventh-day Adventists; more than three-fourths come from a broad spectrum of denominational affiliation, with many indicating no church connection whatever--one barometer among many indicating the wide appeal of "Faith for Today" in general and of the speaking of William A. Fagal in particular, to a generous cross-section of the American population.

The telecast mailbag in New York receives letters daily from individuals in all socio-economic walks of life, from Congressmen and corporation executives to housewives and high school students.

Viewers have contributed $5.53 million dollars through the mail alone to support the telecast and its auxiliary services during 1951-1968, with 59.0% of the gifts amounting individually to five dollars or less.

Some 14,279 adult viewers have accepted the Seventh-day Adventist faith as a consequence of watching "Faith for Today" and been baptized

into its membership during 1950-1968. Other thousands write daily of the spiritual blessings brought into their homes and lives via the telecast.

"Faith for Today" has had a similar impact religiously and culturally in countries outside North America where the films have been shown on television and in public auditoriums, in spite of cultural differences which might have tended to vitiate if not negate the effect of the program.

Television station management personnel generally tend to view the program with high regard personally, as evidenced both by the program's ever-increasing longevity on the airwaves and also by the fact that Faith for Today, Inc., is obliged to pay for time on less than 30 of the 300-odd stations carrying the program in 1968. The remainder provide free "public-service" time for its airing, worth, at current station time rates, more than $1.25 million dollars annually, in the increasingly competitive field of religious telecasting.

Station management generally speaks quite complimentarily of the personal contribution made by William A. Fagal to "Faith for Today" in particular and to religious television programming generally.

CHAPTER VII

AUDIENCE RESPONSE TO THE CORRELATE PULPIT PREACHING OF WILLIAM A. FAGAL

I have heard of thee by the hearing of the ear:
but now mine eye seeth thee.--Job 42:5.

I sat down under his shadow with great
delight.--Canticles 2:3b.

The evidences of response from William A. Fagal's television audience cited in Chapter VI, while of considerable value in examining both generally and specifically the impact and effect of the speaker, are nevertheless insufficient for the student of rhetorical theory and practice to describe adequately William Fagal as a speaker in the speaking context.

Viewers of "Faith for Today" seldom see very much more than a head-and-shoulders view of a fairly stationary William Fagal, because of the limitations of receiving-set screen size. Then, too, there is often somewhat of a lapse in time between the moment when the viewer watches the speaker via the TV set, and the moment when he writes down his subjective impressions in a letter to telecast headquarters. Finally, the six minute sermonette is not long enough for some viewers to obtain a clear impression of the total performance of the speaker, nor for the speaker to provide a full exhibition of the potential of his speaking prowess.

In order to obtain a clear, subjective impression of the public speaking of William A. Fagal, therefore, a survey questionnaire was

prepared by which to measure audience response to a platform presentation, in addition to the survey of mail response and tabulation of results from a survey of television station management personnel cited previously. This was then circulated among an audience who listened to this minister in a live, face-to-face communication experience.

The Grand Ledge Camp Meeting Speaking Situation

Occasion factors.--William Fagal was invited to speak on the closing weekend of the 97th Annual Camp Meeting of the Michigan Conference of the Seventh-day Adventist Church, July 16-17, 1965, at Grand Ledge. A dairy- and stock-farming community of 5,165 population, the city is situated on the Grand River, in Eaton County, 11 miles west of the state capital, Lansing.[1]

"Camp meeting," a distinctively unique religious phenomenon peculiarly American in origin, traces its roots back to the rural frontier life of the Midwest of 1800. It came to full flower in the Chautauqua Assembly circuit a century later;[2] and survives today, if sporadically, among a few Fundamentalist denominations across the nation, notable the Seventh-day Adventists.

In 1965 there were 17,821 baptized adult Seventh-day Adventists worshipping in some 162 organized churches in Michigan, whose state conference enjoys the premiere distinction of being Adventism's oldest in the world (organized 1861).[3] And the Michigan camp meeting, one of the

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[1] Ayer Directory, 1967: 514.

[2] James H. Smylie, "Camp Meeting," Encyclopedia Americana V (1968): 292-93.

[3] SDA Yearbook, 1965-66: 46.

church's largest and most colorful in North America, provides an opportunity for believers throughout the state to gather annually for religious instruction and social fellowship.

Large, special circus-type tents for graded children's and youth's sessions are erected along with several hundreds of family-size tents and cabins on the spacious 161-acre grounds of Grand Ledge Academy, an Adventist secondary school,[1] where the 10-day encampment is held, thus enabling some 3,000 to "live in" in reasonable comfort and take maximum advantage of the various daily meetings which are scheduled from 6:30 a.m. to 9:30 p.m.[2]

Attendance at evening meetings during the week is substantially higher, attracting Adventist residents in cities as far as 100 miles distant from Grand Ledge; and on weekends, the influx of the faithful (some even coming from neighboring states) reaches a maximum of 15,000 to 20,000.

The main auditorium, where services for adults are held, is an old wooden tabernacle-type pavilion of Chautauqua vintage which seats 10,000.

William A. Fagal and his Faith for Today quartet and organist were the star attractions at this main pavilion Friday and Saturday evenings, July 16-17, 1965; and they were also the featured guests at the 11 a.m. Sabbath worship service for senior (high school and college) youth that Saturday morning.

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[1]"Grand Ledge Academy," SDA Encyclopedia, 474.

[2]The 10-day "mushroom city," which also provided space for house trailers and campers, boasted a complete vegetarian cafeteria and food store (which did a land-office business throughout the session), a bookstore, a display building for church departmental exhibits, a fire department, and complete restroom and bathing facilities at strategic locations throughout the grounds.

Questionnaire factors.--As the congregation gathered on this Saturday evening, to close both its Sabbath and its 1965 camp meeting, an audience response questionnaire[1] was handed to approximately one out of every three adults among the 10,000 who attended that evening service.

Worshippers invited to participate were requested to complete page one only, before the service began, reserving the remaining three until the evening service was ended. Of the 3,000 forms distributed, some 1,050 (or 35.0%) were returned to ushers afterward by communicants, an unusually large number of whom remained in their seats for as long as 30 minutes after the 9:10 p.m. dismissal, in order to cooperate, and register fully their response to the speaker and his message of the evening!

The questionnaire used was based on one developed by Wilber Alexander in his study of the audience response to the platform speaking of Harold M. S. Richards, Fagal's counterpart on Adventist radio,[2] in 1960. Several changes and additions, however, were made from the Alexander model by this writer.

One feature prominently (and deliberately) retained, however, was the "open-ended" nature of the response: provision for a modest amount of unstructured reply by the respondent in his own words was made, rather than the utilization of the ubiquitous check-list, so often a feature of questionnaires of this sort.

Check-lists possess the undeniable advantage of enabling the investigator to tabulate and classify his data much more quickly; but in

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[1]The questionnaire is reproduced as Appendix M.

[2]Alexander, 391-92.

their construction there perhaps may be a danger of the check-list becoming author-oriented rather than primarily audience-oriented.

By design, this writer deliberately chose a more laborious route; for in obtaining his data empirically in this manner, he wanted to let the respondent choose his own words to record his own uniquely individual response for each of the questions listed.

Whether, therefore, this questionnaire was an adequate instrument, and whether data thus obtained, in this context, are valid,[1] will, in the final analysis, be determined by the individual reader for himself.

The audience.--If William Fagal's total audience of 10,000 that Saturday evening in Grand Ledge were typically represented by the sample of 1,050 individual worshippers who responded to the questionnaire,[2] the

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[1]GL #482, a 45-year-old male Adventist school administrator with educational qualification listed as "M.A. plus," dissented on two counts, content and method: "I feel that this questionnaire is not particularly well done. Comparing it with many other research questionnaires, I question its validity, and the time, thought, and effort put into it." GL #784, a 39-year-old female Adventist registered nurse, also disagreed with the format: "Your questionnaire should be shorter and not ask for so much writing of answers." While this investigator apologizes for such inconvenience to participators, he still, unrepentantly feels that, for the purposes already outlined above, in this instance at least the end justified the means!

[2]This investigator had no means at his disposal of determining how "representative" of the total audience his sample might be. As noted below, the sample itself represented a fairly broad educational, vocational, and cultural spectrum; but this investigator had been careful not to generalize from this sample either to the general population, or to Adventism in general. He recognizes that those who responded may be biased, either in favor of Mr. Fagal, or against making critical comments (or both); and this, indeed, may have been the motivation that caused them to complete and return the form. Contrarily, it may also have motivated others to refuse to complete and return the questionnaire.

women in the congregation (64.1% of the total) outnumbered the men (35.8%) by nearly two to one.[1]

The sample audience was overwhelmingly composed of married persons (78.1%), while widows and widowers (8.9%), the single (8.7%), and the divorced and the separated (3.5%) made up the balance of the population sample.

Not unexpectedly, in view of the nature of the occasion, 98.1% of the respondents indicated membership in the Seventh-day Adventist Church, and generally tended to report attendance at its services as "regular."

Of the 23 non-Adventist visitors present and participating that evening, membership in the following bodies was registered: Baptist, Congregationalist, Christian and Missionary Alliance, Methodist, Lutheran, Mormon, and several inter-faith groups.

The sample audience would definitely be classified as "middle-aged"--again, not surprising since separate evening services were held simultaneously for children and youth.

The largest single age group represented for both men (25.0% of male respondents) and women (19.91% of female respondents) was 41-50 years. The second-largest age group for both men (18.35%) and women (19.61%) was 51-60 years; with the 31-40 years group running a close third for both men (16.76%) and women (18.13%).

One-third of all respondents (34.99%) had completed between nine and 12 years of schooling, while another one-third (32.89%) reported having completed between 13 and 16 years of training. Interestingly, an

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[1]For a complete analytical tabulation of audience factors and response data obtained from the 1,050 respondents, see Appendix N.

additional 119 of the 1,050 respondents (11.34%) reported still further educational attainment in advance of a baccalaureate degree. Of the 35 respondents who held a doctorate, four were Ph.D.'s, 21 were M.D.'s, 10 were dentists (D.D.S.), and one was a Doctor of Chiropractic. If the sample were typical of the whole, it was a fairly-well educated audience.[1]

As might be inferred from the educational background data just cited, one-third (345 respondents) listed employment in one of 12 different professional categories, while another one-third (325 respondents) indicated their occupational status as either "housewife" or some other specified form of domestic endeavor.

The audience, while certainly not typical of the general American population as a whole, appears to be, however, rather typical of an Adventist-dominated gathering. Hartzell Spence, in a chapter on Seventh-day Adventists in The Story of America's Religions, reports that:

> three times more Adventists are college graduates than is the case with the general United States public. More of them are married and fewer of them are widowed or separated than census figures reveal for the public generally. Few are wealthy. Adventists tend to be physicians, medical technicians, preachers, managers of small businesses, factory foremen, clerical workers, salesmen, laborers, and skilled craftsmen. They have small families, with two or three children the rule.[2]

A demographic study of Adventism in North America, conducted in 1949 jointly by the education and young people's departments of the General Conference (from which Spence, above, drew his data), further

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[1]It is, of course, quite possible that the better-educated among those receiving the questionnaire would be more inclined to complete it. However, Adventists generally tend to favor obtaining more education somewhat more than the general population (see below).

[2]Spence, 167-68.

shows that one and one-half times as many Adventists had completed the high school grades as the general American population; whereas twice as many of the general public, proportionately, had their education stopped at or below the eighth grade.[1]

Also, Adventists were proportionately four times as numerous as the general population in the professional-technical group of occupations and almost twice as numerous in the crafts and skilled trades.[2,3]

An examination of the data from the 1,050 respondents in the Grand Ledge survey indicates that this camp meeting audience bore a striking resemblance and perhaps may be said to be typical of Adventist gatherings generally.[4]

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[1]Seventh-day Adventist Youth at Mid-Century (Washington: Review and Herald Publishing Association, 1951), 20.

[2]Ibid., 40.

[3]The 1949 findings, above, are in part validated by current attendance trends of Adventist young people in institutions of higher education. In 1949 (the year of the original survey), the combined average attendance for all Seventh-day Adventist colleges in North America was 7,574, or 3.114% of the total baptized adult membership of the North American Division (243,193). In that year 936 completed a four-year undergraduate program and received a baccalaureate degree, or 0.384% of the total division membership. In 1965--the year of the Grand Ledge camp meeting audience survey, the combined average attendance for all SDA colleges and universities in North America stood at 12,641, or 3.319% of the total Division membership (380,855). That year, 1,167 completed a baccalaureate degree program, or 0.319% of the total division membership.

These figures indicate, if anything, a slight percentage gain, both in college attendance generally, and in baccalaureate degrees granted, for the 16-year period between 1949 and 1965. These data seem to indicate that Seventh-day Adventists continue to place a high premium on higher education for their young people. (Source: Letter from Jesse O. Gibson, Statistical Secretary, General Conference of Seventh-day Adventists, Washington, D. C., Dec. 23, 1968.)

[4]Fagal's Grand Ledge audience bears striking similarities, in all characteristics considered, to the H. M. S. Richards audience studied by Alexander, Nov. 20, 1960, at Santa Monica, Calif. (Alexander, 310-11.)

Respondents were asked what, specifically, prompted them to come to this particular meeting; and, after tabulating the returns, there could be but little doubt that the presence of William Fagal was the prime, star attraction.

Some 34.2% of the respondents explicitly stated that they had come because they wished to hear Pastor Fagal speak; and 26.6% mentioned either the telecast by name or the Faith for Today Quartet or organist as a motivating factor in their decision to attend.

Fagal was no stranger to this congregation: 91.4% reported having viewed "Faith for Today" at least once previously to attending this public service, and 91.1% stated that they had heard Fagal speak in person prior to this evening's message.

Respondents expressed themselves variously concerning why they chose to attend:

> We love Elder Fagal. . . .[1]
> He always gives me an inspiration.[2]
> I enjoyed Eld. Fagal's youth sermon this morning, and I'm anticipating receiving a spiritual blessing [tonight].[3]
> I enjoy Elder Fagal's speaking ability.[4]
> I heard Elder Fagal on television and liked what he said.[5]
> Like Elder Fagal's stories. . . .[6]
> To enjoy the Word of God that Pastor Fagal explains so clearly; his faith strengthens my faith.[7]

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[1]GL #91; Age: 66; Occupation: retired literature evangelist; Church Affiliation: Seventh-day Adventist. (These data cited hereafter, without further explanation, in this order. Unless noted otherwise, the church affiliation is SDA.)

[2]GL #77; none given; nurse aide.

[3]GL #98; none given; college theological student.

[4]GL #113; 36; medical technician.

[5]GL #215; 65; licensed practical nurse. [6]GL #131; 38; housewife.

[7]GL #240; 62; housewife.

To hear an inspired Man of God preach.[1]
I've heard him before, and was impressed.[2]
Enjoyment of the quartet's singing and the sincere yet sparkling presentation of Eld. Fagal's.[3]
Pastor Fagal's style is dynamic and inspiring. Never miss a chance to listen to him.[4]
Balance between "head appeal and heart appeal. . . ."[5]

The response of several non-Adventists is worthy of note. An inspector, not a member of any church, said he came because of the "speaker's reputation, and desire to hear him."[6] A Mormon housewife "came to pick up relatives who have attended, and decided to attend a meeting."[7] And a secretary, who listed no church affiliation, said, "I enjoyed listening to him last night and thought his sermon inspiring."[8]

A typically independent streak in the Adventist personality was revealed inadvertantly by several respondents who knew the purpose of the questionnaire and yet resisted a natural temptation to give a "patsy" answer in order to "build up" the "image" of "their man."

Not all came to the service because Fagal was the scheduled speaker; and the candor with which they refused to hide this fact was rather refreshing to this investigator as he noted some replies to the question: why did you come?

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[1]GL #381; not given; physical therapist.

[2]GL #437; 38; engineer.

[3]GL #474; 45; housewife.

[4]GL #594; 47; salesman.

[5]GL #714; 44; telephone company service representative.

[6]GL #172; 29; inspector; no religious affiliation listed.

[7]GL #140; 44; housewife; Mormon.

[8]GL #754; 23; secretary; no religious affiliation listed.

I customarily go to all the evening meetings.[1]
I wouldn't want to miss last meeting of camp meeting. It is usually good.[2]
Came to attend services. Daughter sang a solo.[3]
Came with my aunt and uncle--no particular reason.[4]
Children wanted to attend camp fire.[5]
The bus stayed, so I did, too! I am glad.[6]
My wife.[7]

And one respondent's reply may or may not have been complimentary--from the context it was impossible to determine: "No meeting better to attend."[8]

Some 140 respondents (13.3% of those participating) failed to provide any answer whatever to this question, perhaps indicating that their presence might be due to custom or habit.

The sermon.[9]--Pastor Fagal's close-of-camp-meeting sermon was (as so many of his other sermons prior to late 1966) delivered without benefit of an announced sermon title. It was expository in method and narrative in form, dealing with a passage of Scripture (John 1:35-42).

After a brief pre-introduction "warm-up," of the type so common in the broadcast situation (in which a live audience is "loosened-up" by means of humor to relax them and make them more receptive for that which follows), Fagal immediately launched into the introduction which dwelt upon the story of two disciples of John the Baptist who left John one day, followed Jesus at a distance, then met Him, and later joined His band.

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[1]GL #445; 44; builder & contractor.

[2]GL #19; 50; registered nurse.

[3]GL #481; 57; shear operator.

[4]GL #825; not listed; student.

[5]GL #861; 33; housewife.

[6]GL #1016; 17; student.

[7]GL #1038; not listed; painter.

[8]GL #567; 24; housewife.

[9]Cf. Appendix G for transcription.

In analysis, the sermon does not admit of the customary tripartite division (or any other clear-cut major division, for that matter), being an exposition of a narrative. In effect, the message was a running exegetical and homiletical commentary on each succeeding verse of the passage.

Application to the congregation, of the import and implication of each succeeding sentence, was made frequently throughout the sermon, and again in a very direct approach in the conclusion of the sermon.

Audience adaptation of the materials utilized was one of the strikingly prominent features of the presentation.

Fagal began his sermon by pointing out the personal connection of John the Beloved, in whose Gospel the narrative is found, to the events that are chronicled. By implication, Fagal discovers John to be one of the two men mentioned in the story (the other: Simon Peter's brother, Andrew).

Fagal proceeded to show that as they followed the Master afar off, Christ turned, seizing the "divine initiative," and addressed them first, inviting them to come visit with Him in His home. So, Jesus, today, takes the initiative in seeking those who would like to know Him better.

The fact that Andrew was always known as "Simon Peter's brother," rather than as an individual in his own right, was one of a rather large number of points of departure in the narrative, whereby Fagal sought indirectly to identify both the Bible character and his own self with the members of his congregation, by highlighting typical human foibles, and showing a personal empathetic understanding of human nature in general and the problems of the individuals in the congregation in particular.

Andrew is mentioned thrice in Scripture, and in each instance he is seen leading someone to Jesus: (1) his brother, Simon Peter; (2) the lad with a few loaves and fishes which Christ used to feed thousands; and (3) some Greeks who came to Philip, seeking an interview with the Lord.

Andrew, thus, is seen as a man with a "one-track" mind, one who does his life's work out "on the fringes of the crowd" ("One never reads about him ever preaching a sermon, one never finds him addressing the thousands and leading them to the Lord Jesus"); and Fagal makes the obvious application that the members of his predominantly layman audience can always serve in the more humble capacity of bringing an individual to Jesus, even though the more dramatic public work for Christ be done in the pulpit and elsewhere by the more talented.

The sermon was replete with illustrative materials, many examples and anecdotes following hard upon the heels of the predecessor without almost any gap whatever; and most being simple, homely experiences out of Fagal's own life--some, indeed, not placing him in the most creditable light, taking the onus on himself, the better to illustrate his point.

The entire message is perhaps best epitomized by these few sentences taken from the concluding portion of the evening message, when he declares that, for him, "the most thrilling part of the gospel message" is:

> Jesus sees you, just as you are in all your weakness. He knows all your mistakes, He knows what's wrong with you; you don't need to tell Him those things, He sees all that. But He sees beyond all that. He has confidence in you. He sees what you can be with His blessing, what your life, united to His life, can produce for Him.

> What would He say to you tonight, if He were to see you? Would He say, perhaps, "You are weak, but you shall be called strong" with His help? Confidence in you! He sees what you can be! . . .
>
> Maybe He says, "You are fearful; but you shall be called fearless." In His strength, you can be. . . .
>
> Maybe to some of you here tonight, He'd look at you and say, "You are sinful, but you shall be called victor, or overcomer." You see, you can be an overcomer in the strength of Jesus Christ who loves you, and who believes in you. He wants to help you. . . . Brethren, you can lead a Christian life; you can be a victor, wherever you live, under whatever circumstances you dwell, you can be an overcomer.
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> I hope we'll carry with us the certainty that Jesus Christ loves us and believes in us. He sees the best in us, and He wants to help us achieve that. And I hope we'll respond to that confidence, and be the kind of men and women that we want to be, and ought to be, and must be, to have a place in His kingdom.[1]

Finally, a word concerning the delivery of this sermon: William Fagal spoke for 44 minutes, 58 seconds (including his pre-introduction warm-up and a brief one-minute consecration prayer at the close of his appeal). His delivery was animated, conversational, throughout; and his expressions were frequently colloquial. He spoke at a mean average rate of 171 words per minute, the frequency curve ranging from a low of 93 to a high of 217 words per minute.[2]

Observed response.--During Fagal's presentation, this writer sat in the geographical center of the audience of 10,000, just a little left of center, mid-way between platform and the rear exits.

It was evident from this limited vantage point, however, that William Fagal held the attention of his audience from the opening quip

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[1]Sermon on Andrew, 10-11.

[2]The median rate was 175 w.p.m., and the mode was 167 and 172 w.p.m.

in the pre-introduction "warm-up" to the final words of his concluding prayer.

During the telling of several rather extended stories by way of personal illustration--stories which had a particularly high emotive value--the audience appeared almost reluctant to breathe. (Fagal is an extremely gifted story-teller; and broadcasting has taught him both the value and the technique of "pacing.")

Although Fagal used some notes in delivery, he had given this same message on a number of previous occasions (including a number of other camp meetings earlier that season); and, therefore, being thoroughly familiar with it, he was able to ignore it largely, and look directly into the faces of his congregation throughout. Eye contact was excellent, and "feed-back" response was observed by this writer, not only from rapt attention on the part of the audience generally, but also from frequent asides muttered by persons sitting in near proximity.

The laughter response to the Fagal humor (four times in the first two minutes of the "warm-up" pre-introduction; three or four times throughout the sermon itself) and a chorus of "amens" following one trenchant observation both appeared to be as genuine as they were spontaneous.

After the service was ended, dozens from the audience went forward to the platform to greet Fagal personally, to say a few words of commendation (both for the message of the evening, and for the telecast, with which many Adventists have a particularly close personal identification).[1]

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[1]In comparing Fagal's presentation Saturday evening with those of the preceding Friday evening and Saturday morning, all of which he personally observed, this writer feels that the Saturday night performance was not quite up to the speaker's best. Interestingly, one

An Analysis of Questionnaire Response to William Fagal's Pulpit Preaching

Ethical persuasion.--In the first question under Part II, members of the audience were invited to evaluate Pastor Fagal's ethical persuasion on the basis of his voice, manner, and appearance. A total of 979 responses were registered, with 282 listing factors associated with "intelligence" or "competence," 768 indicating factors associated with "good character"; and 424 marking factors generally associated with "good will." (A large number of respondents listed factors in more than one of the three categories.)

Typical of the replies--together with the bases for them--were these:

> A dedicated, cultured, sincere Christian, which you wished you were like him.[1]
>
> Sincere and cultured: his clothing is conservative, his voice and manner are quiet, forceful, and earnest; his grammar is correct; his message is from God, I believe.[2]
>
> A happy pastor, but an avid reader and quite curious: because he has quite a sense of humor, but someone who is very familiar with God's holy word.[3]
>
> Dynamic, alert to today's mode of thinking. Sincere, good story-teller, man of conviction.[4]

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respondent expressed a similar view on her questionnaire: "This was not one of the best sermons I've heard from Pastor Fagal (GL #614; 33; office secretary). There may be two predisposing causes for this effect: (1) this was the third sermon Fagal had preached, to congregations numbering in the thousands, in the last 24 hours; this alone could produce great physical strain; and (2) Fagal was aware that the questionnaires had been distributed to one-third of his audience, and that this audience would be watching every word, every move, every gesture with an unusually critical eye; and this thought, too, may have proved unsettling, subconsciously. Nevertheless, even when not at its best, this Fagal presentation made a tremendous impression on the vast majority of his congregation that evening, as is evidenced by the responses cited in the section which follows immediately.

[1]GL #222; 62; physical therapist.

[2]GL #262; 44; physician.

[3]GL #264; 25; housewife.

[4]GL #326; 45; physician.

> I am sure Pastor Fagal would be an interesting person to know as his sermons are so filled with human interest stories showing a remarkable memory. He is widely travelled, and I'm sure one would never find a dull moment.[1]
>
> Sincere, common: knows his Bible, his history, has good public speaking etiquette.[2]
>
> Sincere, conscientious Christian; well-organized, orderly person; friendly and confident; humorous approach to himself--accepts himself as a person.[3]
>
> Kind, understanding, courteous, honest, hard-working, sincere, trustworthy, good family man, nice to work with, pleasant to be with, friendly: only a man with these character traits could handle the work he does for so many years, and keep the same colleagues associated with him for long periods.[4]
>
> A sincere Christian gentleman. I particularly appreciate the way he refers to his wife and family at times. I would think him to be a kind and understanding husband and father as well as an excellent speaker.[5]
>
> Very godly person, humble yet with a keen sense of humor. I believe he loves people.[6]
>
> He seems to be willing to listen to people's problems and help in any way he can. He means what he says. He will not discriminate between classes or races of people. To him, the poor are as important as the "rich." He is truly interested in saving souls. In short, he is a "man of God."[7]
>
> Keen observer, thorough in organization, business-like but considerate, strong convictions: these traits are evident in the way he presents his sermons. The phrases and wording indicate these traits.[8]

A professional counselor, holding an M.A. degree, evaluated Fagal in these words:

> He is a self-actualized, well-integrated person. He has a healthy self concept which enables him to love his neighbor as himself. Because he accepts himself he accepts

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[1]GL #339; 67; housewife.

[2]GL #378; 49; teacher.

[3]GL #433; 50; secretary.

[4]GL #525; 53; factory worker.

[5]GL #568; 27; registered nurse.

[6]GL #647; 56; nurse.

[7]GL #690; 36; housewife.

[8]GL #746; 37; music teacher.

> others. He can tolerate ambiguity in other people because he is open-minded: at the beginning of the sermon he warned against premature closure and closed beliefs (or closed minds).[1]

Only a small minority (1.6%) of respondents who answered this question (16 of 979) listed qualities characteristic of what one might speak of as "negative ethos."

To one, Fagal was "almost too good to be true."[2] Another found him to be "perhaps a bit conceited."[3] One objected to "slang expressions . . . in the pulpit" (although simultaneously admitting that "it might help young people feel you're one of them"[4]). A college junior found the speaker "perhaps a bit shallow";[5] and a bioanalyst was perturbed about Fagal's "witty sense of humor" which made it "difficult for me to be in a real serious mood during discourse."[6]

Two others reported that at first he appeared "feminine in appearance and attitude,"[7] "a little feminine in his conduct and facial expression (the voice is all right, though)."[8]

Only one expressed a feeling that Fagal "has a way that makes him seem a show-off."[9] And a slight lack in the dynamism of delivery was noted by one who felt he "could be more forceful at times."[10] Said another, "Fragile, probably lacks stamina and nervous energy to continue at his best over long periods of continuous speaking."[11] And one

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[1]GL #579; 31; counselor.

[2]GL #5; 26; registered nurse.

[3]GL #19; 50; registered nurse.

[4]GL #207; 43; nurse aide.

[5]GL #310; 22; student.

[6]GL #321; 37; bioanalyst.

[7]GL #429; 43; finish carpenter.

[8]GL #358; 33; dentist.

[9]GL #983; 63; housewife.

[10]GL #999; not listed; physician & surgeon.

[11]GL #366; 38; teacher.

wondered out loud "how he would react to opposition in a church business meeting."[1]

A carpenter who said, "I picture him as a wall flower, an intellectual, and a rather emotional type person,"[2] definitely did not reflect the opinion of the vast majority of respondents, who overwhelmingly found William A. Fagal to possess the desirable qualities generally associated with competence or intelligence, good character, and good will.

Vocal quality.--The second question related to vocal quality; and participants in the survey were asked whether they found it easy or difficult to listen to the Fagal speaking voice.

Some 987 reported it easy to listen to, with an additional 30 giving a qualified "yes" vote. Only four found it difficult, and 29 made no response whatever. These latter may have found it difficult to listen to the Fagal voice, but were reluctant to admit to it.

The audience generally found William Fagal's voice "pleasant,"[3] ("very pleasant to listen to itself"[4]), "interesting,"[5] attention- and interest-holding ("time flies by";[6] "very difficult not to listen";[7] "doesn't give mind time to wander";[8] "voice holds audience, appeals to audience"[9]).

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[1]GL #481; 57; hear operator. [2]GL #439; 34; carpenter.

[3]GL #6; 38; housewife. [4]GL #190; not listed; factory foreman.

[5]GL #992; 67; housewife. [6]GL #106; 57; bookkeeper.

[7]GL #493; 63; nursing educator. [8]GL #801; 53; housewife.

[9]GL #892; not listed; elevator starter.

Ten expressed feelings that his voice was "not the type that puts me to sleep"[1] (reported one: "Although I was very tired, I had no trouble keeping awake; I enjoyed every moment"[2]).

Many spoke approvingly of the well-modulated quality of the Fagal speaking voice ("fluctuates his tone enough to avoid any hint of monotony"[3]), which, said one, is "punctuated with expression."[4] Another felt that the vocal variety compensated for the disadvantage suffered from an unfavorably located seat ("I don't have to be so close and look close at his gestures"[5]).

Enunciation and pronunciation were both described variously as "clear,"[6] "plain,"[7] and "distinct";[8] and six who identified themselves as hard-of-hearing reported "no trouble at all in hearing and understanding him."[9]

The speaker's rate was found to be varied ("changes speed,"[10] "pacing pleasant"[11]), moderate ("fast enough to hold attention,"[12] yet "slow . . . enough to understand"[13]), rhythmical ("easy-running speech, gauged to the need of thoughts to be developed"[14]) and "smooth-flowing"[15] with a complete absence of vocal hesitations or "crutches" ("no ums or

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[1]GL #98; not listed; college theology major.

[2]GL #890; 43; housewife.

[3]GL #737; 42; bookkeeper.

[4]GL #579.

[5]GL #946; 61; housewife.

[6]GL #19.

[7]GL #65; 56; housewife.

[8]GL #215; 65; licensed practical nurse.

[9]GL #989; 57; merchant.

[10]GL #560; 69; retired.

[11]GL #830; 26; student.

[12]GL #19.

[13]GL #515; 43; painter.

[14]GL #688; 63; furniture manufacturing.

[15]GL #409; 15; student.

ers"[1]). Respondents also noted an "effective use of pause"[2] which "gives a few seconds for the message to get through."[3]

Many commented favorably on a good "variety in pitch"[4] in Fagal's use of his "low-pitched"[5] voice, also the absence of any undesirable "sing-song"[6] quality.

For most, the volume was "just right";[7] and 30 different respondents explicitly took note of the fact that Fagal "doesn't yell or shout like some ministers."[8] And several remarked upon his "able,"[9] "skilled . . . use of the microphone."[10]

Vocal qualities detected in the Fagal voice were: resonance ("pleasing . . . yet penetrating"[11]); emotion ("he puts his feeling into it"[12] and "reaches down into the depths of the audience's feelings"[13]); sincerity ("he seems to have a burden"[14] and "believes in what he says"[15]); an oracular quality ("his speech is of a great 'politician' making many large speeches frequently"[16] and "rotund"[17]); candor

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[1]GL #699; 59; housewife.

[2]GL #334; 21; cabinet builder.

[3]GL #686; 39; contractor.

[4]GL #457; 49; dentist.

[5]GL #262.

[6]GL #546; 18 student.

[7]GL #844; not listed; teacher.

[8]GL #779; 51; nurse aide.

[9]GL #278; 34; minister.

[10]GL #337; not listed; academy principal.

[11]GL #332; 61; retired science teacher.

[12]GL #60; 24; housewife.

[13]GL #147; 53; nurse.

[14]GL #25; not listed; literature evangelist.

[15]GL #130; 40; shop worker.

[16]GL #678; 14; student.

[17]GL #955; 68; teacher.

("frank"[1]); musical ("his voice is sweet music to me";[2] "melodious,"[3] "euphonious"[4]); "enthusiastic";[5] cheerful ("happy,"[6] "a voice almost smiling,"[7] "good sense of humor"[8]); friendly ("kind,"[9] "neighborly,"[10] "understanding"[11]); unsophisticated ("down to earth,"[12] "straight to the point"[13]); authoritative ("reassuring,"[14] "soft, positive manner of speaking,"[15] "convincing but not overdone"[16]); relaxing ("restful,"[17] "soothing,"[18] "peaceful"[19]); mellow ("rich,"[20] "full"[21]); "vibrant"[22] ("alive,"[23] "crisp"[24]); "compelling";[25] "not demanding";[26] and, finally, "spiritual."[27]

Of interest to this investigator was the fact that 42 respondents referred, explicitly or implicitly, to the "conversational" qualities of the Fagal voice in delivery. A market research interviewer observed:

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[1]GL #409. [2]GL #45; 84; housewife.

[3]GL #872; 66; literature evangelist.

[4]GL #340; 71; retired teacher. [5]GL #156; 63; farmer.

[6]GL #526; 34; housewife.

[7]GL #675; 29; elementary school teacher.

[8]GL #217; 36; nurse. [9]GL #716; 32; housewife.

[10]GL #250; 49; farmer. [11]GL #600; 29; teacher.

[12]GL #1015; 21; student. [13]GL #409.

[14]GL #6. [15]GL #368; 33; housewife.

[16]GL #197; 54; teacher. [17]GL #12; 67; legal stenographer.

[18]GL #176; 46; housewife. [19]GL #716. [20]GL #474; 45; housewife.

[21]GL #370; not listed; clerk. [22]GL #15; 50; teacher.

[23]GL #217. [24]GL #370. [25]GL #63; 50; highway engineer.

[26]GL #462; 34; secretary. [27]GL #620; 60; housewife.

> He speaks as though he were sitting in your living room and visiting with you. I have sat with him and visited with him at dinner and he seems as relaxed and easy to listen to no matter where he is. He always seems the same.[1]

Other respondents put it this way:

> Speaks as if I were the only one he were talking to.[2]
> Conversational enough to be personal.[3]
> Just talks to us as friend-to-friend.[4]
> Friendly, warm, sincere; not exaggerated or recitation-like.[5]
>
> Not preaching voice but conversational voice; gives one a feeling this is a chat, not a sermon. I think this quality adds to his appeal--one wearies of sermons.[6]
>
> Seems to talk with you, not at you.[7]

It is, of course, impossible to please everyone; but only 34 of the 1,021 who responded to this question, or 3.3%, listed factors which displeased them.

An Adventist worshipper, self-described as a former "hard-nut Baptist," accustomed to listening to preachers who "really let you have it," wistfully said, "I wish he were more forceful."[8]

Seven others felt Fagal "talks too fast."[9] A "huskiness" in the voice that evening was noted by several;[10] and one appeared to detect that the speaker's voice was "a bit nasal."[11] Only one reported difficulty in becoming accustomed to the Fagal "accent" during the early part

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[1]GL #90; 54; market research supervisor.

[2]GL #166; 31; artist.

[3]GL #497; 22; teacher.

[4]GL #353; 72; housewife.

[5]GL #680; not listed, student.

[6]GL #788; 36; physician.

[7]GL #858; 39; housewife.

[8]GL #438; 29; housewife.

[9]GL #528; 59; retired.

[10]GL #597; 43; minister.

[11]GL #133; 26; teacher.

of the sermon;[1] and one qualified his words of praise with "I may get tired of the exuberant quality as a steady diet."[2]

Interest/attention factors.--The third question dealt with interest- and attention-factors in the sermon and its delivery; and respondents were asked if they had found the message interesting and easy to listen to.

Some 957 respondents (97.4% of those responding) replied with an unqualified "yes." Another 18 voiced a qualified "yes," while only seven said, "no." Some 68 made no response whatever to the question.

Among the 975 total who found the presentation interesting to some degree, 226 mentioned the illustrations employed by the speaker, 386 spoke of factors of content and organization (ideas, language, method of explanation, etc.), and 82 cited factors of delivery, with 42 offering no reason for their affirmative answer.

Fagal's illustrative anecdotes and stories were described variously as: "interesting because they are true,"[3] filled with "much of human interest,"[4] "appropriate,"[5] "practical,"[6] "concrete,"[7] "heart-warming,"[8] "apt,"[9] "simple and warm,"[10] and "arresting."[11]

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[1]GL #360; 53; teacher.

[2]GL #676; 41; professor.

[3]GL #114; not listed; housewife.

[4]GL #182; 48; housewife.

[5]GL #325; 43; physician.

[6]GL #336; 63; housewife.

[7]GL #413; 40; dentist.

[8]GL #847; 35; Bible teacher.

[9]GL #566; 41; registered nurse.

[10]GL #651; 42; housewife.

[11]GL #701; 57; customer investigation.

A telephone operator noted that Fagal "told experiences without too much detail," adding that "sometimes too much detail makes the story drag."[1]

A factory worker appreciated Fagal's method of using "stories of the past, framed in illustrations, to fit the present"[2] needs of his hearers. And a housewife appreciated "the way he told stories and linked it all together to bring one common thought."[3] Another mentioned Fagal's manner of telling Bible incidents "in a way that makes it almost seem that he was there"[4] himself, describing things first-hand.

One listener commented on the "variety of experiences," adding that the message "moved along from point to point without delay,"[5] not without design and purpose on the speaker's part--for, as another reported, "Although I was tired and sleepy, the stories helped"[6] to maintain interest and attention throughout.

Interest- and attention-factors in sermon content and organization mentioned included the following typical observations:

> He draws such interesting lessons from seemingly simple and commonplace events.[7]
>
> He uses language you can understand.[8] He does not talk "over your head," but uses words and phraseology that even a child can understand,[9] down-to-earth for us "common people,"[10]--common, sensible words.[11]

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[1]GL #78; 56; telephone operator. [2]GL #688.

[3]GL #124; 48; housewife. [4]GL #161; 22; registered nurse.

[5]GL #553; 44; physician. [6]GL #876; not listed; administrator.

[7]GL #150; 59; foreman.

[8]GL #191; 40; certified public accountant.

[9]GL #284; 57; housewife. [10]GL #354; 65; teacher.

[11]GL #208; 72; construction supervisor.

> He stresses the point all the way through.[1] He made his point. . . . He came to the point from the front door and not the back.[2] All parts of the sermon contributed to the main idea.[3]
>
> Logical but not monotonous; hopeful but not candy-coated.[4]
>
> Reveals new thoughts and facts little known to average Bible students. Makes Bible live in modern world.[5]
>
> Just enough humor without silliness.[6]
>
> He is careful to give historical background which makes Biblical incidents modern applications. Never refers to other Bible experiences as background without explaining them--so necessary to new Bible students.[7]
>
> Thoughts flow smoothly. Brought out points in familiar Bible story that made me see myself and my failings through his pointing out the failures of those men of long ago.[8]
>
> Excellent organization and logical development; imaginative. I appreciated the fact that it was Biblical.[9]
>
> Well-developed, with applications at short intervals, instead of one long dissertation with a brief application at the end.[10]

One housewife felt the Fagal message to be a welcome contrast to some sermons she had apparently previously sat through. For her, the presentation was interesting and easy to listen to because:

> An overly-studious, high-sounding sermon is often hard to follow. I consider myself a good student, but don't enjoy a sermon only easily understood by a Ph.D. A sermon should have something to "take hold of," something to take home.[11]

And Fagal's obviously did for her!

Delivery was the third major category in assessing interest- and attention-holding factors listed by respondents.

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[1]GL #359; 30; housewife. [2]GL #405; 38; housewife.

[3]GL #863; 39; housewife. [4]GL #159; 49; teacher.

[5]GL #686. [6]GL #722; 44; office supervisor.

[7]GL #447; 40; teacher. [8]GL #699. [9]GL #480; 21; student.

[10]GL #615; 48; minister's wife. [11]GL #281; 47; housewife.

For one listener, the fact that "he didn't read his sermon . . . made it all the more interesting."[1] For another, it was because "he used his hands, and I think that is important in giving a sermon."[2] Still another enjoyed it because it was "conversational, colloquial, addressed directly, and free from notes."[3]

Another noted that "he methodically adhered to his subject--built on it step-by-step, in a teaching manner, calmly, comfortingly, gently, compellingly."[4] And one listener pointed out that "he holds your interest constantly by holding you in suspense."[5] Finally, a teacher remarked upon his "good command of the language and . . . marvelous vocabulary and delivery style."[6]

In summing up, the professional counselor previously cited reported she found the sermon interesting and easy to listen to because:

> I was personally able to identify with every portion of the sermon. It fit my internal frame of reference. He used basic encounter, awareness, involvement, humor, commitment, confidence, tolerance, identification, and invitation.[7]

Of the seven respondents who gave an unqualified "no" to the question, indicating that for them the presentation was not interesting and easy to listen to, six cited reasons for their reply. They ranged from the fact that one listener had heard this same sermon from Elder Fagal's lips at a previous gathering elsewhere,[8] to a lack of preference for the sermon content ("I like sermons dealing with the time of the end. He illustrates with past prophecies"[9]).

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[1]GL #12. [2]GL #976; 43; housewife.

[3]GL #882; not listed; minister. [4]GL #710; 52; secretary.

[5]GL #429. [6]GL #212; 40; teacher. [7]GL #579.

[8]GL #868; 79; housewife. [9]GL #83; 17; student.

One respondent, perhaps biased, plainly just didn't like the speaker personally ("Give me Elder Voice of Prophecy,"[1] he wrote, a reference to H. M. S. Richards of the radio broadcast of that name who also speaks at the Michigan encampment each summer).

One lady reported being so distracted by having to complete the questionnaire at the end of the evening that this mental block cut her "concentration in half or better"[2] throughout the program! Only one complained that the speaker used "so many gestures that it distracted my attention."[3]

Only one serious negative response was registered, and this by a non-Adventist public school teacher:

> Extremely boring in the beginning. He needed to use some of his attention-getting devices in the beginning. I know the story of Andrew--so does everyone else. So why spend 30 minutes telling me this story--especially without making any particular point?[4]

Since so many other respondents--the overwhelming majority--felt that there was point to the sermon as a whole, and interest in its various parts, it may be that this woman was preoccupied with a personal problem, or some other distraction, and didn't hear well or much.

Word comprehension.--In the fourth question, respondents were asked if they had found Pastor Fagal's words to be easily understood. Of the 975 who replied, 964 answered affirmatively, and another 11 gave a qualified "yes." There were no negative responses, and 75 refrained from giving any answer whatever.

The Fagal vocabulary was most frequently characterized as "down-to-earth": 487 characterized it as "simple"; 289 identified it with

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[1]GL #528.

[2]GL #489; 39; librarian.

[3]GL #717; 48; housewife.

[4]GL #244; 30; teacher; ex-Baptist.

such words as "common," "ordinary," "everyday," etc.; and 61 cited it as "plain" or "clear."

A total of 107 mentioned the appropriateness of the words to the occasion in general, and to this audience in particular. Grammar was singled out as a significant factor by 28, and matters of diction and delivery influenced 67. Other miscellaneous factors were isolated by another 79, chief among which was the fact that Fagal always tended to explain any words used which might have proven difficult of comprehension to his hearers.

Typical of the various responses are the following composite statements:

> He didn't use some big, long words,[1] bookish words;[2] no $64 words.[3] Mostly good ole monosyllabis words, language of the common folk.[4] Simple, mostly short words;[5] not complicated with large words,--low fog value.[6] Direct meaning, not of doubtful meaning;[7] even some colloquial words which applied to the occasion.[8] Doesn't require a dictionary to understand them.[9] Words big enough to do the job, but not complicated enough to confuse,[10] without insulting the intelligence of his listeners.[11]
>
> Though my education would help me understand difficult words, I was struck by his simple, direct but dignified words as well as occasional current idiom.[12] Could be understood by any educational level.[13] Even my children like his sermons; anyone could understand him.[14] Plain, straightforward; no effort to impress at the sacrifice of communication.[15] His words are geared to the understanding

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[1]GL #924; 28; factory worker. [2]GL #925; 58; housewife.

[3]GL #624; 60; housewife. [4]GL #480.

[5]GL #874; 69; retired school teacher. [6]GL #261; 32; chemist.

[7]GL #331; 39; housewife. [8]GL #410; 40; dentist.

[9]GL #364; 67; housewife. [10]GL #863. [11]GL #447.

[12]GL #714; 45; physician. [13]GL #364. [14]GL #359.

[15]GL #467; not listed; sales engineer.

> of the "common" man; he does not try to impress others with the extent of his vocabulary (which I'm sure is wide).[1] Words were not paraded.[2] Language of common folk, but many of the thoughts had potential to feed most intellectual.[3] He did not use language that was too complicated for the laity, but yet offered a challenge to [church] workers.[4]
>
> He uses correct English in a simple style that is direct, concise, moving,[5] not stilted.[6] Clear sentence structure;[7] vocabulary relatively simple--repetition of some ideas in different language.[8]
>
> He speaks with a clear and understanding voice.[9] His inflections and modulations gave variety to the sermon.[10] Easy to understand always: he had good articulation and pronouncing of words.[11] He spoke parenthetically often.[12]
>
> He was always careful to explain any word he thinks his audience might not know, and he does this tactfully without "talking down" to his audience.[13]

Finally, in what to this investigator was a splendid compliment, one respondent perceptively noted that "the words were not noticeable; the thought was predominant."[14]

Respondents who gave only qualified approval, and who also took the trouble to explain why, indicated apparent weaknesses in the areas of both content and delivery.

One felt Fagal's vocabulary was "very dead . . ., but certainly easy enough to understand";[15] and another noted the presence of "some words not in my vocabulary, but not many."[16]

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[1]GL #329; not listed; teacher. [2]GL #245; 39; minister.

[3]GL #480. [4]GL #600. [5]GL #371; 28; minister.

[6]GL #382; not listed; juvenile officer. [7]GL #750; 55; teacher.

[8]GL #591; 33; housewife. [9]GL #317; 48; shop laborer.

[10]GL #889; 65; housewife. [11]GL #694; 48; factory worker.

[12]GL #500; 48; teacher. [13]GL #489. [14]GL #423; 32; teacher.

[15]GL #244. [16]GL #358.

A problem in balance was indicated by one who felt that the "stories and illustrations tend to overpower the main line of Scripture he's preaching from";[1] while another felt that the "words were well chosen, but too many words were used. Words didn't unite into a single point."[2] And a minister with an M.A. degree felt that

> Pastor Fagal uses a number of generalizations which are meaningless. For example: "lead people to the foot of the cross," etc. Needs to be more specific. Generalizations have no appeal.[3]

Difficulties in comprehension due to delivery were noted by two: for one the Fagal voice tended to drop low in volume at the end of his sentences;[4] and another felt that "sometimes he talks too fast. I lose continuity if I am momentarily distracted."[5]

Content relevance.--The fifth question sought to determine whether respondents believed that the sermon of the evening had "touched upon problems which relate to modern day living as you know it?"

Some 802 indicated an affirmative answer, with another eight adding a qualified "yes." A total of 15 answered in the negative; and 225 made no response whatever--the largest number yet to abstain wholly.

Judging both from the comparatively large number of negative responses and the large number of abstentions, and then noting the reasons given by respondents for their negative replies, one comes to the conclusion that the wording of the question somehow tended to confuse some readers who internally drew a distinction between secular problems on the one hand and the internal problems of the church and Christianity on the other, in the context of the "problems of modern-day living."

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[1]GL #830. [2]GL #440; 18; student. [3]GL #163; 34; minister.

[4]GL #282; 82; retired nurse. [5]GL #788.

Most, however, tended not to compartmentalize the sacred and the so-called secular; and for these the Fagal message did come to grips with some of these "problems." The problems, as they saw them, were:

> Lack of confidence in ourselves.[1]
>
> We must all take an interest in fellow men here on earth before we can get to heaven.[2]
>
> We all need to be helping others; we need courage in these days.[3]
>
> Seizing upon opportunity when you find it.[4]
>
> Passing judgment on people without really knowing so much about them.[5]
>
> Brought Jesus' life to modern-day living.[6]
>
> We should all bring others to Jesus.[7]
>
> We might be able to win more souls if we showed more interest in them.[8]
>
> Modern living robs us of the privilege of seeking out the honest-in-heart and telling them of Jesus.[9]
>
> We are too interested in material things in this life instead of looking for and observing that which is spiritual.[10]
>
> Our apparel and our home is not really important; our life and personality are more important.[11]
>
> Weak characters are as old as Adam and Eve, and as modern as tomorrow.[12]

The identification of the sacred with the so-called secular was clearly made by several of the respondents:

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[1]GL #1; not listed; high school principal. [2]GL #6. [3]GL #15.

[4]GL #22; not listed; material handler; Baptist.

[5]GL #30; 74; housewife. [6]GL #35; 68; teacher; Methodist.

[7]GL #46; 57; housewife. [8]GL #53; 53; licensed practical nurse.

[9]GL #86; 56; literature evangelist. [10]GL #90.

[11]GL #93; 34; registered nurse. [12]GL #262.

> People today are often lonely and sad. They appreciate kindly hearts and gentle people who will be interested in them. The need is great to show weary hearts the way to a better life in Christ.[1]
>
> Men and women need to know and possess the inner peace which few possess. God and His Son are the source of peace. The only way men may have it is in being brought to Christ. There is no peace of mind apart from Christ and the Father.[2]
>
> None of us is as effective as we could be as human beings simply because we neither realize nor capitalize on our own potential nor do we look for the potential for good in our fellow men.[3]

Among those who indicated their feeling that the sermon did not touch upon modern-day problems, one sought to defend the speaker from implied criticism by saying that "this was not his purpose tonight; it was to inspire to bring people to Christ."[4]

Another, obviously confused by the question, said, simply, "I don't know. He's talking to Christians, and most people including young people aren't Christians."[5] Still another felt that the sermon touched on this area "only indirectly."[6]

The biggest single complaint registered was that the sermon was "too general,"[7] that it had "too many generalizations; needs to be more specific."[8] Said one, "He did not state how to bring others to Christ";[9] and another added, "I would like more specific help and answers"[10] on the methodology and techniques of soul-winning.

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[1]GL #195; 63; retired teacher. [2]GL #150.

[3]GL #244. [4]GL #76; 43; high school teacher.

[5]GL #84; 28; facotory worker.

[6]GL #105; 58; lumberman.

[7]GL #440. [8]GL #163. [9]GL #370.

[10]GL #622; 44; housewife.

Evidence and reasoning.--Listeners were asked in the sixth question if they were "able to follow Pastor Fagal's line of thought and argument"; and, if so, in what way.

A total of 876 replied affirmatively (although 18 voiced reservations of one form or another); six said "No"; and 168 made no response at all.

One respondent in eight (103) mentioned factors of organization (use of an outline, not wandering from it, sequential progression, etc.) as especially helpful in following the Fagal message.

Other predisposing factors prominently mentioned included the speaker's method of explanation (77), use of illustrations (61), logic and reasoning (33), use of application (28), employment of a theme (21), use of interest factors (20), and delivery techniques (19). Other causes cited included skillful use of repetition, use of Biblical materials, and use of comparison.

Respondents generally found the Fagal message "well organized,"[1] "well planned":[2]

> There is logical organization: he follows through step by step, has a goal or aim to work toward. There's no digression. He relates an experience or anecdote in order to illustrate or clinch a point, clarify or amplify.[3]

> I was led by his chain of thought as it unrolled.[4] Simple points were made one by one; the listener did not have to keep in mind a long line of reasoning to be able to pick out a conclusion.[5] The text, the emphasis, and the illustrations all headed in the same direction.[6] There were definite transitions between paragraphs and illustrations; there was direction to the message.[7] He followed

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[1]GL #376; 42; elementary school principal.

[2]GL #628; 40; housewife. [3]GL #329. [4]GL #355; printer.

[5]GL #464; 39; teacher.

[6]GL #313; 43; hospital chaplain. [7]GL #497.

chronological order;[1] sequential thought development.[2] He has good continuity; doesn't try to cram too many subjects into one sermon.[3]

He sticks to the point, does not wander in his train of thought.[4] His line of thought was very clear because he used practical terms.[5] He built his sermon from the opening remarks step-by-step to the climax,[6] upon an excellent framework of description, illustration, etc.[7] He uses inductive reasoning;[8] he reasons from cause to effect.[9] He appeals to reason; less emotionalism.[10]

He presented facts with proper documentation and logical illustration.[11] By following each step in his sermon you could still go back to the original thought and tie it in.[12] He leaves no loose ends to dangle; if he suspects something is not plain, he pauses briefly to explain.[13] He opens the story to your mind like looking at a picture.[14] He was precise.[15]

His illustrations were quite relevant to the Scripture passage.[16] He calls upon life experiences that are real to all of us to encourage a better life.[17] His illustrations went along with the sermon, indicating he knew his subject well and put much thought into its preparation.[18]

Interesting but not misleading side-lights.[19] He doesn't try to fit the illustrations for a few, but for all; he reaches the common person, makes him feel he can do more.[20] His illustrations led into each other in one sequence.[21] He gave many examples and ways we can win souls.[22] You could see ahead, as he talks, to the possible answer.[23]

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[1]GL #591. [2]GL #631; 46; nursing instructor.

[3]GL #636; 25; secretary-typist. [4]GL #785; 38; housewife.

[5]GL #822; not listed; student; no affiliation listed. [6]GL #525.

[7]GL #566. [8]GL #579. [9]GL #70; 81; retired piano technician.

[10]GL #577; 39; physician. [11]GL #600. [12]GL #737.

[13]GL #521; 36; housewife. [14]GL #270; 34; automotive trimmer.

[15]GL #668; 44; nurse aide. [16]GL #98.

[17]GL #37; not listed; physical therapist. [18]GL #413.

[19]GL #161. [20]GL #943; not listed; decorator.

[21]GL #830. [22]GL #596; 44; electrical construction.

[23]GL #824; age and occupation not listed.

He attracts your attention, gets your interest, then you can see where you can apply this to your own life.[1] I practically live in his sermon.[2] He shares with us his background of early languages and historical events which makes these "stories" live.[3] I was able to follow Pastor Fagal's line of thought and argument like a trailer follows a car; he held my interest like a kite held by a little boy.[4]

He frequently reminded us of his theme.[5] He made his theme clear;[6] he had a single purpose: are you ready for Jesus's second coming?[7] He brought the same thought back often.[8] He repeats the main thought but in different and interesting ways.[9] He returns often to the focal point of his sermon.[10] He kept going back to the main trend of thought often enough to make it plain.[11] I like it broken; i.e., story, point, story, point, etc.[12]

He has an interesting delivery;[13] he had a well-organized sermon, and followed it through with a smooth, effective manner.[14] It's easier to grasp what the speaker says when he preaches his sermon and does not read it.[15] He doesn't use big words; makes you feel he loves people.[16] He seems to speak as if talking to each one personally; his remarks stimulate thinking on the part of the listener.[17] His method of delivery is such that you cannot lose the thought.[18] He is a good story-teller, very helpful in making sermons clear.[19]

Interestingly, some who felt unable to follow Fagal's "line of argument" indicated indirectly by their response that, for them, the

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[1]GL #829; 52; registered nurse. [2]GL #459; 54; housewife.

[3]GL #447. [4]GL #448; 58; sign painter. [5]GL #312; 49; nurse.

[6]GL #360. [7]GL #432; 48; scientist (Ph.D.).

[8]GL #164; 26; housewife.

[9]GL #206; not listed; licensed practical nurse.

[10]GL #253; 42; physician. [11]GL #844. [12]GL #805; 21; chemist.

[13]GL #42; 60; physical therapist.

[14]GL #157; 20; hospital employee. [15]GL #186; 35; physician.

[16]GL #911; 44; farmer.

[17]GL #508; not listed; physical therapist.

[18]GL #694. [19]GL #729; 66; housewife.

word "argument" was equated with polemical arguing rather than the process of reasoning. Said one, "As far as being argument, there was no argument; he brought it out so plain."[1] Added another, "He really didn't have an argument, he just presented the facts. If the facts are right, who can argue?"[2] Said still another: "I could follow it although I didn't agree with it. Still, I found it interesting."[3]

The extent to which Fagal's inductive method succeeded is perhaps indicated in the next two responses:

> I think the sermon lacked coherence. Correction: he did tie things together at the end.[4]

> To tell the truth, I could not reconstruct a logical train of structured thought; but the total effect was beautiful! Beautiful.[5]

Only about a half-dozen respondents found complaint with Fagal's presentation in this context. They reported:

> I had a bit of difficulty fitting it all together.[6] I feel he introduced too many different lines of thought.[7] Probably too many different thoughts from too large a passage of Scripture.[8]

> Too many off-side illustrations.[9] Maybe he would do well to use more reasoning and fewer illustrations.[10] His illustrations interrupted my line of thought.[11]

> He said many good things, but the central theme was weak.[12] It took me a while to decide what his goal was.[13] I felt he was building a strong foundation, but the climax was poor.[14]

And one minister in the audience reported that, for him, the message

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[1]GL #638; 62; widow. [2]GL #83. [3]GL #140. [4]GL #310.

[5]GL #294; 28; student. [6]GL #880; 19; nursing student.

[7]GL #133. [8]GL #415; 28; teacher. [9]GL #440. [10]GL #676.

[11]GL #922; 21; housewife. [12]GL #597. [13]GL #502; 27; teacher.

[14]GL #752; 23; teacher.

> lacked theme, outline, and especially psychological sequence. Missed his attention preparation, etc. Had a hard time to find out what he was driving at after 15 minutes of speaking.[1]

By far the majority, however, reported feeling little or no difficulty in following William Fagal's line of thought and argument.

Use of Scripture.--In question seven respondents were asked for their personal impressions concerning William Fagal's use of Scripture in his sermon.

Some 910 indicated approval (34 with reservation or qualification), 26 registered disapproval, and 114 made no response whatever.

Qualitatively, 610 felt Fagal's use of the Bible to be "effective," and 433 considered that use "convincing." Quantitatively, 49 said they thought he used too little Scripture, only 2 felt he had used too much, and 124 expressed the opinion that the amount used was "just right," an appropriate balance.

Perhaps half of those responding went on to make additional observations upon the manner in which Pastor Fagal handled the Word of God. The following are fairly typical of audience reaction to this question:

> He and the Bible are old friends;[2] he's a teacher of Bible.[3] His strongest point is his knowledge of the Bible. I can tell he has put in much time and thought so he can present material clearly.[4] His references are always at his command; one senses immediately he is closely acquainted with the Bible.[5] He could write a commentary, I believe. Never have I heard anyone present every phrase of a Bible passage so clearly.[6] It's obviously the foundation of his ministry;[7] he really believes it.[8] He reads the Scriptures as they are written; it gives confidence of his personal integrity to the listener.[9]

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[1]GL #163. [2]GL #436; 48; housewife. [3]GL #702; 60; housewife.

[4]GL #98. [5]GL #223; 50; secretary. [6]GL #409.

[7]GL #305; 48; housewife. [8]GL #112; 41; housewife. [9]GL #261.

Fagal's handling of the Word is described variously as: "reverent,"[1] "natural,"[2] "apt,"[3] "enlightening,"[4] "inspiring,"[5] "especially provocative,"[6] "impressive,"[7] "meaningful,"[8] "not monotonous,"[9] "easy and fluent,"[10] "explanatory and clarifying,"[11] "revealing and imaginative,"[12] "pleasing,"[13] "practical,"[14] and "elevating--he does not irritate people outside our church."[15]

Fagal's quantitative use of the Scriptures was most frequently described as "a nice balance"[16] between too little and too much. Observations from his hearers on this point are interesting:

> Too much would complicate understanding; too little would dissolve the principal purpose of the sermon.[17] I do not feel he overuses it or ignores it.[18] He uses just enough to emphasize the point he wishes to make,[19] just enough to let you know he's preaching the Word of God and not just using his own thoughts,[20] just enough to document his story,[21] just enough to keep the thought vivid in the mind,[22] enough to create interest, but not too much to be reading all the time.[23] A few passages of Scripture carefully exposed demonstrate the thought.[24] Not too much food at one time.[25]
>
> He does not quote Scripture per se too often, but uses Scripture throughout the sermon well.[26] Every text had a

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[1]GL #42. [2]GL #61; 35; university math professor (Ph.D.).

[3]GL #278. [4]GL #280; 35; nurse. [5]GL #294. [6]GL #313.

[7]GL #318; 48; housewife. [8]GL #323; 36; housewife. [9]GL #340.

[10]GL #463; not listed; housewife. [11]GL #579.

[12]GL #634; 47; registered nurse. [13]GL #689; 60; housewife.

[14]GL #706; 72; housewife. [15]GL #761; 50; teacher.

[16]GL #162; 53; licensed practical nurse. [17]GL #143; 49; teacher.

[18]GL #746. [19]GL #178; 53; housewife. [20]GL #362; 41; teacher.

[21]GL #674; 19; student. [22]GL #729.

[23]GL #831; 35; factory worker. [24]GL #688.

[25]GL #394; 49; licensed practical nurse. [26]GL #656; 36; dentist.

> direct bearing on his topic;[1] I can't think of an effective text on the subject he didn't use; he did not use any unnecessary Scripture.[2]
>
> Fagal is not an intellectual speaker. His style of preaching does not need extensive use of Bible texts. His sermons are an emotional appeal given in a quiet manner.[3]

Most participants would have agreed with one respondent who, highlighting the essentially Biblical nature of the Fagal presentation, observed in an aside, "A sermon without Bible isn't a sermon; it's a speech, soon forgotten."[4]

Fagal's expository method appeared to be especially appreciated by many, if not most, in his audience:

> He gave a whole sermon from one small portion of Scripture, and this I like better than skipping around through the whole Bible.[5] I like the way he explains the text phrase by phrase so a background "tapestry" is formed.[6]
>
> You don't even realize he's giving Bible texts all the time; he works them in very well.[7] All his sermons I have ever heard have been based on a single text of Scripture.[8]
>
> I like his way of explaining a few verses in detail.[9] He lets the Bible's own outline unravel, then reinforcement by modern example.[10] He picks it apart and uses the passages easily.[11] He backs up everything he says with the use of the Bible.[12] He uses the Bible not as a club but as the way toward Christ.[13] He built his message around his text;[14] he builds like blocks around his Bible references.[15] He follows his text to the end.[16]

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[1]GL #737. [2]GL #863. [3]GL #366.

[4]GL #811; not listed; construction laborer.

[5]GL #267; 40; housewife. [6]GL #566.

[7]GL #825; not listed; student. [8]GL #139; 24; student.

[9]GL #175; 20; secretary. [10]GL #495; 24; student. [11]GL #60.

[12]GL #90. [13]GL #37. [14]GL #375; 52; state worker.

[15]GL #594; 47; salesman.

[16]GL #544; 28; machinist.

> There's nothing like expository preaching![1] I like his use of one or two texts thoroughly rather than a barrage of several to try to remember and relate.[2] He lets the Bible speak; makes people acquainted with and love the Bible.[3] He didn't try to cover so much with so little explaining.[4] He explains small details' significance.[5]
>
> Exegesis is excellent; well studied.[6] Very fair to Biblical exegesis; does not approach subject with only cold facts.[7] The whole theme was Biblical; and the theme was well presented.[8]

New ideas, application, and relevance were all especially singled out by hearers in the context of William Fagal's use of the Scriptures:

> I especially like this part of his preaching. I have gained much knowledge of the Bible's message and circumstances under which it was written.[9] He makes the Bible apply to us today;[10] he makes it more interesting, simple to me.[11]
>
> He explains things that would otherwise go unnoticed;[12] he gives a different slant, delves more deeply;[13] makes your mind dwell on verses you hadn't noticed.[14] He brings out spiritual meanings,[15] new angles and new insight.[16] He magnifies with clarity the Scripture,[17] makes it seem so modern and personal,[18] so real and practical.[19]
>
> He makes it more interesting by reading between the lines; evidence of much research and study.[20] New truth

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[1]GL #242; not listed; Bible instructor. [2]GL #447.

[3]GL #222. [4]GL #172; 29; inspector; affiliation not listed.

[5]GL #320; 24; teacher. [6]GL #163. [7]GL #371.

[8]GL #898; 25; teacher. [9]GL #157. [10]GL #190.

[11]GL #131; 38; housewife. [12]GL #225; 20; housewife.

[13]GL #284. [14]GL #286; 37; housewife.

[15]GL #389; not listed; machine operator. [16]GL #399; 21; student.

[17]GL #457. [18]GL #498; 61; housewife.

[19]GL #751; 52; teacher.

[20]GL #576; 18; student.

> and new light from the familiar text,[1] so practical to implement.[2]

Several particularly mentioned their appreciation of Fagal's use of other translations of the Bible. Noted one, "He uses more than one translation if it will be better to understand."[3]

And the speaker's physical handling of the Book was noted by a number of observers:

> He uses Bible texts in a casual manner. However, I know he knows his Bible.[4] He seems to know the Bible by heart, but reads so we know he is quoting from God's Word.[5] He seemed to know the Bible well without apparently having to open it.[6] He knows where to find things without hunting.[7] He had too short a time to speak to spend much time looking up texts.[8]

What was the net effect of all this upon the hearers? Said one, "I could listen all night."[9] Another confessed that it "makes me want to study the Scriptures more."[10] Another observed, "I never thought about Andrew in such a way."[11]

Negative comments on Fagal's use of Scripture was about evenly divided between one group which felt that Fagal needed to buttress his messages with more Bible proof, and another which felt he ought to make more emphasis in citing textual source references of the passages which he did use.

Adventists are notably a Bible-loving people; and for some of the "faithful" at camp meeting, apparently, there just never could be

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[1]GL #586; 40; teacher. [2]GL #672; 50; physician.

[3]GL #520; 46; decorating contractor. [4]GL #6.

[5]GL #213; 79; janitor. [6]GL #537; 56; registered nurse.

[7]GL #629; 37; office nurse.

[8]GL #617; 37; elementary school teacher. [9]GL #638.

[10]GL #128; 55; housewife. [11]GL #998; 25; housewife.

too much Scripture! Said one, "I feel more Bible texts could be used so that others might know that we are people of the Book."[1] Some appeared even to prefer a Bible study rather than a sermon:

> I have heard sermons in small churches like Bible studies; I feel we need more.[2]

Two listeners, interestingly, perceptively noted that differences in sermons, and differences in audience composition, might have a direct bearing on the amount of Scripture used in the message. Said one:

> He could have used more texts tonight, but each sermon is different.[3]

And another, commenting on the evening sermon, opined:

> Too little for members of the church; however this is probably the most effective for the general public.[4]

Several strongly felt that Pastor Fagal should have emphasized the textual source citation more strongly in his discourse so that the congregation could follow along in their own Bibles throughout:

> At least a reference to the chapter might be helpful.[5]
> He never gave a text for the audience to look up.[6]
> I cannot recall a single text.[7]
> Perhaps the Scripture verses could be more often repeated.[8]
> I like to hear a minister use Scripture, but give me a second or two to find them, and be sure to repeat chapter and verse.[9]
> Would appreciate more documentation on major points mentioned.[10]
> I feel that if the Scriptures are quoted, I have a tendency to write them down.[11]

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[1]GL #217. [2]GL #266; 51; widow. [3]GL #686.

[4]GL #974; 35; freight car inspector.

[5]GL #18; 54; electronic technician. [6]GL #30.

[7]GL #34; 41; housewife. [8]GL #283; 73; retired.

[9]GL #441; 45; factory worker. [10]GL #752.

[11]GL #806; 39; construction worker.

> He could have mentioned the chapter again so latecomers could follow.[1]

Concerning the physical handling of the Bible, one felt that Fagal should "hold it up, and refer to it more";[2] and the Mormon visitor, in what apparently is a reference to the writings of Joseph Smith, Brigham Young, and their LDS successors, said:

> He has spent many hours in study. I feel sad at this point that he has only studied the Bible and not the rest of the Scriptures as we know them.[3]

Complaints, however, represented only 6.3% of the 936 total respondents to the question. The vast majority felt Fagal made excellent use of the Scriptures, qualitatively and quantitatively.

Use of supportive materials.--In the eighth question members of the audience were asked their impression concerning William Fagal's use of supportive materials such as illustrations, poems, quotations, etc.

Some 866 respondents voiced approval (24 with reservation or qualification); 6 signified disapproval, and 178 made no response whatever to the query.

A re-examination of the transcript of this particular sermon reveals the fact that although it contained illustrations in abundance, not one poem or extra-Biblical quotation was used throughout the message.

The nine respondents, therefore, who spoke approvingly of Fagal's use of poems and quotations ("Poems mean more as he reads them"[4]) apparently did so on the basis of memory in connection with other sermons which the respondent may have heard Pastor Fagal deliver elsewhere on an earlier occasion. (Interestingly, seven others noted the singular

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[1]GL #833; 36; registered nurse. [2]GL #25.

[3]GL #140. [4]GL #31; 42; housewife.

omission of such materials, and indicated a desire for their inclusion in future presentations!)

Comment, therefore, focused virtually solely upon Fagal's use of illustrations:

> Outstanding characteristic of Fagal's sermons; illustrations numerous and interesting.[1] He has some of the most impressive illustrations I've heard anywhere. This is an area I have felt he excells in his sermons. They are so interesting.[2] He has a talent for choosing illustrations with the right shade of feeling;[3] a real artist on this point.[4] He draws pictures,[5] he gives a good mental picture.[6] I think he has a good imagination and this helps.[7] His training and background of experience play an important part in his selection on this.[8]

Fagal's illustrations are characterized by his hearers variously as: "fresh, up-to-date, and personal,"[9] "beautiful,"[10] "heart-touching,"[11] "magnificent, timely,"[12] "uplifting,"[13] "well-chosen, suitable,"[14] "instructive,"[15] "lucid,"[16] "simple, concise,"[17] "pertinent,"[18] "relevant to the subject,"[19] "most convincing,"[20] "helpful,"[21] "forceful,"[22] "simple, down-to-earth illustrations that anyone can understand."[23]

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[1]GL #1. [2]GL #230; 25; housewife.

[3]GL #833. [4]GL #598; 41; teacher.

[5]GL #8; 37; housewife. [6]GL #461; 61; retired.

[7]GL #83. [8]GL #496; 48; carpenter.

[9]GL #615. [10]GL #503; 69; housewife. [11]GL #622.

[12]GL #548; 64; retired. [13]GL #730; 64; practical nurse.

[14]GL #165; 41; spot welder. [15]GL #964; 32; housewife.

[16]GL #326. [17]GL #9; 56; teacher. [18]GL #300; 41; physician.

[19]GL #133. [20]GL #203; 57; mechanic. [21]GL #250.

[22]GL #958; not listed; housewife. [23]GL #840; 35; housewife.

Illustrations were viewed by one listener as "the most important part of discourse";[1] and Fagal, who was seen to have made them "an integral part of his message,"[2] was observed to employ them in a "purposeful"[3] manner.

Specifically, listeners indirectly identified seven particular goals which Fagal achieved through the use of his illustrations: (1) establishment of rapport with his audience; (2) holding attention and interest throughout; (3) simplification, amplification, and illumination of the message; (4) unification of the message; (5) conviction; (6) impressing, vitalizing, and conditioning a response; and (7) retention for recall values at a subsequent time.

Specifically, they found the Fagal illustrations:

(1) So homey, so apt, they create an all-important rapport with the audience.[4] His stories and illustrations make him seem friendly, common, down-to-earth.[5]

(2) I believe people in general like these things--using variety holds interest of folks,[6] makes talks interesting.[7] He uses enough of these to make his sermons interesting for all ages.[8] Jesus used parables.[9]

(3) He put windows in his sermons.[10] They simplified his sermon.[11] Background illustrations particularly helped one understand the basically abstract concepts of religion.[12] They amplify his thoughts,[13] they bring out many thoughts not seen on the surface,[14] brought sermon points into focus.[15] They bring out practical as well as interesting lessons.[16] They fit nicely and strengthen the point.[17] He

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[1]GL #279; 50; printer. [2]GL #426; 50; librarian. [3]GL #313.

[4]GL #294. [5]GL #443; 28; housewife. [6]GL #529; 28; housewife.

[7]GL #4; 26; student. [8]GL #630; 40; laboratory technician.

[9]GL #24; 60; inspector. [10]GL #649; 38; reading clinician.

[11]GL #200; 49; plant worker. [12]GL #427; 27; professor (Ph.D.)

[13]GL #143. [14]GL #11; 74; retired. [15]GL #9. [16]GL #15.

[17]GL #182.

picks illustrations that illuminate his theme well;[1] they hit the spot.[2] Sermons are so plain and stories helped to make things easier to understand.[3] They always helped to make his points plain;[4] they are to-the-point,--you know what point he was trying to make.[5] They give the audience or congregation a chance to get a little better educated.[6]

(4) Pastor Fagal has wonderful, appropriate illustrations . . . winding like a golden thread through his sermons.[7]

(5) Illustrations are a good way to convince people; his method is effective.[8]

(6) His illustrations highlighted the punch point,[9] helped make his point more alive.[10] He seemed to have just the thoughts to touch the heart,[11] helped make a deep imprint on my mind.[12] This I personally enjoy; he's so human; I never fail to be touched--tears, etc.[13] His illustrations make me search for a creative response on my part;[14] develop a desire to hear more.[15]

(7) Illustrations help any sermon out. A person may get something more from the illustration than from a Bible text, a thought may stick in the mind longer.[16] They were used colorfully in a way that helps me remember the point.[17] Aids in retaining what we heard;[18] something we shall remember a few days from now and recall the moral.[19]

William Fagal's inventive artistry in the employment of sermonic illustration was commented upon by a number of his hearers:

He piles illustrations knee-deep around his texts.[20] He puts them in the right place;[21] his illustrations follow his train of thought.[22] Very good spacing, blending of Bible texts with illustrations.[23] I think almost every point was

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[1]GL #558; 48; registered nurse. [2]GL #208. [3]GL #213.

[4]GL #12. [5]GL #164. [6]GL #546.

[7]GL #512; 55; registered nurse. [8]GL #130. [9]GL #245.

[10]GL #209; 35; registered nurse. [11]GL #38; 48; nurse aide.

[12]GL #32; 44; housewife. [13]GL #775; 40; housewife. [14]GL #495.

[15]GL #688. [16]GL #438. [17]GL #276; 31; electrical engineer.

[18]GL #90. [19]GL #398; 24; dietician. [20]GL #666; 38; unemployed.

[21]GL #126; 66; not listed. [22]GL #113; 36; medical technician.

[23]GL #172.

> illustrated with a very appropriate story or happening.[1] All contribute to his main point;[2] they fit to all points--no waste of words.[3] He doesn't have to "twist" his illustrations to make them fit his theme.[4] He keeps up interest, but doesn't overshadow the main topic.[5]
>
> He takes you just so far in his thinking, then breaks in with an illustration.[6] He gives a big point, then tells enough of the story that one feels as if they were talking to the individuals themselves.[7]
>
> He seemed to keep coming back to his topic and in fact structured his illustrations in such a way that he never really seemed to stray from his topic even though at times I got so engrossed in his stories and forgot the topic until he would tie it together at the end of an illustration.[8]

The sources of William Fagal's illustrations, and their consequent credibility, were commented upon by 27 different listeners. Typical of their remarks are these:

> I like illustrations about people.[9] I like to hear testimonies.[10] I like true experiences,[11] personal experiences.[12] I especially enjoy incidents he relates from his travels.[13] I like his stories and brief statements of well-known persons.[14] He used mostly human interest stories.[15]
>
> I like his "live" illustrations--he doesn't have to get them out of a book or someone else's experience.[16] I like his stories of people of today;[17] he used ones not too commonly used.[18] Others' problems and successes can be applied to us.[19] He is a master of illustrating his sermons with oractical help and real experiences.[20] Stories of personal experience and experiences of others stay with me, help "drive home the point."[21] His illustrations pertaining to modern life are most effective.[22]

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[1]GL #464. [2]GL #863. [3]GL #399. [4]GL #157. [5]GL #410.

[6]GL #418; 59; teacher. [7]GL #510; 51; factory worker.

[8]GL #741; 60; housewife. [9]GL #630. [10]GL #79; 28; housewife.

[11]GL #91; 66; literature evangelist. [12]GL #4. [13]GL #651.

[14]GL #131. [15]GL #480. [16]GL #615. [17]GL #60. [18]GL #63.

[19]GL #186. [20]GL #150. [21]GL #207.

[22]GL #386; not listed; retired.

> His illustrations are of ordinary people, and are believable,[1] not misleading.[2] He uses illustrations common to us all.[3] I like his illustrations because they are about people like myself, not doctors, preachers, or missionaries.[4] The fact they are true makes them more interesting.[5]

Statements made by those in attendance concerning the quantitative use of illustrative materials appear to echo observations also made concerning the amount of Scripture used in the discourse:

> He told enough stories and illustrations to keep the audience's attention and to keep the sermon moving.[6] He uses a number, but not so many that that is all that comprises the sermon.[7] The balance of illustrations is good.[8] They are sprinkled throughout the sermon, just enough to make it interesting.[9] Effective; not too many,[10] of proper length,[11] not overdone.[12] He uses just the right amount.[13]

Many of Fagal's stories were either humorous in content or told in a humorous manner. Although some in his audience took exception to this, as will be noted below, at least eight went out of their way to single out this facet in an approving statement:

> I like his humor, the way he puts his point across with a smile.[14] Humorous, but to-the-point;[15] he brings home the point without bringing in levity. I like that.[16] I like his use of subtle humor:[17] pleasingly amusing but representative to put the point across.[18] Witty and clever, he holds the attention of his listeners,[19] with just enough humor to make a lasting impression.[20] I like his illustrations. They

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[1]GL #50; 40; housewife. [2]GL #123; 58; fork lift operator.

[3]GL #398. [4]GL #544. [5]GL #473. [6]GL #844. [7]GL #161.

[8]GL #162. [9]GL #311; 22; housewife.

[10]GL #490; 57; stenographer. [11]GL #710.

[12]GL #475; 60; electrician. [13]GL #479; 41; housewife.

[14]GL #979; not listed; licensed practical nurse.

[15]GL #505; 39; insurance rating clerk. [16]GL #326. [17]GL #628.

[18]GL #875; 45; registered nurse. [19]GL #600.

[20]GL #768; 53; laboratory machine operator.

are not used to bring laughs all the time as some do; there was a real point to his illustrations.[1]

Lastly, William Fagal's artistry in the use of the illustration was the subject of a substantial amount of comment:

> Well presented,[2] very forceful,[3] very stirring.[4] He is a giant in relating experiences.[5] He has a dramatic way of presenting in a few words a picture of what he wishes to present.[6] He has an unusual way of taking simple incidents and making them interesting.[7]
>
> Fagal's illustrations are used as he feels them, as if he were the illustration or poet.[8] He always holds his listeners in intense interest; uses conversational style.[9] Uses good punch line.[10] Time passes so quickly when we listen to him.[11] He keeps you listening every minute.[12] Fine illustrations keep us sitting on the edge of our seats.[13] When he tells a story, I forget to breathe;[14] he kept one spellbound to the end.[15]

Negative comment, which represented a mere 3.4% of respondents (30 in number), focused almost entirely upon a general desire among the group for fewer illustrations so that the inner structure of the sermon might thereby be strengthened:

> Becomes repetitious in illustrations.[16]
> Sometimes he does wander off his topic in using his illustrations.[17]
> Illustrations sometimes too long.[18]
> His sidelights were detailed enough to occasionally sidetrack.[19]

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[1]GL #757; 65; housewife. [2]GL #63. [3]GL #82; 69; nurse.

[4]GL #147. [5]GL #85; 66; contractor.

[6]GL #55; 53; laundry worker. [7]GL #195.

[8]GL #259; 45; housewife. [9]GL #329. [10]GL #293; 38; housewife.

[11]GL #223. [12]GL #125; 46; housewife. [13]GL #281. [14]GL #339.

[15]GL #500. [16]GL #163. [17]GL #188; 21; student.

[18]GL #255; 35; certified public accountant.

[19]GL #377; 40; mechanical engineer.

Illustrations sometimes too long and detailed; danger of losing the trend of the thought.[1]
Would appreciate stronger sermons and less stories.[2]
May be well to use more reasoning, less illustrations.[3]
At times illustrations used up so much time, seemed to crowd out God's Word.[4]

Three objected to the presence of humor (said one: "I'm old-fashioned. I don't appreciate anything funny mixed into a good sermon"[5]). And seven indicated a desire for more in the way of poetry and quotations ("I would enjoy a bit of poetry";[6] "I wish he'd quote more poetry--nice voice for it"[7]).

Unquestionably, however, the audience overwhelmingly favored Fagal's employment of illustrations which it generally tended to feel were appropriate to the message and were used with great effectiveness.

Sermon goal.--In the ninth question, respondents were asked if they understood clearly "what Pastor Fagal wanted you to do as a result of hearing him preach tonight?" They were asked, also, what they felt his specific goal to be.

Of the 866 who responded, 855 felt they clearly understood the minister's goal, and another four added a qualified "yes." Only seven of the respondents felt they could not discern his aim; and 184 made no response whatever.

Goals listed generally tended to fall into three broad categories: soul-winning witness for Christ (364), personal reconsecration and rededication to the Lord (340), and concern for others (210).

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[1]GL #483; 45; teacher.

[2]GL #668.

[3]GL #676.

[4]GL #742; 54; nurse.

[5]GL #202; 81; retired.

[6]GL #159.

[7]GL #803; 21; hospital worker.

Concerning the necessity for an effective Christian witness to others, respondents felt that Pastor Fagal would have them:

Lead others to Christ as Andrew, see possibilities in every soul, what all can become.[1]
Work for everyone no matter how unpromising they seem to be.[2]
Witness to others by a good life.[3]
Be examples to our friends, help the unsaved become Christians.[4]

With regard to the need for personal reconsecration or rededication to the Lord and His work, respondents saw in this message and meeting a challenge to:

Inspire a more complete dedication of our lives to Christ.[5]
Be an overcomer, rededicate life anew to the Lord.[6]
Give all our heart to Christ.[7]
Last chance to rededicate life. It is a whole year to the next camp meeting, and some will not be living then.[8]

The minister's preoccupation with emphasis upon a concern for others was recognized by many, who saw in his goal an appeal to:

Have us realize our real mission in life.[9]
Take more interest in each soul.[10]
Motivate believers to see a potential believer in every unbeliever.[11]
Live active Christlike life in service for others.[12]
Make us sensitive to our responsibility to others.[13]
Make us more friendly to others, not overlook anyone no matter how humble.[14]
Be of help to our fellow men by seeing the best in them, and then assist them in developing it.[15]

Other goals perceived by listeners included the following:

Prepare for heaven.[16]
Be a better servant of the Lord.[17]

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[1]GL #65. [2]GL #189; 69; retired teacher.
[3]GL #135; 27; bindery worker. [4]GL #69; 16; student; Baptist.
[5]GL #63. [6]GL #89; 63; housewife. [7]GL #121; 21; bookkeeper.
[8]GL #212. [9]GL #210; 57; maintenance worker.
[10]GL #232; not listed; dentist. [11]GL #244. [12]GL #186.
[13]GL #182. [14]GL #55. [15]GL #53. [16]GL #382. [17]GL #399.

Realize that in spite of our faults, in God's sight we're not hopeless; He knows our potential.[1]
Our light is like a candle; it lights the way for others, helps start or restart many others until they shine around the world.[2]

Only a microscopically-small half-dozen registered an opinion that, for them, the speaker's goal was "vague,"[3] or "difficult to understand."[4]

Clearly, the audience perceived that Pastor Fagal wished them to become more concerned with the present condition and future potential of all individuals within their sphere of influence; and not to neglect their own soul's salvation as they worked for the souls of others.

Comparison of TV preaching with pulpit preaching.--The tenth question, seeking a comparison of William Fagal's TV preaching with that done in the pulpit, was of necessity limited to the 960 respondents reporting that they had seen "Faith for Today" on television. Of the 960 thus eligible to participate, 634 (66.0%) provided some answer; while the remaining 416 made no response at all.

Interestingly, although the question did not solicit an expression of personal preference (in terms of which style was "better"), more than half of the respondents who replied to this question (346) did so in terms of a personal evaluation: 310 felt the pulpit preaching was the better, while only 36 said they preferred that done on television. The remaining 264 in the sample said they detected no appreciable difference between the two modes.

Of even greater interest to this investigator, however, was the fact that 38 discerning, discriminating respondents (6% of those

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[1]GL #537. [2]GL #629. [3]GL #163. [4]GL #255.

replying) appeared unwilling to make a comparison between the two types of preaching because of marked differences noted (1) in medium employed, (2) in time-length factors, (3) in audience composition, and (4) in mode of delivery. These, they felt, precluded any reasonable comparison.

Several, who noted differences in the two media employed, said:

> TV is a completely different set-up; in both instances, however, Elder Fagal is at ease.[1] I don't particularly compare the two situations. I find it easier to stay with his thought in a sermon. I tend not to listen on TV with any depth of interest--only superficially--even "Faith for Today."[2] Pulpit preaching requires more verbal picture painting; television requires less words to get his idea over.[3]

A half-dozen noted the fact that while the sermonic portion of the half-hour telecast is invariably limited to only five or six minutes, the pulpit sermon was under no such restriction, and could last as long as 30 minutes, 45 minutes, or even longer:

> He has only 30 minutes on his television program. He does well with it; but, of course, he can do much more in a personal appearance.[4] The only difference is that the TV time is too short.[5]

The largest number (20) drew attention to the fact that there was a marked difference between the audience for the telecast and the audience at the camp meeting:

> It seems to make some difference what kind of audience he is speaking to--mostly SDAs. Makes a difference in subject matter, as it should do.[6]
>
> He is fitting his sermon always to the occasion.[7]
>
> Here he speaks to Seventh-day Adventists; on TV to ones of different religions. So he can't talk to his viewers as he can here.[8]
>
> He seems more formal on TV, but he should be. The world doesn't know him as we do; and he might not say some of the things he would say to us in person.[9]

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[1]GL #9. [2]GL #594. [3]GL #746. [4]GL #53. [5]GL #768.

[6]GL #929; 57; nurse aide. [7]GL #109; 38; diemaker.

[8]GL #438. [9]GL #443.

> His TV preaching has to be different--he uses the Bible more. At camp meeting he can be more relaxed in person, more witty, can talk to our people more personally.[1]
> His TV program is geared to the masses; his pulpit preaching is specifically for Seventh-day Adventists.[2]

And eight remarked upon the definite differences in mode of delivery between the pulpit presentations and the TV sermonettes:

> His manner is different in the pulpit preaching; the presentation is different.[3]
> In person, more like talking to family; on TV, more like talking to friends.[4]
> The TV program was more like a visit in the home, not sermonizing; his pulpit preaching tonight was more of a counseling, encouraging one in Christian service.[5]
> His TV preaching is more like he was just sitting in your living room talking to you as friend to friend. However, his preaching is simple and easy to understand and personally applied.[6]
> Both are good; each way of preaching has its own place.[7]

These same differences, however, figure prominently in the responses of other listeners as basic reasons for their preference for the pulpit preaching rather than the television preaching. Respondents favoring the pulpit variety were not hesitant in expressing their preferences:

> I like both, but TV is not enough.[8]
> TV preaching is wonderful, but it is tremendous in the pulpit.[9]
> Nothing exceeds his personal appearance.[10]
> Nothing like seeing, hearing him in person; TV is second best.[11]
> I have noticed that in the last two years his pulpit preaching has improved a great deal.[12]

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[1]GL #217. [2]GL #839; 43; nurse aide.

[3]GL #486; 42; brick mason. [4]GL #722. [5]GL #207.

[6]GL #753; 55; secretary. [7]GL #619; 56; retired merchant.

[8]GL #522; 77; housewife. [9]GL #545; 59; cook.

[10]GL #595; 60; literature evangelist.

[11]GL #856; not listed; legal secretary. [12]GL #44; 39; housewife.

I like the pulpit preaching far better; I could listen to him as often as he could preach.[1]

Nor were respondents reluctant to go into details concerning the basis for their preference for the pulpit style. Some 39 expressed the feeling that, somehow, it was "more interesting" to see and hear the speaker than merely to watch him on a TV screen, because it was "more personal":

I prefer to be in a live audience as I prefer to see, feel, impressions one can't get on TV from any program.[2]
It is always more interesting to see and hear a person in the flesh than on TV--even the "Beetles"![3]
Personal preaching much more effective--personal warmth and presence.[4]
Pulpit preaching has more human interest; TV preaching is less personal.[5]
It is always more impressive to see a minister in person.[6]
His personality is more impressive in person here.[7]
Seeing him in person seemed to make a lasting impression on me personally that television has not made.[8]
My personal blessing is greater in a meeting where I can see him.[9]

Part of this "more personal" element was, for 45 respondents, to be found in the contrast between the Fagal TV demeanor and the Fagal pulpit demeanor:

His pulpit preaching is more casual,[10] more informal,[11] more relaxed.[12] Seems freer, more at ease, less serious.[13] He feels more natural in person than on TV,[14] much more easy in his manner,[15] more pleasant.[16] He laughs more and is a lot less formal.[17] He uses a few expressions--almost slang--

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[1]GL #794; 29; factory worker. [2]GL #826; not listed; student.

[3]GL #5. [4]GL #23; 45; surgeon. [5]GL #55.

[6]GL #219; 69; nurse. [7]GL #340.

[8]GL #435; 27; housewife. [9]GL #473. [10]GL #58; 69; farmer.

[11]GL #91. [12]GL #103; 34; housewife.

[13]GL #177; 57; nurse. [14]GL #429. [15]GL #433.

[16]GL #465; 18; student. [17]GL #196; 36; housewife.

that were acceptable to a live audience, but would not do on TV.[1] Maybe a little more at home with us.[2]

His television preaching tends to be too saccharine; was better tonight.[3] TV preaching little more formal,[4] more serious.[5] On TV, I thought, overdramatic. I felt Fagal was insincere because he smiled so much. Better in person than on TV.[6] Seems a little too posed on TV.[7] TV preaching not as warm and straight from the shoulder.[8] Seems almost impersonal on TV.[9]

Closely connected with the mention of his more relaxed, informal demeanor in the pulpit was comment from 39 respondents that this pulpit presentation was vastly more dynamic than that on television:

His pulpit preaching was more forceful,[10] more expressive,[11] tremendously more powerful and dynamic.[12] He speaks more evangelistically from the pulpit. His TV preaching is excellent, but I do not feel his presentation is quite as dynamic.[13] TV messages lack force, comparatively.[14]

I enjoy his pulpit preaching more because he seemed closer, seemed to make the sermon "live."[15] He puts more life into his sermons from the pulpit;[16] he truly stirs his congregation. There were no nodding heads in evidence.[17] He is much more exuberant in person.[18]

His pulpit preaching is at a faster pace and more informal.[19] He uses a few more hand gestures in preaching tonight than on TV.[20] He speaks much faster, seems even more friendlier in person.[21] In person he seems more emphatic;[22] his presence adds conviction.[23] He seems to

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[1]GL #312. [2]GL #102; 40; housewife. [3]GL #830.

[4]GL #869; 45; teacher. [5]GL #937; 25; teacher. [6]GL #114.

[7]GL #135. [8]GL #136; 29; housewife. [9]GL #362.

[10]GL #149; 51; registered nurse. [11]GL #168; 47; teacher.

[12]GL #294. [13]GL #280. [14]GL #386. [15]GL #80; 30; truck driver.

[16]GL #107; 26; housewife. [17]GL #223.

[18]GL #411; 50; research director. [19]GL #521.

[20]GL #541; 56; teacher. [21]GL #616; 38; housewife.

[22]GL #661; 48; crane operator. [23]GL #666.

> have more spontaneity and freedom than on TV.[1] His pulpit preaching is more energetic, and, I feel, more acceptable to his congregation.[2] He is far better in person; his enthusiasm and great zeal for Christ are not fully appreciated on the screen.[3]

Some 40 respondents preferred the pulpit presentation because, as noted above, the time-length restrictions associated with the broadcast situation in general, and the "Faith for Today" format in particular, enabled the speaker to devote from six to eight times more time to his pulpit presentation:

> The TV sermon is too short;[4] he has more time in pulpit preaching services.[5] On television he has only time for a short sermonette;[6] he is more effective in person mainly due to longer time available to him.[7] He is much more complete in the pulpit.[8] He does a fine job of condensing his TV sermons, but I like elaboration.[9] He has to cut them down too much on TV, leaves too much unsaid.[10]

> The pulpit always allows for greater amplification of the subject;[11] he could illustrate and go deeper into his subject tonight.[12] He has time to fill out his illustrations,[13] more chance for illumination of his thoughts.[14] Length of sermon allows for more illustrations and a stronger appeal,[15] more time to develop a theme unhurriedly.[16] The TV sermon is very short, bringing out only one point; the pulpit sermon can use more illustrations, develop a more complex theme.[17]

Closely connected with matters of time and volume-content is the specific nature of that content. Some 32 respondents, sensing the restrictions inherent in the broadcast situation, felt that Fagal found much greater freedom in content selection in his pulpit preaching:

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[1]GL #741. [2]GL #805. [3]GL #604; 46; housewife.

[4]GL #633; 56; shop worker. [5]GL #290; 51; secretary.

[6]GL #216; 44; registered nurse. [7]GL #76.

[8]GL #88; 51; production engineer. [9]GL #204; 45; lens polisher.

[10]GL #284. [11]GL #329. [12]GL #212. [13]GL #279.

[14]GL #368. [15]GL #432. [16]GL #714. [17]GL #360.

> He seems to speak with more freedom; on the air he seems a little restricted.[1] He does a much better job in the pulpit because he can digress and feel more free in his expressions, and his chatty manner is more appealing to the audience.[2] He puts things a little more on the line here than on TV--no doubt the way it should be.[3] TV perhaps more watered down.[4]
>
> In talking with his TV audience, he needs to be general, but to us he can be more specific, because he is dealing with a specific people with known problems.[5] This sermon seemed to have more spiritual thought for me;[6] I enjoyed it more tonight because he fulfilled my needs.[7] On TV . . . he has to tread softly.[8] His preaching tonight was deeper, contained more spiritual meat than his TV preaching does;[9] before his own people he says things,--meat vs. milk.[10] He spoke more intimately tonight;[11] to SDAs he can be more specific and self-critical.[12] I enjoy his pulpit preaching more because he can present more doctrine.[13]
>
> Preaching in person may not reach as far out, but it goes a heap deeper.[14]

In this context, then, the pulpit preaching was seen to be "more persuasive,"[15] "more directly geared to stir practicing Christians to greater endeavor."[16]

Eleven of the respondents suggested that perhaps one cause of the improved, dynamic pulpit preaching was to be found in the fact that in the pulpit situation the speaker faces a live audience with whom he may react and interact:

> Tonight I feel he warmed to a large audience,[17] a large overflowing audience.[18] He was looking at a large audience tonight, while on TV he might not know how many are

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[1]GL #490. [2]GL #98. [3]GL #292; 31; waitress. [4]GL #502.

[5]GL #546. [6]GL #742. [7]GL #763; 33; registered nurse.

[8]GL #767; 20; unemployed. [9]GL #844. [10]GL #872.

[11]GL #950; 42; accountant. [12]GL #36; 41; housewife.

[13]GL #99; 33; housewife. [14]GL #448. [15]GL #38. [16]GL #423.

[17]GL #780; 43; social worker. [18]GL #946.

> listening.[1] He is more at ease behind the pulpit with a live audience.[2] His pulpit speaking is more effective, gets the man across better, more personal rapport with the audience.[3] He is freer in public . . . speaks more personally to his visible audience.[4]
>
> His pulpit preaching is more free; rapport between him and his audience is heightened by personal appearance.[5] He has a natural response to his seen audience,[6] probably because of closer contact with his audience.[7] He lets you know he is one of us, tells us things he couldn't on TV.[8] His audience's response appeared to inspire him as he inspired his audience.[9]

Although those who preferred William Fagal's TV preaching to the pulpit variety were outnumbered by nearly nine to one, their responses are nevertheless instructive; and they are concentrated largely in the areas of (1) the nature of the broadcasting situation, (2) sermon content, and (3) sermon delivery.

Admittedly, from an individual listener's point of view, there are some advantages inherent in the broadcasting situation denied to the speaker in a large auditorium; and these were noted by seven respondents who as a consequence preferred Fagal's TV preaching:

> I could see him much better on TV;[10] it is easier to see on TV than in a large hall.[11] I couldn't see him so clearly here as on TV.[12]
>
> Less confusion at home than at camp meeting;[13] no noise about you, and you can concentrate on his subject.[14] On TV he is somewhat stiff at times, but TV is better--forces more strict attention to the topic.[15] I like his TV preaching with less movement, quiet dignity that is good to look at.[16]

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[1]GL #641; 60; housewife. [2]GL #321. [3]GL #586.

[4]GL #289; 62; teacher. [5]GL #371. [6]GL #316; 29; housewife.

[7]GL #460; 33; draftsman. [8]GL #775. [9]GL #338; 49; teacher.

[10]GL #205; 51; elementary school teacher. [11]GL #159.

[12]GL #348; 43; licensed practical nurse. [13]GL #716.

[14]GL #121. [15]GL #676. [16]GL #106.

Concerning matters of sermon content, eight respondents noted variously that:

> He explains the Scriptures on TV;[1] makes it plain and simple for unbelievers.[2] It seems to me he uses his Bible more on the TV program.[3]
>
> I enjoy his stories very much, but the short, specific TV sermon stays in the mind longer.[4] His TV preaching is more pointed,[5] strictly to the point.[6] He makes his point on TV.[7] TV program is precise, to the point, no wasted movements or explanations (tonight more illustrations and points to prove points).[8]
>
> Not so much joking or humor on TV--sometimes a joke in the public diverts from spirituality.[9]

With regard to matters concerning delivery, ten respondents listed reasons in this category to account for their preference for Fagal's TV preaching:

> On TV he seems more earnest and convincing;[10] much more relaxed and not so hurried;[11] more personal and a little warmer.[12] Less strained on TV,[13] more forceful,[14] more personal on TV.[15]
>
> Much more direct approach on TV;[16] pulpit preaching more indirect, worse than TV sermons.[17] His TV preaching seems as though he were preaching directly at you.[18]

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[1]GL #815; 48; housewife. [2]GL #304; 47; housewife.

[3]GL #443. [4]GL #540; 59; accountant.

[5]GL #343; 47; salesman. [6]GL #661.

[7]GL #218; 53; clerk. [8]GL #370. [9]GL #925.

[10]GL #485; 62; licensed practical nurse.

[11]GL #532; not listed; housewife. [12]GL #509; 61; cook.

[13]GL #592; 55; elementary school teacher.

[14]GL #726; 32; public health sanitarian.

[15]GL #727; not listed; teacher. [16]GL #324; 40+; nurse.

[17]GL #440. [18]GL #606; 77; housewife.

For the 264 respondents who felt that there was no appreciable difference between the two modes of preaching, the following remarks are typical:

> They are about the same: same appeal, both interesting.[1] Equally as appealing.[2] Both are very spiritual,[3] impressive,[4] quite convincing,[5] very forceful,[6] similar ease and confidence,[7] same easy and relaxed manner.[8]
>
> Both very much the same: simple, to-the-point, without embellishments, etc.[9] He uses similar tactics,[10] same approach whenever he preaches;[11] he holds the attention.[12] Always presents a definite message for a definite need,[13] always gives my soul a lift.[14]
>
> Only difference I see is he is seated or standing;[15] same difference I notice between hi-fi and stereo.[16] Both are a great help in finishing God's work; both are needed in the church and in the world.[17]

Finally, 27 respondents felt free--even impelled--to express themselves concerning changes which they felt William Fagal should incorporate into his television preaching, in terms of his pulpit presentation, in order to make the TV sermons more appealing and more effective.

These suggestions, in certain instances, awaken echoes from the responses to the television station management personnel survey, and are perhaps the most significant findings in response to this question:

> I would rather hear him from the pulpit than on TV--more expression in the pulpit.[18] I wouldn't change his preaching in the pulpit; but on TV I would like a little

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[1]GL #6. [2]GL #18. [3]GL #24. [4]GL #49; 72; pastor's secretary.

[5]GL #85. [6]GL #302; 52; housewife. [7]GL #583; 60; dietician.

[8]GL #547; 47; housewife. [9]GL #70.

[10]GL #81; 71; retired. [11]GL #199; 40; secretary.

[12]GL #155; 64; licensed practical nurse. [13]GL #213.

[14]GL #220; 49; plant worker. [15]GL #588; 59; housewife.

[16]GL #499; 39; housewife. [17]GL #34. [18]GL #976.

more preaching.[1] His pulpit preaching tonight is much, much more like what he should preach like on TV.[2] On TV he seems to be more quiet. In person he speaks out. May the Lord see to it that he can some day speak on TV as he does tonight.[3] I think he carries the crowd when he uses speech in a good old fashioned talk.[4]

TV programs seem to dwell on people's spiritual problems; never heard him preach on TV.[5] I haven't heard a full sermon on TV.[6] He isn't restrained in public; in pulpit preaching he has it all to say--on TV he seems more like a counselor.[7] Pulpit sermons are straight sermons; on TV sermons are story and of pastor giving Christian counsel.[8] On TV he is more or less the pastor conversing with a family. In his sermon tonight he is a preacher. His preaching tonight is more animated.[9] On TV it seems more like conversation than a sermon.[10] Stories on TV are dramatic, but they lose their power.[11]

He should be allowed more time to TV;[12] we wish he had a whole hour.[13] Television preaching is good, but I wish it were longer;[14] it is never long enough. One always wants to hear more, have less singing and more sermon.[15]

Two respondents[16,17] independently provided identical answers to this question asking for a comparison of the pulpit and television sermon styles. They said, succinctly, "I prefer his preaching"--a clear implication that they did not consider the six-minute sermonette which closes the dramatic format on "Faith for Today" as "preaching."

And also especially worthy of note is the comparison drawn by a 17-year-old girl, an eleventh-grader in high school who participated in

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[1]GL #124. [2]GL #25. [3]GL #79. [4]GL #745; 81; nurse.

[5]GL #393; 60; state police officer.

[6]GL #820; 31; registered nurse. [7]GL #729. [8]GL #213.

[9]GL #338. [10]GL #498. [11]GL #279.

[12]GL #638. [13]GL #989. [14]GL #394.

[15]GL #428; not listed; mechanical and electrical engineer.

[16]GL #530; 70; physician.

[17]GL #918; 57; factory assembly line worker.

this audience response survey:

> Oh, he's better preaching from the pulpit. He's very dry on TV. Most of the young people don't enjoy his sermons on TV. He's better in the pulpit than on TV.[1]

In conclusion, it seems clear to this investigator that a substantial number of the members of William Fagal's audience at the Grand Ledge camp meeting feel that the Fagal TV preaching would be measurably improved and enhanced if this minister would make it as dynamic and as colorful as his pulpit sermon on this occasion.

This writer does not feel that the remarks made by respondents indicate a residually latent hostility to the presence of drama on some of the telecasts, per se. He does feel that there is a widespread desire for both slightly longer sermonettes, and for a much more vital, dynamic delivery of those sermonettes, on the order of the camp meeting delivery--a conclusion to which we shall return again in the chapter which follows.

Comparison of Fagal with other preachers.--In the eleventh question, respondents were asked to compare William Fagal's preaching (either on TV or in the pulpit) "with other preaching that you have listened to elsewhere."

Of the 749 respondents who did make such a comparison, 489 (or 65.3%) registered strong approval, in terms of superiority vis-a-vis others preachers; and another 214 (or 28.5%) registered more mild approval in terms of superiority.

Another 26 took a rather "neutral" position (indicating Fagal was about on a par with other "average" preachers they had heard); 19

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[1]GL #83.

expressed mild disapproval, in terms of inferiority; and one registered strong disapproval.

A total of 39, interestingly, refused to categorize Fagal at all by comparing him with other ministers (for reasons to be noted below). Seven more gave miscellaneous responses; and 262 made no response whatever to the question.

Among the 489 in the first category who registered emphatically strong approval, Fagal's preaching was rated as "excellent,"[1] "outstanding,"[2] "superior,"[3] "unexcelled,"[4] "top of the list as far as I'm concerned."[5]

The following are typical of observations made by respondents in this category of strongest approval:

> I feel he is sincere and convincing. I would like to have him for a next-door neighbor. The way I feel about his preaching is that when he preaches I feel I can invite an outsider [non-Adventist] and feel proud to introduce him as an Adventist.[6]
>
> Among the best; not too piercing like Elder Walter, and doesn't put me to sleep like Elder Boothby.[7]
>
> More effective than most evangelists. Knows his material. Sermons show much preparation and thought. Not deep theology, which in his work is an advantage.[8]
>
> I prefer Pastor Fagal's preaching because he's so calm and so confident in what he has to say that it instills confidence in the listeners. He doesn't shout or speak in a loud voice. That's what I dislike in any minister. I feel Pastor Fagal has one of the finest deliveries you will hear anywhere. His sermons seem to end so quickly, but the time is up and he has to stop.[9]
>
> So many Adventist preachers give a sermon I can't remember 20 minutes after I leave the church, because Christ

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[1]GL #390; 51; maintenance mechanic. [2]GL #293. [3]GL #598.

[4]GL #977; 77; rest home helper. [5]GL #12. [6]GL #6.

[7]GL #37. [8]GL #76. [9]GL #90.

> wasn't in the sermon. This is one reason I like Fagal's sermons. He takes it from the Bible, line upon line. To me it is the only way.[1]
>
> You don't need a college degree to understand his vocabulary; some speakers you do. Some ministers speak "too deep" for me, use language I cannot understand no matter how closely I try to follow. Elder Beach is an example. I'm not educated enough for his sermons. But Elder Fagal I can follow, and enjoy it. I know I will be a better person for having heard him.[2]
>
> More pleasant. He has a message of hope more than most contemporary preachers.[3]
>
> I prefer it to the stiff, formal type, or shallow, sensational methods I have observed in some others.[4] He doesn't portray unnatural excitement as some other TV preachers.[5] Others . . . seem superficial in their presentations, or emotions are too involved to be truly genuine.[6]
>
> I consider him above all others because he presents our message in a positive manner which still is not dogmatic, and is entirely free from unkindness and "better than thou" attitudes.[7]
>
> Some ministers are more interesting when heard once, but have no enduring quality. I always like hearing Elder Fagal over and over.[8] You can tell how interesting he is by the large attendance at his meetings. Very few left before he was finished [tonight].[9]

To respondents less effusive in their praise but still considering William Fagal a cut above the general run of preachers, he was seen as "good, interesting, easy to follow (some are hard to follow)";[10] "interesting preacher; not spectacular, but good";[11] "he's not the best, but he's good, gets the point over well";[12] "as good as others and

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[1]GL #811. [2]GL #526.

[3]GL #137; 48; literature evangelist. [4]GL #182.

[5]GL #197. [6]GL #201; 42; housewife.

[7]GL #509. [8]GL #388; 39; elementary school teacher.

[9]GL #695; 39; press operator.

[10]GL #10; 24; housewife; Baptist. [11]GL #85. [12]GL #209.

than some I've heard";[1] "not the deepest, but good for the average American."[2]

The following are fairly typical of remarks made by respondents in this category:

> I think Elder Fagal is better than the average TV speaker. . . . Personally, I enjoy him. I haven't particularly thought he was deeply intellectual or learned, but I realize that the average listener would prefer a simple, easily understood talk. People don't like to have to think too much.[3]
>
> A good "general public" speaker, good "common sense" speaker. More interesting than many speakers, makes a good gospel "salesman."[4]
>
> He is effective and interesting, but not especially dynamic or forceful. You just enjoy his enthusiasm for the Lord's work and get his enthusiasm.[5]
>
> No monotone as in Elder Wilson's voice.[6]
>
> Not so boring, not so lengthy, not so "hell-fire"; more common, peaceful, touching than I have heard.[7]
>
> Fagal is a clear preacher, effective, without a lot of shouting, foot-stomping, or arm-waving.[8]
>
> He has something in it (some are empty). The right something, too!--Biblical, spiritual, without which a minister might better save his time, or be honest enough to label it other than Christian teaching.[9]
>
> I get more out of a minister who really means what he says--and puts something into it. Fagal uses as much Bible as most ministers.[10]

Among the 26 respondents who took a more or less "neutral" position, in terms of superiority/inferiority vis-a-vis other preachers, Fagal was viewed as "equal,"[11] "comparable,"[12] "able to hold his own,"[13]

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[1]GL #561; not listed; licensed practical nurse. [2]GL #304.

[3]GL #195. [4]GL #255. [5]GL #253. [6]GL #189. [7]GL #398.

[8]GL #368. [9]GL #391; 48; housewife. [10]GL #438.

[11]GL #8. [12]GL #725; 55; nurse. [13]GL #5.

"the same as others,"[1] "sometimes as good as any, sometimes better, sometimes not as good."[2]

Although only 19 respondents (2.6% of those answering in a manner which admitted a qualitative classification) registered mild disapproval, in terms of inferiority in comparison with other preachers, and one indicated strong disapproval, a brief look at their remarks is worthwhile. The following are fairly typical of the attitudes of this minority group:

> Fagal's preaching is not hard-hitting nor is it strongly doctrinal. It is designed to attract a person and interest him to the point of writing in for the Bible course. It is in sharp contrast to [George Vandeman's] "It is Written," which is intellectual, doctrinal, and hard-hitting.[3]

> Pastor Fagal often uses the problem-solution approach. It is convincing. It is refreshing. But it does not always make the best Sabbath morning sermon. On Sabbath I want an increased awareness of something that I possess, but haven't discovered yet.[4]

> He captures my interest and holds it, but does not appeal to my emotions. I personally like a more emotional speaker.[5]

> I like "World Kids' Crusade" and "World Bible Crusade" on radio, and Jack Wyrtzen's "Word of Life Crusade" on TV. I find our TV and radio programs lacking in ENTHUSIASM compared to these others. I think we should work more for children and youth, should be lots on temperance--and the home.[6]

> His TV preaching lags far behind other Baptist and SDA preachers in sincerity and convincingness.[7]

Not surprisingly, the clergyman with whose preaching William Fagal's was most often compared was H. M. S. Richards of "The Voice of Prophecy," Fagal's counterpart on Adventist radio--a very popular

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[1]GL #298; 71; retired. [2]GL #143.

[3]GL #366. [4]GL #480. [5]GL #377.

[6]GL #115; 51; teacher. [7]GL #440.

Michigan camp meeting speaker, and considered by many to be the dean of living Adventist preachers today.

Of the 41 respondents who linked the names of Fagal and Richards in their replies, 27 considered Fagal to be the peer of Richards ("comparable with what I consider the top in denominational speakers: H. M. S. Richards. . . ."[1]). The remaining 14 clearly considered William Fagal a close "second to H. M. S.";[2] and one suggested that "a few more years and he will be as good"[3] as this famous, venerated Adventist radio evangel (who is an intimate friend of Fagal's) and 25 years Fagal's senior in age and experience.

Others, too, commented upon the steady improvement noted in the quality of William Fagal's presentation, as they compared his delivery and message at camp meeting from year to year to year:

> He has improved in his manner, presentation.[4]
>
> He is improving, his sermons make more impression, both pulpit and TV.[5]
>
> More seasoned than many others his same age; he will continue to develop as he progresses.[6]

In concluding this section, it may be profitable to pause briefly to note something of the reasons offered which 32 respondents said prompted their unwillingness to make comparisons among preachers in general and Seventh-day Adventists in particular.

Although one felt unqualified by lack of professional training ("I'm not in a position to be a good judge of homiletics"[7]), and two others by lack of contact experience ("I don't listen to many others;[8]

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[1]GL #323. [2]GL #295; 70; retired. [3]GL #121.

[4]GL #43; 39; Bible instructor. [5]GL #44. [6]GL #9.

[7]GL #306; 28; dentist. [8]GL #372; 80; housewife.

"I know too few to compare"[1]); and one respondent appeared to wish only to quible with semantics ("I don't see how I can compare it since it can't be done; the best I can do is contrast it"[2]); it seemed evident that the vast majority were constrained on religio-ethical grounds.

Adventists, generally, have been somewhat conditioned against criticism of their clergy. Many in this sample, unquestionably, were mindful of repeated counsels in the writings of Ellen G. White, their respected pioneer, against criticizing the ministry of the church.[3] Indeed, a number did not hesitate to come right out and say they felt the question to be improper:

> I don't try to compare them. I don't like to make comparisons with other camp meeting speakers. We need a variety in speakers. Some appeal to certain individuals more than others. Some have a strong testimony on one point; others on something else. Some are evangelists, some teachers, etc.[4]

> Each one has a message and a contribution. Not all food is alike but good food produces health and variety. Who would be without variety?[5]

> I'm not a critic of any SDA minister. I enjoy messages from all. Elder Fagal's preaching is good.[6]

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[1]GL #449; 41; housewife.

[2]GL #448.

[3]Typical of statements from Mrs. White's pen against criticism of ministers by the laity is the following: "Many who listen to the preaching of the word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions . . . are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers, and reverence for their message. And many are taught to regard lightly God's word itself (Christ's Object Lessons, 45-46).

[4]GL #72; 71; teacher.

[5]GL #612; 45; dentist.

[6]GL #53.

> Poor question; preaching is personality and soul experience.[1]

> Each person has his own personality; I don't believe I could make a comparison.[2] No two persons are identical; Elder Fagal is unique.[3] He has his own manner of delivery and presentation,[4] his own individual style of preaching.[5] He has a touch all his own.[6] He may not be the best, but he is individualistic that no one else should copy or he try to copy anyone else.[7]

Several noted that preaching "is different from worldly talks,"[8] and felt that the important thing is not the speaker but rather the message which comes to the hearer directly from God:

> Hard to compare. Have had excellent speakers here, and great evidence of the Holy Spirit here.[9]

> It's the message! Not the preacher! One who has a message as he has, anyone could listen and have a change of heart or a rededication.[10]

> When a man preaches Jesus Christ--and lifts Him up--we do not notice the particularities listed above [in the questionnaire survey form]. The Holy Spirit speaks a universal language. In fact, the smallest child to the eldest man knows God is speaking.[11]

> If SDA ministers are meant, each has his certain appeal. Each brings out some thought if we are listening for God to speak.[12]

The attitudes of these respondents is particularly interesting in view of a demonstrated ambivalence between thinking and practice, in this question of "criticism." For many of these same individuals earlier had no hesitation in expressing themselves concerning their likes and dislikes regarding the preaching and personality of William A.

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[1]GL #320. [2]GL #737. [3]GL #51; 61; nurse. [4]GL #753.

[5]GL #755; not listed; secretary. [6]GL #135. [7]GL #279.

[8]GL #764; 14; student. [9]GL #536; 77; retired.

[10]GL #799; 28; nurse aide. [11]GL #970; 30; self-employed.

[12]GL #71; 60; secretary.

Fagal, in replying to questions which overtly did not ask them to "criticize."

But as soon as the questionnaire overtly asks for a negative evaluation, respondents tended to retreat defensively, clearly indicating that while many laymen do distinguish between constructive and destructive criticism subconsciously (and in practice), they nevertheless are unwilling to admit to themselves the legitimacy--to say nothing of the value--of the constructive variety!

These observations aside for the moment (we return to them two questions later in dealing with the request to set down what the respondent particularly dislikes about Fagal's preaching in the pulpit or on TV), it is worthy of note that 93.8% of respondents replying to this question in a manner which admitted of a categorization of the reply, stated that they found William Fagal's preaching, to a lesser or greater degree (and generally to the greater degree) to be more effective than and superior to that of other preachers to whom they had previously listened.

Fagal's image as a preacher: positive factors.--In the twelfth question respondents were asked to list anything they particularly liked about William Fagal's preaching, first in the pulpit, and secondly on TV.

On the matter of his pulpit presentation, 346 of the 1050 participants in the survey made no response whatever. Of the 704 who did reply (some listing more than one categorical factor), 377 mentioned factors of personality, 325 gave factors of content, 182 listed factors of delivery, 59 identified factors of a spiritual nature, and 13 offered other miscellaneous factors.

Inevitably, much that was said tended to be quite repetitive with earlier replies; nevertheless, a fairly clear profile of William A. Fagal as a pulpit speaker tends to emerge in the context of factors which his audience particularly liked.

Factors of the speaker's personality were most frequently mentioned by respondents; and it was characterized variously as: "friendly";[1] "dignified, sober";[2] "warm, personable, down-to-earth";[3] "relaxed";[4] "informal";[5] "humble and common."[6]

Elaborating upon these qualities, respondents remarked further:

> A very warm-hearted person. His enthusiasm for the gospel bubbles out. Deep interest in people and their salvation. Appears to speak from the heart.[7] He gives the impression he's glad he's a Seventh-day Adventist, and he glows with well-being.[8] He seems so genuinely interested in people;[9] pleasant way of making one feel that to be a Christian is the most wonderful thing in the world.[10] He smiles, looks like he loves his religion and Jesus; his sincerity is contagious.[11]
>
> Undertone of humility:[12] he's not "holier-than-thou." He identifies himself with the common man, subject to the weaknesses of all.[13] He makes me feel that though I know he really knows more than I do, he doesn't think so.[14] He puts Jesus first, and does not act as though he is important.[15] His friendly little remarks about himself sprinkled through the sermon make you feel he is a personal friend.[16] Lack of ostentation; simple, unfeigned, honest approach; deep spiritual earnestness.[17] Pleasing personality; smile, manners, and atmosphere of a brother-sister relationship to his congregation.[18]

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[1]GL #74; 74; housewife. [2]GL #78.

[3]GL #127; not listed; accountant. [4]GL #235; 38; teacher.

[5]GL #458; 47; registered nurse. [6]GL #245.

[7]GL #802; 21; student nurse. [8]GL #6. [9]GL #15.

[10]GL #106. [11]GL #398. [12]GL #105. [13]GL #537.

[14]GL #192; 51; physician. [15]GL #34.

[16]GL #473. [17]GL #294. [18]GL #320.

> Easy on the eyes and ears;[1] he seems to love, have confidence in everyone; always optimistic; and he doesn't have 10,000 twin brothers.[2]

Concerning matters of content and composition, respondents had high regard for William Fagal's pulpit preaching:

> He presents known facts interestingly, often from a new point of view, and weaves in interesting and educational experiences taken from life in such a way that they are reviving and encouraging.[3]

> Food for thought in the simplest Bible verse;[4] probes the deeper meaning of the Bible story.[5] He brings in new thoughts I haven't thought of before, not the same stale thoughts I've heard over and over.[6] Does not tend to waste your time, but delivers meat in due season.[7] Gets a great deal said in a short time.[8] Good choice of topics chosen for the sermons;[9] message appropriate to the group to which he was speaking.[10] He makes the individual important; his theology is personal.[11]

> He uses words all can understand; he does not make a person feel inferior.[12] He speaks an everyday language. His illustrations are touching and don't sound unreasonable, and could be experienced by others.[13]

> His preaching is interesting, concise, well-organized;[14] logical, simply-worded, well-illustrated.[15] Content, outline, illustrations especially good.[16] I like the parallel lines of thought--using many examples.[17] He reasons with his hearers, and makes his points clear and effective without . . . too much appeal to emotions.[18] He asks thought-provoking questions,[19] arouses curiosity.[20] He moves along without belaboring his points; does not overstress unnecessarily.[21] Good use of English, correct grammar,[22] modern phrases.[23]

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[1]GL #48; 71; housewife. [2]GL #37. [3]GL #449. [4]GL #266.

[5]GL #326. [6]GL #98. [7]GL #578; 42; dentist. [8]GL #372.

[9]GL #592. [10]GL #244. [11]GL #226; 41; maintenance worker.

[12]GL #13; 53; teacher. [13]GL #856. [14]GL #844. [15]GL #761.

[16]GL #780. [17]GL #684; 51; truck driver. [18]GL #360.

[19]GL #547. [20]GL #23; 45; surgeon. [21]GL #791; 37; housewife.

[22]GL #76. [23]GL #171; 24; student.

> Simple, down-to-earth, easy-to-understand appeals to the masses of common people. It represents Seventh-day Adventists as sensible, practical people who are good citizens and good friends.[1]

Mention, in the area of delivery, was made of both the "visible code" (the speaker the audience sees) as well as of the "audible code" (the speaker the audience hears):

> I like his appearance:[2] well-kempt,[3] nice,[4] youthful, healthful,[5] neat,[6] poised,[7] makes good appearance in public:[8] a well-groomed, clean-cut gentleman.[9]

> I like your dignity on the pulpit--you do not talk with the other ministers or sit like you were unlaxing in front of the TV set. Your example is quite refreshing. I think sometimes there is a tendency to relax to the point of irreverence.[10]

Concerning the manner of William Fagal's pulpit delivery, respondents further noted that:

> Before he begins the sermon he establishes rapport with the audience.[11]

> I like the way he "tells" his sermons.[12] He talks in a conversational way; no hesitating.[13] He talks to us instead of preaching at us.[14] He doesn't seem to be preaching--he's talking to us in such a cozy way, he makes us feel he's one with us.[15]

> He preaches as though he were alive and awake, and expects his listeners to be the same.[16] Natural, relaxed movement.[17] He has freedom in delivery; he masters his sermons real well.[18] His attention is to the audience; he is not bound by notes.[19] Very good use of hands, and slowing down to make a point.[20] His gestures and emphasis hold my attention.[21]

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[1]GL #366. [2]GL #84. [3]GL #381; not listed; physical therapist.

[4]GL #477; 39; housewife. [5]GL #770; 61; maintenance worker.

[6]GL #824. [7]GL #517; not listed; sealer. [8]GL #520. [9]GL #600.

[10]GL #209. [11]GL #212. [12]GL #681; 24; student. [13]GL #722.

[14]GL #207. [15]GL #177. [16]GL #259. [17]GL #497.

[18]GL #163. [19]GL #150. [20]GL #171. [21]GL #409.

> His words were distinctly spoken with emphasis and proper inflection.[1] Musical voice.[2] He didn't yell or shout or sound demanding; he doesn't have to push or force the word--it naturally melts in.[3] He didn't shout, pound his fist, etc. Wasn't overly dramatic. A good sensible delivery.[4] Good animation.[5] A pleasant, understanding voice; makes you kind of feel like "home."[6]
>
> Clear, decisive manner.[7] Good enunciation;[8] I can understand every word he says; speaks loudly enough.[9] He is not tiring. I love his voice.[10] Doesn't speak too long;[11] perfect pulpit manners.[12]

Although comments concerning the "spiritual" elements of the pulpit presentation might logically have been subsumed under the prior categories of personality, content, and delivery, we note them here separately, since 59 different respondents identified them in their own thinking as separate and distinct:

> A fit vessel through whom the Holy Spirit can work,[13] he spoke as one genuinely inspired.[14] He is a good man,[15] a consecrated man,[16] dedicated to the cause.[17] He makes Christ conspicuous rather than himself.[18] He portrays a real Christian spirit,[19] understanding of sinful man,[20] always points to Jesus.[21]
>
> The Bible is his guide and authority.[22] His sermons are built around Christ.[23] He has a deep conviction of the fulfillment of prophecy.[24] His confidence is in God.[25] He

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[1]GL #837; 44; carpenter. [2]GL #874. [3]GL #462.

[4]GL #772; 47; housewife. [5]GL #340. [6]GL #678. [7]GL #65.

[8]GL #31. [9]GL #45. [10]GL #46.

[11]GL #234; 54; licensed practical nurse. [12]GL #43.

[13]GL #350; 47; minister's wife.

[14]GL #129; not listed; office worker; religious affiliation not listed.

[15]GL #275; 58; disabled pensioner. [16]GL #49. [17]GL #143.

[18]GL #863. [19]GL #291; 60; housewife. [20]GL #258; 51; housewife.

[21]GL #225. [22]GL #503. [23]GL #341; 45; chiropractic physician.

[24]GL #81. [25]GL #289.

> really knows Jesus as his personal Saviour.[1] Such a man of God:[2] deep spiritual earnestness,[3] soul-searching,[4] he reveals the power of the Holy Spirit,[5] bringing Christ to the people.[6] He brings conviction to my heart; he preaches Jesus Christ.[7]

In reply to the second half of the question, which asked respondents to list things they particularly liked about William Fagal's television preaching, 822 respondents furnished nothing which could be useful to this investigation: 169 merely wrote "ditto" beneath their response to the first half of the question on pulpit preaching; another 39 said they felt insufficiently acquainted with "Faith for Today" to comment on the TV preaching; and 614 wrote nothing down at all.

Of the remaining 228 respondents who made a contribution of value, the relationship ratio of the factors, not surprisingly, approximates that of responses to the section on pulpit preaching. Again, respondents often listed items in more than one category; and personality factors were mentioned most often--107 times. Content factors were listed 86 times, delivery 38 times, spiritual elements 19 times, and other factors 20 times.

Because of the repetitious nature of many responses in the second half of the question to replies made in the first, mention will be made here only of statements uniquely peculiar to the television situation.

The Fagal personality on television was seen by one respondent as "more formal--no doubt because of official restrictions";[8] whereas another was impressed because Fagal appeared, to him, to be "easy,

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[1]GL #122; 51; housewife. [2]GL #86. [3]GL #294.

[4]GL #184; 48; housewife. [5]GL #279. [6]GL #110.

[7]GL #27; 21; hospital worker. [8]GL #223.

informal, well-poised but not stiff and rigid like many TV religious personalities."[1]

Regarding content, several expressed amazement at

> the way he is able to produce such lucid, thumbnail sermons. I was impressed at how much he could get across in such a short time.[2]

> He has the ability to compress very vital truths into a few minutes. It is so refreshing to hear a minister who really says something in a short time.[3]

In connection with delivery, one respondent was struck with Fagal's ability to project the same intense personal directness of the auditorium into the television medium:

> He speaks right directly at you and is no longer in the studio hundreds of miles away, but right with you in the home.[4]

Additionally, one mentioned that the cameraman affects the delivery in shooting from "many different poses and angles";[5] and another liked the little Fagal TV "trademark" of having the camera focus in a "tight" shot of the Fagal hands folded and lightly resting on his Bible while prayer is offered over the air.[6]

Lastly, mention was made of Fagal's relationship to his wife by 15 different respondents in this question. While in one sense this is not, strictly speaking, a factor of William Fagal's preaching per se, yet in the context of the program it is difficult to separate it--at least in viewers' minds--from matters of the speaker's personality and others inextricably intertwined. Consequently, therefore, a separate section on the husband-wife relationship on the telecast will be added at the close of this chapter to deal with this particular phenomenon.

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[1]GL #594. [2]GL #312. [3]GL #844.

[4]GL #139. [5]GL #399. [6]GL #510.

Fagal's image as a preacher: negative factors.--The reluctance of Seventh-day Adventists attending the Grand Ledge Camp Meeting service to criticise the speaking of William A. Fagal, already noted in connection with question ten, manifested itself even more markedly in connection with question thirteen, which asked respondents to list things they particularly disliked about Fagal's preaching, in the pulpit, and on TV.

Six respondents, in words again reminiscent of earlier replies to question ten, refused to participate even in constructive critical evaluation. Typical of their attitudes and replies are the following:

> I don't look for a minister's faults.[1]
> I have no dislikes or criticisms of our beloved ministers.[2]
> How could anyone dislike Elder Fagal on the program?[3]
> How could you ask such a question? He's perfect.[4]
> I cannot find any [fault], for if I do I would be finding fault with God, for he is God's representative in earth.[5]

Another 387 replied that they had no complaints to make, such as the one who wrote: "No one gets so good they can't improve; but I have nothing that I find distasteful in his presentation."[6]

For another 18, their only "complaint" (actually, a veiled compliment) was that the sermon was too short:

> I would like his sermons to be longer.[7]
> Too much music and not enough preaching.[8]
> Too brief: he just gets started and then sits down again.[9]
> Time goes by too fast.[10]

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[1]GL #169; 48; carpenter.

[2]GL #323.

[3]GL #814; 60; housewife.

[4]GL #747; not listed; housewife.

[5]GL #517.

[6]GL #658; 40; high school teacher.

[7]GL #700; 47; factory worker.

[8]GL #639; 48; TV salesman

[9]GL #448.

[10]GL #607; 34; elementary school teacher.

Finally, 537 made no reply whatever, making a total of 948 out of 1050 individuals in the sample who provided no answer which would prove helpful in determining William Fagal's weaknesses in the pulpit.

Only 102 respondents, or 9.7%, registered complaints--and many of these were either of a minor nature, or of factors not of William Fagal's causing, such as the fact that the congregation had to sit on "these hard benches"[1] for an admittedly over-long program ("too long, especially if you have children";[2] "the complete service shouldn't run over 1-1/2 hours"[3]). That the total program was protracted was the fault of overly drawn-out, interminable preliminaries, including a lengthy introduction of a number of different soloists who performed during the vespers song service.

With some of the residue of 102 "complainers" mentioning factors in more than one of the five arbitrarily-chosen categories, there were 19 references to factors of personality, 54 on content and composition, 40 on delivery; one on spiritual elements, and two miscellaneous replies.

As regards the Fagal pulpit personality, 17 respondents appeared to feel that the speaker was, by turns, too affected, too serious, too distant, too self-effacing, and too egotistical!

Concerning allegations of affectation, one felt that there was "perhaps too much smiling; seems somewhat affected."[4] For another, William Fagal was simply just "too good to be true."[5]

To another, Fagal "looks worried";[6] while his serious mien was interpreted differently by still another as "Smug? He doesn't smile

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[1]GL #166.

[2]GL #859; 36; registered nurse.

[3]GL #755.

[4]GL #19.

[5]GL #5.

[6]GL #63.

enough."[1] A third suggested hopefully, "Maybe he could smile a little more--but that's so hard to do while talking. His voice is friendly."[2]

To some in his audience, Fagal appeared "sometimes too off-hand or casual";[3] while another found him lacking in "his understanding of others."[4]

One of the two most prominently mentioned complaints came from respondents who felt Fagal was "maybe a little too humble and self-effacing,"[5] described variously as:

> His tendency to apologize for himself.[6]
> Sometimes is self-deprecatory.[7]
> Too apologetic as comparing his part with the quartet.[8]
> Made excuses for having to listen to him instead of the quartet.[9]
> He began with an anecdote which degraded his own ability--a rather poor way to establish audience confidence.[10]

Finally, the most common complaint, mentioned by six, was the feeling that Fagal "seems to be (but probably is not) just a little egotistical":[11]

> He has a tendency to emphasize his role as a world traveler a bit too much.[12]
> Sometimes overdoes personal references (to himself).[13]
> Mildly egotistical.[14]
> Common enough to see a bit of ego--John, the disciple, was more humble than Fagal, the pastor.[15]
> Please do not get too "familiar" or "jokey" with the congregation.[16]

By far the largest number of complaints were in the area of content and composition.

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[1]GL #804; 21; student nurse. [2]GL #161. [3]GL #598. [4]GL #386.

[5]GL #855; 65; dean of girls. [6]GL #558. [7]GL #613; 40; housewife.

[8]GL #875. [9]GL #156. [10]GL #271; 18; college student.

[11]GL #306. [12]GL #482; 45; school administrator. [13]GL #480.

[14]GL #300. [15]GL #299; 40; registered nurse. [16]GL #831.

For two, the content was not "timely" ("could be more timely, based on recent events--e.g. Billy Graham";[1] "quite a bit of repetition from a previous message here in Michigan"[2]).

Three felt the message to be insufficiently Biblical:

> Doesn't always use as many texts as I like.[3]
> He follows Scriptural lines well, though not as much as I'd like.[4]
> More preaching from the Bible and less personal stories. I like some personal stories, but stay close to God's word.[5]

And for another three, the sermon lacked sufficient erudition:

> Sermons are not deep enough.[6]
> He could get a little deeper sometimes.[7]
> Not scholastic enough to appeal to a 4-6 grader.[8]

On the other hand, one felt that the sermon evidenced "lack of appeal to the emotions."[9] Another considered parts of the sermon to be lacking in credibility ("a little too much stretching of the imagination"[10]); and a third urged a more positive approach on the part of the speaker: "He could speak a bit more positively (less 'I think,' 'It seems to me,' and more 'I know'--get it?)."[11]

One member objected to Fagal's desparaging remark about other members who, upon getting new ideas ("new light"), resort to mimeograph machines to spread their views which are often radical and sometimes heretical:

> I don't like to hear any minister talk about mimeographed sheets being wrong. I'm sure many are, but there good people deceived.[12]

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[1]GL #25. [2]GL #294. [3]GL #509. [4]GL #830.

[5]GL #84. [6]GL #743; 48; minister.

[7]GL #541. [8]GL #358. [9]GL #377.

[10]GL #682; 27; teacher. [11]GL #613.

[12]GL #430; 48; housewife.

Thirteen took exception to Fagal's use of colloquial expressions which they felt bordered on "slang," and which a number found "trite,"[1] "unnecessary, and unwise":[2]

> Two statements tonight too crude: (1) "Let him drop dead," and (2) "Bad case of 'hoof-in-mouth' disease."[3]
> The expression, "I bet."[4]
> I wish he wouldn't use such expressions as "I couldn't care less" and "went for a loop." Sorry![5]

An unconscious vocal crutch was also detected by one listener who noted a "too-frequent use of the expression, 'You know.'"[6]

Eleven respondents expressed concern that, in the words of one of them, "I think he tells a few (a very few) unnecessary jokes":[7]

> He seems to make an effort to get his audience to laugh at a joke which seemed stilted and unnecessary.[8]
> I sometimes feel he strives just a bit too much to be humorous. I've never noticed this on TV.[9]
> Too "jokey."[10]
> He should not funny so <u>much</u>.[11]

In introducing the quartet members before the evening sermon, Fagal joked about odd-sounding names of several members. Three in the audience (whose names probably were not "Jones") took exception to "silly introductions,"[12] one pleading, "Please don't always call attention to the quartet's names as being peculiar."[13] Said another:

> I have no criticism of his preaching, but I dislike his introduction of the quartet. The play on words on the names of the quartet is a bit elementary and overdone. Also, I don't enjoy such remarks as, "I don't know why so-and-so should think or say" something, when it is perfectly obvious why they do. I know the remark is intended to be

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[1]GL #495. [2]GL #853; not listed; teacher. [3]GL #255.

[4]GL #207. [5]GL #354. [6]GL #426. [7]GL #502.

[8]GL #251; 50+; teacher. [9]GL #568. [10]GL #831.

[11]GL #852; 59; builder. [12]GL #52; 54; teacher.

[13]GL #719; 37; housewife.

> humorous, but I would appreciate it more if the wit was a bit more subtle.[1]

Another objection noted that Fagal "tended to a little sarcasm,"[2] which the respondent deplored.

Concerning composition, 12 respondents were concerned about two apparent weaknesses: protracted expatiation along a circuitous route when a direct path would have served better, and, in this same connection, attention-diverting digressions:

> He uses too many words. Why doesn't he come to the point?[3]
> He did not make his point soon enough. I could not even get the inference until mid-point in the sermon.[4]
> He could be better organized on the central theme.[5]
> Side remarks unrelated to the sermon did not add to its value.[6]
> Lack of continuity of thought.[7]
> Once in a while I kinda lose the thought.[8]
> He sometimes repeats frequently.[9]

One respondent tended to sum up this genre of objection in these well-chosen words:

> Illustrations are good in preaching, but they can be used too often and be too long. Sometimes, it seems, Pastor Fagal loses his point which he is trying to illustrate.[10]

One respondent felt that the conclusion to the sermon was tacked on in an "abrupt" manner, complaining, rather unkindly, that

> his call wasn't really clear. Frankly, it was unnecessary. But a show of hands is always good to boost a preacher's ego.[11]

In the area of delivery, respondents remarked upon such things as dynamic, gestures (including an interesting sartorial problem), vocal quality and rate, and physical appearance.

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[1]GL #519; 46; teacher. [2]GL #272; 57; accountant. [3]GL #266. [4]GL #244. [5]GL #750. [6]GL #272. [7]GL #415. [8]GL #840. [9]GL #678. [10]GL #690. [11]GL #752; 23; teacher.

Ten respondents were in agreement with one who said, "In general, I don't find Pastor Fagal's preaching as dynamic as I would like."[1] The consensus:

> He's boring.[2]
> Not forceful or emphatic enough.[3]
> Sometimes he doesn't have enough "spirit."[4]
> Could be a little more animated.[5]
> Sounds too much like "advertising."[6]
> It's definitely a stereotyped speech.[7]
> Not as demonstrative as some preachers, but may not be fitting for him, I don't know.[8]

Seven felt that William Fagal's gestures presented difficulties in communication--although one anticipated a possible cause: "Too many gestures, probably because he knew we were criticizing him tonight."[9] In addition to a feeling that there were too many gestures, respondents noted also:

> Excessive use of hands.[10]
> He makes too many motions with his hands.[11]
> A somewhat unrealistic use of arm movement and voice when imitating John saying, "Behold, the Lamb of God. . . ."[12]
> Sometimes his continuous activity (arms, hands, rocking on feet) makes me breathless.[13]

Five others noted an interesting clothing problem, and the speaker's probably subconscious efforts to rectify it:

> Nervous mannerisms--shoulders twitching, hands fussing with clothing.[14] He has a mannerism in adjusting his coat that is annoying.[15] Tugs at coat,[16] pulled at his coat too much.[17] He is very conscious of his tie coming out of his coat, for he keeps tucking it back in.[18]

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[1]GL #157. [2]GL #83. [3]GL #25. [4]GL #546.

[5]GL #623; 58; soft water service. [6]GL #530. [7]GL #140.

[8]GL #692; 52; minister. [9]GL #592. [10]GL #340. [11]GL #844.

[12]GL #713; not listed; student. [13]GL #788.

[14]GL #397; 32; teacher. [15]GL #597. [16]GL #192.

[17]GL #324. [18]GL #840.

Nine respondents commented on a deficiency perceived in William Fagal's vocal quality:

> He has a mannerism in his voice that is a little hard to understand.[1] No tone change in voice.[2] Please, more head tones.[3] Easier if more variance in tone of voice. When a person's mind wanders a bit, a moderate but definite change of tone of voice brings a person back.[4]
>
> Slightly affected overtones in voice.[5] Sometimes his intonation curve seems slightly artificial. He could sound a bit more sincere and spontaneous, less like an orator or speech-giver.[6] Pleasant enough, but not as clear as some--has a little fuzzy quality. Throat seems tight. Seems to speak too much from his throat.[7] Occasional downward deflection of his voice that is slightly overdone--I really can't put my finger on what effect it has. It's very minor, really.[8]

Six respondents felt that the speaker "talks too fast at times";[9] said one, "Sometimes his words tumble out in his earnestness."[10]

Concerning physical appearance, there were two complaints, both of interest:

> I particularly like to see him with his glasses on. It enhances his dignity.[11]
>
> Only thing I dislike is not what he says, but he looks a little too "perfect" for pulpit preaching. Too perfectly groomed.[12]

Finally, one respondent complained of not being able to see the speaker very well[13] (certainly not Fagal's fault!); and another remarked rather obliquely, "Good preaching--not teaching (decidedly a value judgment either way)."[14]

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[1]GL #559; not listed; minister.

[2]GL #108; 19; housewife; no religious affiliation listed.

[3]GL #116; 22; student. [4]GL #230. [5]GL #480. [6]GL #497.

[7]GL #613. [8]GL #803. [9]GL #124. [10]GL #632; 79; teacher.

[11]GL #106. [12]GL #520. [13]GL #205. [14]GL #805.

There was only one complaint in the area of the spiritual:

> Sometimes--but not often--he does not touch the heart and consequently the result is only empty words. No inspiration to action or rededication of life for Christ.[1]

In concluding this section concerning things particularly disliked in the Fagal pulpit preaching by respondents, this writer's initial reaction is: Can this be the same sermon discussed by the other participants in the survey? These negative observations, he feels, should definitely be kept in context, representing as they do the views of only 9.7% of the individuals polled. The reader should not forget that 92.3% of the respondents found nothing about which to complain--an implied tribute to either (1) Fagal's superior pulpit preaching, (2) ethical restraint felt by the respondents against criticizing their preachers, or (3) both!

The second half of question thirteen (is this an "unlucky question for William Fagal?) deals with things respondents particularly dislike in Fagal's TV preaching. It is interesting to note that 263 overtly expressed complete approval for things the way they now are ("we love Elder Fagal and hope he can stay on TV"[2]). Thirteen mentioned either that they had no TV set, or were insufficiently acquainted with "Faith for Today" to comment intelligently (a number of others indicated a similar response on an earlier question and did not repeat it here). Fifteen merely added a "ditto" to remarks put down under the first half of the question.

Twenty expressed the feeling that their only complaint was that "the sermons are just too short"[3]--although one somehow sensed that this

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[1]GL #143. [2]GL #46. [3]GL #545.

time, however, the statement was not an implied compliment, as it appeared to be for the 18 who indicated a similar response regarding things disliked in the pulpit presentations. Respondents here were genuinely concerned at the brevity of the TV sermonettes.

And, finally, 695 made no response whatever to the question.

Of the remaining 44 who voiced complaints in one or more categories as regards the TV preaching, 14 were in the area of personality, eight in content and composition, 17 in delivery, none in the spiritual factors, and six other miscellaneous responses were noted (many dealing not with Fagal's preaching on TV, per se, but concerning other factors of programming which they would like changed).

Thirteen of the 14 complaints concerning personality dealt with feelings of viewers, expressed variously, that Fagal's TV preaching "edges on artificiality":[1]

> Seemed insincere.[2] He seemed like he's putting on--not sincere or really meaningful.[3] On TV he . . . seems a little too sweet; . . . it seems a little overdone, a little put on.[4]
>
> Too "canned" on TV,[5] more like "canned" programs. His personality doesn't come through well.[6] Too much Hollywood sometimes.[7]
>
> Sometimes he seems a little affectatious, a little unnatural.[8] He seems too perfect and formal in detail.[9] He's a little too "homey."[10] Sometimes there is the impression of overacting.[11] Too much of Fagal.[12]
>
> A little stiff.[13]

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[1]GL #43. [2]GL #114. [3]GL #440.

[4]GL #443. [5]GL #398. [6]GL #205.

[7]GL #530. [8]GL #598. [9]GL #868.

[10]GL #830. [11]GL #279.

[12]GL #756; not listed; highway construction. [13]GL #135.

One other respondent added, "It seemed to me he was a bit condescending the last time I saw the program."[1] A remark such as this, however, is impossible to evaluate without some indication being provided as to the proximity in time of the program in question.

Eight respondents, complaining about matters of content and composition, particularly mentioned feeling that there was not enough doctrine, was insufficient depth to hold interest, and there was a need to simplify the message.

For three, there wasn't enough doctrine to suit:

> It would be well to preach the Bible much more with more doctrine.[2] Not enough SDA doctrine.[3] Too many stories and not enough preaching.[4]

One elaborated still further:

> The Advent message is an intellectual, rational, powerful argument. Those who eventually accept it must accept it on this basis. Many of those who accept the initial sermons for their emotional appeal will not accept it in the end. Many people who accept it never write it. Why not give the full message in a powerful, concentrated way so that all will have a chance to get it?[5]

Some felt the TV sermons were of insufficient depth to hold <u>their</u> interest, but recognized, simultaneously, that the program was aimed primarily at <u>non</u>-Adventists rather than already-indoctrinated church members:

> I like sermons not so simple--but for TV I suppose his way is better.[6] So much of his TV preaching I consider a review, for I know the basic Bible message.[7] I think the TV program is on a level for simple people. But I'm sure it is all right because of the results. I'm sure it <u>appeals</u> to non-SDAs more than to SDAs.[8]

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[1]GL #628. [2]GL #805. [3]GL #104; 54; electroplater.

[4]GL #124. [5]GL #366. [6]GL #817; 50+; housewife.

[7]GL #196. [8]GL #655; 26; secretary.

And one respondent wanted Fagal to "simplify the sermonettes a little more."[1]

Half of the respondents mentioning the area of delivery (8 of 17) complained of the fact that Fagal, oddly enough, had switched from wearing conventional glasses to the use of contact lenses. Speaking for all, one remarked:

> This may sound foolish, but it bothers me to see him without his glasses on. It has no bearing on his preaching--I don't dislike anything about that.[2]

Two others guessed--correctly--that the glasses were abandoned because studio lights tended to reflect from them into the camera eye.

Other assorted complaints in the area of delivery were:

> He sounds like his remarks are memorized, or perhaps a Tele-Prompter is used.[3]
> Could be a bit more dynamic.[4]
> Preach the gospel fearlessly.[5]
> His facial expression at times is not relaxed and entirely natural.[6]
> He has a tendency to speak out of the corner of his mouth in close-up shots.[7]
> He used to wear too much make-up.[8]
> I do think his TV preaching would be improved with the use of visual aids.[9]
> He could be a bit less talkative. A little wordy sometimes.[10]
> He is not handsome enough.[11]

The role of Mrs. Fagal's speaking in connection with her husband's preaching was noted by respondents again as in the previous question; and this matter will be considered in a separate section at the end of this chapter.

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[1]GL #613. [2]GL #526. [3]GL #370.

[4]GL #397. [5]GL #543; 69; housewife.

[6]GL #597. [7]GL #410.

[8]GL #383; 62; housewife. [9]GL #491; 63; minister.

[10]GL #613. [11]GL #448.

If the 20 respondents for whom the TV sermonette is "too short" are added to the 45 others who made substantive complaints as noted above, the total of 65 still represents only 8.0% of the 1,050 participating in this survey as voicing factors of negative criticism.

The 92.3% vote of approval implied in this question of the pulpit speaking, and the 92.0% approval implied for the television preaching, coming in a question which directly solicits adverse comment regarding viewer dislikes, is, at least to this investigator, indeed worthy of note.

An interesting sidelight is the fact that an unusually large number of the respondents to this question were themselves ministers. To what degree a "sour grapes" attitude entered into their judgment, reflecting professional jealousy on William Fagal's undeniable popularity among the Adventist laity, this writer would not attempt to judge. Perhaps, if this is a factor to be reckoned with, even the respondents themselves would be unable to say.

Decisions made tonight attributable to Fagal.--In the fourteenth question, respondents were asked whether, as a result of hearing Pastor Fagal speak that evening, they had subsequently made any spiritual or moral decisions; and, if so, they were invited to identify them.

A total of 619 replied affirmatively, 66 answered negatively, and 365 made no response whatever.

A categorical analysis of the affirmative replies reveals that 366 were of the nature of a reconsecration or rededication; 244 related to decisions to engage in some kind of soul-winning activity; 47 mentioned a determination to help others; and 20 miscellaneous responses

were noted. Some respondents, as before, touched upon more than one category in their reply.

More than half (53.1%) of those who acknowledged the making of a personal decision indicated that it was of the nature of--as one respondent put it--"a rededication to continue to live a consistent Christian life."[1] Others expressed it variously:

Try harder to be a solid Christian.[2]
New determination to be ready for the Lord's second coming.[3]
To conquer the god of appetite.[4]
Be more diligent in prayer and Bible study.[5]
Attend church more frequently.[6]
To strive harder for translation.[7]
Persevere in perfecting my character.[8]
Have decided to place more value on the eternal, and less on temporal matters.[9]
To find time to re-examine my sense of values.[10]
To let people meet Christ when they meet me.[11]

More than one-third (36.0%) of those responding affirmatively to the question indicated that their decision was, in effect, to be "a more faithful layman and witness":[12]

To lead others to Christ Jesus in a more decisive way.[13]
To try harder to be a better example to my husband and family--so I can be an Andrew, and lead them to Jesus.[14]
To live before my family, pupils, and friends a life that will lead others to a better life.[15]
As a new convert, to witness wherever opportunity opens. This has helped me, and will help more.[16]
I feel impressed to enroll others in the Bible correspondence course.[17]

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[1]GL #519. [2]GL #824. [3]GL #698; 43; teacher.

[4]GL #851; 52; housewife. [5]GL #751. [6]GL #452; 33; housewife.

[7]GL #94; 40; office nurse. [8]GL #72. [9]GL #250.

[10]GL #144; 40; organist. [11]GL #296; 34; housewife.

[12]GL #688. [13]GL #735; 25; secretary.

[14]GL #204. [15]GL #444; 59; elementary school teacher.

[16]GL #196. [17]GL #341.

I want to go home and be more of a missionary (I am the only Seventh-day Adventist in a town of 6,000).[1]

Another 6.9% saw in the Fagal message a call to "try harder to do my duty to others."[2] Others expressed it in these words:

To endeavor to be more conscious of those about me and their needs.[3]
To love and help those in the world that are unfortunate or rejected (like the prisoner).[4]
To be more friendly with my neighbor.[5]
To be more active in befriending the lonely.[6]
To seek out neglected and unpromising souls.[7]
To seek to help those who need a friend.[8]

Among the 4% other miscellaneous responses, there were decisions made:

To try, with the Lord's help to cure my inferiority complex.[9]
I will do my best not to judge others.[10]
To tell others to listen to "Faith for Today."[11]
To watch "Faith for Today" more often.[12]
To support "Faith for Today" with my funds.[13]

And one 19-year-old non-Adventist housewife, not a member of any church, thoughtfully responded:

I want to get my husband to go to church with me and take Bible studies. I'm going to pray for him and myself, to have a happy new married life spiritually.[14]

Decisions before tonight attributable to Fagal.--In the final, fifteenth question, respondents were asked if they had made any moral or spiritual decisions before that evening as a consequence of hearing William Fagal preach.

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[1]GL #848; 27; housewife. [2]GL #78. [3]GL #33; 32; housewife.

[4]GL #228; 40; housewife. [5]GL #833. [6]GL #639.

[7]GL #237; not listed; teacher. [8]GL #162.

[9]GL #274; 56; licensed practical nurse. [10]GL #80.

[11]GL #587; 26; housewife. [12]GL #587; 26; housewife.

[13]GL #5. [14]GL #108.

Some 270 replied affirmatively, citing previous camp meeting sermons, college "Weeks of Prayer" devotional series, guest speaking appointments, and the telecast ministry.

There were 206 negative replies, and 574 made no response whatever.

A total of 181 mentioned decisions of a rededication/reconsecration nature, 35 were in the area of greater soul-winning activity for the church, nine mentioned decisions to join the Seventh-day Adventist Church, five felt impelled to help others, and there were six other miscellaneous responses. And additional 34 who indicated affirmative answers did not state the nature of the decision made.

Although the majority of the responses to this question were identical with ones made to the previous question, several in the reconsecration category are worth noting here:

> I'm always convicted when I hear him.[1]
>
> The Fagal family is so gentle and kind that I would like to be more like them.[2]
>
> After listening to Pastor Fagal on any occasion I am always left with the feeling that I <u>can</u> be what Jesus wants me to be.[3]
>
> After hearing him I always feel like a rededication and things I find myself lax in--well, after a spiritual refreshing, I try to do better.[4]
>
> He seems to be living close to Christ and his sermons make me want to live closer to Christ also. My mother who had been rebellious against religion was helped by him. She corresponded with him on occasion and considered him her friend.[5]
>
> No matter how often we hear Elder Fagal we feel as though every time it is new and beautiful and it touches our hearts and reaches deep into our souls and we feel longings and yearn to reconsecrate ourselves to God all

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[1]GL #613. [2]GL #55. [3]GL #568. [4]GL #223. [5]GL #213.

> over again. I always feel close to God and make resolutions to do better. It must be very difficult for Elder Fagal and the quartet to be gone from home so much. I'd like them to know their sacrifice is not in vain as long as they can cause humans to search their souls as they do.[1]

One student wrote that as a consequence of hearing William Fagal preach, he had made a decision, "changing my major in school for God's work."[2] A 27-year-old teacher reported that "as a teenager I found encouragement in his story of how his college professors said he could never succeed as a minister."[3] And a 58-year-old fork-lift operator stated that as a consequence of hearing Fagal speak on foreign missions, and seeing his films on television, "I have contacted others and increased my offerings"[4] to the overseas missionary program of the church.

Of particular interest are the nine replies indicating that either the respondent or a member of his family had joined the Seventh-day Adventist Church as a result of William Fagal's preaching. Several reported in detail:

> My mother and sister were greatly influenced by this program and are now baptized.[5]

> I came into the truth through watching "Faith for Today." Our life was a mess. And so through the program I took the Bible correspondence course. Then we had Bible studies two years from a family in the church.[6]

> The TV program helped me as a boy to cast off much prejudice toward religion and Seventh-day Adventist, and secretly while still a Roman Catholic I committed myself to Christ, partly through the influence of "Faith for Today" and partly through the influence of understanding, believing Adventists.[7]

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[1]GL #6. [2]GL #92; 27; college student.

[3]GL #502. [4]GL #123. [5]GL #366.

[6]GL #438. [7]GL #480.

Relationship of Mrs. Fagal to her husband's preaching.--On three different questions in the audience response survey questionnaire respondents voluntarily raised the question of Virginia Fagal's presence on the telecast (and, occasionally, on the camp meeting platform) with her husband, expressing views pro and con concerning her presence and work.

While Virginia Fagal's role on the telecast, per se, has no direct bearing on the preaching of her husband, the fact that she is usually seen sitting at her husband's side as she (and sometimes he) gives the "commercial," tends to associate her closely with him, in the mind of the viewer, in his preaching ministry.

It, therefore, may not be inappropriate to consider here briefly the attitude of respondents toward her contribution and its impact upon them vis-a-vis the preaching of William A. Fagal.

Eighteen spoke favorably concerning this unique husband-wife ministry on television, and three reacted negatively. Speaking in favor, respondents said:

> I like his being on TV with his wife,[1] his attitude toward Mrs. Fagal,[2] his friendly, dignified way of working with his wife for souls.[3] His wife seems like the sweetest person on TV,[4] his wife is so helpful.[5]
>
> I like the way he uses his wife and other people to confirm the sermon and enlighten it.[6] He seems to include his wife so graciously.[7]
>
> It is very impressive to see Elder and Mrs. Fagal together in the same interest.[8] His friendly manner and sharing the program with his wife makes you feel his family is visiting with your family.[9] I like the smile he always

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[1]GL #770. [2]GL #13. [3]GL #106. [4]GL #438.

[5]GL #160; 82; welfare worker. [6]GL #684.

[7]GL #833. [8]GL #749; 44; housewife. [9]GL #473.

has and also his wife,[1] his winning, pleading voice and that of his wife.[2] I like the wonderful relationship he and Mrs. Fagal have in presenting the Word of God to the millions,[3] his manner of sharing the program with his wife--impressive in this day of family disturbances.[4]

I love to hear him especially on TV when his lovely wife comes on with him.[5] His wife completes the picture and image.[6] I missed Mrs. Fagal tonight.[7]

On the other side of the coin, three respondents disapproved of Mrs. Fagal's prominence by her husband's side in their unique ministry:

I don't especially like his wife on TV.[8]

On TV he and his wife seem a little bit too sweet. I'm sure they are very nice people, but it seems a little over-done, a little put on.[9]

I'm sure the pastor's wife is a wonderful woman and that they both are in this work together and are on fire for God, but I just don't like to see a woman speaking on TV in the role she has done.[10]

Interestingly, an analysis of respondent identity reveals that of the 18 in the "pro" group, seven were men and 11 were women. Of the three in the "con" group, two were men and one was a woman.

As with respondents to the television station management personnel survey, who discussed their subjective feelings freely, opinions and tastes vary; some approve, and some disapprove. And opinions, it seems, tend to be strong--and strongly expressed--on both sides of the fence!

Summary.--After a careful examination of each of the 12,929 individual responses to the various questions asked in this survey of the 1,050 respondents who participated, a fairly clear profile of

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[1]GL #842; 62; nurse aide. [2]GL #695.

[3]GL #410. [4]GL #71. [5]GL #128.

[6]GL #285; 68; minister. [7]GL #626; 69; housewife.

[8]GL #358. [9]GL #443. [10]GL #190.

Preacher William A. Fagal tends to emerge as perceived by those who viewed him on this particular evening.[1]

From his voice, manner, and appearance, 92.9% perceived him to be a man of immense competence and intelligence, a man of sterling integrity and good character, and one who possesses the generally recognized and accepted characteristics of good-will.

A total of 96.8% reported that they found William Fagal's voice quite easy to listen to because it was well-modulated, he spoke with animation, and his diction--especially in the areas of enunciation and pronunciation--was excellent.

Some 92.8% stated that they found the sermon delivered to be interesting and easy to listen to, chiefly because of the artistic manner in which the speaker employed illustrations, because of factors of content and organization internally, and because of the dynamic manner of delivery.

The words used in the sermon were easy to understand for 92.8% of the audience because they were seen to be simple and appropriate and on the level of the audience's general education.

Some 77.1% of respondents felt that the sermon touched upon problems relating to modern-day living as they understood it; and 83.4% said that they had no difficulty in following the speaker's line of thought and argument, generally because they felt the sermon was well-organized, because of the minister's method of explanation, his use of logic and reasoning, the employment of a theme, and his manner of applying the message to the individual lives of his hearers.

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[1]The reader does well to remember at this point that respondents to questionnaires are not typical Americans, but of a special type. Thus, a pro-Fagal bias may very likely be found; and the results from this survey should be evaluated in this context.

A total of 86.6% of the listeners approved of Pastor Fagal's use of Scripture in his sermon, the majority indicating that for them its use was both effective and convincing. And 82.4% expressed approval for the speaker's use of illustrations which were characterized variously as apt, lucid, simple, fresh, up-to-date, and true.

Asked if they understood clearly the speaker's goal in the message of the evening, 81.8% responded in the affirmative.

Among those in the audience who were acquainted with the "Faith for Today" telecast, slightly less than half indicated that for them there was no appreciable difference between William Fagal's pulpit preaching and his television preaching, while slightly more than half felt that the pulpit preaching was somewhat more dynamic and more effective. The number who preferred the TV preaching to the pulpit preaching was negligible.

In comparing William Fagal's preaching with that of other clergymen whom members of the audience had heard elsewhere (either on television or in the pulpit), 66.9% rated Fagal's preaching distinctly superior by comparison.

When asked what they liked most about Fagal's pulpit preaching, 67.0% replied listing various factors relating to his warm, friendly personality, an interesting and well-composed sermon, and an especially dynamic delivery.

Similar factors were also noted for the television presentations, except that a substantial number felt that Fagal's TV presentations lacked the dynamism exhibited in the pulpit which would have made the TV preaching much more appealing and effective. A substantial number indicated a desire to have the TV sermonettes lengthened and made more

distinctly doctrinal according to the beliefs of the Seventh-day Adventist sponsors.

A total of 58.9% of respondents indicated that they had made spiritual or moral decisions that evening as a result of hearing the Fagal message; and 25.7% added that they had made similar decisions as a consequence of hearing this speaker upon an earlier occasion.

Throughout all of the responses there was noted a generally widespread feeling of warm enthusiasm and approval on the part of participants in this survey for the preaching of William A. Fagal, and an appreciation for his dedication to his unique ministry as well as for his many and diverse talents as a speaker which appeared obvious to the majority of the respondents.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

A word fitly spoken is like apples of gold in pictures
of silver. . . . The entrance of thy words
giveth light, it giveth understanding
to the simple. . . . Thy words
have upholden him that was
falling: and thou hast
strengthened the
feeble knees.--
Prov. 25:11; Ps. 119:130; Job 4:4

Now of the things which we have spoken this
is the sum: . . . sound speech
that cannot be condemned.--
Heb. 8:1; Titus 2:8

"And Now, A Word From the Sponsor"

In the "good old days" of network radio, on nearly every program was heard, it seemed, the announcer's ubiquitous expression, "And, now, a word from the sponsor. . . ." In keeping with this hoary tradition of broadcasting (which, fortunately, was never successfully transplanted to television), it may not be out of order to present briefly several statements from leading denominational leaders and non-Adventist churchmen concerning their estimate of the value and significance of William A. Fagal's ministry on "Faith for Today," before we present our own summary of findings and draw our own conclusions.

Dr. Roy Allan Anderson,[1] who served as associate secretary (1941-1950) and secretary (1950-1966) of the Ministerial Association of the

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[1]Cf. Stevens, op. cit.

General Conference of Seventh-day Adventists, on the eve of his retirement wrote the following statement in a personal letter to this investigator:

> It is a joy for me to make an evaluation of Pastor William Fagal's work in his great program of Faith for Today because I consider him one of the strong leaders of our movement. I have a particular interest in him inasmuch as I was privileged to have a part in his ordination many years ago. Since then I have followed his work with the keenest interest, both as a pastor and as an evangelist. Knowing something of the challenge of the great city of New York, I have been deeply impressed with the burden that he has carried through these years for the millions in that area that know not the joy of full redeeming grace. His messages over the air and over television have been deeply impressive, not only to groups in this country but wherever his voice is heard and his program is seen there are very encouraging results. This is equally true in London or in Sydney, Australia,[1] or any of the other great cities or countries where his program is seen and heard. Some months ago I attended a series of evangelistic revival services he conducted in the Sligo Church here in Washington. His messages were not only winsome, but were a strong presentation of the gospel of God. Jesus Christ was made the center of every sermon. I have the utmost confidence in him as a preacher and as a leader of men. He and his wife make a great team, and when you add to them his excellent quartet and the others that are associated with him in the promotional program of evangelism, all I can say is, "What hath God wrought!"[2]

Dr. Robert H. Pierson, elected world president of Seventh-day Adventists' General Conference in 1966 [see Fig. 38], wrote in the Review and Herald, the denomination's general church paper, a year later:

> Pastor and Mrs. Fagal and those associated with them are doing a wonderful work, utilizing the growing giant of television to portray Adventism to an ever widening audience. . . . Television is a medium to be reckoned with, and I am glad we are utilizing it. While Faith for Today is making a greater evangelistic impact than ever before,

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[1]Dr. Anderson is a native of Australia.

[2]Letter from Roy Allan Anderson, General Conference of Seventh-day Adventists, Washington, D. C., Oct. 24, 1966, 1.





Fig. 38.—(Left) Pastor Fagal welcomes the No. 1 Seventh-day Adventist, General Conference President Robert H. Pierson, to the latter's first "Faith for Today" board meeting at New York, following Pierson's election to this high church office in June, 1966. Fagal said that Pierson was the first General Conference president to visit telecast headquarters since the program began in 1950. Fig. 39.—(Right) Pastor Fagal discusses a board agenda item with the new chairman, Neal C. Wilson, also elected in 1966 to the vice presidency for North America in the General Conference (which carries with it board chairmanship of Faith for Today, Inc.).

we as members can promote the program even more by inviting our friends and neighbors to watch.[1]

In a personal statement prepared for inclusion in this thesis, Dr. Pierson added:

> Seventh-day Adventists are people under commitment. They sense the urgency of giving to mankind the message of our Lord's imminent return to earth to receive the subjects of His kingdom. Telecasting Faith for Today is an important means of accomplishing this purpose. The television program . . . is currently viewed on 270 stations and has influenced thousands to make a decision for Christ. One out of every ten who completes the telecast Bible study guide is baptized into the church.
>
> The telecast is important in our thinking as a means of meeting the demands of the Master's great Commission [to go to all the world with the gospel message]. The Board of Directors of Faith for Today have large plans for the program's continued growth.
>
> An evidence of the value that we place upon Faith for Today is indicated through the financial support given the telecast by the church. Since its inception more than $12,886,000 have been appropriated for capital and operational purposes. An additional $2,400,000 have been provided Faith for Today through officially designated offerings in our churches.
>
> We have further strengthened the telecast by developing an organization structure at the field level that has provided additional personnel to assist in promoting the telecast's effectiveness in areas where the program is shown.
>
> We are planning on television through Faith for Today to have a great part in reaching the masses with the message of Christ and His soon coming.[2]

A third Seventh-day Adventist leader who has publicly commented upon the work of "Faith for Today" and William A. Fagal is Elder Neal C. Wilson, elected in 1966 to the office of Vice President for North America

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[1]"Faith for Today on 290 Stations," Review and Herald, Feb. 2, 1967, 18-19.

[2]Letter from Robert H. Pierson, president, General Conference of Seventh-day Adventists, Washington, D. C., April 28, 1967, 2.

of the General Conference and--by virtue of that position--chairman of the Board of Trustees of Faith for Today, Incorporated. [See Fig. 39.]

Only five weeks after his election to these posts, Elder Wilson attended the Grand Ledge camp meeting in Michigan (his father was at that time President of the Michigan Conference), and introduced William Fagal at the Friday evening service, July 29, 1966, with these words:

> I am fully convinced in my own soul that God in His providence allows circumstances and men to come to the stage at the proper time. The circumstances: great, sprawling cities, with closed doors, men and women being attracted by many different things that dazzle their eyes, appeal to their hearts. Beyond that, the circumstances very clearly evidenced in the growth, population, developing technology. And how would the gospel meet this kind of situation, to bring to the knowledge of men and women the saving grace of Jesus Christ?
>
> But God had individuals already prepared for such circumstances. God had a man--and, in this instance, a lady, husband and wife--who had prepared themselves, who had saturated themselves in God's word, who had a great burden for souls, with vision and determination and courage to face that which most people would have run from. Elder and Mrs. Fagal tackled the circumstances because they felt it was God's providence and a great opportunity.
>
> And because of their dedicated service over these years, since about 1950, the "Faith for Today" telecast is perhaps the leading religious telecast in the United States today. But it extends far beyond our shores into other lands where it is doing even as mighty a work as it is in our own country.[1]

The "Faith for Today" telecast has been twice visited, in its first decade of broadcasting, by non-Adventist churchmen who came to pay tribute to the worth of the program and the ministry of William A. Fagal.

On May 22, 1955, on the Fifth Anniversary program, Dr. Eugene Nida, representing the American Bible Society, presented Pastor Fagal with an illustrated New Testament before the live TV cameras "as an

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[1]Verbatim Transcript of Remarks, recorded electronically on tape, Grand Ledge (Mich.) S.D.A. Camp Meeting, July 29, 1966, 1.

expression of our appreciation for the excellent work which you have done in encouraging the reading of the Bible in the American home."[1]

And on May 15, 1960, on the Tenth Anniversary program, Dr. Cy Mack, Executive Secretary of the Broadcasting and Film Commission of the National Council of Churches of Christ in America appeared to make this statement:

> When speaking of television programs, ten years makes yours very old, indeed! And in all these years, "Faith for Today" has not missed a single week's telecast, making it the oldest, church-sponsored network program on the air today. Without professional training or experience, Pastor Fagal, his wife, and a group of church members put on their first live TV drama. As time went on, they began to learn more about the intricacies of the medium. The station coverage went from a single station to 160 stations. Their mail response has averaged more than 7,000 letters a week. The responsibility of religious programming through television is enormous. "Faith for Today," week by week, is trying to meet those challenges. We salute you at this time and wish you Godspeed as you continue to do your part to present the gospel which we share to a world which so desparately needs it.[2]

Thus have clergymen, both within and without the Seventh-day Adventist church borne public testimony to the value and effectiveness of the ministry of William A. Fagal.

In concluding this study of the life and work of Dr. Fagal, we do well to review briefly the principal findings of this thesis.

Summary of Findings

Chapter I considers the life and experience of William A. Fagal from time of birth (1919) to graduation from college (1939), in the

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[1]Verbatim Transcript of Remarks, from sound track of film of program released May 22, 1955.

[2]Verbatim Transcript of Remarks, from sound track of film of Program #177, released May 15, 1960.

context of his times. He is seen, through the eyes of his mother, his brother, former college classmates, and former college professors and administrators, to have demonstrated a high degree of spirituality and dedication to God at a very tender age. He early developed a talent for public speaking; and, despite a lack of formal training in this discipline, he improved many opportunities, especially during the college years, both on-campus and off-campus, to speak for God at religious exercises. His life was generally considered to be exemplary, and many commented favorably on a well-rounded personality which emerged.

Chapter II takes up biographical aspects of the life and career of William Fagal upon graduation from college, first in terms of a highly-successful pastoral and evangelistic ministry (1939-1950) and successively his television and correlate ministry (1950-1968). During the latter, he authored 21 volumes in 17 years, in addition to writing a highly-popular column of religious advice in an international journal for more than a decade; and one of his books became a "best-seller," with more than 300,000 copies sold within the first year of its going on public sale. His career was crowned, in 1967, by his becoming the recipient of an honorary Doctor of Divinity degree from Andrews University, the 11th leader of his church since 1872 to be so honored. In retrospect he is seen as a man whose life and personality are characterized by a high degree of friendliness, a more-than-average measure of mental acuity, considerable technical skill in the intricacies of radio and television broadcasting, high devotion and dedication to ministry, a life marked by sincerity, humility, and integrity, and a man possessed of a delightful sense of humor.

Chapter III surveys the history of Faith for Today, Incorporated, the organization that was built up to support the television ministry of

William A. Fagal, and the history of the telecast itself. "Faith for Today" has expanded its coverage from one station in 1950 to an international chain of 286 stations in 1968, appearing on one out of every two licensed television broadcasting stations in the United States and Canada. It is, after "This is the Life," a Lutheran program (which copied the "Faith for Today" dramatic format), the most widely viewed religious telecast around the world. It was the first religious feature program in the history of television in Australia, Guam, and Nigeria. A direct Portuguese-language counterpart of the program (which copied the format, even to having a minister and his wife appear together, as do the Fagals) was the first Protestant non-government-sponsored religious program on television in all South America. As the oldest continuous national religious telecast in the United States, the program receives annually more than $1 million in free air time from stations who believe its intrinsic merit is worthy of this free public service. In the United States the program was among the first in the field of religion to go from live broadcasting to film (1956), and it was the first to go to color (1963). More than a half-million dollars annually is sent to the program headquarters in the form of free-will offerings by televiewers, the majority of such donors being non-Seventh-day Adventists (church members generally contribute through church channels). A steady flow of mail, now reaching the 10,000 letters-per-week level, continues to inundate the telecast headquarters. A total of 127,857 have graduated from one of the Bible correspondence courses offered by Faith for Today, and 14,279 adult baptisms into the S. D. A. Church have been reported during the first 18 years of the telecast's history as a direct result of William Fagal's ministry. The corporation employs some 75

office workers and technicians, and in 1968 had an operating budget of $1,254,175.

Chapter IV reveals the rhetorical theory of William A. Fagal, which he has developed largely without the benefit of formal training in public speaking. His body of rhetorical theory is generally in harmony with the precepts advocated by the ancient Greek and Latin rhetoricians, as well as those of modern times. A study of reflected parallelisms indicates that the Fagal rhetorical theory is (and has been) shared by such acknowledged masters of the art of public speaking as Henry Ward Beecher, Harry Emerson Fosdick, Clovis G. Chappell, Louis H. Evans, Joseph R. Sizoo, T. DeWitt Talmage, and Peter Marshall, to name but a few. His rhetorical theory is grounded on the presupposition that preaching embodies the ordinary practice of rhetorical principles but in a setting presided over by the Holy Spirit, the third Person of the Godhead; and that supernatural factors are at work in the oral promulgation of the gospel that may not be present in ordinary, secular speaking.

Chapter V examines the rhetorical practice of William A. Fagal. In invention we discover that the sermons are relevant to modern living, three out of four of them devoted to matters of practical, day-to-day Christian living. The chief sources of the Fagal sermonic material are the Scriptures, primarily, and the writings of Ellen G. White, secondarily; although many other incidental reference sources are also noted. The speaker is especially conscious of the audience as a principal factor in the speaking situation, and it is uppermost in his thinking at all stages of preparation and delivery. The most common form of non-artistic proof employed is that of examples, with many narrative and illustration-story materials also being noted. Dr. Fagal handles

materials which tend to enhance the impression of his competence, character, and good will on the part of the audience with effectiveness. Logical argument is characterized principally by reasoning from example, although reasoning from cause and analogy are also prominently used. Motive appeals of all types are employed, with special emphasis on those of a religious nature. Sermon arrangement is characterized by the inductive method being typically employed, and with clear-cut divisions between introduction and body and conclusion not intended to be evident. The purpose sentence is always clearly discerned from the outline. In matters of style William Fagal's love of words is reflected in his wide vocabulary. His sermons are characterized by the use of short and simple words. Sentence and paragraph structure is varied in terms of length and type of sentences composed. Dialogue, rhetorical questions, repetition and restatement, and comparison and contrast are used to heighten listener-attention. Although the Fagal speaking style is comparatively unadorned, numerous figurative devices are utilized, especially metaphor and simile, anaphora, and onomatopoeia. The overall style partakes especially of the distinctive qualities of the good oral presentation, and are presented in a highly conversational mode of address. In delivery Dr. Fagal uses much bodily activity to assist in communicating the thoughts he presents, and his voice is well-trained and well-developed to meet the varied needs of the various speaking situation in which he participates. His great variety in loudness, pitch, quality, and rate is typically characterized by an analogy to "broken-field running" on the part of the football player. His diction is near-flawless, and his accent is typically Middle Atlantic.

Chapter VI examines audience response to the "Faith for Today" telecast, principally in North America and Australia. The pervasive influence of William Fagal's ministry is seen, indirectly, from evidences in the work of an American cartoonist and an Australian novelist. Mail response, the volume of which has already been noted above, is classified as (1) Bible Correspondence School request, (2) Request response, (3) contribution response, (4) decision response, (5) testimonial response, and (6) a limited amount of "crank" response. A sampling of the Fagal mail reveals that a wide spectrum of citizenry is appealed to by the telecast and impressed to contact the speaker personally--especially people in professional, business, government, and educational circles.

Lastly, Chapter VII surveys audience response to the pulpit speaking of William Fagal by means of an audience response survey questionnaire completed by 1,050 respondents at a camp meeting service addressed by the television pastor. A total of 12,929 individual responses were made on the forms returned to this investigator, and the following summary of response indicates that--by those who participated--William Fagal is seen to be a most effective public speaker: more than 9 out of 10 perceived Fagal to be a man of immense competence and intelligence, a man of sterling integrity and good character, and one who possesses the generally recognized and accepted characteristics of good will, on the basis of the voice, manner, and appearance of the speaker. A similar number reported they found the Fagal speaking voice quite easy to listen to because it is well-modulated, he spoke with animation, and his diction was excellent.

The artistic manner in which he employed illustrative materials to support his various points was favorably commented upon by more than 9 of 10 respondents, a similar number indicating that the words were easy to understand because they were simple and appropriate to the audience and occasion. More than 7 out of 10 felt the sermon presented was relevant to the needs of Christians living in a modern society, more than eight out of 10 approved of the use of Scripture, quantitatively and qualitatively; and an equal number stated they clearly understood the speaker's goal in the evening message. Nearly 7 out of ten felt Fagal compared very favorably with other clergymen speaking on television with whom they were familiar. Characteristics of the Fagal pulpit personality most frequently mentioned favorably were his warm, friendliness, interesting and well-composed sermons, and especially a dynamic delivery of the message. Nearly six out of ten stated they had made spiritual decisions as a result of this message, with one-fourth of the respondents indicating they had made similar decisions as a consequence of hearing the speaker upon an earlier occasion.

Throughout all of the responses there was noted a generally widespread feeling of warm enthusiasm and approval on the part of participants for the preaching of Dr. Fagal, and an appreciation for his dedication to his unique ministry, as well as for his many and diverse talents as a speaker.

Conclusions

The following conclusions tend to emerge as a consequence of this study:

(1) With virtually no formal training in public speaking, William A. Fagal has nevertheless markedly demonstrated a high degree of proficiency as a speaker both on the public platform and on television--a medium in which he is an acknowledged pioneer, thus perhaps indicating that speakers may be "born" as well as "made."

(2) Judged on the basis of results, his ministry has been highly effective in reaching millions of people and in helping them in spiritual matters. He is perhaps among the top five ministers of his church in terms of total accessions of members as a result of his personal ministry.

(3) William Fagal exemplifies in a high degree Cato's ideal of "a good man speaking well." He is perceived by his intimate associates, as well as by thousands of church members and non-Adventist televiewers, as a man of God, of exemplary character and high degree of dedication to the ministry of the gospel of Jesus Christ.

(4) William Fagal's rhetorical theory and practice are in a state of evolution, changes arising as a result of observing "feed-back" and a continual conscious effort at self-improvement in public speaking. In terms of artistic criteria, his performance shows marked and continuing improvement in each of the five successive selected pulpit sermons (which span a 24-month period), with the latest one exhibiting the highest degree of artistic excellence, as judged from accepted standards within the speech profession of today. If he continues improving at the present observed rate, within one decade he should be considered among the top three preachers in his denomination.

(5) The major significant weakness perceived is in the delivery of the television sermons. Fagal began his television ministry by

delivering his four- to six-minute sermonettes from a studio pulpit (see Fig. 13), but he later switched to speaking from a seated position behind a desk, consciously adopting the role of spiritual counselor in contradistinction to the role of the pulpit orator[1] (see Fig. 40). The new situation calls for speaking in a somewhat subdued manner, and does not provide an opportunity for the full display of William Fagal's considerable talents as a public speaker.

A substantial number of television station management personnel and an equally large number of church members participating in the auditorium audience response questionnaire indicated a conviction that Fagal should somehow return to the role of pulpit orator in preference to the more lately assumed role of counselor in his television program format.

Respondents generally tend to find Dr. Fagal either equally effective, or slightly more effective, as a public speaker, than his contemporaries in the television parish. Fagal is respected as a highly competent professional, within certain specified limitations, a man who possesses a warm, friendly, personality which generally tends to attract rather than to repel.

The major significant weakness perceived by the respondents is to be found, as suggested above, in the drawing of a distinction between two roles: that of orator-preacher and that of counselor-adviser.

William Fagal is generally quite clearly associated with the latter role, to his distinct disadvantage--as one TV station manager said, "He is a talker, not a preacher." It is evident that television

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[1]The word "orator" is here used in the traditional or classical sense, and not in the pejorative sense which contemporary connotations unfortunately often suggest.



Fig. 40.—Pastor Fagal, counseling a young Christian mother about problems of family life, on one of the weekly "Faith for Today" programs. Fagal has unwittingly developed a stereotyped image as a counselor (rather than as a preacher) during his decade and a half on television because so much time "on camera" has been spent in this role. Even his four-minute sermonettes following the dramatic skits, are delivered while he is seated behind a desk, rather than from a pulpit (as in the telecast's earliest days).

management today, as well as members of his denomination, when it comes to choosing ambassadors for the King of Kings, clearly prefer the orator to the counselor for their spokesman in the realm of things spiritual.



Fig. 41.—William and Virginia Fagal, who have appeared together on virtually every weekly telecast from 1950, look with confidence into the future as they contemplate the manner in which they feel God has led their unified television ministry in the past.

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Letter from Leo Pfeffer, constitutional lawyer, New York, to W. Melvin Adams, associate secretary, religious liberty department, General Conference of Seventh-day Adventists, Washington, D. C., March 16, 1962.

Letter from Robert H. Pierson, president, General Conference of Seventh-day Adventists, Washington, D. C., April 28, 1967.

Letter from D. G. Prior, dean of students, Atlantic Union College, South Lancaster, Mass., October 13, 1966.

Letter from Neil B. Reynolds, Consultant-Corporate Information Resources, General Electric Company, Schenectady, New York, December 5, 1966.

Letter from Robert L. Reynolds, former college classmate of William A. Fagal, and later president, Atlantic Union College, South Lancaster, Mass., July 19, 1966.

Letter from James A. Rhodes, Office of the Governor, State of Ohio, Columbus, November 18, 1964, to Gordon F. Dalrymple, Faith for Today, Inc., New York.

Letter from Cartoonist Cliff Rogerson, R. D. 2, Wyalusing, Pennsylvania, March 10, 1967.

Letter from Oscar R. Schmidt, former college classmate of William A. Fagal, and now librarian, Atlantic Union College, South Lancaster, Mass., July 25, 1966.

Letter from W. R. L. Scragg, radio-television secretary, Australasian Division of the Seventh-day Adventist Church, Wahroonga, N. S. W., Australia, March 2, 1965. [Since 1966, Scragg has served as associate secretary, radio-television department, General Conference of Seventh-day Adventists, Washington, D. C.]

Letter from Horace J. Shaw, director of public relations, Andrews University, Berrien Springs, Michigan, July 9, 1968.

Letter from Gene Sickler, pastor, Green Corners Baptist Church, Belding, Michigan, undated, to William A. Fagal, New York, received at Faith for Today, Inc., December 19, 1966.

Letter from L. E. Smart, former college classmate of William A. Fagal, and now secretary, department of education, Atlantic Union Conference of Seventh-day Adventists, South Lancaster, Mass., July 25, 1966.

Letter from K. W. Stone, general manager, NBN-3, Newcastle Broadcasting & Television Corporation Limited, Mosbri Crescent, Newcastle, Australia, September 8, 1966.

Letter from Lisa Turnure, permissions officer, St. Martin's Press, Inc., New York, November 7, 1966.

Letter from Olive Weeks, William Fagal's former high school teacher, Springfield, Maine, July 13, 1966.

Letter from Ernest N. Wendth, director of station relations, Faith for Today, Inc., February 18, 1965.

Letter from Neal C. Wilson, vice president for North America, General Conference of Seventh-day Adventists, and chairman, Board of Trustees, Faith for Today, Inc., Washington, D. C., December 14, 1966.

Letter from Kenneth H. Wood, editor, Review and Herald, Washington, D. C., July 15, 1966.

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APPENDIXES

APPENDIX A

"SIGNS COUNSEL CORNER" FROM THE

SIGNS OF THE TIMES

JUNE, 1965

(Photographically Reproduced)



ADULT AND TEEN-AGE PROBLEMS

Answered by William A. Fagal
Director, "Faith for Today" TV Program

FORGIVENESS

QUESTION: How can God forgive me for a sin for which I cannot seem to forgive myself? I attend my church regularly and have prayed for forgiveness. I am told that God wants to forgive and take my burden, and yet why can't I forgive myself?

ANSWER: What is there about this particular sin which makes it different? Could it be that this is a sin which you have always despised in others and against which you have spoken strongly? Perhaps you are having to pay some long-range price for this mistake which makes its easy dismissal from your mind impossible. No matter; remember David's prayer: "For Thou, Lord, art good, and *ready to forgive;* and *plenteous in mercy* unto all them that call upon Thee." Psalm 86:5. Isaiah enjoined, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for *He will abundantly pardon.*" Isaiah 55:7. If God does not hold the enormity of your transgression against you, having already granted your request for forgiveness, then take heart in this promise: "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. You need not hold against yourself something for which even Heaven does not condemn you.

CONFESSING CHRIST

QUESTION: How can I overcome self-consciousness regarding my faith in God? I believe, but I am afraid to admit it to others and to talk of my faith. I have prayed to God to help me overcome this, but I do not yet know the answer. I am twenty-one years old.

ANSWER: Jesus promised, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matthew 10:32, 33. Christ wants us willingly and gladly to confess our love for Him to our fellowmen. When we accept Christ's gift for us on Calvary, we cannot help but talk of Him to others. God admonished Paul, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." Acts 18:9, 10. We, too, are called upon to speak fearlessly of our faith. Perhaps you are shy and, therefore, hesitant to converse on any subject. However, begin, even though ever so timidly, to tell your own personal experience regarding how Christ changed your life. Gradually you will become accustomed to speaking easily and naturally about your Christian faith.

AFRAID TO DO RIGHT

QUESTION: Have you ever known anyone who wanted to do right, but for some strange reason was afraid to do so? I am such a person. What can I do about it?

ANSWER: Since it is much more comfortable to continue in tried and known paths, many individuals fear taking steps into the unknown. If possible, try to analyze why you are afraid to "do right." Do you fear the scorn of friends and loved ones, or is it difficult to cut off evil habits and associates? The psalmist said, "When I am afraid, I put my trust in Thee. In God, whose word I praise, in God I trust without a fear. What can flesh do to me?" Psalm 56:3, 4, R.S.V. The answer to fear is trust—complete trust in the goodness and providence of God. When you know that you are following Heaven's will for you, of what can you possibly be afraid? The psalmist testified regarding his own experience, "I sought the Lord, and He answered me, and delivered me from all my fears." Psalm 34:4, R.S.V. Then he added this word of counsel: "Look to Him, and be radiant; so your faces shall never be ashamed." Verse 5, R.S.V.

REINCARNATION

QUESTION: What do you think of reincarnation or the transmigration of the soul? I have a neighbor who believes in this very thoroughly and has quoted the statement of Christ, "Ye must be born again," as proof of her belief that it is possible to be reborn in another form. Does the Bible support this idea?

ANSWER: Your friend has taken Christ's words out of their setting in applying them to reincarnation. The new birth as referred to by Christ is a spiritual experience in which one forsakes a past life of sin and seeks a new experience wrought miraculously by the Holy Spirit. He is then a new creature born "not of corruptible seed, but of incorruptible." The doctrine of reincarnation originated in the teachings of heathen religions. It became popular because of man's natural dread of death and the silence of the grave. Reincarnation, even in another form, at best gave promise of another life, even though it, too, might be short and troubled. Christians have something more satisfying than that. We do not look forward to rebirth in another body in this world, but we do look forward to resurrection and eternal life in a perfect world.

If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California 94041. Enclose a five-cent stamp and your name and address. Anonymous questions cannot be answered.

WINNING OTHERS FOR CHRIST

QUESTION: I have been a member of the church now for a number of years and have heard much said in sermons regarding the importance of each person's winning someone else to Christ. To my knowledge I have never persuaded anyone to become a Christian and certainly have never influenced anybody to join the church. What can I do to change this record?

ANSWER: It has been said that we learn to fish by fishing. Perhaps it can also be said that we learn to win souls only as we prayerfully try to do so. Since no argument in the world is more powerful than that of a person's own experience, watch for opportunities to tell others of the change which the Saviour has made in your life since your conversion. Let this be a natural part of your daily conversation. Talk about Jesus rather than about a church or a creed or any other Christian. Usually it is better to talk to one person alone than to try to talk to two or three at once. Never let yourself be drawn into an argument; for while you may win all of the ensuing debates, this method will seldom win a soul. Help others to accept the Lord Jesus Christ as their Saviour, knowing that after conversion they will be willing to follow Him wherever He leads. Pray that God will help you as you attempt to win others.

"BORN-AGAIN" CHRISTIANS

QUESTION: When a person has become a Christian, has he been born again? 1 John 3:9 says that whoever is born of God does not commit sin. I believe everyone sins.

ANSWER: Unfortunately, it would not be accurate to state that everyone who has united with the church or called himself a Christian has been born again. The new birth is a spiritual experience which has little to do with a man's religious profession. Many who call themselves Christians have never known the experience of conversion. Being born again, however, should precede baptism and church membership, as it is indeed a prerequisite for successful Christian living. A born-again Christian does not continue habitually to sin, for he now hates the sins he used to love and loves the virtues which he used to despise. Without doubt, he will make mistakes, for which in repentance he will seek forgiveness; but in the experience of the new birth his nature has been changed, and his whole desire now is to live for God.

WHY DO TRAGEDIES HAPPEN?

QUESTION: Our only son, a twenty-one-year-old pilot, was killed in the Korean War. My wife's only nephew was killed in World War II. Our daughter died two and a half years ago, leaving two little girls whom our son-in-law will not permit us to contact in any way. My wife's mother, one of the most wonderful Christian women I have ever known, was killed in an automobile accident at age fifty-five. Why? What is the answer?

ANSWER: Our "whys" will never be answered completely this side of heaven. Only God knows why some things happen to us, and the speculation in the world will not provide us with an answer to our questioning. However, it is our Christian privilege to trust in God's wisdom even though we cannot understand. These unfortunate things remind us that we are still living in a world from which sin has not yet been removed. Tragedies like yours make us look forward eagerly to the coming of our Lord, who will do away with sin, sickness, death, and grief, and give us, if faithful, a place in His kingdom. Let your sad experiences lead you to greater dedication and a renewal of faith in a heavenly Father who grieves with us and will eventually deliver us from the effects of sin.

JOHN THE BAPTIST'S DIET

QUESTION: In Matthew 3:4 we are told that John the Baptist ate locusts and wild honey. This seems to me to be an unwholesome diet. Please give your views.

ANSWER: The English word "locust" indicates both an insect and a certain kind of tree. The Greek word *akris,* from which "locust" is translated, seems always to refer to the insect, a fact which has led most commentators to conclude that John's diet consisted of a type of grasshopper dipped in honey. However, some scholars believe that the word *akris* means something other than the insect. John's locusts may have been pods from the carob tree, cultivated extensively in lands bordering the Mediterranean Sea. These carob pods are flat, somewhat similar to lima bean pods, and from six to ten inches in length. Though not particularly palatable, they have substantial nutritive value and have long been a staple article of diet of the poorer classes of the Near East. The carob is known in our language as a locust tree, and its beans are popularly called Saint-John's-bread. Authorities seem to be agreed that the nutritious value of the locust insect is extremely small, and insufficient, even with honey, to support life, thus giving additional weight to the argument favoring the carob pod.

SHOULD A CHRISTIAN MARRY A NON-CHRISTIAN?

QUESTION: I have been going with a young lady for some time, and we are considering marriage. Yet I worry over the fact that she is a student at the university in town and has lost her faith since attending there. Do you believe that if I lead a good Christian life after we are married she will return to the church?

ANSWER: If your Christian life does not lead her to regain her lost faith before marriage, what causes you to believe that it will do so after marriage? Too many people hopefully expect a miracle to take place after the wedding ceremony which will lead an unbeliever to a rich Christian experience. Such is rarely the case. Consider well the strong and positive counsel of God's Word: "Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever?" 2 Corinthians 6:14, 15, R.S.V. Such admonition should never be taken lightly, for the Scriptures also ask, "Can two walk together, except they be agreed?" Amos 3:3. Do all in your power *now* to help your friend see the necessity of having faith in God if her life is to be truly meaningful and satisfactory. If all efforts in this direction fail, then unless you want to have a home from which the shadows are never truly lifted, do not link your life with one who does not share your love for God.

APPENDIX B

PARTIAL TRANSCRIPT OF PROCEEDINGS

SPRING COMMENCEMENT

ANDREWS UNIVERSITY

BERRIEN SPRINGS, MICHIGAN

SUNDAY, MAY 28, 1967

10 A.M.

PARTIAL TRANSCRIPT OF PROCEEDINGS
SPRING COMMENCEMENT
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN
SUNDAY, MAY 28, 1967
10 A.M.

Conferring of Honorary Degree

[President Richard Hammill] The university faculty recognizes that advanced learning comes not only to those who are enrolled in universities, that a person may achieve higher education--advanced education--on his own; and that he may contribute in a very outstanding way to the development of society, to the development of scholarship, and to the progress of the church.

In view of our recognition of this, we desire to pay special tribute to one person that has made an outstanding contribution. And I would like to ask our speaker of the morning, Elder W. A. Fagal, to stand here by my side while the Dean of the Theological Seminary reads to you, Elder Fagal, a Citation.

[Dean W. G. C. Murdoch] President Hammill, the candidate whom I present to you to receive an honorary degree from Andrews University is Pastor William A. Fagal. For the past 17 years he has been director and speaker of the television program, "Faith for Today." His distinguished service in the field of religious television is only one chapter in a career that has contributed much to the Seventh-day Adventist Church, and to the lives of millions outside the boundaries of this church.

Pastor Fagal entered the Adventist ministry in 1939 after his graduation from Atlantic Union College. [His first pastorate was at Elmira, New York, where he was superintendent of a district of five churches. In 1942, he was called to Buffalo, New York, to conduct a large evangelistic campaign in Kleinan's Music Hall, at that time one of the finest auditoriums in the state outside of New York City. The campaign was a notable success, and Pastor Fagal continued as pastor of the Buffalo Seventh-day Adventist Church until 1944.]

A new chapter opened in his experience when he was called [at the age of 25] to pastor the Washington Avenue Church in Brooklyn, New York. He ministered to this congregation until 1950. During this time he held evangelistic services in a music hall in Brooklyn each winter, and he conducted a weekly radio broadcast over station WJZ, entitled, "The Bible Auditorium of the Air." In six years, his church more than tripled its membership.

During the post-war years, a new communication medium was beckoning the young, successful minister. Television was coming into its own, and Pastor Fagl was impressed with its possibilities. On Sunday, May 21, 1950, the first telecast of "Faith for Today" was broadcast over station WJZ-TV. Seven months later, the program expanded to an eleven station transcontinental network of the American Broadcast[ing] Company, making it the first network TV program sponsored by any denomination, and the oldest network religious broadcast in American television today.

"Faith for Today" was selected by the Chaplain's office of the Pentagon in the early 1950s for broadcast on Armed Forces television stations attached to the U. S. military bases overseas. At one time it was aired on stations in 20 different foreign countries by means of this network alone. It was the first feature-type religious program on television in Australia in 1956 and in Nigeria in 1960.

The program went from live television to film in January, 1956, one of the first religious telecasts to do so; and it was also the first religious telecast to be televised in color, in January, 1963. It is broadcast on 270 stations around the world. And the weekly mail from these televiewers runs approximately to 10,000 letters.

Pastor Fagal has written 21 books [since 1950], including one volume co-authored with his talented wife, Virginia. [His book, By Faith I Live, has had a circulation of more than 300,000 copies.]

Those who know Pastor Fagal best regard him as highly for his vision as well as his television, his resourcefulness, his humility, and his complete devotion to the cause to which he has dedicated his life. In recognition of the candidate's significant accomplishments as a pioneer in religious television, and his contributions as a speaker and an author, I present to you, President Hammill, on behalf of the Board of Trustees and on behalf of the faculty of Andrews University, William A. Fagal, as a candidate for the honorary degree of Doctor of Divinity.

[President Hammill] Pastor Fagal, in view of the recommendation that has been made by the faculty of Andrews University, by virtue of the authority vested in me by the Board of Trustees, and by virtue of the charter of the university incorporated under the laws of the State of Michigan, I confer upon you the honorary degree of Doctor of Divinity. And I trust that this recognition may encourage you in your very excellent endeavors.

[William A. Fagal] President Hammill, I'd like to say just a word of gratitude to you for this signal honor. I feel very unworthy; anything that we have accomplished has been by the grace of God and the goodness of heaven. We have only done what little we could, and we have to give full credit to God for any accomplishments that have been made. I am grateful, indeed, for this recognition; and want to express my sincere appreciation for it. I trust that because of it, our work for God may be greater and may accomplish more. Thank you so much.

APPENDIX C

LOG OF TELEVISION STATION COVERAGE

"FAITH FOR TODAY"

(MARCH-APRIL, 1969)

Faith for Today

BOX 8
NEW YORK, N.Y. 10008

THE FAMILY RELIGIOUS TELECAST EVERY WEEK COAST TO COAST

Log of Television Station Coverage

(March - April, 1969)

UNITED STATES

ALABAMA

Birmingham	13	Sun.	6:30 am
Birmingham	(6)	Th.	5:00 am
Dothan	4	Sun.	11:00 am
Montgomery	20	Sun.	10:00 am

ARKANSAS

Little Rock	11	Sun	10:30 am

CALIFORNIA

Bakersfield	23	Sun.	11:30 pm
Fresno	53	Sun.	1:00 pm
Hollywood	40	Sun.	2:00 pm
Los Angeles	13	Sun.	10:30 am
Redding	7	Sun.	7:30 am
Salinas	8	Sun.	11:00 am
San Francisco	20	Sun.	8:00 am
San Jose	36	Sun.	4:30 pm
San Luis Obispo	6	Sun.	11:00 am
Santa Maria	12	Sun.	9:30 am
Stockton	13	Sun	7:00 am

COLORADO

Colorado Springs	11	Sun.	9:00 am
Denver	7	Sun.	9:00 am
Durango	(6	Sun	9:30 am
Montrose	10	Sun.	9:30 am

CONNECTICUT

New Haven	8	Sun.	9:00 am
Waterbury	20	Fri	6:00 pm

FLORIDA

Fort Meyers	11	Sun.	7:30 am
Jacksonville	17	Sun.	9:30 am
Miami	4	Sun.	7:30 am
Orlando	6	Sun	9:00 am
Tampa	13	Sun	11:30 am
West Palm Beach	5	Sun.	9:30 am

GEORGIA

Atlanta	5	Sun.	9:30 am
Augusta	9	Fri.	6:30 am

HAWAII

Hilo	13	Sun.	7:30 am
Honolulu	4	Sun	7:30 am
Lihue	24	Sun.	7:30 am
Wailuku	12	Sun.	7:30 am

IDAHO

Boise	7	Sun.	7:30 am
Twin Falls	11	Sun.	10:00 am

ILLINOIS

Champaign-Danville	15	Sun.	9:00 am
Decatur	17	Sun.	9:00 am
Peoria	19	Sun.	11:00 am
Quincy	10	Sun.	8:00 am
Springfield	20	Sun.	9:00 am

INDIANA

Indianapolis	6	Sun.	10:30 am
Lafayette	18	Sun.	12:00 m
Muncie	49	Sun.	12:00 m
Terre Haute	10	Sun.	9:00 am

IOWA

Des Moines	13	Sun.	9:00 am
Fort Dodge	21	Sun.	12:00 m
Sioux City	14	Sun.	9:30 am
Waterloo	7	Sun.	10:30 am

KANSAS

Dodge City	(6	Sun.	11:30 am
Wichita	12	Sun	9:30 am

KENTUCKY

Paducah	6	Sun	7:00 am

LOUISIANA

Alexandria	5	Sun	10:30 am
Monroe	8	Sun	11:00 am
New Orleans	(12	Sun	7:30 am

MAINE

Poland Spring	8	Sat	7:00 am

MARYLAND

Baltimore	13	Sat	6:00 am

MASSACHUSETTS

Springfield	40	Sun	10:00 am

MICHIGAN

Cadillac	9	Sun	12:30 pm
Detroit	2	Sun.	10:30 am
Grand Rapids	8	Sun	8:30 am
Sault Ste. Marie	10	Sun	12:30 pm

MINNESOTA

Alexandria	(7	Sun.	8:00 am
Duluth	6	Sun.	10:30 am
Rochester	10	Sun.	10:30 am
St. Paul	5	Sun.	9:30 am

MISSISSIPPI

Columbus	4	Sun.	11:00 am
Jackson	12	Sun	7:15 am
Meridian	11	Sun.	9:30 am

MISSOURI

Jefferson City	13	Sun.	3:00 pm
Joplin	16	Sun.	7:30 am
St. Joseph	(2	Sun	8:00 am
St. Louis	11	Sun.	7:00 am
Sedalia	6	Sun	3:30 pm
Springfield	3	Sun.	7:30 am

MONTANA

Helena	12	Sun.	9:30 am

NEBRASKA

Albion	(8	Sun.	12:00 m
Hastings	5	Sun.	2:00 pm
Hayes Center	(6	Sun.	12:00 m
Kearney	13	Sun.	12:00 m
North Platte	(2	Sat.	12:00 m
Omaha	3	Sun.	10:30 am
Superior	(4	Sun.	12:00 m

NEVADA

Las Vegas	2	Sun.	9:00 am
Reno	4	Mon.	2:30 pm
Reno	8	Mon.	10:30 pm

NEW HAMPSHIRE

Manchester	9	Sun.	10:00 am

NEW MEXICO

Deming	2	Wed.	9:00 am

NEW YORK

Elmira	18	Sun.	7:30 am
New York City	7	Sun.	8:00 am
Rochester	8	Sun.	11:00 am
Schenectady	6	Sun.	7:30 am
Syracuse	3	Sun.	7:30 am
Utica	2	Sun	7:30 am
Watertown	7	Sun	10:30 am

NORTH CAROLINA

Asheville	62	Tu.	7:00 pm
Asheville	13	Sun.	10:30 am
Charlotte	18	Sun.	12:00 m
Greensboro	40	Sun.	6:30 am
New Bern	12	Sun.	9:00 am
Wilmington	3	Sun	7:00 am

NORTH DAKOTA

Bismarck	5	Sun	11:00 am
Devils Lake	(8	Sun.	8:30 am
Fargo	(6	Sun.	8:30 am
Fargo-Grand Forks	11	Sun	1:00 pm
Minot	10	Sun	11:00 am
Williston	8	Sun.	11:00 am

OHIO

Cambridge	80	Sun.	9:00 am
Cincinnati	10	Sun.	2:00 pm
Cleveland	8	Sun.	7:30 am
Columbus	10	Sat.	7:00 am
Coshocton	(7	Sun.	9:00 am
Dayton	2	Sun.	1:05 am
Newark	28	Mon.	10:00 pm
Newark	28	Fri.	11:00 pm
Youngstown	21	Sun.	12:00 m
Zanesville	18	Sun.	9:00 am

OKLAHOMA

Lawton	7	Sun.	12:00 m
Oklahoma City	9	Sun.	11:00 am
Tulsa	6	Sun.	11:00 am

OREGON

Eugene	9	Sun.	8:30 am
Klamath Falls	2	Sun.	8:30 am
LaGrande	(13	Sun.	6:30 am
Medford	5	Sun.	8:30 am
Portland	2	Mon.	8:00 am
Portland	6	Sun.	11:00 am

PENNSYLVANIA

Altoona	10	Sun.	11:30 am
Erie	24	Sun.	9:30 am
Harrisburg	27	Sun.	9:00 am
Lancaster	8	Sun.	7:00 am
Wilkes Barre	28	Fri.	6:30 am
York	43	Sun.	11:30 am

SOUTH CAROLINA

Anderson	40	Fri.	5:30 pm
Columbia	10	Sun.	10:00 am

SOUTH DAKOTA

Florence	(3	Sun.	11:00 am
Lead	5	Sun.	12:00 m
Rapid City	(7	Sun.	12:00 m
Reliance	6	Sun	11:00 am
Sioux Falls	11	Sun.	11:00 am

TENNESSEE

Chattanooga	3	Sun.	10:30 am
Knoxville	10	Sun	11:30 am
Nashville	5	Sun.	10:30 am

TEXAS

Beaumont	12	Sun.	11:00 am
Dallas	4	Sun.	6:45 am
El Paso	4	Sun.	10:00 am
Lubbock	11	Sun.	8:00 am
Lufkin	9	Sun.	1:00 pm

UTAH

Salt Lake City	4	Sun.	7:00 am

VERMONT

Burlington	3	Sun.	11:30 am

VIRGINIA

Lynchburg	13	Sun.	12:00 m
Richmond	8	Sun	7:00 am
Roanoke	27	Sun	12:30 pm

WASHINGTON

Seattle	5	Sat.	7:15 am

WEST VIRGINIA

Charleston	8	Sun.	10:00 am
Clarksburg	12	Sun.	12:00 m
Oak Hill	4	Fri.	9:30 am

WISCONSIN

Eau Claire	13	Sun.	8:00 am
Green Bay	5	Sun.	6:00 am
Madison	27	Sun.	8:00 am
Madison	15	Sun	12:00 m
Wausau	9	Sun.	8:00 am

CANADA

ALBERTA

Banff	(13	Sun.	10:00 am
Bonnyville	(9	Sun.	2:30 pm
Calgary	(2	Sun.	10:00 am
Drumheller	(8	Sun.	10:00 am
Lloydminster	(2	Sun.	2:30 pm
Medicine Hat	(6	Sun.	10:00 am
Pivot	(4	Sun.	10:00 am

BRITISH COLUMBIA

Canoe	(3	Sun.	1:00 pm
Celista	(6	Sun.	1:00 pm
Cherryville	10	Sun.	1:00 pm
Creston	(7	Mon.	7:45 pm
Dawson Creek	5	Sun.	12:00 m
Downie	(9	Sun.	1:00 pm
Enderby	5	Sun	1:00 pm
Falkland	5	Sun	1:00 pm
Grindrod	(72	Sun.	1:00 pm
Hudson Hope	11	Sun.	12:00 m
Kelowna	(2	Sun	1:00 pm
Keremeos	5	Sun.	1:00 pm
Lumby	5	Sun.	1:00 pm
Mable Lake	(8	Sun.	1:00 pm
Malakwa	5	Sun	1:00 pm
Mica Creek	5	Sun.	1:00 pm
Midway	(7	Sun.	1:00 pm
Nakusp	(2	Sun	1:00 pm
Oliver Osoyoos	(8	Sun.	1:00 pm
Peachland	5	Sun.	1:00 pm
Penticton	13	Sun	1:00 pm
Portage Mountain	8	Sun	12:00 m
Princeton	5	Sun.	1:00 pm
Salmon Arm	9	Sun.	1:00 pm
Skaha Lake	10	Sun.	1:00 pm
Vernon	(7	Sun.	1:00 pm
Westwold	12	Sun.	1:00 pm

MANITOBA

Dauphin	(8	Sun.	4:00 pm

NEWFOUNDLAND

Argentia	3	Sun.	10:30 am
Bonavista	10	Sun.	10:30 am
Corner Brook	10	Sun.	10:30 am
Grand Bank	10	Sun.	10:30 am
Grand Falls	4	Sun	10:30 am
Lawn	10	Sun.	10:30 am
St. Johns	6	Sun.	10:30 am

NOVA SCOTIA

Amherst	(8	Sun.	11:30 am
Annapolis Valley	10	Sun.	11:30 am
Antigonish	(6	Sun.	12:45 pm
Digby	(6	Sun.	11:30 am
Halifax	(5	Sun.	11:30 am
Inverness	(6	Sun.	12:45 pm
Sydney	(4	Sun	12:45 pm

ONTARIO

Cornwall	8	Sun.	10:00 am
Ottawa	13	Sun.	10:00 am

SASKATCHEWAN

Alticane	(10	Sun.	12:00 m
Big River	(9	Sun.	12:00 m
Carlyle	(7	Sun.	4:00 pm
Eastend	(2	Sun.	4:00 pm
Greenwater	4	Sun.	12:00 m
Meadow Lake	(12	Sun.	2:30 pm
Nipawin	(2	Sun.	12:00 m
North Battleford	(7	Sun.	12:00 m
Prince Albert	5	Sun.	12:00 m
Riverhurst	(10	Sun.	4:00 pm
Swift Current	5	Sun.	4:00 pm
Val Marie	(2	Sun.	4:00 pm
Wynyard	6	Sun.	4:00 pm
Yorkton	(3	Sun.	4:00 pm

OVERSEAS

AUSTRALIA

Melbourne	(7	Sun.	10:45 am

GUAM

Agana	(8	Sun.	5:30 pm

KOREA

Chunchon	(9	Sat.	1:30 pm
Chuneju	(6	Sat.	1:30 pm
Kwangju	(3	Sat.	1:30 pm
Seoul	(9	Sat	1:30 pm
Taegu	(2	Sat.	1:30 pm
Taejon	(4	Sat.	1:30 pm

LIBERIA

Monrovia	(6	Sun.	10:00 pm

NIGERIA

Ibodan	(4	Sun.	6:00 pm
Lagos	(3	Sun.	6:00 pm

PHILIPPINES

Cebu City	(3	Sun.	5:30 pm
Davao City			
Manila	(3	Sun.	4:00 pm

PUERTO RICO

Mayaguez	(5	Sun.	3:30 pm
Ponce	9	Fri.	3:30 pm
San Juan	11	Tues.	10:30 pm

TRINIDAD

Port-of-Spain	(2	Sun	5:00 pm

VIRGIN ISLANDS

St. Croix	(8	Sat.	4:00 pm

■ COLOR Stations ■ CATV

APPENDIX D

BUDGET AND FINANCIAL STATEMENTS

FAITH FOR TODAY, INCORPORATED

(FOR THE YEAR ENDING DECEMBER 31, 1968)

FAITH FOR TODAY, INCORPORATED
BUDGET - REVISED
1968

	INCOME			
	Southern Union		$ 15,000.00	
S-1	Viewer Donations		550,000.00	
	Annual Offering		275,000.00	
S-2	W.B.A. Commissions (net)		31,000.00	
	Donations from Wills & Legacies		10,000.00	
S-3	Other Operating Income		30,000.00	
	Israelite Heritage Institute Donations		1,000.00	
S-4	Rental Property (loss)		9,900.00	
	Total Operating Income			$ 921,900.00
	EXPENSE			
	Telecast Expenses:			
S-5	Station Time & Relations	$252,450.00		
S-6	Production Expense	313,620.00		
S-7	Film Department	42,590.00		
	Total Telecast Expense		$608,660.00	
	Viewer Service & Promotion:			
S-8	Salary & Other Worker Exp.	$106,850.00		
S-9	Advertising & Logs	47,700.00		
S-10	Gift of the Month	28,500.00		
S-11	Telenotes	131,750.00		
S-12	General Expenses	32,750.00		
	Overhead	45,670.00		
	Total Viewer Service & Pro.		393,220.00	
	Bible School Expense:			
	Bible Course Revision	$ 20,000.00		
S-13	Salary & Other Worker Exp.	114,165.00		
S-14	Bible Lessons	20,700.00		
	Enrollment Cards	3,500.00		
	Postage & Shipping	24,000.00		
S-15	General Supplies & Expense	13,100.00		
S-16	Israelite Heritage Institute	15,850.00		
	Overhead	40,980.00		
	Total Bible School Expense		252,295.00	
S-17	Printing Department (Gain) Loss		-0-	
	Total Operating Expenses			1,254,175.00
	Operating Loss Before Subsidies			$ 332,275.00
	G. C. Regular Appropriation		$125,000.00	
	Conference Appropriations		197,450.00	
	I.H.I. Appropriation		12,000.00	
	Total Operating Appropriations			334,450.00
	Operating Gain (Loss) After Subsidies			$ 2,175.00

FAITH FOR TODAY, INCORPORATED
STATEMENT OF INCOME & EXPENSE
FOR YEAR ENDED DECEMBER 31, 1968

INCOME

	Southern Union		$ 15,000.00	
S-15	Viewer Donations		546,962.13	
	Annual Offering		270,581.69	
	Donations Wills & Legacies		10,145.86	
S-16	Other Operating Income		49,903.48	
	Israelite Heritage Donations		766.27	
S-17	Rental Income from Properties		26,772.14	
	Services to Trans-Ad, Inc.		12,600.00	
	Total Operating Income			$ 932,731.57

EXPENSE

Telecast Expense:				
S-18	Station Time Relations	$223,940.35		
S-19	Production	327,037.20		
S-20	Film Department	38,447.28		
	Total Telecast Expense		$589,424.83	
Viewer Service & Promotion:				
S-21	Salary & Worker Expense	$108,052.76		
S-22	Advertising & Logs	42,080.48		
S-23	Gift of the Month	31,471.72		
S-24	Telenotes	141,273.07		
S-25	General Expenses	32,812.85		
	Overhead	44,781.75		
	Total Viewer Ser. & Pro.		400,472.63	
Bible School Expense:				
S-26	Salary & Worker Expense	$109,968.78		
S-27	Bible Lessons	21,461.17		
	Enrollment Cards	4,111.09		
	Postage & Shipping	28,412.95		
S-28	General Supplies & Expense	18,438.19		
S-29	Israelite Heritage Institute	8,936.62		
	Overhead	40,281.21		
	Total Bible School Expense		231,610.01	
S-17	Expense on Rental Properties		17,658.96	
S-30	Printing Department Loss		7,611.25	
	Appropriation to FFT Canadian		7,996.46	
	Total Operating Expense			1,254,774.14
Operating Loss Before Subsidies				$ 322,042.57
G. C. Regular Appropriation			$124,998.82	
Conference Appropriation			197,449.32	
I.H.I. Appropriation			12,000.00	
	Total Operating Appropriation			334,448.14
Operating Gain After Subsidies				$ 12,405.57

Operating Gain After Subsidy			$ 12,405.57
NON-OPERATING			
Income:			
G. C. Equipment Appropriation	$ 50,000.00		
Gain on Sale of Equipment	1,590.50		
Miscellaneous Income	5,483.41		
1967 VSP Inventory Adjustment	5,427.00		
1967 Film Production Adjustment	2,778.75		
1968 FFT Foundation Write-Off	46.44		
	$ 65,326.10		
Expense:			
Miscellaneous Expense 1967 Adj.	2,603.30		
		$ 62,722.80	
Transfer:			
In: From Bible Course Revision Fund For 1968 Operating Expense		2,276.70	
Net Operating Gain & Transfer			64,999.50
Increase to Net Worth for 1968			$ 77,405.07

APPENDIX E

LIST OF TELEVISION SERMON TOPICS BY WILLIAM A. FAGAL

"FAITH FOR TODAY"

(1965)

LIST OF TELEVISION SERMON TOPICS BY WILLIAM A. FAGAL
"FAITH FOR TODAY"
(1965)

Program Number	Date	Program Title	Sermon Topic
344	Jan. 3	Mitchell Bible Contest	(No Sermon)
345	Jan. 10	The Imperfect	Parents' obligation to train youth properly.
346	Jan. 17	No Accident	Meaning of faith.
347	Jan. 24	Mexican Adventure	(No Sermon)
348	Jan. 31	Kretschmar Interview	(No Sermon)
349	Feb. 7	Parents' Day	Divorce, broken homes, and the child.
350	Feb. 14	Advent Song Show	(No Sermon)
351	Feb. 21	Green Eyes	Gossip & evil surmising.
352	Feb. 28	Bible Prophecy Vindicated	Prophecy: Baby, Tyre, Sidon.
353	Mar. 7	Senior Citizen	How to grow old in God.
354	Mar. 14	Talk It Over	Power in prayer.
355	Mar. 21	Bible Cartoons	Certainty of fulfillment of Biblical prophecy.
356	Mar. 28	Weisseman Interview	(No Sermon)
357	Apr. 4	The Positive No	Importance of child training.
358	Apr. 11	The Desert	Running away from duty: Christianity and escapism.
359	Apr. 18	Easter Song Show	(No Sermon)
360	Apr. 25	The Bribe	God's will vs. man's will.
361	May 2	Newberg Interview	(No Sermon)
362	May 9	The Voyage	Christian view of death.
363	May 16	Gamblers Anonymous	(No Sermon)
---	May 23	(Repeat Program)	
364	Sep. 26	The Debt	Selfishness & forgiveness.
365	Oct. 3	Bolivia Interview	(No Sermon)
366	Oct. 10	Double Quartet	(No Sermon)
367	Oct. 17	The Talents	Improving one's talents.
368	Oct. 24	Scofield Interview	(No Sermon)
369	Oct. 31	Time of the End	2nd Coming of Christ.

Program Number	Date	Program Title	Sermon Topic
370	Nov. 7	The Bad Samaritan	Concern for others.
371	Nov. 14	Karen's Fears	God's direction in individual's life.
372	Nov. 21	Japan Travelogue	(No Sermon)
---	Nov. 28	Advent Song Show (Repeat)	(No Sermon)
373	Dec. 5	Differences	Human imperfection & self-realization.
374	Dec. 12	Danny's Problem	Choosing a life's companion.
375	Dec. 19	Christmas Song Show	(No Sermon)
376	Dec. 26	The Gift	Christ--the Gift of God.

Recapitulation: For the Year 1965

New Programs Produced 33
- Interviews 7
- Travelogues 2
- Dramatic + Sermonette . 20
- Musical 4

APPENDIX F

CHRONOLOGICAL SUBSTANCE OUTLINE OF

WILLIAM A. FAGAL'S SERMON

"PAUL AT CORINTH"

Delivered

Battle Creek Tabernacle
Battle Creek, Michigan
February 6, 1965
4:30 p.m.

CHRONOLOGICAL SUBSTANCE OUTLINE OF
WILLIAM A. FAGAL'S SERMON
"PAUL AT CORINTH"

INTRODUCTION

A. Let me turn now, and speak to you this afternoon in this vespers hour, as this wonderful Sabbath is coming to a close, from a verse of Scripture that's found in I Corinthians, the second chapter. I'm going to read verses 1 through 5. I'm going to read this from--not from the King James Version, but I'm going to read it from the New English Bible. I like it just a little better; it's just a little clearer. The Apostle Paul is writing these words. This is his epistle to the church at Corinth. Here is what he says:

B. "As for me, brothers, when I came to you, I declared the truth of God without display of fine words or wisdom. I resolved that while I was with you I would think of nothing but Jesus Christ--Christ nailed to the cross. I came before you weak, nervous as I was then, shaking with fear. The words I spoke, the gospel I proclaimed, did not sway you with subtle arguments. It carried conviction by spiritual power, so that your faith might be built, not upon human wisdom, but upon the power of God."

C. You know, this text destroys an image that I've carried around with me for a long time of the Apostle Paul!
   1. I've thought of him as being bold and aggressive, and fearing nothing, preaching the gospel wherever he had a chance.
   2. It never occurred to me that he'd ever had a time of nervousness, and that he'd ever shake with fear, and that he'd ever be weak. But here he says he was, when he went to Corinth.
   3. And I immediately try to figure out why he felt this way,

BODY

I. WHY WAS HE WEAK, AND NERVOUS, AND SHAKING WITH FEAR? Well, I can think of a couple of reasons--maybe there are more, but I can think of at least two.

   A. One was the experience through which he'd just passed. He'd just come from Athens.
      1. Now Athens was a city that was just a seat of intelligence, place of wisdom of the ancient world.

2. To even think about trying to preach the gospel was enough to scare anybody. Tried to think of how he'd do it; didn't quite know how he'd go about it.
   a. Finally, he got to thinking to himself, Those folk there in Athens are different. I've got to talk their language. They're pretty educated.
   b. When they talk philosophy, I've got to talk philosophy. When they talk science, I've got to talk science.
3. So he decided to use that type of approach there in Athens.
3'. I was in Athens a few years ago.
   a. As soon as I arrived in a hotel, I decided to take a sight-seeing trip. Something I'd heard about all my life, and wanted to see. Go up to the top of the Acropolis, and I'd view the Parthenon.
   b. I had no trouble at all in arranging a guided tour--quite a number of us were going along. We got aboard a bus there at the hotel. English-speaking guide, young lady, drove us over to the bottom of a little hill there--a little mountain--and then we started climbing up a zig-zag path toward the top.
   c. About half way up, she pointed to a mound of earth over on the left side. She said, "Do you see that earth? That is Mars Hill!"
   d. Mars Hill! That's the place where Paul preached the gospel at Athens. That's where that experience took place that's described in some detail in the Book of Acts!
   e. In that moment I lost all my interest in the Parthenon. I decided to stay on--I'd like to stay there on Mars Hill. But my thrifty German blood isn't there for nothing. I'd already paid my way on the guided tour. I decided I'd have to get my money's worth. And so I trotted on meekly up to the top, and listened to everything they could tell us about the Parthenon--it was worthwhile.
   f. And on the way back, I saw again Mars Hill. The group and the guide went on down and left me. I stayed on Mars Hill.
   g. I got out my little Bible. I read from the Book of Acts. I tried to relive that experience where Paul says about the Unknown God that they had there, and all the other gods around there, when he talked about the Unknown God, he said, "In whom ye ignorantly worship, Him preach I unto you."
   h. I got the thrill of it all over again, just trying to see what that man must have done, preaching there in the midst of such learning.
4. He did a nice job, I'd say. Just one thing wrong. He left Athens in discouragement, and in some defeat.
   a. He didn't leave a church behind him in Athens. No people there at all that formed into a church.
   b. There were a few converts that are named there in Athens, and perhaps they came out of that Mars Hill

preaching. I'd like to hope so. I believe they probably did.

a". But no real church organization, no real success.

5. As Paul walked on his way toward his next appointment, which was in Corinth, I'm sure he was asking himself some pretty big questions. Any time a man ever sets out to save souls, and finds that it hasn't worked, he asks himself--or should ask himself--some pretty big questions:
   a. What's wrong? Why the failure? Why weren't--why didn't I have success back there?
6. When Paul arrived in Corinth, he told the believers there years later what he decided. He said:
   a. "As for me, brothers, when I came to you, I declared the truth of God without display of fine words or wisdom. I resolved that while I was with you, I would think of nothing but Jesus Christ--Christ nailed to the cross."
   b. And he did it in Corinth.
   c. And as a result of him doing it, he raised up a church there.
      (1) You find letters to the Corinthians, the Ephesians, the Galatians, the Thessalonians, the Colossians,
      (2) But you don't find a letter to the Athenians. No church back there.

   c". But, thank God, there's a church in Corinth, raised up by the Apostle Paul as a result of his preaching Jesus Christ.
7. Well, he was nervous as he looked forward to Corinth. Well he might have been.

B. BUT THERE WAS A SECOND THING THAT PROBABLY MADE HIM NERVOUS, AND WEAK, AND SHAKE WITH FEAR. And that was the problem that Corinth itself presented. Do you remember anything about Corinth?
   1. That was a pagan city. Very few people that weren't heathen in it.
      a. There were a few Jews;
      b. Practically no Christians.
   2. They used to have an expression back there in the ancient world--"to Corinthianize," or "to live like a Corinthian."
      a. And that meant one thing: a person living like a Corinthian was living a very immoral, dissolute, profligate life. He'd sunk right down to the bottom. That's the kind of life they lived in Corinth.
   3. They had a temple there in Corinth which they had dedicated to Venus--Aphrodite.
      a. Upon the staff of the temple they maintained one thousand priestess-prostitutes!
      b. And from their earnings, the city government of Corinth was run.

   3". They had deified sensuousness. They had gotten about as far away from God's plan for man as they could get. Can you imagine how Paul must have felt, coming into <u>that</u> city to preach the gospel?

a. He said, "When I came to you, brothers, I was weak, I was nervous, I was shaking with fear."
b. I think I might have been, too.

II. WELL, WHAT HAPPENED WHEN HE GOT THERE?

A. First thing that an evangelist has to do in a new place is find a place to live.
1. He looked around, and he found Aquilla and Priscilla. Probably the Holy Spirit led him to this married couple.
a. They were Christian Jews.
b. They'd only come there to Corinth a few months before.
c. They'd come from Rome.
d. Things had gone rather badly over in Rome.
(1) The Emperor Claudius, in about the year A.D. 50 or 51, had passed an edict that all the Jews had to get out of Rome.
(a) And the reason was because he accused them of inciting riots.
(i) And the riots, history tells us, were regarding a man named "Chrestos." C-H-R-E-S-T-O-S.
(ii) Historians feel that undoubtedly that was Christ, Jesus Christ.
(a') And I can see how that would happen.
(i') The Jewish Christians were preaching Jesus Christ.
(ii') And those who were not Christians didn't like it.
(iii') And some riots ensued, and some violence was encountered.
(b) And the Emperor said, "A curse on both your houses."
(c) And he sent both the Jews--Christians and non-Christians--out of Rome.
(2) Acquilla and Priscilla trudged on their way to Corinth.
(a) They paid a pretty big price back there in Rome for their faith.
(i) They'd talked, they'd witnessed, and where'd it gotten them?
(ii) They'd had to leave their business, their home, their profession, and find a new place to start all over again.
(3) I suppose as they walked they got thinking to themselves: maybe it might be a good idea over there in Corinth if we just took it easy for a while.
(a) Let's not talk our religion.
(b) Let's just kind of lay low for a while, and see if we can decide what to do.
e. So it was that when they came to Corinth, the Bible contains no word at all of any Christian witness that the only two Christians in Corinth might have given.

f. When Paul came, those people probably knew nothing of Jesus Christ.

2. Well, Acquilla and Priscilla belonged to a little synagogue--the only one in town.
   a. And on the very first Sabbath, they said, "Paul, come on down to the synagogue, and worship with us; that's where we go to church here."
   b. This met Paul's ideas, because he always started with the Jews first.

B. And so he went down to that little synagogue.
   1. Now that synagogue was made up of three classes of people.
      a. First of all, there were Jews in it. Every synagogue ought to have Jews, and this one did.
      b. Secondly, it had converts.
         (1) These were pagan people that had been studying the Old Testament, the teachings of Judaism, and they had taken their stand, and they'd become Jews in religion.
         (1") They were converts. They were there.
      c. The third group was God-fearers.
         (1) Now the God-fearers were folk who had also studied, and
         (2) They'd come to the place where they believed, and
         (3) They attended church every Sabbath.
         (4) But they couldn't quite get themselves to become Jews.
            (a) There was a lot of prejudice against the Jews, a lot of anti-semitism.
            (b) And it took a lot of courage for a man to step out and publicly declare himself to be a Jew.
         (4") And so these God-fearers,
            (a") They came to church, and
            (b") They believed, but
            (c") They never took their stand.
         (4') You know, we've got some modern God-fearers nowadays that come to church.
            (a') They believe.
            (b') They're in the church with us every week, but
            (c') Just haven't quite got the courage to step across the line.
               (i) Maybe it's the prejudice of their families, or their friends;
               (ii) Something holds them back.
         (4*) If there are any God-fearers here today, let me encourage you by all means to take your stand for Jesus Christ and for His truth for these days.
            (a*) That's what you must do.
            (b*) The only joy and satisfaction you can ever get is as you identify with the things in which you believe.
            (c*) And you yourself will be saved through "saving" --through working to save other people.

C. Well, Paul arrived at the synagogue.
   1. And the rulers took a look at him, and recognized immediately a distinguished visitor.
   2. And they came down and said, "We'd like to invite you to be the speaker today."
   3. Paul accepted.
   4. Now if he was nervous, or weak, or shaking with fear, he covered it up pretty well.
      a. He got up there in front of that congregation that day, and he vindicated that image that I've carried around of what Paul was like, all these years.
         (1) Boldly and aggressively he proceeded to preach Jesus Christ before those people who had never even heard of Him.
            (a) He told about the promised Messiah, and
            (b) He said, "He's come! He's been among us!"
            (c) Told the story of His death on Calvary.
         (2) That congregation sat there with mouths open.
         (3) The rulers sat up in front, and thought, "We've never heard anything like this before."
            (a) Now, the rulers were tolerant fellows.
               (i) They--it was all right if somebody wanted to present some new ideas, if they didn't go too far with them.
               (ii) And so Paul could go ahead and preach this if he wanted to.
            (b) But after the service, they said very little.
            (c) And the following week when Paul came back to church, they didn't invite him to preach that week--they'd learned their lesson the week before!
   5. But that week Paul was there, just the same.
      a. And the people gathered around him and said:
         (1) "Paul, we enjoyed that sermon.
         (2) "We've thought about it all week.
         (3) "Tell us more about this Christ."
      b. And Paul told them. Give him an opportunity, and he would talk!
         (1) All during the week Paul worked with Acquilla and Priscilla as tent-makers.
         (2) People came there and brought their business there.
         (3) And when they waited for their tents to be sewn, the leather to be worked on, they listened while Paul talked Jesus Christ.
            (a) Jesus Christ! Christ nailed to the cross!
      c. To meet Paul was to meet Christ. Couldn't be otherwise.
   6. Well, after a while, this leaven began to go through the Jewish synagogue.
      a. And many folk began to be thinking about taking their stand for Jesus.
   7. And then one Sabbath when Paul came to the synagogue, and came walking in, two assistants came walking in with him, Silas and Timothy.

a. Paul had sent for them, to come over and help him.
b. Now he had these assistants.

8. And as the synagogue rulers looked and saw here the two men coming in with Paul, they said, "This has gone far enough. We've got to do something about this."
   a. And so they stepped down, and talked to Paul. They said:
      (1) "Paul, we've been glad to have you here. You've been a fine man, and we're very delighted that you've come and been worshipping with us.
      (2) "But," they said, "you know, we'd like to make one request of you. Would you please withdraw? Please don't come back any more!"

D. I wonder how Paul felt?
   1. Went home that night, went to bed, and to sleep.
      a. Rather looked as if the failure of Athens was going to be followed by the failure of Corinth.
   2. That night, God came to him, and spoke to him in a vision, in a dream. And you'll read it in Acts, the 18th chapter, verses 9 and 10. God said this to him:
      a. "Be not afraid, but speak. Hold not thy peace. I am with thee. No man shall set on thee, to hurt thee.
      b. "I have much people in this city."
      c. What a statement to make!
   3. I'm sure Paul must have said, "God, do you mean it, that You've got 'much people' here in Corinth? Is that possible --'much people' here?"
   3". That's what God had said, "'Much people' in Corinth."
   3*. Brethren, I don't think for a moment that that message applied just to Corinth.
      a*. Here we are, living down in the last days.
      b*. We've got problems, and lots of them, in spreading the message.
      c*. I get a chance to travel around quite a bit, and meet with our people in all sections of the country.
         (1*) In fact, I've met with them in just about every section of the world.
      d*. And I've so often heard about how the work goes hard here, but the work goes a lot easier over there in California, maybe, or somewhere else--always a greener field somewhere over the fence.
      e*. But, you know, I get over there; they're talking about a greener field somewhere else, too! Because they say, "The work goes hard here."
      f*. I've come to one conclusion:
         (1*) The work goes hard everywhere, do you know it?
         (2*) I haven't found a place yet where people are out, knocking at our front doors, wanting to get in and join our churches!
         (3*) We have to go out and
            (a*) Pull them out of the rocks,
            (b*) Mine them out of the hills, and bring them to Jesus Christ, love them into the truth.

(1*") It's not easy anywhere.
(4*) Sometimes we get discouraged.
(a*) We say, "It can't happen here. Too hard here. People all gospel-hardened here. People all have prejudice here. We can't work here."

g*. I think God's message to Paul back there about Corinth is God's message to us today.
(1*) Is it true about Battle Creek, even, do you suppose? "I have much people in this city"--even in Battle Creek? Of course, even in Battle Creek!
(2*) In Lansing? Of course.
(3*) Any place you want to name--of course. God's got His "much people" here--souls that love Jesus Christ, that are looking for light.
(4*) And it's up to us to find them.

g*'. This is God's message to <u>you</u> today: "Be not afraid. Speak. Hold not thy peace. I am with thee. No man shall set on thee to hurt thee. I have much people in this city."
(1*") Thank God for the encouragement that comes from God in that vision.

E. Well, what would Paul do?
1. He'd been told not to go back to the synagogue. So he had to leave.
2. But when Paul left the synagogue, he didn't leave alone.
   a. There went out with him some of the Jews who were now Christians.
   b. There went out with him some of the converts, who were now Christian converts.
   c. There went out with him a good share of the God-fearers.
3. And one of those God-fearers came to Paul, and he said,
   a. "Paul, I'd like you to come and live with me.
   b. And I'd like to have you conduct the Sabbath Services of the Christian church in my home."
4. Paul said, "Where do you live?"
5. He said, "My house hard adjoins the synagogue"--right next door.

5'. Pretty good idea, you know--when you get thrown out of the synagogue, move in next door--start the Sabbath services there! That's exactly what Paul did.

6. There's another delightful part about this story. When those folks walked out of the synagogue and walked next door to start the Christian church, one of the rulers walked out with them.
   a. In fact, the chief ruler, Crispus.
7. I wonder how those Corinthians felt about him--I'll bet they were proud of him.
   a. I just imagine they spoke his word.
   b. They probably talked to some of the Jews coming out of the synagogue and said,
      (1) "We've got Crispus with us. He's over in our church. Belongs to us."

(2) Real proud of him. Maybe all around the city, "Crispus--he belongs to our church."

7*. As if that proves you're right, you know! The bigger the name you can quote, the more right you are!

a*. Sometimes I think we Adventists are the biggest name-droppers that ever walked.

(1*) Let somebody come in and join our church that's got a little bit of a name--some movie actress, or what have you.

(2*) We'll quote that everywhere: "See, that kind of proves we are right--see who joined our church."

b*. Let me tell you right now, if that's the way you prove whether or not a church is right, the world's got us all beaten hollow.

(1*) They can quote names we never heard of.

(2*) We better not ever try to prove we're right on that basis--that isn't the way you do it.

7". But the early church, I guess, was proud of their Crispus.

a". And, I'm glad he was in the church, too.

8. And they had one more man to be proud of back there--I'm sure they talked about him a lot.

a. As far as I know, he was a Gentile.

b. But he came along and joined with them.

c. And you know who he was? He was the <u>city treasurer</u> of Corinth!

(1) <u>There's</u> a big name for you--a real, live politician came out and joined their church.

(2) And I imagine they talked about that everywhere.

(1*) We don't get many politicians to join our churches today, do we?

(a*) We've got plenty of politicians in the church--we grow our own! [Laughter]

c". But, anyway, they had one they got right out of the city hall.

(1") They brought him down there.

(2") "He's accepted the message." They talked about him everywhere.

9. Now, I've told you about the two big men that joined the early Christian church in Corinth--Crispus, and the treasurer. And after that, I've got to stop, because I don't know any more "big" men that joined.

10. But I <u>do</u> know that when Paul wrote to that early church in Corinth, he mentioned in I Corinthians 1:26--he said: "You know your calling, brethren; and you know that not many wise after the flesh were called."

a. "Don't have any wise after the flesh there in your church"--what does that mean?

(1) Well, "wise after the flesh"--those would be the highly educated, I suppose, wouldn't they?

(2) They didn't get many folk with a real, educated background here to come in the church.

b. And then he said, "Not many <u>mighty</u> were called." What makes a man mighty?

(1) Well, if he's influential,
(2) He's got a big business, and
(3) Plenty of money, I guess then he's influential.

b". Paul said, "Didn't get many of those."

c. And then he said, "Not many noble were called." What makes a man noble?

(1) Well, I don't know--a big name, perhaps--a family name that's pretty well known.

(1*) Especially today--we don't have kings and princes in this country, but we've got family names that are very well known.

c". Paul said, "Didn't get many of those."

11. Do you know, you have to come to a conclusion when you read something about that early Corinthian church?

a. You have to come to the conclusion that those folk, for the most part, were very average people?

b. In fact, some authorities have concluded that they were down below the average--below the average of the socio-economic norm.

11*. And now we talk a lot about working for the higher classes.

a*. And I'm not against that. I think we ought to work for the higher classes; they're a neglected class.

b*. But sometimes while we talk about working for the higher classes, we almost imply that anybody that isn't in the higher classes isn't worth working for.

c*. And we look down, sometimes, on some of the folk that might be down a little lower in the norm of things, as if they're not worth too much.

(1*) Pull the gospel net in, they're the kind of fish you want to throw back, you know--that sort of thing.

d*. Well, that's a wrong attitude.

12. The early Church in Corinth was made up primarily of people like that. And, you know, I'm glad. I'm very glad. I'll tell you why I'm so glad. I'm glad that when God asks what it is that will qualify a man to belong to the church,

a. He doesn't say, "What kind of degree do you have? From what college?" to decide whether or not you're worthy.

b. He doesn't say, "How much money do you have in the bank?" to decide whether or not we want you in the church.

c. He doesn't ask, "How noble are you? How well respected is your family name? What is your background?" That He doesn't ask.

13. When He made up the early church in Corinth, and when He makes up the church today, He seems to ask only two things:

a. How much do you love God?

b. How complete is your dedication for the Lord Jesus Christ?

13*. Oh, I'm so grateful for the fact that that's all that's required. Do you know, if they had any other requirements, I couldn't be here today?

a*. My father was one of the greatest men that ever lived, as far as I'm concerned. Certainly inspired me. Did a great deal to make me love God and Jesus Christ. I can never think of him without gratitude. Hope to see him on the resurrection morning.
b*. But he worked in a factory. All his life, that's what he did.
c*. He used to preach as a lay preacher--as a local elder he was a wonderful preacher.
(1*) I grew up under his preaching.
(2*) I was inspired to want to be a minister because of him.
b*". But he just worked in a factory--just a common man.
d*. I have nothing behind me as a background to recommend me. Just commonness, that's all.
(1*) But God didn't ask me when I came what my background was. He just asked me
(i*) How much I loved God, and
(ii*) How complete was my dedication to the Lord Jesus Christ.

14. That church in Corinth, made up of those simple people, was so important that two books of the New Testament were written to them, I and II Corinthians.
a. We read them today.
b. They form the basis of our concepts today in the church.
15. Thank God that common people mean something to Him!

CONCLUSION

A. You know, sometimes we go out working for souls--we bring all the subtle arguments, all the fine words, all the wisdom. Do our best to convince men and women that they ought to accept Jesus Christ, ought to accept His truth.
1. I think we've done too much of this subtle arguing.
2. We've won too many battles and skirmishes, but haven't won any souls with it.

B. Our religion is not based on this point, and that point, and the other point.

Purpose Sentence: 1. Our religion is based on Jesus Christ, isn't it?
2. And when Paul went out and preached Jesus Christ, he won souls.

B'. I have a cousin who is a Roman Catholic. I hadn't seen him in 25 years. I discovered he was living near New York City where I live. My wife and I phoned him the other day, and said, "Won't you come to our house, and have Sunday dinner with us, and let us have a chance to get acquainted?" Interesting to get acquainted with your own relatives, you know! That's what I had to do. I remembered him as a boy. Now he's a boy grown tall, with some children of his own. And he's married, and he has a wife who, also, incidentally, is a Catholic. They came to our home. We had a pleasant time together. But the conversation drifted quickly to religious things. His wife is a

school-teacher--public school-teacher. She said, "I must tell you an experience I had recently." She said:

1'. "A mother of one of my children called me up, and said, 'Now, in my religion, we do not salute the flag.' She said, 'In the second grade that you teach, I know you're teaching the children to salute the flag. Now,' she said, 'she might do it along with the rest. She might not realize how important this is. But if you see her, will you stop her? Don't let her salute the flag.'"

2'. Well, the teacher was a little bit perplexed about this, and, furthermore, wasn't aware of the teachings--the religious teachings--that some people hold that make them draw this erroneous conclusion.

3'. And so she said to this mother, "Would you come down to the school, and let me talk with you? I'd love to know more about this." The mother said she'd be glad to, and she came down.

4'. And, as soon as she arrived, this school-teacher told me, she said to her, "Please sit down, and, please, now, tell me what you believe."

5'. But then, the school-teacher cousin of mine said, "She started in, and said, 'Well, we don't believe in this. And we don't believe in that. And we don't believe we ought to do this. And we don't believe we ought to do that.'"

6'. And the school-teacher said to her, "I understand that. But, now, tell me what you believe." And she went right back over the whole thing again. "We don't believe this. We don't believe that. We don't believe we should do this. We don't believe we should do that." She said, "We were together for half an hour, and I never discovered what she believed! I couldn't find out what she believed! I don't know today what she believed!"

7'. But, do you know, as I sat there listening to that story, I squirmed?

a'. Because, I thought to myself, it could happen with one of our own dear people.

(1') Because what is it we go out with when we talk to the world, and somebody asks us what we believe?

(a') How often our people will sit down, and say, "Well, we don't do this, and we don't do that. And we don't eat this, and we don't wear that."

(2') And by the time they get through, they leave an impression of peculiarity that's awfully hard to ever break down. They talk about the negatives, they talk about the differences.

C. What do we believe?
   1. Brethren, we believe that Jesus Christ is our Saviour; and
   2. We believe He's our example in all things, don't we?
      a. We believe that our lives ought to be copies after His, to the best of our ability.
      b. And if we're copying the life of Jesus, if I become peculiar in the eyes of the world about me, I couldn't care less! I'm forming my life after that of Jesus Christ!
      c. If I keep His Sabbath, and that makes me keep a day the rest of the world doesn't keep, I'm not going to be embarrassed about that. I'm on the side of Jesus Christ. I haven't got an argument in the world about this. I'm just following Jesus.
         (1) What a tremendous argument that is in itself, isn't it?
         (2) And, brethren, it's the argument that changes hearts, and that changes lives, and that converts, and that wins souls.
      d. When I talk about the communion service, I'm only doing what Jesus did, and what He asks us to do.
         (1) I'm not stressing peculiarities,
         (2) I'm stressing the wonderful things that we share.
         (2*) Let's talk that way. Let's "know nothing but Jesus Christ--Christ nailed to the cross," the One who died to save us, through whom only we can be saved.

D. The Apostle Paul sometimes got in a little jam. (Some of those jams were rather big ones, too; I mustn't play them down. He was accused of things for which they wanted to take his life.) When they got him in a corner, and he didn't quite know how to answer them, he always went back and told the same story over and over and over again. He must have told it a thousand times--it's located several times in our New Testament. It was a story that went something like this:
   1. "Years ago, I hated the Christian people. I breathed threatenings and slaughters against them. I was on the road to Damascus, thinking I was doing the right thing. When just outside of Damascus, the heavens opened, and I had a confrontation with Jesus Christ. I talked with Him, and He talked with me. And a miracle took place in my life as the result of meeting Jesus. I've never been the same since. He converted me. The things I once hated, I now love; the things I once loved, I now hate. I'm a different man. I don't know what happened to me, but it was all done because of meeting Jesus Christ."

E. And all I can ask you today is, Have you had an experience with Jesus Christ which has changed your life? Not on the road to Damascus, but in some place where you traveled? Have you met Him? Has He touched you? Has He changed you? If so, you've got an anchor just like Paul had. You know what you believe, just like he did. You're sure you're on the right road, just as he was. Because you know Jesus Christ.

1. If you haven't had an experience with Him, you can't get one any earlier--this is the earliest it can be in your life. But you can get one today, at the close of this Sabbath. You can place your life in the hands of Jesus Christ. You can, this day, before the day ends, talk to Christ in the privacy of your own room and home. You can pour out your heart to Him; you can ask Him to change you, and to make you a new man or new woman in Christ Jesus.
2. And He'll do it! What a privilege it is to give ourselves to Him!

F. Tonight, I want to rededicate my life to Jesus Christ. I want to place my life anew in His hands.
1. Would you like to join me in doing that? If so, would you lift your hand along with me in a recommitment to Him?
2. God bless you so much. Let's bow our heads together as we pray:

G. [PRAYER] Father in Heaven, we thank Thee this night for Jesus. He is our faith. We thank Thee that as men go out to preach with subtle arguments and with fine words of wisdom, the power is not there; but as they preach Jesus Christ and Him crucified, there is power to change lives and hearts. Bless us each one. We rededicate ourselves to the Lord Jesus. Make us all that we want to be. Give us the Christian experience which is so important. Save us finally in Thy kingdom, in the name of our Saviour we ask it. Amen.

APPENDIX G

TRANSCRIBED COPY OF

WILLIAM A. FAGAL SERMON ON ANDREW

Camp Meeting
Michigan Conference of Seventh-day Adventists
Grand Ledge, Michigan
July 17, 1965

TRANSCRIBED COPY OF
WILLIAM A. FAGAL SERMON ON ANDREW

(Quartet: "There's A Meeting Here Tonight")

(Fagal: "Warm-up":)

I always love to hear the quartet sing. Even though I hear them so much, I never tire of it. They're rather hard on me in one way, though: when they sing some of these songs, I'm all out of breath at the end because I forget to breathe. [Laughter]

I was in Oakland, California, with the quartet a few weeks ago, and we finished this portion of the program, and I got up and made the comment that I always hate to see the musical part of our program come to an end. And there was one old gentleman sitting down toward the front, who said in a voice that I thought was far too loud, "Amen." [Laughter] I don't know quite what he meant; but I'm afraid I do. [Laughter] So I've been a little more careful how I've said that ever since. [Laughter] The quartet will sing for us again at the end of the sermon, but you're stuck with me for a little while. I hope you'll stay by to listen to them at the end.

Well now, tonight, I'd like to take up with you in this final meeting, a very simple story. It's one that you've heard again and again, and, I hope, read often in your Bible. It's located in the first chapter of the Book of John. I'm going to read to you the story as it's found in John 1, verses 35 through 42:

> The next day after, John stood, and two of his disciples; and looking upon Jesus, as He walked, he said, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, which is to say being interpreted, Master, Where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and they abode with Him that day. For it was about the tenth hour. One of the two which heard John speak and followed Him was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and he saith unto him, We have found the Messaiah (which is being interpreted, the Christ). And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon, the son of Jonah. Thou shalt be called, Cephas (which is, by interpretation, a stone).

Now, let's think about this simple story tonight.

First of all, John the Apostle, describes to us something about John the Baptist. And he tells us that John the Baptist was standing one day with two of his disciples as Jesus came along. And John pointed to Jesus, and he said, "Behold the Lamb of God."

You know, I find something interesting in John's references to John the Baptist. John, it seems, each time he mentions him, mentions him in a way that seems to depreciate John the Baptist just a little. There are so many things one can say about John the Baptist that elevate him considerably. But here in this verse, once again, he's telling how John points the finger at Jesus, and says, "He's the Lamb of God; Behold the Lamb of God."

Earlier in this chapter, John the Apostle tells how John the Baptist was "a man sent from God whose name was John." But, he said, "He was not that light, but he was sent to bear witness to that light." Interesting how always he seems to just depreciate him, just a trifle. And one wonders why; and one might even be a little disappointed at first, that John would treat John the Baptist in that way.

But after an interval of study one comes upon a conclusion that helps him understand why the apostle does this. You see, there were some people that progressed only as far as John the Baptist had progressed in their religious thinking. They were satisfied with the light that had come through John the Baptist. And even though the real light, the light of the Lord Jesus Christ, was to come to the world, these people stopped where John the Baptist stopped.

The New Testament gives us a little picture of some of those folk in the Books of Acts. [Acts 19:2-5] Paul went to a certain city, and he found some people there, and he said to them, "Have you received the Holy Ghost since you were baptized?" They said, "Holy Ghost? We never heard of that. What's that?" And Paul was astounded; and he said, "Unto what were you baptized, then?" And they said, "Unto John's baptism." And Paul said, "John verily baptized unto repentance." But then he began to preach to them Jesus Christ. And they were baptized into the name of the Lord Jesus.

There were many folk like that, that had stopped where John the Baptist had stopped. In the face of the greatest light that this world has ever seen, in the Lord Jesus Christ, they'd stopped short of that.

You know, this is one of the sad commentaries on many folk in their religious experience. They're satisfied with little: they get a little light, a little understanding, and they stop right there. Martin Luther had so much wonderful light that he brought to the world, but he said there's so much more yet to be found, don't stop where I've stopped. But many people did. After Luther's death they didn't continue to search the Scriptures to find more truth. Brethren, let's never be satisfied with little when it comes to spiritual matters; let's search on, and study on, and become more and more great giants in the Scriptures.

But when I talk about that I, I always feel like I should just say a little word of warning, because there are some who will come along and tell us that they have "new light." I think we ought to be looking for more and additional information from the Scriptures. Perhaps we might call it more light, because I'm sure God is opening up the Scriptures constantly to us. But just because somebody comes along with something new, doesn't mean it's "light," be assured of that. Just because somebody sends you a mimeographed sheet with something brand new, this doesn't mean it's "light," brethren. Don't fall for every wind of doctrine. "Search the Scriptures."

Do you know, I think God has shed new light upon this people through the years, don't you think so? I look at some of the literature which we have in our church right now, and I thank God for it. I thank God for our Bible Commentary; what a wonderful help that is to us. I thank God for some of the new books that Elder Froom has brought out, and is bringing out,--The Conditionalist Faith of our Fathers is one just coming out now, a very, very fine two-volume set of books. We know so much more about our doctrines now than we used to know. God has shed new light upon His people, and I'm glad for that.

Now, then, John the Baptist said, "Behold the Lamb of God." Two of his disciples heard him speak, and they stepped out to follow Jesus. They began to walk down the road, following Him. This doesn't mean that they were now disciples of Christ's. These two men did not follow Jesus in the sense that they were disciples for another year. But they were physically following Him down the road, separated by quite a distance.

They were shy men, they would like to have talked to Jesus, but how to bridge the gap between them they then didn't know. And now I come upon one of the distinctive phases of the gospel story of the relationship between us and Christ. And it warms my heart to even tell you about it.

Do you know that whenever a person has within him any desire whatsoever to draw near to the Lord Jesus Christ, he does not need to close the gap. There comes into play something which someone has called "The Divine Initiative." Because it is God, and it is Christ, who closes the gap between the seeker and God himself. And here it's illustrated in this story: those disciples following afar off, and Jesus noticing them. And it was Jesus who approached them and said, "What seek ye?" That's always the way it is. You might think you're seeking God, you might think you're seeking Christ. He's the one who's always seeking you! And drawing you to himself. I'm grateful for a Saviour like that, aren't you, who loves us enough to look for us, and to try to help us to find the experience that we so much need.

There's that question: "What seek ye?" Coming from Christ, and being the first spoken words of Christ that John records in his book, somehow I think they have an even deeper meaning than might seem to appear on the surface. "What seek ye?" Jesus asked [John 1:38]. I think probably He was asking them a question bigger than "What seek you this moment?" Perhaps He was asking, "What is your goal in life? What

are you looking for in life?" And that's a good question for all of us to ask of ourselves.

What is your goal, tonight? What are you seeking tonight? Are you looking for money? If you are, I hope you'll get plenty of it. It's about all the joy you'll ever find in life, and I hope you get it through lots of money. Do you want position, and recognition of people about you? If so, I hope you'll have plenty of that. That's rather short-lived also, and you won't have it with you very long; may you get plenty of it, for the time being.

But if your goal in life, if what you are seeking is a place in the eternal kingdom of God, then, brethren, you have before you a two-fold joy: joy here in this life, and joy in the hereafter forever. That is the real goal for all of us.

"What seek ye?" I hope your answer would be, "I seek eternal life, I seek a place in God's kingdom.

Now these men answered Him by saying, "Rabbi"--and let me stop a moment and think about that word, "Rabbi." That word "Rabbi" means, literally, "Great One" or "Master." That was a good term for them to use on Him; it was a respectful term. It shows that they had a lot of awe and respect for the Lord Jesus.

Now I notice something very clear in studying over the Gospels: while the disciples, when they first came to know Jesus, called Him "Rabbi," they didn't call Him that for very long. Pretty soon that word "Rabbi" gave way to a better word; and they called Him "Lord." I like that. There are many people in our world tonight who believe that Jesus Christ was the greatest man who ever lived. Some believe He's the greatest teacher who ever lived. They're calling Him, "Rabbi," "Great One."

Brethren, that isn't enough. It isn't just enough to say He was the greatest man who ever lived. We must know that He was the Lord, He was the Christ, He was the Messiah, He is the one who has died for us to give us salvation. It isn't enough to call Him "Rabbi" tonight. I hope you're not just referring to Him as a "great one"; I hope He is your Lord, your Jesus Christ.

But they said to Him, "Rabbi, where dwellest Thou?" Now, why did they want to know where He dwelt? Obviously, He had been pointed out to them as the Lamb of God, the Messiah. And if He really were the Lamb of God, the Messiah, it was not enough for them to just have a chance meeting with Him on that road that night. They must know where they could find Him again. They must know where they could go back and discuss with Him the great issues of life. They must know where He could be found. And so they said, "Rabbi, where dwellest Thou?"

Do you know tonight where He can be found? Can you call upon Him in a moment's notice in an hour of need, and find Him? Maybe you've had a chance encounter with Him years ago, in your youth, perhaps. That isn't enough, brethren, it's not enough. We must know constantly where

we can find Him. He's close to all of us, closer to us than breathing, nearer than hands and feet. We can call upon Him in prayer at any time that we desire to; we know where He dwells. I hope you know where He dwells, and I hope that you can call upon Him at all times.

"Rabbi, where dwellest Thou?" And His answer was, "Come, and see." They came, and they saw; but, do you know, nobody ever wrote down where He lived, and what kind of a home He lived in. They didn't discuss His garage, and they didn't talk about what kind of a donkey He had tied up there, a big one or a little one. And they didn't talk anything about the furnishings in His home. I have been in the Holy Land, one of the greatest experiences of my life. I've been taken around, and shown all the points of interest on both sides of the line, the Jordan side and the Israel side. But, you know, nobody ever pointed out to me where the Lord Jesus lived when He was here upon this earth. Nobody seems to know. Why is that, that when it was so important to them to know where He dwelt, and when they went to His home and found out where He dwelt, they didn't bother to write it down?

You can't escape a conclusion in regard to this: where He lived, His surroundings, were not nearly so important when a man got there to that place, as the Man himself. They came away not talking about donkeys or furniture, or the size of houses. They came away saying, "We have found the Messiah." They had found a Person who satisfied their every longing of life.

What do people talk about when they leave you? What do they go out in the world talking about? I hope they go out talking about your Christ, and about your life, and the influence of your life, and not anything about your surroundings, which are so unimportant. "Where dwellest Thou?" "Come, and see." They came and they saw where He dwelt, and they abode with Him that day, which probably means they stayed overnight.

Now, John seems to be using an economy of words here, and I don't mean to be trying to edit the Bible at all; but the next expression seems to be thrown in quite unnecessarily. They came and saw where He dwelt; they abode with Him that day, and then here's the expression: "for it was about the tenth hour." Which means it was four o'clock in the afternoon.

I couldn't care less what time it was in the day. Why did John have to throw that in, and waste our space and our time by telling us it was four o'clock in the afternoon when they met Jesus on that road? Now you give a little thought to it, however, and a great point evolves out of this, I think. Who were these two men who saw Jesus and who followed Him down the road? Well, I know who one of them was, because the Scriptures tell me it was Andrew. So that's clear, I know who one was. But the other one, who was he? The Bible doesn't tell us at all; this is left a blank. But this in itself gives us a clue as to who it was. Because the writer of this book, John the Apostle, seemed to be a modest man. He never named himself in his book. Whenever he talked about experiences in which he was involved, he seemed to use this method: he'd name the other man, and he didn't bother to name himself. This other man was John, himself; and the Spirit of Prophecy bears that out.

It was John and Andrew who stood one day as disciples of John the Baptist, who heard John say, "Behold the Lamb of God." John is telling his own story of his encounter with Jesus Christ. He's telling how he stepped out, and began to follow Jesus a long way off. He is telling how Jesus turned around and approached him, and said, "What seek ye?" He's telling how he said, "Rabbi, where dwellest Thou?" He's telling us how Jesus said, "Come and see" to him, and how he went to Jesus' home and stayed there overnight. And he's telling, therefore, how it was when he first met Christ; and he even remembers the hour when he met Jesus Christ. He says it was four o'clock in the afternoon when I first saw Him. And in telling us that little fact he's telling us how important that whole experience was to him. It is as if at four o'clock one afternoon a tremendous change came into his life, when he came in contact with Jesus Christ for the first time. His life is divided into two parts, divided by four o'clock one afternoon. Everything that went before was his life without Christ; everything that came after was his life with Christ. And you know what that conversion experience can do for you, don't you?

You, too, know what it was when Jesus Christ first met you, and you first met Him. And you know how it was that there was a great division that took place in your life when you gave everything you had to Him. You've never been sorry, you've never regretted that. You remember just how it happened, you remember what the experience was and what the influence was on your life; you know what it was to be converted by Jesus Christ. And suddenly I see no meaninglessness as John says "Four o'clock in the afternoon I first met Him."

Well, then John goes on, and says, One of the two which heard John speak and followed Jesus was Andrew. Now, again, I don't want to edit the Bible; but I would just like to put a period right there, after "Andrew." That's just all that's needed, as far as I'm concerned. But John again goes on and says something else--"It was Andrew, you know, Simon Peter's brother."

Poor Andrew! That's the way they always described him--Simon Peter's brother. Poor fellow, they wouldn't give him a chance to stand on his own feet, it seemed. I was at a camp meeting the other day, and a very fine brother, a minister, was present who sings very beautifully. And one of the men got up to introduce him, that he was going to sing. And in getting up to introduce him, he said, "You know, thirty years ago we had a baby-sitter in our house, a young lady, and our girl couldn't call her by name, and she used to call her--(and then he spoke out a baby's term for a girl's name, I can't recall what it was, and wouldn't try to repeat it if I could). But, anyway, he said, "Well, that baby-sitter was so fine, and she grew up, and she married, and she's been here on our camp ground so far this week, but she left yesterday; and she's gone on to distant parts. But her husband is still here, and her husband's going to sing for us." [Laughter]

He was just Mrs. So-and-so's husband, poor fellow! [Laughter] And that's not a very nice name for a minister to have to be, I'll tell you. But he got up and sang beautifully, anyway. I told him afterward how sorry I felt for him, to be introduced as Mrs. Somebody's husband. [Laughter]

But that was Andrew. They never let Andrew stand on his own feet; they never said, "This is Andrew." It was always, "Andrew, Simon Peter's brother"; overshadowed by that brother who did such a tremendous work publicly.

Now, what kind of a man was Andrew, anyway? I wish I knew much more about him than I do. Do you know, he's only mentioned three times in the Scriptures? Everything we know about Andrew we have to gather from those three occurrances that are described? And, furthermore, everytime Andrew is mentioned, he's always doing the same thing--talk about a one-track mind, that's all that fellow seemed to have--he could only do one thing, I guess. One never reads about him ever preaching a sermon, one never finds him addressing the thousands and leading them to the Lord Jesus. One sees his whole work done on the fringes of the crowd. He must have been somewhat a shy man. It was Simon Peter that did the public work, not Andrew. But every time Andrew is mentioned, he's doing the same thing; and do you know what that "same thing" is? He is always bringing somebody to Jesus. What a wonderful way to have a one-track mind! How I wish that the entire Michigan Conference were filled with "Andrews," filled with people who couldn't do one other thing but bring other people to Jesus. Wouldn't that be a wonderful thing, to have a conference full of such people as that! [Amens]

Let me tell you the three times he's mentioned to us, the one is just what I'm reading to you here. After he'd found Jesus Christ himself, he went and found his own brother, Simon, Simon Peter; and he brought him to Jesus, the Bible says. The second time he's mentioned is when Jesus had preached for a long time to the five thousand, and at the conclusion of the sermon the people were all hungry, and there were no restaurants around, and no stores where one could buy food. And the disciples didn't have money to buy food for all these people anyway. And it was Andrew who began to wander through the crowd, and he finally came upon a small boy with a rather oversize lunch, for a little fellow. But all it was was just a few loaves and a few fish, and it certainly wouldn't go very far among five thousand people. But Andrew, bless his heart, thought to himself, if he could bring that boy and that lunch into contact with Jesus Christ, the combination might work miracles. And it did, indeed! It was Andrew, who saw the possibilities, and brought that boy to Jesus, lunch and all! And you know what happened.

And a little bit later, Andrew comes into the picture again: certain Greeks came to Philip, and they said, "Sir, we would see Jesus." But Philip was completely thrown for a loop by that. These people were not Jews, they were Greeks. Now, if they were Jews, he would have brought them right to Jesus; but you don't bring Greeks to Jesus. No, no, not those folk! Not directly to Jesus do you bring them. But he didn't know what to do. And so he brought them to Andrew. And, you know, Andrew didn't seem to know any better but to think that everybody should be brought to Jesus. And so he brought the Greeks to Jesus, with the resulting wonderful blessings that came to them, and, incidentally, to us; because we, too, for the most part probably, are not Jews. But in that experience we see that Jesus loves us, and loves all men. Thank God for Andrew, who saw possibilities in everybody!

I'm afraid I don't see possibilities in everybody like he did. I sat in a church the other night, and I listened to a minister preach. He preached well, and I enjoyed listening to him. But my mind began to wander. It wandered back to when I first saw him. He wasn't a minister when I first saw him, twenty-four years ago. And you know where I saw him? I saw him standing in the door of an auditorium where I was conducting a series of meetings. He wouldn't come in. I preached there three nights a week, and he was there in that door three nights a week. Not for the whole time, but just toward the end of the meeting. And you know why he was there? To pick up his girl friend who was attending my meetings. And she was a fine girl, and she was making good progress spiritually. And I thought to myself, "If that young fellow keeps on coming, and taking her away from these meetings at the conclusion, and she puts up with him, she's apt to lose her way." And so, you know, I saw no possibilities in him at all. And I just hoped he'd disappear. Let him "drop dead," or something; I didn't quite care, just so he'd leave that girl alone so she'd take her stand and get a good footing in spiritual things.

But, do you know, without my seeing the possibilities, God saw wonderful possibilities in him. And he's been an ordained minister now in our cause for quite a number of years. And that girl that I was worried about, she's his wife, and she's an excellent minister's wife. And I sat there that night, remembering all that, and thinking to myself how awful that I didn't see any possibilities in him.

Let me tell you a little story that's warmed my heart recently. The story took place in Providence, Rhode Island, where a couple--an Adventist couple--sat down one night, picked up their newspaper and began to read it. The name, Mitchell, Brother and Sister Mitchell. They read there a story written by a reporter who'd gone down to visit the equivalent of the state penitentiary in Rhode Island. And he came out, and wrote a story about it; he said, "You know, there are people there in that penitentiary who have been ignored by the world for years. Nobody from the outside world has come in to see them; they've had no contact with a human touch of friendship from outside." And he said the individual that he knew of who seemed to be rejected by the world the longest was the man named Gregario DeNoy. Nobody had been to see him in twenty-five years.

And somehow, as Brother and Sister Mitchell read that article, and read about that poor, forgotten man, their hearts went out to him. And they decided to write him a letter. They sat down, and sent him a little card, and they wrote a note on the back of it; they told him they'd read about him in the Providence newspaper, told him how they were thinking of him, how they'd like to be a friend of his--friends of his--told him that if it was possible at all they would come and see him after a while; but in the meanwhile they wanted him to know they were thinking of him.

And then they signed their names in a way that, if I'd been around, and if they'd asked me, I would have told them was not the way to do it; they signed their names, "Brother and Sister Mitchell." And I would have told them that probably he, not belonging to the church,

wouldn't know what was meant by that brother-and-sister bit, and better not to do that, better just to sign it "Mr. and Mrs." or something. But, they signed it Brother and Sister; they didn't know any better, you see.

And that was just exactly the way it should have been done. Because when Gregario DeNoy got that card and that note from them, he was deeply impressed by it all, but especially impressed by the fact that they would call themselves his brother and his sister. And after a while he wrote back to them. And then, one day, they went to see him.

I talked to Brother and Sister Mitchell just last week, and learned the story from their own lips. They said, "We couldn't see him very well in his cell there, the light was wrong, it was in our eyes and we couldn't see him. And the only impression that we got was of a man who was perspiring terrifically at the first company that he'd had in twenty-five years." But they talked together. And Brother Mitchell decided that he was going to go back and see this lonely man every time he could, and he put a little timetable in his own mind, and he decided that he was going to go to see that man once every two weeks.

And do you know that for the next four and one-half years Brother Mitchell never missed his two-week appointment with Gregario DeNoy. Sometimes he had to cut his vacation short; he would plan his vacation in such a way that he would go to see this man, and then leave on his vacation immediately afterward, and he'd see to it that he was back in time to fulfill his two-week engagement to visit Gregario DeNoy.

That forgotten man found a friend, someone who appreciated him. Gregario DeNoy sent for the Bible course at the promptings of some of our people. And as the result, began to study our Bible course there in the prison cell. He learned much; he became a thoroughly changed man. He received from Faith for Today our Desire of Ages course and our Great Controversy course; and as he read those wonderful books, he memorized large portions of them. He was really quite a mental giant in some ways, being able to memorize so much, even though English was not his native language.

Then one day the warden of the penitentiary went to the parole board and he said, "I would like to recommend a man for parole. This man has been in prison for many years, but he's a changed man. And, furthermore, he perhaps is not going to live too much longer; the years he spent in prison have taken their toll on him. And I would like to recommend him for parole so that this changed man can go out into the world and have a little chance of a normal life again." And the parole board decided to accept the warden's recommendation; and Gregario DeNoy was released to the world.

One of the first things he did was to go to church, and he contacted the pastor in that church; and just before I got up to preach tonight, I slipped over and talked to somebody here on this platform, and I asked him a question. I asked him if he was the minister who was the pastor in Providence when Gregario DeNoy came to church; and he told me he was. He's one of your Michigan pastors now, and he's here on the platform tonight. This was not pre-arranged; Elder Coffin is the man.

He was the one who met with Gregario DeNoy and studied with him earnestly. And after a time was able to lead him into the waters and baptize him. The Mitchells had told me something about Brother Coffin, and how wonderful he was in dealing with this man, how gentle and kind, and thoughtful and considerate in all of his help to bring that man who had spent all those years behind prison bars--that man that nobody had even thought of in twenty-five years, before the Mitchells came along to help lead him to the Lord Jesus Christ.

Well, do you know, as soon as he was really in the church, and was enthusiastic with what he'd found, he had a burden on his heart. He said he would so much like to see his little girl. And he confessed he'd never seen his little girl. She had been born after he'd gone to prison, after he'd come to this country. He'd forgotten that his "little" girl wasn't so little any more. She was 40 years old. She lived in Italy. And the Mitchells thought it over, and talked it over, and they said, "We wonder how much it would cost to bring her here." They dipped into their meager savings. They sent the ticket over to that daughter in Italy, for her to come to the United States to see her father.

One day the boat pulled in, the ship pulled into New York harbor. And there on the dock stood Gregario DeNoy and the Mitchells. And they had told the daughter in a letter that she should stand on the deck and wave a handkerchief with her left hand. (Well, of course, everybody was waving handkerchiefs, but they thought maybe the left hand would be different from what most people'd be doing; but they couldn't pick out a left-handed handkerchief-waver up there on the boat at all.) And so it looked like an utter failure; nobody'd ever seen each other, and how were they going to get together!

Well, finally Mrs. Mitchell said, "We sent her a picture on the day of Gregario's baptism in which we were both standing, one on either side of him. Why don't we take our positions here just like we were in that picture, and maybe she'll see us." And so there they stood on the dock, just like they had in the picture. And she was looking down, and finally she saw her picture; and they were able to get together very quickly. What a happy meeting it was, a wonderfully happy meeting.

But, do you know, Gregario had something else in his mind in seeing that daughter. Not was he just wanting to satisfy his curiosity; he wanted to teach her what he had found in the Lord Jesus Christ. And so he studied the Bible with her; he showed her what he now believed; he showed her what his faith had done for his life; and he led her to the foot of the cross.

She had hoped to stay in this country for a year. Everything was arranged so that she could. But after she had only been here for three months, suddenly Gregario DeNoy had a heart attack, and died. She boarded the ship again, and went back to Italy.

But, do you know, there's a sequel to that story: The sequel is that on the anniversary of her father's death, she was baptized into this cause over in Italy, where the work goes so difficult, where it's

difficult to bring souls to Jesus Christ, where there are so many who reject, it seems, the wonderful teachings of the Scriptures. She has now taken her stand.

But that isn't the end. She's bringing her family to Jesus Christ and to this truth. She has a son who has been studying for the priesthood; he's now studying for the Adventist ministry. [Amens] Where will that story end? I don't know. Over in that land where it's difficult to win souls, there's a new light burning for Christ over there.

(You know, there's one interesting fact, just a little sidelight I'd like to throw in: After Gregario DeNoy was out of prison, and the whole thing was behind him, he told the Mitchells--I'm sure he must have told Brother Coffin--on numerous occasions, that he had never committed the crime for which he'd been placed in prison all those years before. Accused of murdering a woman: she'd been found beaten to death with a poker. He said, "I was not there, I did not do it." But he spent all those years in prison. God has His own way, sometimes, of making things right, doesn't He? And out of all that difficulty and horror and frustration, here are souls who have found Jesus Christ and who have done their best, and are still doing their best to lead other souls to the foot of the cross.)

How wonderful it is nowadays to find people with the spirit of Andrew, who see something good in everybody, and who bring them to Jesus Christ. Oh, that all of us might have that approach, and might do everything in our power to lead souls to the foot of the cross.

Now, Andrew, Simon Peter's brother: "He first findeth his own brother, Simon, and saith unto him, We have found the Messiah (which is, being interpreted, the Christ); and he brought him to Jesus." Now, notice: "And when Jesus beheld him--(I like the fact that it says "He beheld him"--that's a little bigger word than when Jesus "saw" him--Jesus beheld him, He looked at him earnestly, He stared at him, He looked into his soul; "when Jesus beheld him")--He said, Thou art Simon, the son of Jonah; but thou shalt be called Cephas (which is, by interpretation, a stone)."

Do you know what Jesus was really saying to him? It was a play on words, the definition of the names. "You are Simon, you are a rolling stone, you are a pebble, you are a little stone, an unstable stone. But you shall be called Cephas, which is, by interpretation, a big stone, a rock, a stable stone, one on which we can depend."

I wonder if Simon was appreciating that confidence that Jesus expressed in him that day. I wonder if Simon remembered that, and I know he did--how can a man never not respond to confidence? I thank God for the people that have had confidence in me. Warms my heart to hear stories of some of the folk that expressed confidence in me and that encouraged me, as I remember back a few years ago. How wonderful it is to have folk express confidence--here's Peter, standing before Jesus, and Jesus looks into him, and He says, "Simon, you aren't a very stable

man right now, you're just an ordinary fellow, just a rolling stone, can't count much on you."

And I'm sure they couldn't count much on that rough, crude fisherman. Every time he spoke he got his foot in his mouth, had a real severe case of "hoof-in-mouth" disease, you know. [Laughter] Always went around saying the wrong thing at the right time, it seemed. Jesus looked at him, and saw all that, saw his weakness, saw all his mistakes. But then Jesus said, "You shall be a rock, something on which we can depend."

I wonder if Simon remembered that the night he denied his Lord. Was that part of what brought such remorse into his soul? He could say, "He was the only one that saw anything of value in me, and now I've let Him down." I'm sure that was a part of it. And a little later on that man did become a strong preacher of righteousness. With the Lord Jesus in his heart, he was able to go out and do a great work for Him.

Other people didn't see anything of value in Simon--I'm sure I wouldn't have seen much of value in him; but the Lord Jesus did. Brethren, that is the most thrilling part of the gospel message to me: Jesus sees you, just as you are in all your weakness. He knows all your mistakes, He knows what's wrong with you, you don't need to tell Him those things, He sees all that. But He sees beyond all that. He has confidence in you. He sees what you can be with His blessing, what your life, united to His life, can produce for Him.

What would He say to you tonight, if He were to see you? Would He say, perhaps, "You are weak, but you shall be called strong," with His help. Confidence in you! He sees what you <u>can</u> be! How grateful I am for a Christ like that! The world might not <u>see</u> anything of value in you, they might look down at you, I don't know.

There was a little boy that came home from school one day, bearing a note from his teacher. And the note said, "Please don't send this boy back to school any more; he's too stupid to learn anything." The boy's name was Thomas Alva Edison! The world didn't see much of value in that little fellow.

Alfred Tennyson, when he was just a little boy, wrote something about his grandmother, that pleased his grandfather very much. And his grandfather gave him ten shillings, and he said, "There, Alfred, that's the first money you've ever earned from your poetry--and, take it from me, it'll be your last." [Laughter] How wrong <u>he</u> was!

Benjamin Franklin's mother-in-law didn't want her daughter to marry Ben Franklin. The reason? He was a printer; and she said that there were already two printing houses in the United States, and she wasn't sure the country could support a third. [Laughter]

How wrong we are in looking at each other! But the Lord Jesus looks at you, and He sees value there that the world doesn't see; He sees what you can be.

Maybe He says, "You are fearful; but you shall be called fearless." In His strength, you can be. A letter came to me the other day from Minnesota. Woman wrote and said, "I've often heard it said that one can never forget this message if he's once known it. I was brought up in this truth. When I married, I married one who did not share my beliefs. He insisted that if we were to be married, I must unite with his church; I must bring up my children in his church. I agreed. I've been married for ten years. I'm bringing up my four children in a belief in which I do not believe. But," she said, "my husband has lost his faith completely. He doesn't go to his own church at all. But," she said, "already my eight-year-old son is telling people that Saturday is the Sabbath. What am I going to do?"

I wrote back to her and said, "It isn't up to me to tell you what to do. Besides, I think you already know what you ought to do. And if your eight-year-old boy is already telling people that Saturday is the Sabbath, it's because you taught him that--he wouldn't learn it from anywhere else. I just hope you'll have the courage to do what you feel you should do." I think to her, the Lord was saying, "You are fearful." But I think He'd say, "You shall be called fearless."

Maybe to some of you here tonight, He'd look at you and say, "You are sinful; but you shall be called victor, or overcomer." You see, you can be an overcomer in the strength of Jesus Christ who loves you, and who believes in you. He wants to help you.

We come to the end of this camp meeting, to the last part of our last spiritual message. What will we carry away with us from this place?

I hope, first of all, we'll carry away with us a confidence that if we bring in our hearts the Lord Jesus Christ, "I can do all things through Christ who strengtheneth me." Brethren, you can lead a Christian life; you can be a victor, wherever you live, under whatever circumstances you dwell, you can be an overcomer.

I hope we'll carry with us a certainty that Jesus Christ loves us and believes in us. He sees the best in us, and He wants to help us achieve that. And I hope we'll respond to that confidence, and be the kind of men and women that we want to be and ought to be and must be, to have a place in His kingdom.

Tonight I want to rededicate my heart and life to the Lord Jesus. I'm so grateful for what He's done for me, and for what He means to me. I want to place myself in His hands, once again tonight. I want to ask Him to help me to be my best self, by His strength, by His assistance, by the converting power of His Spirit. I'd like to give my life to Him tonight, anew in rededication, before leaving this place, asking Him to go with me, and to help me day by day through all the days to come of the year before us.

Would you like to join me in that rededication? Would you like to give your heart and life once more to that Christ who believes in you

and who loves you? If so, would you lift your hand along with me tonight? May God bless you, each one. Now, let's bow our heads as we pray:

> Father in heaven, We're so grateful to Thee for Thy many blessings and mercies. We thank Thee for the confidence of the Lord Jesus Christ in each of us. We're grateful that He sees anything in us worth saving, that He sees something of value, that He wants to help us be our best selves.
>
> We rededicate our hearts [organ begins] and lives to Him tonight. Fill us with Thy Spirit. We are well aware of the fact that we are living in the last days of earth's history, that Jesus is coming again soon, time is short. We want to be ready to meet Jesus.
>
> Tonight we place our lives in His hands, knowing that the Lord is coming, and we want to be ready. Make us ready, keep us ready, and save us finally in the Kingdom, for we ask it in Christ's name, Amen.

[Quartet: "Let Not Your Heart Be Troubled";
"The Lord is Coming, Are You Ready?"]

APPENDIX H

DAILY SUMMARY OF MAIL AND CONTRIBUTIONS

FAITH FOR TODAY, INCORPORATED

JULY 8, 1968

DAILY SUMMARY OF MAIL AND CONTRIBUTIONS
FAITH FOR TODAY, INCORPORATED
JULY 8, 1968

Union	Conferences	Responses	Donors	Donations
ATLANTIC:	Bermuda	3	2	$ 2.00
	Connecticut	16	6	21.00
	Maine	15	8	16.00
	Massachusetts	34	24	102.00
	New Hampshire	13	2	3.00
	New York	155	59	197.21
	Rhode Island	4	2	3.00
	Vermont	12	2	4.00
CANADIAN:	All of Canada	153	49	305.00
CENTRAL:	Colorado	50	30	338.50
	Kansas	26	13	541.00
	Missouri	52	16	50.00
	Nebraska	37	24	111.00
	Wyoming	4	3	23.00
COLUMBIA:	Delaware	7	3	15.00
	District of Columbia	26	15	379.50
	Maryland	40	13	190.00
	New Jersey	59	27	107.01
	Ohio	125	42	171.25
	Pennsylvania	157	39	129.02
	Virginia	114	28	87.68
	West Virginia	40	10	50.00
LAKE:	Illinois	82	41	300.00
	Indiana	77	29	172.06
	Michigan	214	86	652.34
	Wisconsin	45	26	148.24
NORTHERN:	Iowa	55	23	625.42
	Minnesota	45	28	78.06
	North Dakota	18	8	242.00
	South Dakota	12	4	45.00

Union Conferences		Responses	Donors	Donations
NORTH PACIFIC:	Idaho	10	8	$ 51.00
	Montana	6	4	9.00
	Oregon	59	40	251.50
	Washington	70	53	454.00
	Alaska	1	--	--
PACIFIC:	Arizona	11	6	45.00
	California	392	303	3,372.30
	Nevada	5	1	5.00
	Utah	6	1	1.00
	Hawaiian Islands	2	1	5.00
SOUTHERN:	Alabama	69	11	43.00
	Florida	162	70	420.62
	Georgia	127	22	70.50
	Kentucky	52	6	8.75
	Mississippi	52	9	57.85
	North Carolina	132	33	198.04
	South Carolina	57	12	57.85
	Tennessee	91	28	144.62
SOUTHWESTERN:	Arkansas	25	11	53.50
	Louisiana	29	15	32.06
	New Mexico	9	3	8.00
	Oklahoma	64	30	228.00
	Texas	76	38	224.50
FOREIGN:	Bahamas	3		
	Cayman Islands	1		
	Ceylon	1		
	Dominican Republic	1		
	Jamaica	3		
	Japan	1		
	Pakistan	1		
	Panama	1		
	Penang	1		
	Puerto Rico	1		
	Trinidad	4		
	West Indies	1		
	Total Foreign	19	2	305.00
TOTALS		3,216	1,369	$11,154.83

APPENDIX I

DISTRIBUTION OF VIEWER INCOME BY GIFT SIZE AND SOURCE DERIVATION FAITH FOR TODAY, INCORPORATED FOR THE 12-MONTH PERIOD: JUNE 1, 1967, TO MAY 31, 1968

DISTRIBUTION OF
VIEWER INCOME AT FAITH FOR TODAY, INCORPORATED, FOR THE
12-MONTH PERIOD: JUNE 1, 1967, TO MAY 31, 1968

I. BY SOURCE

Month	Total Donation Income	Total "Sponsor" Income	Total "Other" Income	Total Number Donors	Total Sponsor Donors	Total Other Donors
June '67	$ 39,956	$ 30,918	$ 9,038	5,744	3,143	2,601
July	35,943	29,996	5,948	5,545	3,142	2,403
August	35,208	29,038	6,170	5,986	3,265	2,721
September	39,549	34,815	4,735	5,850	3,679	2,171
October	45,013	36,262	8,751	6,742	3,797	2,945
November	45,529	38,564	6,965	6,653	3,915	2,738
December	67,780	58,890	8,890	8,600	5,228	3,372
January '68	53,533	47,183	6,351	6,722	4,392	2,330
February	66,760	52,452	14,308	8,607	4,859	3,748
March	50,154	32,913	17,241	6,651	3,848	2,803
April	40,895	32,560	8,335	6,679	3,846	2,833
May	38,024	31,981	6,044	6,260	3,858	2,402
TOTAL	$558,344	$455,571	$102,773	80,039	46,972	33,067

II. BY GIFT SIZE

Dollar Amount of Gifts Within Dollar Classifications

Month	$0.01-4.99	$5.00-9.99	$10.00-24.99	$25.00-49.99	$50.00-99.99	$100.00 or more
June '67	$ 5,786	$ 6,023	$ 9,248	$ 4,509	$ 2,982	$ 11,407
July	5,305	6,011	9,121	4,843	2,721	7,943
August	6,065	6,202	9,214	3,501	2,140	8,085
September	5,770	6,064	8,949	4,023	2,738	12,005
October	5,417	7,343	9,229	6,462	5,668	10,894
November	6,405	7,520	10,815	5,537	3,480	11,773
December	7,357	11,121	17,751	9,942	6,401	15,208
January '68	6,261	7,217	11,907	7,027	5,137	15,984
February	8,311	11,255	16,809	8,237	6,546	15,603
March	6,422	7,420	11,478	6,707	5,952	12,175
April	6,602	7,516	10,043	5,379	3,706	7,648
May	6,112	6,916	10,375	5,183	3,717	5,721
Total	$75,813	$90,607	$134,939	$71,351	$51,189	$134,447

Number of Donors Within Dollar Classifications

Month	$0.01-4.99	$5.00-9.99	$10.00-24.99	$25.00-49.99	$50.00-99.99	$100.00 or more
June '67	3,546	1,161	758	160	57	62
July	3,361	1,154	761	171	50	48
August	3,817	1,194	767	128	40	40
September	3,672	1,164	759	142	51	62
October	3,754	1,682	868	255	107	76
November	3,956	1,462	904	201	66	64
December	4,390	2,156	1,479	368	118	89
January '68	3,904	1,392	997	258	96	75
February	4,508	2,173	1,414	297	117	98
March	3,876	1,422	959	233	102	59
April	4,094	1,439	842	188	66	50
May	3,765	1,335	865	183	68	44
Total	46,643	17,734	11,373	2,584	938	767

APPENDIX J

STATEMENTS OF TYPICAL AUDIENCE RESPONSE TO THE PREACHING OF WILLIAM A. FAGAL, 1950-1968 EXCERPTED FROM FAITH FOR TODAY MAIL

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PREACHING OF WILLIAM A. FAGAL, 1950-1968
EXCERPTED FROM FAITH FOR TODAY MAIL

MARCH 1951 p. 4

Michigan: "Your program in Detroit has just ended, and I wish to thank you for your fine common-sense approach to the problems of youth in this bewildering, chaotic world. In order to help my son to the Christian outlook, I must be a better Christian than I am. Please enroll me in your Bible course."

Pennsylvania: "I saw your program for the first time today. I was greatly impressed with your calmness and sincerity in helping others in their spiritual growth. I too would like to know more of God's Word, and would greatly appreciate to be another of your Bible students."

New York City: "I am in the Air Force stationed here in New York. Until now I did not have enough emphasis on life through Christ. I have just begun to realize what Jesus Christ can mean to me. . . . In these days of anguish who knows what can happen. When the Saviour comes I want to be ready. I saw your television program, and after listening to that one program I walked away feeling better than I had before."

Pennsylvania: "I have enjoyed viewing your program on Sunday morning. Probably the only reason I looked at it the second time was because of its intense practicality. It is so true to life and with the mounting problems of the day, this type of presentation of Bible truths can do an immeasurable amount of good. My feeling is that with the practical down-to-earth approach used in the program, the same tempo must be carried over into your Bible course."

Minnesota: "I am eleven years old, Grade 5. I listen to you every Sunday. I like your stories. I would like to be a missionary, and may I have the book and the book mark. Mrs. Fagal, Mr. Fagal, I love you."

MAY 1951 p. 4

Michigan: "I am ten years old, and I find it hard to understand sermons, but I find your program very interesting. I have enjoyed your books so much I am sending you a donation for sending these wonderful books free."

Minnesota: "I am 14 years old, and have never believed in God until I listened to your program; then things started explaining themselves. My mother died when I was 8, and I can truthfully say that I have not gone to church over 10 times since then. None of our family have ever gone out of their way to attend

church or believe in God. As I say, I have never believed in God, but every once in a while my conscience starts to bother me. So I feel now, deep down inside, that what you say must be true and there must be a God. So to keep that faith, I wish to enroll in your free Bible correspondence course."

Pennsylvania: ". . . Your way and manner of explaining your topics are very interesting, helpful, and so easy for us, the public, to understand. In my own personal opinion a program such as yours is much more interesting and satisfying than a cut and dried sermon. Not that there is anything wrong in sermons, but for a person like myself a half hour with you gives me much more than a dozen sermons."

JULY 1953 p. 4 California: "Christ enters on every occasion when you enter our home. You are surely welcome, too. I love your lovely concept of faith, truth, and right. It is really true religion. Your techings are like those of the Galilean Carpenter."

Illinois: "Many of your stories and illustrations seem to fit into our home and help us."

Michigan: ". . . I would rather miss eating Sunday dinner than miss the spiritual food you give. Your program is certainly a potent one, and has finally reached me when nothing else could."

OCT. 1953 p. 4 (No indication of source:) "I feel it is a step toward maturity that suddenly I no longer am willing to sit and read what a man has written, or hear what a preacher is saying, and believe just because he is apparently a good man. I want God's Word for it now, because I have learned from these lessons that real truth can be found only in the Bible." ("From the Mailbag.")

NOV. 1953 p. 4 New York: "I watched your program today, and was very much interested--very much so because I am Jewish. I would appreciate your Bible course."

California: "You have a superb way of getting your message to people. It's a great pleasure watching and listening. Thank you for your easy-to-take religious lessons."

Texas: "I like your programs very much for they are down to earth for the young people to understand and get something from."

DEC. 1953 p. 4 California: "Since words after all are rather empty, I am making them more worthwhile and productive by enclosing a check which I trust will help in some small way to forward your endeavors. Tell Mrs. Fagal we particularly enjoy her earnestness and TV charm. Your whole group is excellent."

Pennsylvania: "For years I have been a member of a Methodist church. Have taught Sunday School, held various offices in the women's organizations, etc. Ever since I first saw your program, I have received such wonderful spiritual help that I find myself

rushing home from church so that I'll be sure to hear your message. The drama which you present and your talks are always so true to life. Everything that is done and said make the Christian religion so vital and a part of everyday life."

MAR. 1954 p. 4 Nebraska: "We enjoy your program so much. Your talks are so different from preachers who look down, read a little, glance up, and read some more. We do not belong to a church, but we love to listen to you and hear the quartet sing."

JUNE 1954 p. 4 Illinois: "I enjoy your talks and 'acted out' sermons every Sunday. One cannot help but get the 'point' of your little sermonette, as you make it so plain. Especially do I enjoy it when you have teen-agers on your program."

Minnesota: "Thank you so much for your telecast. I enjoy listening to you because you speak so clearly. Being hard of hearing I do not always hear so well in church."

Washington: "I listen to your program every Friday evening and receive so much enjoyment out of it. You seem to answer, in such a clear way, the questions which people like myself wish to know."

New Jersey: "I enjoy your telecast very much; never heard anything like it before. It is more than just a talk, a sermon, or preaching. It is unique. God bless you and your staff."

Illinois: "We feel that yours is the best of all religious programs on television because it is so human in its approach. It packs a punch, and gives us something to live by."

JULY 1954 p. 4 Nebraska: "Have just finished listening to your TV broadcast for the fifth or sixth Sunday in a row. It is the first time in a long time that I have found a religious group or program that seemed to me to 'make sense.' It actually seems to relate the Bible to everyday life, not some man-made interpretation."

AUG. 1954 p. 3 John Foster Dulles, Secretary of State, Washington: "May I extend warm personal greetings to you on the occasion of this special telecast celebrating the quadrennial session of the General Conference of Seventh-day Adventists. The title of your program--Faith for Today--is particularly appropriate. If we are to withstand the pressures of the day, if we are to realize the world of peace and freedom for which we so earnestly strive, we must have the spiritual power which flows from belief and trust in God.

My best wishes for a successful conference."

JOHN FOSTER DULLES

Richard Nixon, Vice President of the U. S., Washington (Telegram addressed to Pastor Fagal, FFT, New York): "IT IS A PLEASURE FOR ME TO EXTEND MY GREETINGS AND BEST WISHES TO ALL THOSE WHO ARE TAKING PART IN AND VIEWING THIS FAITH FOR TODAY PROGRAM IN

CELEBRATION OF ITS FOURTH YEAR ON TELEVISION. THERE NEVER HAS BEEN A TIME IN THE HISTORY OF OUR NATION WHEN SPIRITUAL GUIDANCE TO ALL OF US WAS A GREATER IMPORTANCE, AND FAITH FOR TODAY DESERVES OUR CONGRATULATIONS AND GRATITUDE FOR THE PART IT HAS PLAYED IN CALLING CONSTANT ATTENTION TO THE HIGH SPIRITUAL AND MORAL PRINCIPLES WHICH ARE THE FOUNDATION FOR GREATNESS OF AMERICA. ONLY THOSE PRINCIPLES CONTINUE TO GOVERN OUR LIVES WILL THIS COUNTRY INCREASE IN STRENGTH AND GOODNESS."

RICHARD NIXON

NOV. 1954 p. 4 — Oklahoma: "I wish to state that I have never heard a more delightful, spiritual, consecrated, and practical television hour than yours of last Sunday. I still feel warmed and spiritually nourished by it."

DEC. 1954 p. 4 — Michigan: "I find you teach the Bible as it really is. The flowery sermons don't reach the soul as your down-to-earth talks do."

MARCH 1955 p. 4 — Illinois: "I have listened to your sermons and lessons in truth for some time now. While I am not of your faith, I derive much spiritual understanding from your lessons. You and Mrs. Fagal are people I would like to know. If ever I am in New York, I trust I shall be able to meet you personally and just say 'Thank you' for playing such a great part in bringing the message of our good Lord to those who listen to you."

New Mexico: "I let my supper almost burn one night to watch you two, but it was worth it."

APRIL 1955 p. 4 — Michigan: "I enjoy your TV program very much. It is a restful contrast to all the other programs on the air. It brings religion into everyday life instead of the once-a-week spurt most people take time for."

MAY 1955 p. 4 — Indiana: "Your program last Sunday really hit the mark. I found through my own experience that there is only one way to overcome alcohol--through asking and praying in earnest. I have won out finally with the help of the good Lord. Today I have an entirely new life."

New York: "Your program is the only one in this area that actually shows situations which people get into, and the advice you have given has helped me when one of my unsaved friends confronts me with a question concerning smoking, drinking, dancing, movies, etc. I readily admit that some of the advice has helped me with my own personal problems."

SEPT. 1955 p. 4 — Ohio: "I have seen and heard your TV program several times and I really enjoyed the calm, logical, matter-of-fact way in which you explained various conditions and problems. I surely would relish a face-to-face chat with you, sir, but that being impossible, I will try to absorb some of your printed lessons. Please send me your plan for practical Bible study which you stated you mail to correspondents."

MAY 1964 p. 2 Kansas: "My father was a spiritualist, a medium, and for many years that was the only religion I ever knew. When he died, he said on his deathbed that he had been on the wrong track. That is when I woke up and began to wonder. Thank God for these Bible courses."

New Jersey: "Never before have I had such a wonderful insight into the Bible. I feel more at peace than ever before."

Virginia: "I have been thinking about giving up the tobacco habit since the recent report from the federal government was announced. This Lesson 9 has been very helpful to me in making my decision. Thanks."

Tennessee: "Three men were baptized in 1964 as a result of your Bible course. Your help and cooperation in the past is sincerely appreciated. We need your prayers in our work here in the prison. May God richly reward each of you there at the Bible School."

APRIL 1965 p. 2 Indiana: "I signed up for the Bible courses shortly after my husband passed away, when I was so heartsick I couldn't think of anything but my loss. But the study of God's Word, your personal interest in my loss and my problems, and your wonderful answers to my many questions have opened up a new way of life to me. I do pray for your success in staying on the air, and hope it helps many others as it has helped me. May God bless you always."

Oklahoma: "Many people take Scriptures out of context, changing the meanings to suit their purpose. I am glad that your Bible course brings out all the Scriptures on a given subject. This is the only way to study and understand the Bible."

Iowa: "I'm writing to let you know how much I appreciated and enjoyed my Bible course. When my husband was taken from me, I couldn't understand why. He lived a good life. But now my questions have been answered. Before, I would look about me and see so many who didn't do right and never believed in God. Yet they lived, while others who were good died. I wondered why. But after I studied my Bible course, I better understand and have come to know that God's ways are just. He knows what is best for all of us. I enjoy your TV program so much, and I thank you again for this wonderful opportunity."

JUNE 1965 p. 2 College Teacher; Missouri: "I recently enjoyed very much the TV production of Pastor William Fagal's visit to Babylon. His account of the Biblical prophecies of the destruction of ancient cities, and his photographs of the ruins were most impressive. Best wishes for your continued success with your work."

Resident Chaplain, Maine State Prison: "I wish to extend to your organization, on behalf of the men of this institution, a warm thank you for books which you sent. Be assured that the ministry carried on by Faith for Today is appreciated."

AUG. 1965 p. 2 Ohio: "I hope you continue your program on TV because I get a blessing out of every one that I watch and that is quite a lot for a teenager like me. I am enjoying every one of my lessons that I get from you and they are really helping me to get a better understanding of God's Word."

Tennessee: "I know I am a better Christian since I've been studying so much and also a better Bible student. I have more trust and faith--in fact I'm just sorry I've waited so long before I found you all."

OCT. 1965 p. 2 Ohio: "The inspiration of your Bible course has meant so much to me during my time in prison. It has helped me better understand myself and has given me a new determination to live a Christian life."

NOV. 1965 p. 2 California: "Sunday I casually dialed Faith for Today. I viewed it at a time of discouragement in my own life. Thank you so much for presenting a program on television that is not only worthwhile, but that helps a person better understand himself. Thank you for making Christ real to me."

Georgia: "In the brief time I have taken the Life of Christ Bible lessons, I have come to a deeper understanding of this man Jesus. The Saviour has come to mean more to me in my daily life."

NOV. 1965 p. 2 California: "I must thank you for your prayers. My husband has not had a drop of alcohol since I asked you to pray for him."

DEC. 1965 p. 2 Oklahoma: "The Faith for Today telecast has brought me closer to the Lord than I ever have been. So many of the programs seem intended especially for me."

Maryland: "As a mother of 6, I can't tell you how much these lessons are helping me. I am quite shocked to learn how wrong I have been in preparing our meals. I have been suffering for some time with stomach trouble. Now I can only say, 'no wonder,' as my eating habits have been all wrong."

JAN. 1966 p. 2 Indiana: "I watched your program, 'The Time of the End,' today, and I was profoundly moved by your conviction Christ will come and bring this world's history to an end. Would you please send me further information about this? Incidentally, this is the first Faith for Today telecast I have viewed."

New York: "I was privileged to meet your son, Bill Fagal, at our religious convocation in Union Springs last week (my first experience in such a gathering), and it will always remain in my mind as one of the many thrilling highlights of a week filled with blessings and thrills, for I feel I owe my being there to you in a way! If the Lord had not led me to watch your program, 'Faith for Today,' one Sunday morning, seemingly quite by chance, and I had not sent for your Bible course and then gone to our local church to be baptized, I would never have known the joy of camp meeting!"

MARCH 1966 p. 2 Michigan: "We watched your program this afternoon and enjoyed the variety so much. Certainly God uses good programs such as these for the building of His kingdom, and only heaven will reveal what has been accomplished through this ministry."

California: "What a privilege it was to watch Faith for Today this morning. I was thrilled as I sat there listening to you vindicate the Word of God. . . . What a clear revelation it was!"

APRIL 1966 p. 2 Texas: "When I asked you to pray for my daughter, Elaine, she was seriously ill. Now, by God's grace, she is slowly recovering. I know God is good and I thank you for your prayers."

MAY 1966 p. 2 Pennsylvania: "Thanks be to God for His watchcare and tender mercy. You can never realize what your Israelite Heritage Course has meant to me. May God richly bless your efforts."

JUNE 1966 p. 2 Kansas: ". . . Each Faith for Today program is spiritually uplifting whether it features a parable story, someone being interviewed, or scenes from Pastor Fagal's trips. I pray that all Faith for Today workers will have power and wisdom from on high to conduct this work for God. Sometimes I feel that my small gift is so little, and then I remember that God can take a little and make it do a great work."

JULY 1966 p. 2 Georgia: "The Faith for Today health lessons I have been studying have been so much appreciated by the entire family. I have picked up a number of ideas that I have already put into practice in preparing meals. The overall outline for preventing illness and disease has been a real blessing to the family. Thank you so much for making them available."

Georgia: "Your recent telecast dealing with drug addiction is one of the finest I have seen. This is a problem that threatens every home in America. How good it is to have heard the testimonies given on Faith for Today by drug addicts who have gained the victory over this terrible problem. How much I wish every high school student could have viewed the telecast."

AUG. 1966 p. 2 New York: "My lessons have given me new understanding of Daniel and Revelation. Thank you."

Ohio: "A few days ago I sent in a prayer request for a 12-year-old boy; he was healed and is now able to attend school."

California: "I must thank you for your prayers. My husband has not had a drop of alcohol since I asked you to pray for him."

Ohio: "Words cannot express my praise for your Bible course which I have just finished. It has given me a better understanding of the Bible and a feeling of peace and happiness despite all my personal problems. I would like to continue with the next course."

DEC. 1966 p. 2

Maine: "I enrolled in the Faith for Today Bible course after having watched the program for a number of weeks. My life has been changed. I am so glad for the new experience I have in Christ."

California: "Watching Faith for Today on television I learned the value of it. Since I had no way to attend church, I began studying the Bible course. On June 11 I took my stand for Christ. The Lord has abundantly blessed."

South Dakota: "In working on the house-to-house program that our church is carrying on, a person hears so many wonderful remarks about Faith for Today. It's a lift for the week, people say."

JAN. 1967 p. 2

Ontario, Canada: "I viewed Faith for Today on WCYN, Channel 7, Watertown. I cannot explain why, but somehow I felt impressed to take the Bible course. Perhaps the Spirit of God was leading. My baptism took place in April, 1966, at Kingston. Things that caused so much worry before are unimportant, and I know that Jesus is taking care of me. I can look up in faith."

California: "I want to tell you how much I enjoyed and learned today from your guest speaker regarding Vietnam. I wish that every American and also persons in the Communist world could hear this talk today. It helped me understand why we are in Vietnam. I intend to write a letter to President Johnson, asking that this very talk regarding Vietnam be broadcast many times so that everyone can hear it. I enjoy all your programs. Thank you."

Florida: "I viewed Faith for Today and enrolled in the Bible course. For a long time I had been interested in only worldly things. Now I rejoice in the hope of Christ's coming."

FEB. 1967 p. 2

New Jersey: "I am fifty years old and was educated in church schools, but have never had the Book of Revelation explained as it has been in your Bible lessons. I was amazed at the prophecies explained."

MARCH 1967 p. 2

West Virginia: "I am eight years old and in the third grade. I like school very much. I went to Bible school two years and didn't miss a day. The second year I got a prize for showing the most spirit in Bible school. I enjoy your Bible course very much. I used to watch your program when it was on Station WHIS, Bluefield. I wish you lots of success in your ministry."

Massachusetts: "A few weeks ago I wrote and told you how my wife and I started tithing our income. We did so with the assurance that God would be faithful to His Word. At first things went well, but soon the going got rough. However, before any bills were paid, God's tenth was taken out as He commanded. Recently I was called into the office and told I had a $5 raise. This was an answer to prayer, for that same day I received my lessons back with this phrase written by the instructor: 'May He continue to bless you.' We can truly say with Solomon, 'Trust in the Lord

and lean not on thine own understanding.' May God continue to bless your television ministry and grant you much success in winning others to that wonderful, glorious message He has sent you to proclaim."

Iowa: "Our church service is on about the same time as Faith for Today. However, it happens at times I have had the opportunity of listening, and it has been heartening and uplifting. I have never been disappointed."

MAY 1967 p. 2 Florida: "I can never tell you what a blessing your Bible course has been to me. I understand the Bible as I never did before. Now every time I read the sacred pages they are more meaningful to me."

Kansas: "I was overjoyed to discover that God has a real purpose for my life as I studied your course. Through it I have given my heart to Christ and look forward to joining the church. I anticipate being baptized soon. The telecast and Bible course bring such a blessing."

Kansas: "I had lost interest in church attendance. Then I began viewing Faith for Today. My spiritual interest was revived, and I soon enrolled in the Bible course. Pastor B. L. Hegglund baptized both my husband and myself in March, 1966. It is wonderful to know that I, along with my husband, have joined those who are looking for the coming of Christ."

JUNE 1967 p. 2 California: "Recently I heard a program of yours on television and was very much impressed by its quality. Furthermore, I became interested in the home study Bible correspondence course that you are offering the public at large. I would very much like to enroll in said course and begin a thorough and comprehensive study of the Sacred Text."

AUG. 1967 p. 2 Minnesota: "Yours has been a revealing course presented in a clear and concise manner. While the writer has studied nutrition some 35 years as a hobby, a few of the points covered came as a surprise. This was particularly true of the fact that eating of only a small amount of food after a meal delayed digestion markedly. This course has certainly provided a great amount of pleasure and interest, and I am filing each lesson for possible future reference."

Kansas: "Years ago I was a faithful church member. Somehow I drifted away. Several months ago I dialed Faith for Today. The inspiration and blessing it brought, plus local evangelistic meetings, has led me to accept Christ. I want you to know how much I appreciate the television ministry."

SEPT. 1967 p. 2 Indiana: "It is impossible to thank you enough for the blessing I have received through the study of your Bible course. It has drawn me closer to God."

Virginia: "My mother was a regular viewer of Faith for Today. At first I did not pay too much attention, but later I began to watch. Soon I was viewing every week. Now I rejoice in the Christian message and am constantly seeking a closer walk with God."

Minnesota: "Faith for Today brought Scripture truth to me in a wonderful way. I had listened to several religious broadcasts and presentations on television, but had not really discovered what I was seeking. Faith for Today made Christ real to me. Because of it and the impact of local evangelistic meetings I was led to take a stand for Christ."

California: "Viewing Faith for Today I became increasingly interested in the Bible. Soon I enrolled in the Bible correspondence course. The conviction came to my heart that here was truth. I began attending church. Later I was baptized."

NOV. 1967 p. 2

Honduras: "When I received the first three lessons of your Bible course, my mind was troubled. I was alone in the world because all my family had passed away. Now I do not say I am alone in the world. Thanks to you I found a good companion whose name is Christ Jesus."

U. S. Navy: "This course has cleared up several questions and doubts in my mind. Just reading these lessons gives one a feeling of security. If more people could find guidance and security through God like I have, I can't help thinking what a wonderful world this would be! Someday when I become a father, I am going to use these lessons to teach my children and answer their questions."

Quebec, Canada: "I have completed the Faith for Today basic correspondence course and received my beautiful diploma. May I take a few minutes to thank you. By studying with your help, I feel that a 'door' has indeed been opened to me, and that Christ has come into my heart. I hope to continue to learn and thus be an example of a true Christian. Therefore, please send me your course offered on healthful living. Also, I want to thank you for introducing me to the church in Montreal. I have made many new friends, and I am so happy to be able to worship with them. I pray that my husband will want to follow my example and that he will become interested as I am."

DEC. 1967 p. 2

New York: "I so well remember that when I first got my TV set in July, 1958, Faith for Today was the very first program I tuned in on, and I just fell for it, having never missed it since unless you were not on. Several times I have written the station expressing appreciation for this public service, but I am going to write and tell them again."

Nebraska: "I had not attended church for years when I first viewed Faith for Today. Since nothing else seemed to be working out in my life I decided that I would try the Bible course. Later

I read the book, By Faith I Live, by Pastor Fagal. I then contacted the minister of the church and was baptized in North Platte, Nebraska. I have learned more about the Bible than I ever dreamed I would. I love to attend meetings and services of the church."

JAN. 1968 p. 2

Illinois: "There is power in your program that brings tears. I appreciate Pastor Fagal's little sermonettes and the singing is beautiful. When one hears good singing and preaching, one wants to tell it to others. I have told many about your programs and how I enjoy them."

Tennessee: "It is difficult to believe that such a tremendous organization as yours could render so much attention, Christian aid, and material to one little 'worm such as I.' I accepted Christ and was baptized at the age of nine. Now, in the last few months, at the age of 50, I have gained more inspiration and come closer to God through your lessons and supplementary material than I have all the other years of my life."

Ohio: "I have wanted to send a gift of money after receiving your note telling of your needs, but I didn't think our budget would permit it just now. Then I checked our local grocery slips and got two dollars for 150 of them. This is the money I am sending you. Now we are both winners working for the winning of souls. I am happy for this small part in helping."

FEB. 1968 p. 2

Alabama: "These lessons have helped me understand the Bible and God's teachings much better. They have inspired me to want to follow God's Word in a better and more efficient way. I have a request to make. I made a new friend who desires very much to become a Christian and to receive the joys which a Christian person receives. She is not able to attend church very much, and I think she would like to receive your free Bible course. I believe she would get a blessing from these lessons as I have."

(Gordon F. Dalrymple, "TV Program Worth Watching," The Signs of the Times, April, 1967, p. 31:)

"When I hear people say there is nothing good on television, I think to myself they have never seen Faith for Today. Please keep on with your splendid ministry."

"A doctor's life is a busy one, but I always take time to view Faith for Today. It is the finest program on television. I advise my patients to watch also, as I am convinced nervous strain and stress in today's world are relieved when principles you advocate are followed."

"Our home was on the verge of breaking up; then we watched Faith for Today. It helped solve our problems. Today our family is united in looking forward to the second coming of Christ."

"Our family of eight lives on a farm. The routine of doing chores and keeping up with the work that constantly has to be done keeps all of us busy, but every week we watch Faith for Today. We particularly appreciate the dramatized life situations."

"As a young person, I was perplexed about the future. Your telecast on selecting a lifework helped me."

TESTIMONIAL LETTERS
GOVERNMENT OFFICIALS
15th ANNIVERSARY

Federal Government - United States Senate

"Let me extend my heartiest congratulations to you and those who work with you in this program emphasizing wholesome family life and dedicated to the positive program of the building up of Christian ideals in the home and among the members of the family. I wish for you many more years of successful telecasting."

December 4, 1964
Washington

John Sparkman
Senator from Alabama

"The importance of your program in strengthening American family life is surely realized by your listeners from coast to coast, and I would like to take this opportunity to wish you continued success."

November 10, 1964
Washington

Peter H. Dominick
Senator from Colorado

"My work as Chairman of the Senate Juvenile Delinquincy Subcommittee has demonstrated to me very vividly how important a wholesome family life, good adult guidance, and a meaningful religious background are to the development of our young people. In its service to the community as a whole, the 'Faith for Today' program has made a particularly meaningful contribution in helping to shape the future lives of many young citizens and to prepare them for responsible adulthood."

November 16, 1964
Washington

Thomas J. Dodd
Senator from Connecticut

"Many thousands of American homes and families have been richly blessed and encouraged through this program of faith and hope. The voice of 'Faith for Today' has and continues to bring fresh inspiration to the sick and the hopeless, for the shut-in and the aged."

November 9, 1964
Washington

George A. Smathers
Senator from Florida

"In achieving the distinction as North America's oldest religious telecast, the 'Faith for Today' program has brought inspiration and wise

counsel to a large national viewing audience. By emphasizing wholesome family life, it has contributed to a much-needed public concern for strengthening American family life in these trying times."

November 9, 1964
Washington

Hiram L. Fong
Senator from Hawaii

"'Faith for Today' has brought many inspiring messages to its listeners. Its contribution to the spiritual strength of America has been instrumental in making our nation truly 'One Nation Under God.' It is my hope that the next 15 years of 'Faith for Today' will be as fruitful and enlightening as the first 15 years."

November 16, 1964
Washington

Birch Bayh
Senator from Indiana

"As an active church member interested in the development of a sound nation based on the highest principles in accord with our faith, it is a pleasure to send congratulations to 'Faith for Today' on its fifteenth anniversary. Such an excellent program as yours is most helpful in the promotion of family life and of the kind of responsibility in society on which America's best traditions are based."

November 9, 1968
Washington

Vance Hartke
Senator from Indiana

"Congratulations on your fifteenth anniversary of your Faith for Today program."

September 22, 1964
Washington

Margaret Chase Smith
Senator from Maine

"Certainly I am glad to encourage programs such as 'Faith for Today.' I wish that much more of our television fare were of such high calibre. I think that 'Faith for Today' is playing a vital role in offsetting the violence and tension which are presented so often to our youth."

November 12, 1964
Washington

Leverett Saltonstall
Senator from Massachusetts

"This celebration of your fifteenth year of programming signals a major landmark in the history of America's oldest religious telecast. As a positive force in the moral and religious life of our country, your program has contributed greatly to the spiritual welfare of the thousands of viewers who enjoy and benefit from your telecast."

November 10, 1964
Washington

Edward V. Long
Senator from Missouri

"Over the years 'Faith for Today' has provided wholesome family entertainment for young and old alike. . . . It has always represented the highest standards in television programming and has justly been regarded as a help in combatting juvenile delinquincy. Most of the 225

television stations that carry 'Faith for Today' do so as a public service--another indication of its recognized value to the community."

November 19, 1964
Washington

Lee Metcalf
Senator from Montana

"Please allow me to join in extending congratulations to 'Faith for Today' on the occasion of the program's fifteenth anniversary on television. Add to that my best wishes for continued success."

November 5, 1964
Washington

Alan Bible
Senator from Nevada

"'Faith for Today' within a few months will be celebrating its fifteenth year of telecasting built around wholesome family life and individual character. No worthier service for the preservation of our democracy could have been rendered by 'Faith for Today' regardless of what subjects might have been chosen by Pastor and Mrs. W. A. Fagal in their faithful efforts to serve the country.

"We have the might to withstand whatever attacks might be made upon us by hostile foreign nations; however, if we suffer a demoralization of our family life and the breakdown of individual character, regardless of the military might which we possess our end will be dismal and pitiful.

"At present 225 television stations carry your program, most of them as a public service, evidencing the fact that throughout the length and breadth of the land people are avidly wanting the spiritual nourishment that comes from the moral richness of what 'Faith for Today' has to offer. Congratulations!"

November 9, 1964
Washington

Frank J. Lausche
Senator from Ohio

"A society cannot stand on material wealth alone. It must rely heavily on those values and attitudes that we consider to be spiritual in origin. The development and nourishment of these basic values and attitudes usually begins in the home. 'Faith for Today,' in working to strengthen American family life, is helping to fill a need that is basic to our efforts to build a healthier, more enduring America. It is my hope that 'Faith for Today' will be able to continue its commendable efforts to bring meaning and purpose to the lives of all Americans."

November 12, 1964
Washington

Wayne Morse
Senator from Oregon

"It would be extremely rewarding if the real measure could be taken of the good your telecast does for our people and our Nation. The power of television can be used in no better way than in wholesome effort for character-building and strengthening American family life. 'Faith for Today' has my very best wishes."

November 20, 1964
Washington

Harry F. Byrd
Senator from Virginia

". . . The forthcoming observance of the fifteenth anniversary of the 'Faith for Today' television series provides a fitting occasion to recognize the value of this program to America and Americans. Pastor and Mrs. Fagal have done an outstanding job and I am sure that their listeners and viewers join me in thanking them and wishing the Fagals many more years of such yeoman service in this field where the need is so great."

November 18, 1964
Washington

Warren G. Magnuson
Senator from Washington

"You have reason to be most proud of this superior accomplishment. Your is a program of service to the nation. This is what we need more of to keep up the standards of American family life and help to combat juvenile delinquincy."

November 6, 1964
Washington

William Proxmire
Senator from Wisconsin

State Government - Governors

"Congratulations on the fine service you have performed so successfully for many years. As 'Faith for Today' celebrates its fifteenth year, I am sure millions of Americans realize a personal benefit from the program."

November 23, 1964
Montgomery

George C. Wallace
Governor of Alabama

"It is a pleasure to congratulate the 'Faith for Today' program on its fifteenth anniversary. My best wishes are with you for continuation of your success and fine, wholesome programming during your second fifteen years."

November 30, 1964
Juneau

William A. Egan
Governor of Alaska

"Obviously, a nation depends for its strength on the strength of the family life of its people. All efforts to make America a nation of united, strong, wholesome families are, therefore, highly in the national interest. May 'Faith for Today' enjoy continued success in this most worthwhile endeavor."

November 5, 1964
Hartford

John Dempsey
Governor of Connecticut

"I want to offer my personal and official congratulations to 'Faith for Today' and its outstanding work in emphasizing wholesome family life through Christianity. May the Almighty be with you and yours always."

November 3, 1964
Tallahassee

Farris Bryant
Governor of Florida

"The ideals of Christ need support in this age as never before, and I trust that 'Faith for Today' will continue its ministry for many years to come."

November 6, 1964
Atlanta

Carl E. Sanders
Governor of Georgia

"The telecasts you have sponsored, built around and emphasizing wholesome family life, have been an inspiration and help to many. I heartily endorse the many facets of your public service aims and principles. More plaudits to you as you expand your horizons and begin another year of service."

November 28, 1964
Frankfort

Edward T. Breathitt
Governor of Kentucky

"During this time [of fifteen years of broadcasting], this excellent program has contributed significantly to strengthening the moral fiber of our nation. It is my hope that this religious television program will continue to enjoy success for many years to come."

November 10, 1964
Augusta

John H. Reed
Governor of Maine

"The producers, sponsors, and the television stations carrying the program are all to be commended for the quality of the programs and for their efforts in strengthening family life."

November 23, 1964
St. Paul

Karl F. Rolvaag
Governor of Minnesota

"Faith is defined in the dictionary as 'allegiance to duty or a person: fidelity to one's promises: belief and trust in the loyalty to God.' I believe your program 'Faith for Today' has encompassed all these principles in your fifteen years of programming. Congratulations on what you have accomplished and best wishes for the future. This troubled world needs Faith."

November 2, 1964
Lincoln

Frank B. Morrison
Governor of Nebraska

"I wish to extend my appreciation for the past inspiration which this show has been to its viewers and my hope that it will continue to enjoy success in the future. Those who have been active in its production are to be commended for the enrichment of our spiritual life which they have helped bring about."

February, 1965
Trenton

Richard J. Hughes
Governor of New Jersey

"I would like to congratulate Pastor and Mrs. Fagal and the staff of 'Faith for Today'. . . . Their efforts to present Christian ideals to American families have made a vital contribution to strengthening the moral standards of those who watch this program. I wish you well in

your efforts to remind modern man of his need for spiritual as well as physical and intellectual growth and development."

November 24, 1964
Santa Fe

Jack M. Campbell
Governor of New Mexico

"It affords me much pleasure to congratulate you heartily upon celebrating the 15th year of your telecast, 'Faith for Today.' The work you do in strengthening Christian ideals merits warm appreciation and support."

September 25, 1964
Albany

Nelson A. Rockefeller
Governor of New York

"I am happy to join others in congratulating the Fagals and all the others associated with the program 'Faith for Today.'"

November 6, 1964
Raleigh

Terry Sanford
Governor of North Carolina

"May I extend congratulations upon this the 15th year of continuous programming for North America's oldest religious telecast, 'Faith for Today.'

"Because 'Faith for Today' has been instrumental in implementing Christian concepts, in combatting juvenile delinquincy, and in other ways adding to the moral stature of our country, it is important that this work be continued and accelerated by every possible means."

October 9, 1964
Salem

Mark O. Hatfield
Governor of Oregon

"Your inspiring television program 'Faith for Today' . . . [has] been on the air for a decade and a half.

"Fifteen years of bringing hope and inspiration to a whole nation. . . .

"Fifteen years of combatting juvenile delinquincy. . . .

"Fifteen years of strengthening and reinforcing strong family life in America. . . .

"Fifteen years of bringing Christ to two hundred million persons. . . .

"What could be more rewarding than to look back on fifteen fruitful years and to look ahead to the ever-growing opportunities and challenges.

"Please accept my personal and official congratulations and grateful appreciation for this meaningful television program and the best wishes of four million Tennesseans for your continued success."

December 1, 1964
Nashville

Frank G. Clement
Governor of Tennessee

"'Faith for Today' has been widely recognized as a wholesome and effective influence on the lives of many Americans. As you celebrate your fifteenth anniversary of service, I am pleased to offer my best wishes for continued success."

November 23, 1964
[Austin]

John Connally
Governor of Texas

"Please let me add a congratulatory word on this your fifteenth anniversary of your wonderful and inspiring program, 'Faith for Today.' The many hours of effort and time you have expended on behalf of the youth and their problems must present an overwhelming tax upon your strength at times. I can only conclude that it takes special people to accomplish this great task and the exert the influence you no doubt have over many lives. On behalf of the people of the State of Washington I send you my very best wishes for continued good health and happiness and a successful program."

October 19, 1964
Olympia

Albert D. Rosellini
Governor of Washington

"Please convey my congratulations to the 'Faith for Today' telecast on the occasion of its 15th anniversary. We in West Virginia are very well aware of the need for religion in the home, and we salute your efforts toward this end."

November 19, 1964
[Beckley]

Hulett Smith
Governor-Elect of West Virginia

"The 'Faith for Today' message of inspiration and faith is, for thousands of people across our country, a haven and a beacon of strength in our increasingly complex lives."

November 3, 1964
Cheyenne

Clifford Hansen
Governor of Wyoming

State Government - State Departments

"My heartiest congratulations to 'Faith for Today's' remarkable feat in celebrating fifteen years of continuous programming. The character building and inspirational nature of your fine program is cause for tremendous pleasure on the part of all of us who have followed it throughout its long existence."

September 29, 1964
Sacramento

Max Rafferty
Superintendent of Public Instruction and Director of Education
State of California Department of Education

APPENDIX K

SURVEY QUESTIONNAIRE ON "FAITH FOR TODAY" TELECAST CIRCULATED TO TELEVISION STATION MANAGEMENT PERSONNEL

MICHIGAN STATE UNIVERSITY EAST LANSING · MICHIGAN 48823

COLLEGE OF COMMUNICATION ARTS · DEPARTMENT OF SPEECH · 149 AUDITORIUM

August 15, 1966

Walt Schaar, Program Director
KREM-TV
4103 South Regal Street
Spokane, Washington 99203

Dear Mr. Schaar:

I am writing my doctoral dissertation on the public speaking of Pastor William A. Fagal and certain aspects of his "Faith for Today" telecast which you are (or recently were) broadcasting weekly on KREM-TV.

One major section of my thesis deals with viewer response to the program, and one of the most important "publics" I wish to survey is that of professional television people such as yourself. Your completely candid responses to all relevant sections of the enclosed questionnaire would be of inestimable value to me as I seek to make a critical, objective evaluation of this program in terms of its stated goals.

The purpose of my survey, thus, is purely scholarly and scientific; it is not a "gimmick," or "blind" for a public relations "puff" job for the program's producer. I will be as interested--perhaps even more so--in whatever negative comments you may wish to make as in those of a positive nature. Above all else, I sincerely ask you to write as fully and freely as opportunity may afford. I am not connected with the staff of "Faith for Today" in any manner. Pastor Fagal and his associates are, of course, aware of my project; and they have given most gratifying cooperation thus far in all research undertaken at their New York office.

Knowing how busy you must be, I hesitate to approach you with this request; but in order to succeed in my task of making an original contribution to knowledge, I must have a reasonably representative sampling of response from men and women in the television industry whose professional background qualifies them to answer these few brief questions.

I am aware that perhaps half or more of station personnel such as yourself who will receive this survey questionnaire will not take the trouble to complete it. Therefore, it is most important that YOU respond. A stamped, self-addressed envelope is provided for your convenience in reply. The return of the completed form will be taken as implied permission to make direct quotations from your observations, unless you indicate your wishes to the contrary upon the form.

I am most grateful for your valued cooperation and courtesy.

Sincerely yours,

Roger W. Coon
Graduate Council Fellow

Enclosures: 2.

SURVEY QUESTIONNAIRE ON "FAITH FOR TODAY" TELECAST

Station Call Letters:..... Channel:..... City & State: .....

Date of your first FFT broadcast:..... Has the program run continuously since that time?..... The program (if currently broadcast) is now aired weekly on.....(day of week) at.....am/pm (indicate which) in.....(color/black and white).

---

1. What factors significantly influenced your station's decision to accept the "Faith for Today" program? (Answer all appropriate sections)

   a. Technical?

   b. Performance?

   c. Content (including relevance of topic and treatment)?

   d. Format?

   e. Other?

2. How would you describe typical overall viewer reaction to the FFT program in your area on the basis of mail and/or telephone calls following the weekly telecast? (check one)

   ☐ Decidedly favorable.
   ☐ Slightly favorable.
   ☐ About equally balanced pro and con.
   ☐ Slightly unfavorable.
   ☐ Decidedly unfavorable.

3. Analyze the approximate typical weekly viewer response at your station (whether telephone or mail) per program during the past three months: (check one)

   ☐ None at all.
   ☐ 1-10 responses.
   ☐ 11-25 responses.
   ☐ 26-50 responses.
   ☐ 51-100 responses.
   ☐ More than 100 responses.

   What number of responses per program is considered "average" or "normal" for an individual *religious* telecast in *your* viewing area?.....

4. How, in your own private judgment, does "Faith for Today" compare with other local or national religious telecasts with which you are familiar? (Answer all appropriate sections)

   a. Technical?

   b. Performance?

   c. Content (including relevance of topic and treatment)?

   d. Format?

   e. Other?

5. What do you personally consider to be the *strongest* factors in favor of the *total* program, as it is presently constituted? (Answer all appropriate sections)

   a. Technical?

   b. Performance?

   c. Content (including relevance of topic and treatment)?

   d. Format?

   e. Other?

6. Concerning *Pastor Fagal's* own individual contribution to the program, what do you consider to be the *strongest* factors in its favor here? (Answer all appropriate sections)

a. Content (including relevance of topic and treatment)?

b. Delivery (in sermonette) and Performance (in dramatic skit)?

c. Personality?

7. How, in your opinion, does Pastor Fagal compare with other clergymen now broadcasting on television with whose program you may be familiar? (Answer all appropriate sections)

a. Content (including relevance of topic and treatment)?

b. Delivery?

c. Personality?

8. What, as you see it, are the *weakest* factors in the *total program*, as presently constituted — places where you feel improvement might profitably be made? Please be specific. (Answer all appropriate sections)

a. Technical?

b. Performance?

c. Content (including relevance of topic and treatment)?

d. Format?

e. Other?

9. What, in your judgment, are the *weakest* factors in *Pastor Fagal's* individual contribution to the program, as presently constituted? (Answer all appropriate sections)

   a. Content (including relevance of topic and treatment)?

   b. Delivery (in sermonette) and Performance (indramatic skit)?

   c. Personality?

10. Please assign in rank order of merit the type of program format which, from your prior experience, you believe the *general viewing public* in your area enjoys most (1-greatest interest on down to 4-least interest):

    .....Dramatic skit, followed by 4-minute sermonette, and quartet.

    .....Strictly musical program only by FFT music staff.

    .....Interview program (religious leaders, missionaries, civic leaders, government officials, etc.)

    .....Travelogues (generally related to overseas Christian missions work).

    Now please rank *your own* personal reference (using same method as above):

    .....Dramatic skit, followed by 4-minute sermonette, and quartet.

    .....Musical program.

    .....Interview program.

    .....Travelogue program.

11. What other comments, positive or negative, would you feel free to make concerning the program as a whole, or Pastor Fagal's contribution in particular? How would you evaluate this program in terms of television as a whole? What contribution, if any, do you think it has made or is making to the general viewing public? What opinions do you have about the program?

Data on this form was provided by:.....

Official Station Title or Position:.....

Date this form completed:.....

APPENDIX L

TABULATION OF STATISTICAL RESULTS FROM SURVEY QUESTIONNAIRE SENT TO TELEVISION STATION MANAGEMENT PERSONNEL

TABULATION OF STATISTICAL RESULTS FROM SURVEY QUESTIONNAIRE
SENT TO TELEVISION STATION MANAGEMENT PERSONNEL

1. What factors significantly influenced your station's decision to accept the "Faith for Today" program?

TECHNICAL	17
PERFORMANCE	17
CONTENT	18
FORMAT	19
OTHER	19
NO ANSWER	4
TOTAL	104*

2. How would you describe typical overall viewer reaction to the FFT program in your area on the basis of mail and/or telephone calls following the weekly telecast?

DECIDEDLY FAVORABLE	20
SLIGHTLY FAVORABLE	16
ABOUT EQUALLY BALANCED PRO AND CON	6
SLIGHTLY UNFAVORABLE	0
DECIDEDLY UNFAVORABLE	0
NOT ENOUGH RESPONSE TO EVALUATE	12
NO ANSWER	5
TOTAL	59

3. Analyze the approximate typical weekly viewer response at your station (whether telephone or mail) per program during the past three months:

NONE AT ALL	18
1-10 RESPONSES	28
11-25 RESPONSES	0
26-50 RESPONSES	0
51-100 RESPONSES	0
MORE THAN 100 RESPONSES	0
NO ANSWER	13
TOTAL	59

What number of responses per program is considered "average" or "normal" for an individual religious telecast in your viewing area?

NONE	3
1-10	23
1-25	4
NO ANSWER	29
TOTAL	59

"Faith for Today's" Response Was:

LESS THAN AVERAGE	8
SAME AS AVERAGE	29
BETTER THAN AVERAGE	0
NO ANSWER	22
TOTAL	59

4. How, in your own private judgment, does "Faith for Today" compare with other local or national religious telecasts with which you are familiar?

A. Technical

SUPERIOR	4
BETTER THAN AVERAGE	20
AVERAGE	15
BELOW AVERAGE	1
MUCH BELOW AVERAGE	0
NO ANSWER	15
TOTAL	59

B. Performance

SUPERIOR	3
BETTER THAN AVERAGE	15
AVERAGE	19
BELOW AVERAGE	3
MUCH BELOW AVERAGE	0
NO ANSWER	19
TOTAL	59

C. Content

SUPERIOR	5
BETTER THAN AVERAGE	17
AVERAGE	12
BELOW AVERAGE	4
MUCH BELOW AVERAGE	0
NO ANSWER	21
TOTAL	59

D. Format

SUPERIOR	3
BETTER THAN AVERAGE	12
AVERAGE	17
BELOW AVERAGE	9
MUCH BELOW AVERAGE	0
NO ANSWER	18
TOTAL	59

E. Other

SUPERIOR	4
BETTER THAN AVERAGE	5
AVERAGE	3
BELOW AVERAGE	3
MUCH BELOW AVERAGE	0
NO ANSWER	44
TOTAL	59

5. What do you personally consider to be the strongest factors in favor of the total program as it is presently constituted?

TECHNICAL	12
PERFORMANCE	11
CONTENT	26
FORMAT	6
OTHER	5
NO ANSWER	11
TOTAL	71*

6. Concerning Pastor Fagal's own individual contribution to the program, what do you consider to be the strongest factors in its favor here?

CONTENT	23
DELIVERY AND PERFORMANCE	21
PERSONALITY	20
NO ANSWER	12
TOTAL	76*

7. How, in your opinion, does Pastor Fagal compare with other clergymen now broadcasting on television with whose programs you may be familiar?

A. Content

SUPERIOR	1
BETTER THAN AVERAGE	14
AVERAGE	17
BELOW AVERAGE	1
MUCH BELOW AVERAGE	0
NO ANSWER	26
TOTAL	59

B. Delivery/ Performance

SUPERIOR	3
BETTER THAN AVERAGE	19
AVERAGE	14
BELOW AVERAGE	2
MUCH BELOW AVERAGE	0
NO ANSWER	21
TOTAL	59

C. Personality

SUPERIOR	3
BETTER THAN AVERAGE	14
AVERAGE	14
BELOW AVERAGE	4
MUCH BELOW AVERAGE	0
NO ANSWER	24
TOTAL	59

8. What, as you see it, are the weakest factors in the total program, as presently constituted--places where you feel improvement might profitably be made?

TECHNICAL	4
PERFORMANCE	12
CONTENT	6
FORMAT	13
OTHER	4
NO ANSWER	20
TOTAL	59

9. What, in your judgment, are the weakest factors in Pastor Fagal's individual contribution to the program, as presently constituted?

CONTENT	8
DELIVERY/PERFORMANCE	10
PERSONALITY	9
NO ANSWER	32
TOTAL	59

10. Please assign in rank order of merit the type of program format which, from your prior experience, you believe the general viewing public in your area most enjoys (1-greatest interest; 4-least interest); please list also your own personal preference.

	Program Format	Preference	General Public	Broadcast Executive
A.	DRAMATIC SKIT, FOLLOWED BY 4-MINUTE SERMONETTE AND QUARTET	1st CHOICE	16	12
		2nd CHOICE	12	12
		3rd CHOICE	12	9
		4th CHOICE	3	9
		NO ANSWER	16	17
		TOTAL	59	59
B.	STRICTLY MUSICAL PROGRAM BY FFT MUSIC STAFF	1st CHOICE	9	9
		2nd CHOICE	16	8
		3rd CHOICE	6	12
		4th CHOICE	10	11
		NO ANSWER	18	19
		TOTAL	59	59
C.	INTERVIEW PROGRAM	1st CHOICE	7	4
		2nd CHOICE	5	10
		3rd CHOICE	7	9
		4th CHOICE	18	16
		NO ANSWER	22	20
		TOTAL	59	59
D.	TRAVELOGUES	1st CHOICE	10	18
		2nd CHOICE	9	9
		3rd CHOICE	13	9
		4th CHOICE	6	3
		NO ANSWER	21	20
		TOTAL	59	59

RECAPITULATION OF DISTRIBUTION RESULTS

Destination	No. Sent Out	Number Returned
United States and Possessions	179	51
Canada	26	4
Foreign	9	4
Total	214	59

*Replies showing more than 59 responses total are instances where respondents marked more than one option.

APPENDIX M

AUDITORIUM AUDIENCE RESPONSE QUESTIONNAIRE

EVALUATING THE PREACHING OF WILLIAM A. FAGAL

Seventh-day Adventist Camp Meeting
Grand Ledge, Michigan
July 17, 1965

A PERSONAL MESSAGE TO YOU FROM PASTOR FAGAL

Dear Friend of Faith For Today:

A colleague of mine, Pastor Roger W. Coon, is writing his doctoral dissertation in speech at Michigan State University on several aspects of our Faith For Today program. A portion of this study will deal with audience response.

The questionnaire below is handed to you for the purpose of obtaining your personal reaction to tonight's message and its presentation. Part I may be completed immediately; but we would appreciate your remaining for just a moment at the close of the service to answer the questions in Part II. The value of your individual contribution will be directly proportional to the candor and frankness with which you answer each question. We greatly appreciate your co-operation, and assure you that your response will be of inestimable value both to Pastor Coon (who will collect these forms and tabulate the data) and to us in our work at Faith For Today, with whom he has promised to share the conclusions. Thank you for your help.

WILLIAM A. FAGAL

PLEASE INDICATE THE FOLLOWING:

Male_____ Female_____ Age_____ Your Occupation_____

Marital Status: (Single, Married, Divorced, Widowed)_____

Education: (Last year in school completed)_____

Are you a member of any church?_____ If so, name of denomination: (Baptist, Methodist, Seventh-day Adventist, etc.)_____

How often do you attend church? (Regularly, frequently, occasional, infrequently)_____

PART I

1. What specifically prompted you to come to this particular service this evening?

2. Have you ever viewed Pastor Fagal's television program, "Faith For Today?"_____ If so, would you classify yourself as a regular, frequent, occasional, or infrequent viewer? (state which)_____. Approximately how long have you been a viewer of this program?_____

3. Have you ever attended a public service at which Pastor Fagal spoke in person before tonight?_____

PLEASE DO NOT ANSWER THE REST OF THE QUESTIONS UNTIL AFTER TONIGHT'S SERMON

PART II

(To be completed after the close of tonight's service)

1. From his voice, manner, and appearance, what kind of person do you think Pastor Fagal is? Why? [Please be specific]

2. Do you find Pastor Fagal's voice easy or difficult to listen to? Why? [Please be specific]

3. Did you find Pastor Fagal's sermon tonight interesting and easy to listen to? Why? [Please be specific]

4. Did you find that the words Pastor Fagal used in his sermon were easy to understand? In what way? [Please be specific]

5. Do you feel that Pastor Fagal's sermon tonight touched upon problems which relate to modern-day living as you know it? In what way, particularly?

6. Were you able to follow Pastor Fagal's line of thought and argument? In what way?

7. What is your personal impression of Pastor Fagal's use of the Bible? (Effective, convincing, too little, too much, etc.) Please comment.

8. What is your impression of Pastor Fagal's use of illustrations, poems, quotations, etc.? Please comment.

9. Did you understand clearly what Pastor Fagal wanted you to do as a result of your hearing him preach tonight? (Attend church, give your heart to Christ, etc.) What did you feel, specifically, his goal was?

10. If you have heard Pastor Fagal previously on television, how would you compare his TV preaching with his pulpit preaching tonight? [Please be specific.

11. How would you compare Pastor Fagal's preaching--either TV or pulpit--with other preaching that you have listened to elsewhere?

12. What, if anything, do you particularly <u>like</u> about Pastor Fagal's preaching:

    a. <u>In the Pulpit</u>?

    b. <u>On Television</u>?

13. What, if anything, do you particularly <u>dislike</u> about Pastor Fagal's preaching:

    a. <u>In the Pulpit</u>?

    b. <u>On Television</u>?

14. As a result of hearing Pastor Fagal <u>tonight</u>, have you made any spiritual or moral decisions?_____ If so, would you mind briefly stating them below?

15. Have you made any spiritual or moral decisions <u>before tonight</u> as a result of hearing Pastor Fagal--either in public or on television?_____ If so, we would appreciate your briefly listing them below:

THANK YOU VERY MUCH FOR YOUR VALUED CO-OPERATION IN THIS RESEARCH PROJECT. PLEASE LEAVE THIS COMPLETED QUESTIONNAIRE ON YOUR SEAT AS YOU LEAVE; USHERS WILL COLLECT THEM AFTER THE CONGREGATION HAS LEFT THE AUDITORIUM.

APPENDIX N

TABULATION OF STATISTICAL RESULTS FROM SURVEY QUESTIONNAIRE

AUDITORIUM AUDIENCE RESPONSE

Seventh-day Adventist Camp Meeting
Grand Ledge, Michigan
July 17, 1965

TABULATION OF STATISTICAL RESULTS FROM SURVEY QUESTIONNAIRE
AUDITORIUM AUDIENCE RESPONSE

I. CHARACTERISTICS OF THE GRAND LEDGE AUDIENCE SAMPLE POPULATION

1. Classification by Sex and Marital Status

Male	376	35.8%	Married	821	78.1%
Female	673	64.1%	Widowed	94	8.9%
Declined to State	1	.1%	Single	92	8.7%
	1,050	100.0%	Divorced	30	2.8%
			Separated	6	.7%
			Declined to State	7	.8%
				1,050	100.0%

2. Classification by Age Groupings

Years	Male	% of Group	Female	% of Group	Group Totals	% of Group
11-20	9	2.39%	22	3.27%	31	2.96%
21-30	40	10.64%	72	10.70%	112	10.68%
31-40	63	16.76%	122	18.13%	185	17.64%
41-50	94	25.00%	134	19.91%	228	21.73%
51-60	69	18.35%	132	19.61%	201	19.16%
61-70	38	10.11%	88	13.08%	126	12.01%
71-80	24	6.38%	48	7.13%	72	6.86%
81-90	3	.80%	6	.90%	9	.86%
Declined to State	36	9.57%	49	7.28%	85	8.10%
	376	100.00%	673	100.00%	1,049	100.00%

3. Classification by Educational Background

Education Attained	Male	% of Group	Female	% of Group	Group Totals	% of Group
1- 8 yrs.	42	11.17%	72	10.70%	114	10.87%
9-12 yrs.	123	32.71%	244	36.26%	367	34.99%
13-16 yrs.	116	30.85%	229	34.03%	345	32.89%
RN	0	.00%	36**	5.35%	36	3.43%
BA+	21	5.59%	18	2.67%	39	3.72%
MA	14	3.72%	16	2.38%	30	2.86%
MA+	9	2.39%	4	.59%	13	1.24%
PhD	4	1.06%	0	.00%	4	.38%

Education Attained	Male	% of Group	Female	% of Group	Group Totals	% of Group
MD	19*	5.05%	2	.30%	21	2.00%
DDS	10	2.66%	0	.00%	10	.95%
DC	1	.27%	0	.00%	1	.10%
BD	1	.27%	0	.00%	1	.10%
Declined to State	16	4.26%	52	7.73%	68	6.48%
	376	100.00%	673	100.00%	1,049	100.00%

*One MD holds the PhD degree also.
**Does not include RNs who also have earned a BS or MS degree.

4. Classification by Employment

	Men	Women	Total
A. PROFESSIONAL			
1. Clergymen (pastors, chaplains)	19	--	19
2. Physicians and Dentists			
MD	19	2	21
Chiropractic	1	--	1
DDS	10	--	10
3. Nursing			
RN	--	44	44
LPN and Other	1	52	53
Nurse Anesthetist	--	1	1
4. Dietician	--	2	2
5. Mortician	1	--	1
6. Educational			
Principals/Administrators	3	1	4
Teachers/Professors	32	73	105
7. Finance			
Treasurer	1	--	1
Auditor	1	--	1
CPA	2	--	2
Accountant	4	7	11
8. Business			
Corporation President	1	--	1
Administrator/Executive	--	2	2
Managerial:			
Store	--	1	1
Credit	1	--	1
Nursing Home Instructor	--	2	2
Hospital Executive Housekeeper	--	1	1
Municipal/State	2	1	3
Police/Military	3	--	3
Contractor/Builder	11	--	11
Small Business/Merchant	4	--	4
Food Service Director	--	2	2
Petroleum Distributor	1	--	1
9. Arts			
Musician	--	5	5
Interior Decorator	2	--	2
Artist	--	1	1

	Men	Women	Total
10. Social Work			
Counselor	--	3	3
Social Worker	4	2	6
Church Work	--	1	1
11. Librarian	--	3	3
12. Science			
Scientist	1	--	1
Chemist	2	--	2
Bioanalyst	1	--	1
Engineer	11	--	11
Research Director	1	--	1
	139	206	345
B. OFFICE-CLERICAL-SALES			
1. Sales	12	6	18
2. Clerical/General Office	3	11	14
Receptionist/Switchboard	--	5	5
Secretary/Stenographer	--	28	28
Telephone Co. Service Representative	--	1	1
Advertising Agency	--	1	1
3. Inspector/Supervisor			
General and Office	5	2	7
Market Research	--	1	1
4. Bookkeeping	--	5	5
5. Cashier	--	1	1
	20	61	81
C. TECHNICAL AND SKILLED			
1. Medical/Paramedical			
General	2	3	5
Physical Therapy	4	3	7
Laboratory/Surgical	2	1	3
X-Ray	--	1	1
Public Health Sanitarian	1	--	1
Reading Clinician	1	--	1
2. Electronics			
Electrician	3	--	3
Electroplater	1	--	1
3. Key Punch Operator	--	2	2
4. Lens Polisher	--	1	1
5. Foreman			
Factory	3	1	4
Shop Superintendent	1	--	1
6. Piano Technician	3	--	3
7. Tool/Die Maker	7	--	7
8. Draftsman	3	--	3
9. Monument Engraver	1	--	1
10. Wood Products Pattern Maker	1	--	1
	33	12	45

	Men	Women	Total
D. TRADES			
1. Painter	8	--	8
2. Carpenter/Cabinetmaker	14	--	14
3. Mason	4	--	4
4. Baker	1	--	1
5. Printer	4	--	4
6. Plumber	1	--	1
7. Mechanic	3	--	3
8. Welder	2	--	2
9. Service			
Appliance	1	--	1
Soft-Water Equipment	1	--	1
Cleaning	2	--	2
	41	--	41
E. SEMISKILLED			
1. Driver/Operator			
Truck	4	--	4
School Bus	--	1	1
Fork-Lift Vehicle	1	--	1
Crane	1	--	1
2. Factory			
General	23	5	28
Bindery	--	1	1
Laundry	--	2	2
Tent Awning Manufacturing	--	1	1
Sewing Machine Operator	--	1	1
Press Operator	1	1	2
Millwright	3	--	3
Trimmer	2	--	2
Sheet Metal Worker	1	--	1
Shear Operator	1	--	1
Sealer/Sprayer	2	--	2
Machinist	4	--	4
Drop Forge Worker	1	--	1
Pulpwood Cutter	1	--	1
	45	12	57
F. UNSKILLED			
1. Hospital and Nurse Aide	1	17	18
2. Maintenance	10	--	10
3. Laborer	9	--	9
4. Warehouseman	1	--	1
5. Electric Meter Reader	1	--	1
6. Elevator Starter	--	1	1
	22	18	40
G. AGRICULTURAL			
1. Farmer	13	--	13
2. Gardener	1	--	1
	14	--	14

		Men	Women	Total
H.	DOMESTIC			
	1. Housewife	--	316	316
	2. Seamstress	--	3	3
	3. Culinary	--	5	5
	4. Rest Home Helper	--	1	1
		--	325	325
I.	STUDENT	23	20	43
J.	SELF-EMPLOYED	4	--	4
K.	DISABLED-UNEMPLOYED-RETIRED			
	1. Disabled	3	1	4
	2. Unemployed	1	1	2
	3. Retired	24	12	36
		28	14	42
L.	DECLINED TO STATE	7	5	12

Classification by Employment (Recapitulation)

		Men	Women	Total
A.	Professional	139	206	345
B.	Office-Clerical-Sales	20	61	81
C.	Technical and Skilled	33	12	45
D.	Trades	41	--	41
E.	Semiskilled	45	12	57
F.	Unskilled	22	18	40
G.	Agricultural	14	--	14
H.	Domestic	--	325	325
I.	Student	23	20	43
J.	Self-employed	4	--	4
K.	Disabled-Unemployed-Retired	28	14	42
L.	Declined to State	7	5	12
		376	673	1049

5. Classification by Religion	Men	Women	Total
Seventh-day Adventist	368	659	1027
Baptist	1	2	3
Congregational	1	--	1
Christian Miss. All.	--	1	1
Bethesda Miss. Temple	--	1	1
Methodist	--	2	2
Lutheran	--	1	1
Mormon	--	1	1
No Affiliation Listed	6	6	12
	376	673	1049

6. Classification of Television Viewers of "Faith for Today"

A. Have you ever watched "Faith for Today"?

YES	960	91.4%
NO*	87	8.3%
NO ANSWER	3	.3%
	1,050	100.0%

*Many SDAs do not own a TV set.

B. If you have seen the program, how frequently have you watched it?

REGULARLY	101	10.5%
FREQUENTLY	128	13.3%
OCCASIONALLY	235	24.5%
INFREQUENTLY**	440	45.8%
NO ANSWER	56	5.9%
	960	100.0%

**Program not available in Chicago or Lansing-Grand Ledge area in 1965.

C. Approximately how long have you viewed the program?

UNDER ONE YEAR	18	1.9%
1-5 YEARS	245	25.5%
MORE THAN 5 YEARS	333	34.7%
NO ANSWER	364	37.9%
	960	100.0%

7. Classification of Audience in Terms of Acquaintance With Speaker:

"Have you heard William Fagal speak in public before tonight?"

YES	957	91.1%
NO	90	8.6%
NO ANSWER	3	.3%
	1,050	100.0%

II. AUDIENCE RESPONSE TO THE PREACHING OF WILLIAM FAGAL

1. From his voice, manner, and appearance, what kind of person do you think Pastor Fagal is? Why?

FACTORS OF POSITIVE ETHOS	976	91.4%
FACTORS OF NEGATIVE ETHOS	16	1.5%
OTHER RESPONSES	5	.5%
NO ANSWER	71	6.6%
	1,068	100.0%

FACTORS OF POSITIVE ETHOS	
COMPETENCE/INTELLIGENCE	282
GOOD CHARACTER	768
GOOD WILL	424
	1,474*

*Some respondents listed more than one factor.

2. Did you find Pastor Fagal's voice easy or difficult to listen to? Why?

EASY:		
Unqualified affirmative	987	94.0%
Qualified affirmative	30	2.8%
DIFFICULT	4	.4%
NO ANSWER	29	2.8%
	1,050	100.0%

3. Did you find Pastor Fagal's sermon tonight interesting and easy to listen to? Why?

EASY:		
Unqualified affirmative	957	91.1%
Qualified affirmative	18	1.7%
DIFFICULT	7	.7%
NO ANSWER	68	6.5%
	1,050	100.0%

Factors Mentioned:	
Illustrations	226
Content/Organization	386
Delivery	82
	694

4. Did you find that the words Pastor Fagal used in his sermon were easy to understand? In what way?

YES:		
Unqualified affirmative	964	91.8%
Qualified affirmative	11	1.0%
NO	0	.0%
NO ANSWER	75	7.2%
	1,050	100.0%

Factors Mentioned:		
Word Choice		487
Simplicity	137	
Commonness	289	
Clarity	61	
Appropriateness to Occasion and Audience		107
Diction and Delivery		61
Grammar		28
Other Factors		79
		762

5. Do you feel that Pastor Fagal's sermon tonight touched upon problems which relate to modern-day living as you know it? In what way, particularly?

YES:		
Unqualified Affirmative	802	76.3%
Qualified Affirmative	8	.8%
NO	15	1.5%
NO ANSWER	225	21.4%
	1,050	100.0%

6. Were you able to follow Pastor Fagal's line of thought and argument? In what way?

YES:		
Unqualified Affirmative	858	81.7%
Qualified Affirmative	18	1.7%
NO	6	.6%
NO ANSWER	168	16.0%
	1,050	100.0%

Factors Mentioned:	
Content	181
Organization	103
Explanation	77
Delivery	19
Other	10
	390

7. What is your personal impression of Pastor Fagal's use of the Bible? (Effective, convincing, too little, too much, etc.) Please comment.

UNQUALIFIED APPROVAL	876	83.4%
QUALIFIED APPROVAL	34	3.2%
DISAPPROVAL	26	2.6%
NO ANSWER	114	10.8%
	1,050	100.0%

QUALITATIVE:		QUANTITATIVE:	
Effective	610	Too Little	49
Convincing	433	Too Much	2
	1,050	About Right	124
			175

8. What is your impression of Pastor Fagal's use of illustrations, poems, quotations, etc.? Please comment.

UNQUALIFIED APPROVAL	842	80.1%
QUALIFIED APPROVAL	24	2.4%
DISAPPROVAL	6	.6%
NO ANSWER	178	16.9%
	1,050	100.0%

9. Did you understand clearly what Pastor Fagal wanted you to do as a result of your hearing him preach tonight? (Attend church, give your heart to Christ, etc.) What did you feel, specifically, was his goal?

YES		
Unqualified Affirmative	855	81.4%
Qualified Affirmative	4	.4%
NO	7	.7%
NO ANSWER	184	17.5%
	1,050	100.0%

Speaker's Goal:	
Greater Soul-winning Witness	364
Reconsecration/ Rededication	340
Greater Concern for Others and Misc. Responses	210
	914

10. If you have heard Pastor Fagal previously on television, how would you compare his TV preaching with his pulpit preaching tonight?

Pulpit Preaching is Better	310	29.5%
No Appreciable Difference	264	25.1%
TV Preaching is Better	36	3.5%
Miscellaneous Responses	24	2.3%
No Answer	416	39.6%
	1,050	100.0%

11. How would you compare Pastor Fagal's preaching--either TV or pulpit--with other preaching that you have listened to elsewhere?

Fagal is Much Better than Others	489	46.6%
Fagal is Better than Others	214	20.3%
Fagal is About the Same as Others	26	2.5%
Fagal is Not Quite as Good as Others	19	1.8%
Fagal is Worse than Others	1	.1%
Refused to Classify	32	3.1%
Miscellaneous Responses	7	.7%
No Answer	262	24.9%
	1,050	100.0%

12. What, if anything, do you particularly like about Pastor Fagal's preaching?

A. In the Pulpit?

Categorical Responses	704	67.0%
No Answer	346	33.0%
	1,050	100.0%

Factors Listed*:	
Personality	377
Content	325
Delivery	182
Spiritual Element	59
Miscellaneous	13
	956

*Some respondents listed more than one factor.

B. On Television?

Categorical Responses	228	21.7%
"Ditto" to Answer Under "A" Above	169	16.1%
Not Sufficiently Acquainted with TV Program	39	3.7%
Respondents Not Answering	614	58.5%
	1,050	100.0%

Factors Listed*:	
Personality	107
Content	86
Delivery	38
Spiritual Element	19
Miscellaneous	20
	270

*Some respondents listed more than one factor.

13. What, if anything, do you particularly dislike about Pastor Fagal's preaching?

A. In the Pulpit?

Categorical Responses	102	9.7%
Everything is "O.K."	387	36.8%
Sermon is Too Short	18	1.8%
Refused to Evaluate	6	.6%
No Answer	537	51.1%
	1,050	100.0%

Factors Listed:*	
Personality	19
Content	54
Delivery	40
Spiritual Element	1
Miscellaneous	2
	116

*Some respondents listed more than one factor.

B. On Television?

Categorical Response	44	4.2%
Everything is "O.K."	263	25.0%
Sermon is Too Short	20	1.9%
"Ditto" to Answer Under "A" Above	15	1.5%
Not Sufficiently Acquainted with TV Program	13	1.3%
No Answer	695	66.1%
	1,050	100.0%

Factors Listed*:	
Personality	14
Content	8
Delivery	17
Spiritual Element	0
Miscellaneous	6
	45

*Some respondents listed more than one factor.

14. As a result of hearing Pastor Fagal tonight, have you made any spiritual or moral decisions? If so, would you mind briefly stating them below?

Respondents Reporting Decisions Made	619	58.9%
Respondents Reporting Decisions Not Made	66	6.3%
Respondents Not Answering	365	34.8%
	1,050	100.0%

Decisions Listed*:

Greater Soul-Winning Witness	244
Rededication/Reconsecration	366
Greater Concern for Others	47
Miscellaneous	20
	677

*Some respondents listed more than one factor.

15. Have you made any spiritual or moral decisions before tonight as a result of hearing Pastor Fagal--either in public or on television? If so, we would appreciate your briefly listing them below:

Respondents Reporting Decisions Made	270	25.7%
Respondents Reporting Decisions Not Made	206	19.7%
Respondents Not Answering	574	54.6%
	1,050	100.0%

Decisions Listed*:

Greater Soul-Winning Witness	35
Rededication/Reconsecration	181
To Join SDA Church	8
Greater Concern for Others	5
Miscellaneous	6
	235

*Some respondents did not identify the decision(s) they had made on prior hearing of the speaker.

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