

HWAPP #911 529

1608 W. Sixth Ave., Eugene, Ore.
July 7th, 1936

Dear Brother Dodd:

Greetings in Jesus' name: Glad to receive your good letter. I was really grieved to read the announcement in the B.A. of your resignation as Secy.-Treas., for I understood the reason from your former letter.

Brother Dodd, we are commanded to GROW in knowledge as well as grace. There is much in God's Holy Word we do not yet understand. We must at all times be as little children, yielded, surrendered, WILLING---hungry for light and for truth, as God's way of life for us to walk in. The truth was perverted, twisted, counterfeited, and so nearly altogether hidden under the rubbish of paganism thru the middle ages. We need not assume it has all been restored to us yet. Neither need we assume confidently and compacently that all that we, as a church, now hold is pure truth entirely free from error. I believe thoroughly we are, as a church, far ahead of all other denominations, and the only one close enough to the real essential truth to be truly God's Church. Yet let us not boast, nor become proud, nor unwilling still to be reproved or corrected by God's Word. We are not yet perfect. We must still be willing to learn and advance. Still willing to confess error and accept advancing light. If the individual must GROW in knowledge, then so must the Church, for it is merely the individuals collectively.

It reminds me of an incident of the other day. You know the brethren of Eugene and Jefferson churches raised a fund last Fall, together with help received from sending a letter to my radio mailing list, to buy us a car, as I had none up to that time. We have had it now some eight months. The other day in the garage, my wife suddenly exclaimed, "Why, who put that white stripe around the car? When was that put on?" There is a little white stripe, about an eighth of an inch, which goes around the body of the car. She would hardly believe me when I told her it had been there since the car was new. She had never noticed it before, tho she had looked at it hundreds of times. That is the way some of us ---perhaps all of us---look at our Bibles. There are some things we have seen hundreds of times, yet never noticed. Let us continue to keep all READINESS of mind, searching the Scriptures daily WHETHER these things be so, studying TO SHOW OURSELVES APPROVED UNTO GOD, not alone to confirm what we already have decided to believe.

Brother Dodd, I just praise the Lord that we do have one of your prominence in the church who has the willingness to be corrected from God's Word, to receive new light if it is TRUE light, accept it, and the courage to STAND on it, regardless of persecution, opposition, or consequences. In that attitude and stand, which I conceive to be the only one that can be truly led of God's Holy Spirit, I assure you I am with you. Let us solemnly pledge that there shall be at least two of the ministers in the church who will stand firm for keeping open the doors to advancing truth, if it is proved to be truth. And if we will work together toward this end, in the true Spirit of the Lord, and for His glory, and not in a wrong spirit, I believe God can use us with great power in His Church. I believe, as I know you do, that the Church of God is the true Church organization. I do not believe we should leave nor forsake the Church. Neither should we permit ourselves to be trouble-makers, nor stirrers of strife within it. We must stand for peace and harmony. We must yield ourselves to God, to be led of HIS Spirit, which is the Spirit of Love, as well as of Truth. Yet that Spirit will never compromise Truth, nor interpret peace and harmony as meaning harmony IN ERROR, unity IN ERROR. Jesus prayed that we all might be ONE---but how? "As thou, Father, art in me, and I in thee, that they also may be one IN US." ---which means one IN THE TRUTH. Not one in ourselves apart from God and apart from His truth. Jesus is the Vine, we the branches. The various branches of a grape-vine are all joined together. How? Only

THRU THE VINE. Not joined together by themselves at all. No joining independent of the vine. There could be no life, no sap, no grapes. So likewise, if we join ourselves together in a wrong kind of harmony and unity---a kind that is a union among ourselves solely, but apart from the TRUTH of God's Word, and therefore apart from the True Vine, we shall not bear fruit. Brother Dodd, do you suppose that is why The Church of God has been so barren of real fruit? Is that why God has never permitted us to really SHOUT the Third Angel's Message, but only to get it out with a weak whisper? I doubt if there is a state in the union where 1% of its population have ever HEARD of The Church of God (our organization), or have ever so much as HEARD one of our evangelists declare the Third Angel's Message. For years I have seen this pitiful situation. I have written Bro. Dugger about it, but somehow we seem to get our minds off of this true situation, and we never face it.

Something is wrong. We need a shaking within the Church. We need a new impetus. And it can be nothing but the POWER of God, which we must admit we lack as we might have. Now some say let us TARRY. Let us tarry and pray. Yes, that is one way, but it seems to me we have too much the idea of begging God, nagging at God to give us power which He longs to give us more than we desire to receive. If we do not have it, SOMETHING IS WRONG, and it seems to me our desire and effort should be to FIND OUT WHAT. But that must be preceded by our own WILLINGNESS to find out and to confess. And if the church is BOUND, and unwilling to confess error, unwilling to receive advancing light and Truth from the Lord, is not that reason, Bro. Dodd, that God cannot use us with greater power?

I have never wanted to mention it, nor breathe it to a soul in any way that would cause harm to the work or the church, but two or three times in the past I have written Bro. Dugger, going exhaustively into two or three subjects, one where I believed we were in error, and the other new and additional light. I took these up privately with Bro. Dugger, asking him to pray over it, study carefully, and let me know what he thought. Each time he has accepted the truth of what I submitted. In the case of the error I corrected, he admitted it after I went into the matter very exhaustively, but took the stand that he feared many would be unable or unwilling to see it, especially among the older members, and to put it forth and correct our error and confess it would only cause strife and division, therefore we had better do nothing---which simply meant, we had better preach error and lies, and be in harmony in a lie and error rather than see some split off who were unwilling to receive truth. I'll confess I was terribly disappointed. I am telling you this in confidence. I'm not among the slander-slinging, mud-throwing Stanberryites, who are trying to blacken Bro. Dugger's character by lies. I've run down most of their slander about him and found it just plain slander. I believe Bro. Dugger is a sincere man, and when I met him last summer at camp meeting here I learned to love him. He is not guilty of these things they are saying about him, and I have always defended him. But we all have our faults, and I believe that what I have mentioned is one of his, and perhaps he himself does not see it or realize it. I think, too, he is so much an optimist that he is inclined to overstate future possibilities, and take things for granted, but I'm just enough of that nature myself that I can understand and sympathize with this and not condemn. In the case of a matter of additional new truth I presented to him a few years ago at great length, he accepted it in total, wrote me he considered it a great revelation from God, and said he could understand God's purpose in revealing this at the time. Yet this new light was at once BURIED, and never permitted to shine out to those in the church, and his writings since show it has utterly faded from his mind. Now I am confiding this in you, not for evil purpose, but for good, because I know you feel just as I do, and will handle anything of this kind in a right spirit, not to cause strife, or division, or cast slander, but in a prayerful way to work with me to try to correct some of these errors and SAVE the church, not destroy it.

If we will be frank in facing such problems, and submit ourselves fearlessly to handle them in the fear of the Lord in a RIGHT way, God can use two men like you and me, and working together, you in the East and me out here, much may

be accomplished.

Now what I have said may explain to you ^{partially,} why I have firmly refused, in spite of ~~some~~ pressure brought by Bro. Dugger, Bro. Haerber, and several others, including the two heaviest tithe-payers in Oregon, who were influenced to that side, to go on allowance from headquarters. Three years ago my wife and I determined to go on FAITH, and faith alone, trusting the Lord to supply our needs INDEPENDENT of any treasury in charge of and manipulated by any group of men. I determined to keep myself always FREE to be used of the Lord, and in such position that no man or group of men ever can dictate to me what I shall preach, or not preach, etc. I intend to try to be very careful never to abuse that freedom, but exercise it in the fear of the Lord. But as long as I am free, I find God continues to give me advancing light. If we become bound, the light will stop. At camp meeting last summer the matter came up two or three times at meetings of the elders, which we held every day, about some of the articles in The PLAIN TRUTH. Pressure was exerted to induce me to submit all articles for censorship to the 12, and secure their permission and O.K. on every article before it was printed. I avoided both the censorship, and also any trouble over the matter or lack of harmony, by explaining that we had our 40 points, and I had been assured by members of the 12 before coming in the organization that we were all free on minor points outside the 40. I explained that nothing contrary to any of our 40 points had appeared, nor would appear, in The Plain Truth. Well, one of them then, unable to meet that argument, said he did not know as I had published anything contrary to our essential doctrine, but that articles had appeared that were IN ADDITION to, or NEW LIGHT beyond our 40 points. But it so happened that most of these articles had been of an extremely TIMELY nature, dealing with current fulfilled prophecy, and I explained that effectiveness depended entirely on timeliness, and to hold up such an article several months awaiting an O.K. from 12 men scattered around the world would destroy all usefulness of such material. No one was able to answer this, and so the matter was not pressed further. But I know that as long as I am financially independent, and not receiving my livelihood under the permission of other men, that I shall be FREE. And I feel, too, that as long as I proceed carefully, in the fear of the Lord, and not in any spirit of causing strife or division in the Church, that God will bless the effort, and full co-operation with the organization can continue on this basis. This way I can be WITH and IN the organization, fully co-operating, yet free in the matter of truth. I am thankful and happy that in the essentials I am in harmony.

I have taken space to explain these matters fully, so you will understand both my stand and my position.

I find now that it is likely that I can have The PLAIN TRUTH published at a cost of \$50 per time, including mailing, for 2,000 copies. I had been mailing out about 800 copies, and the cost of materials, supplies, and postage, has been close to \$25 on the mimeograph. So I am now trying to lay plans to resume its publication monthly, as a printed magazine, starting with 2,000 copies, and I believe I can make it self-supporting from readers outside our church, and give its circulation a rapid impetus, so it will grow rapidly.

Now I feel that if we are to take up the matter of the Feast days in the Church it should be as quickly as we can get to it, tho I am literally buried with work just now while carrying the campaign at Springfield. How do you feel we should proceed? I have started writing a thorough exposition of the question, but it has been side-tracked unfinished. Should we mimeograph it, and submit it first to the Twelve? And if they reject it, without being able to show sound Bible reasons for their rejection, do you think it right that we should publish it and send it direct to our brethren all over? Is it right that we withhold truth? I will try to finish up what I have started, and submit it to you, for whatever additions or corrections you wish to make, so we can collaborate together on it. Let me know how you feel we should proceed.

Now about the radio. I feel that the radio is destined to be the LOUD VOICE (loud-speaker?) with which the Third Angel's Message is to go. Also the printing press. We have never had a real live evangelistic magazine in our church, and we sadly need one. You have no idea what results have been produced by this humble little mimeographed Plain Truth I have issued. With its limited circulation, it has brought about conversions, and, with the radio, been instrumental in winning many and raising up a whole church. It saved one man from suicide, falling accidentally into his hands just as he was preparing to commit suicide. Perhaps I never told you, but I have spent 20 years in every department of the publishing business, both daily newspapers and national magazines, and because of this experience I believe that when God's time is here, and He opens the way, that I can produce in the Plain Truth a magazine fully as attractive as the Adventists Signs of the Times, and even more interesting, and with more real PUNCH, and INTEREST, and POWER. You know the Gospel is to be PUBLISHED to the outside world, as well as preached, in these latter days before the end. (Mark 13:10 with Mat. 24:14). I believe it will be preached over the air, and published by the printing press.

When I was in Hollywood a few weeks ago, I attended the Sunday evening broadcast of Chas. Fuller's Revival Hour in the studio of KNX, and had an interview with their sales manager regarding a 30-minute period over KNX Sunday evenings. KNX is probably the most powerful and influential station in the U.S. for a religious program. It is not a net-work station, and therefore is open to religious programs, which most net-work stations are not. It is a 50,000-watt station, on an exceptionally good channel, and after sunset reaches to Alaska, all Western Canada, all the Western part of the U.S., from along in Kansas and Nebraska west, and over practically all of Mexico. It is the most popular station on the Coast. There are only three other super-power 50,000 watt stations on the coast, but KNX is the most popular. There are many of this power in the East, but that is the trouble---there are so many no one enjoys the vast audience of KNX. We sang in with Mr. Fuller's choir that evening, and he has an audience of at least a half million people. It will cost us \$324. per broadcast for 30 minutes on that station, with 20% discount on a yearly contract for once a week. If we could get on KNX, with hook-up with WHO, Des Moines, another super-power station that covers the entire middle-West, and one other super-power 50,000 watt station in the east or south-east, it would be possible for every radio set in the U.S. and Canada, Alaska and Mexico to tune in on us at the same time. Such a hook-up, with three such powerful stations, would cost at least \$1,000 per week for a 30-minute program each Sunday night. It would have to be at night, for in the day-time KNX reaches out only to the 12 Southern Calif. counties. But at night it reaches thousands of miles. Thirty minutes, from my experience, is the proper time for our program.

I have fully believed, Bro. Dodd, that the Lord is going to make just such a broadcast as this possible. It cannot of course be financed in our Church. But God has ways of moving on men's minds and hearts, and in His own time, He will impress the proper ones to come forth with the means. I feel that our duty is to fit ourselves for such a tremendous responsibility, and to BE READY, and then to pray and to wait on the Lord. Indeed I already know of at least three possibilities which, if any one of them materializes, would make just such a broadcast possible.

And so, while we are now on one of the smallest stations, only 100 watts, in a small city of 20,000 population, and reaching out only about 50 miles in each direction, yet I have taken this radio broadcast as seriously as if it were a national hook-up, trying to learn all the lessons, and gain the experience, so that if the Lord opens the way, we shall be prepared.

I have found radio broadcasting an altogether different thing than preaching in a hall or tent or church. Some of those evangelists who would rate popularly as one of the world's greatest evangelists would be an utter flop on the radio. And some, like this man Fuller, for instance, who go over big and have a vast following over the radio, would be no more than mediocre in a tabernacle where the audience

could see them. On the radio people see nothing, they hear only a VOICE. So all the personality in delivery that might attract, interest, and hold the attention of a vast audience, must be solely VOICE personality. Some great speakers have very pronounced personal magnetism and personality, but when we hear the voice alone, their personality is not apparent, and they would not attract and hold an audience. So voice personality is an essential for radio broadcasting, and it seems very FEW have it.

Our program is 30 minutes. We have just completed two and a half years without a lapse on KORE. While it is a small station, yet we have succeeded in developing a proportionately large following, so that check-ups indicate we have around ten thousand in our audience each Sunday, and I believe we have had (whether we have lost part of it the past year or so, declaring the stronger truths, I do not know,) the largest audience that tunes in on our station at any time during the week. We had to develop and build our audience. We can always get the Radio Church and the subject announced in the local newspapers, and we have two dailies in Eugene. I urge all listeners to tell friends and neighbors, and invite in others to attend Radio Church. I have found many do that, inviting in neighbors.

It is difficult in a way to measure the response. When I was issuing the Plain Truth, offering it, of course, free, announcing articles on subjects calculated to arouse interest, we usually received an average of 8 to 10 letters a week. The peak, I think, was when I published an article on the TOWNSEND PLAN, which has gone over big out here, right at a time when there was a special recall election to recall a state representative who had dared vote against the plan. I announced an article on "The Plain Truth About the TOWNSEND PLAN," showing what Bible prophecies said about it. That was the red-hottest subject that has ever hit this section since we've been on the air. We received, I think, as high as 21 letters in a single day, and often 10 to 15 a day, requesting the Plain Truth with this article. I have not published an issue of the Plain Truth since last August, and often say nothing whatever designed to bring a response or a letter. Occasionally I ask them to write us a letter if they enjoy the Radio Church and receive blessings from it. During this past 11 months, with nothing free to offer, we have received an average of perhaps two or three letters a week. We receive, of course, very little money from listeners we do not know personally. There are two or three that try to send us at least a dollar a month, but sometimes they seem to forget. One pledged \$5 a month, but usually neglects it. One woman sends in 25¢ or 50¢ about once in two or three months. But, on special occasions, with a special need, or, as in the case of the car when the committee signed a letter to the mailing list requesting offerings for the car, I have been able to get back as high as \$35 or \$40 from a special appeal to our mailing list, most of whom are radio listeners. I believe I could average \$25 per month from our present list, if the Plain Truth came out regularly every month, and with a letter accompanying it putting on a little pressure for the tithes and offerings of our readers to support this work. But we have to keep after them, and send out urgent appeals, and apply pressure, or they forget to send it in. I did appreciate greatly the fact that about 20 of our radio listeners, unknown to us, responded with around \$40 cash to help buy me a car. One sent in \$15, two others \$5, and the others all a dollar or less. I took that as a personal love offering and token of their esteem and friendship.

We do frequently receive some very splendid letters, telling of what the Radio Church means in their lives, and several have said they can just feel the presence of the Holy Spirit during the Radio Church broadcast. There have been three, I think it is, who have called on me to conduct funeral services for radio listeners who had come to regard me as their minister, and the Radio Church as their church, altho two of them had never seen me, and I had never seen them until after the funeral sermon, in the coffin. I always accept such a call as an opportunity to declare the truth about the mortality of the soul, and the GIFT of eternal life, and God's Plan of Salvation, to the living, at a time when they are sobered enough to heed. I know of at least two conversions as a result of funeral sermons.

Several now in the Church have come as a result of the radio.

Now I have found that it is almost impossible to get people to receive the harder truths, as a result of radio preaching. Frankly, three or four radio sermons hardly have the effectiveness of one tent sermon on one of these strong-meat subjects. But I have found, too, that while people will disagree, and will not generally accept these truths over the radio, ~~yet~~ and consequently will not support our preaching like they will other radio preaching, YET THEY WILL CONTINUE TO TUNE IN AND TO LISTEN---whereas these same people would QUIT coming to an evangelistic campaign in a tent, hall, or church. And so we are actually declaring the truth AS A WITNESS to many THOUSANDS on the radio, where we reach dozens by personal evangelism in tent or hall. And, with the money to buy time on super-power stations, we can declare the warning message as a witness to MILLIONS. They will listen. They will keep tuning in. They will listen to things on the radio they would never listen to in a hall. Why, I do not know, unless it is the fear of man. They might be SEEN going to the hall, but no one sees them tune in on the radio.

We have learned many lessons about radio broadcasting. I have found it pays to study every angle of radio technique in broadcasting---all the principles used and utilized in the big national-hook-up entertainment programs. For instance, at first we paid no attention to those things, and our program lagged. I had records made of our broadcast one Sunday so I could hear my own program, and I was amazed! Usually at least 4 seconds of dead silence elapsed between units. One was 12 seconds. You can't realize how that hurts a program till you listen in. I began then to tune in on the big entertainment programs, which I had ignored. Rudy Vallee's program was then regarded as the ace program of the air from a technique standpoint. I noticed that one unit blended swiftly into the next, by overlapping. That is, as a singer was holding the last note of a song, Vallee's voice would come on, breaking into that last note, announcing the next unit, and the music of that would be coming over the air before Vallee's voice ceased, and so on. So we began to apply that principle.

Now I notice you devote 12 minutes to music, leaving only 15 for sermon. I had exactly 15 minutes for sermon at first. But I found that two verses of a rather lively song, or even one of a long slow one seems just as long to one listening on the radio, as three or four verses seem in church where you SEE the singers. Consequently, we began to liven up our program all around. I cut all songs, except in circumstances where the words requires more and are worth it, to a limit of two verses. Sometimes we use one, and we have effectively used a single chorus in a certain spot. We began to snap up the music. Not over-lively, or jazzy, like some pentecostal people, but keeping the right measure of life in it. If there is a real slow song or hymn, it should be sung slow, not rapid, but in that case we try to have one or two livelier songs on the same program. I began to speed up the sermon. I now allow myself from 19 to 24 minutes for the sermon---nearly always 20 or more. I write the sermons, time them, and adapt the rest of the program and time it accordingly. We begin at 10:A.M. Sunday mornings we are the first program on the air over our station. So we have the announcer put the station on the air, then our singers immediatly begin the opening song, having the pitch before the announcer starts, and without any piano introduction. The station announcer breaks into the opening song with the announcement of our program, such as, "We bring you now, from the studios of KORE, the regular Sunday morning services of the Radio Church of God, conducted by Herbert Armstrong." Then I immediately break in with a good cheery "Good morning, friends of the Radio Church. This is Herbert Armstrong, and you are listening to the Radio Church trio, composed of The Ellises and my daughter Beverly, singing, "-----, with Floza Belle Crick at the piano." By this time the first verse is over, and they sing one more verse. Then I begin the prayer before their final note has faded off, and often we have a soft music background for this, piano, or trio or quartette chanting, some hymn such as "Have Thine Own Way, Lord." If we use the background music during the prayer, I time the prayer so it will end as the first verse ends. I always make a radio prayer brief, but sincere. I never write this---it would not seem right or natural. Then sometimes, if we have a quar-

tette singing the opening, they immediately swing, as the prayer ends, into a lively and joyful chorus of "In My Heart there Rings a Melody."

Then quickly I give the announcements. If there is an evangelistic campaign on, and in this territory, I announce it. If the Plain Truth is being published, I announce that, urging all to send in their names and addresses and receive it, announcing the subjects of articles. If some startling prophecy fulfilment has appeared thru the week in the newspapers, I stress this, if I do not devote the entire message to it, as I have done a few times. Then I announce our special musical number, which may be a solo, duet, trio, or quartette, and while I am announcing it, the piano introduction begins, so that the voices are on the air almost as soon as my voice is off. As the final note of this song is dying, my voice is once more on the air with the opening text of the sermon---at somewhere between 6 and 10 minutes after ten. You see, we can get an opening song, soft music thru prayer, another short snappy chorus, announcements, and a special song, limited to two verses, all over within ten minutes and less. Yet it gives the listeners the impression of a full musical program, and a full church program, for in addition to sermon, we have prayer, announcements, and three to five different musical numbers---all in our 30 minutes.

Now, as I said, I have speeded up the delivery of the sermon. I have listened to every type of radio delivery. Pope over KEX at Portland has a very slow, drawling delivery. Dr. Matthews over KNX has a very rapid, earnest, ~~brisk~~ intense delivery. Others come in between. But people hear only a VOICE, and they can become tired, bored, and the message begin to seem dry, in a sermon of 20 minutes or longer, if it is too slow. On the other hand, a rapid-fire delivery can become just staccato-monotonous, and that must be avoided. So I begin ~~medium~~ slow, calm and deliberate. I try to write my sermons as I would speak, or preach, not like an article. Writing has been my life work, so I have had enough experience to do that, so it seems natural as I speak, and not as tho I were reading it. By about two to four minutes, I am getting warmed up into the subject, and beginning to get in real earnest. I do not do this purposely, or for effect, or as play-acting---I can't help it. I'm always conscious now of my audience. To me, there are ten thousand people inside the microphone, and I sense their presence there, and I realize most of them do not know the truth, and time is short. My only difficulty is to hold myself in check and keep from getting warmed up too soon. I have no trouble being in dead earnest, and deeply sincere as I speak, for I could not be otherwise with the consciousness of such an audience. At first it was like speaking into a little metallic box, all alone in the studio. But not any more. There are thousands of people in that microphone now, and I sense their presence, and can talk PERSONALLY to them, and gain that personal contact a speaker must have with his audience to reach them. But in delivery ~~to~~ try to get proper change of pace. Proper variety of tone, change of speed, different inflections, etc. I do get to speaking very rapidly. I put all the earnestness, sincerity, and drive into it at my command, and throw all I've got in me into a radio sermon, until I usually feel weak when its over, and I'm perspiring, whether winter or summer. I can't see how anyone could do otherwise, with the knowledge that he has the opportunity and the RESPONSIBILITY of speaking to thousands of people who are soon going to be caught in a snare of God's judgments if they are not warned so they will heed the warning. Another thing, I try to watch pronunciation, enunciation, and articulation, pronouncing carefully every syllible of every word, even when speaking rapidly. I try to avoid this modern habit of cutting corners and not pronouncing some of the syllibles of words. I've heard some over the air who are careless in this regard, and it is almost impossible to understand what they say, especially if they speak fast. I try not to speak so fast but what the audience can follow clearly all that is said, and easily follow the train of thot. As I warm up, I gradually move a little farther from the mike, so that thru most of the sermon I am standing with my mouth 3 to 4 feet from the mike, and then I preach, not trying to hold my voice down. Of course the operators control sound volume at the controls in all stations. The singers always come back into the studio about 27 minutes after the hour. About 29 minutes after I end the sermon, and swing at once, in quieter tone of voice, into a brief closing announcement, giving name and address for all letters, urging attendance at the evening's tent ~~meeting~~ meeting, ~~while the~~

singers supply back-ground music by humming their closing song as I speak. Then, as I close with a final good-bye, the singers break out into the words, swelling their singing, and continuing with the closing song to the end of the verse. Sometimes the announcer signs us off by breaking into their final song, sometimes he waits till they are thru, depending on who is the announcer, and on the time. So you see we sign off with music, tho it seldom runs over 15 to 30 seconds after the speaking has ceased. Thus we condense the time, and get in a full church service into 30 minutes. By allowing myself 20 minutes or more, I find I can deliver a message of around 3500 to 4000 words, and by being careful in preparation to eliminate digressing and side-tracking, but keep right down the middle of the road of the subject, I can say almost as much in one of these radio sermons as in an hour's ordinary sermon, where one would speak slower, lose a little time here and there, digress and side-track a little now and then.

I have had about the same experience as you on the music. The first year I found I could get the best talent from our largest churches--not all of them, but certain ones that were among the best. We had a mixed quartette that was good enough for a national hook up. Eugene is the seat of the state university, and they have a conservatory, so Eugene is musically-minded, and there is considerable good talent here. We have four large churches, the Methodist, Baptist, Christian, and Lighthouse Temple, a split-off from Aimee McPherson's group, tho independent from her. I had the best baritone from the Baptist church, and one of the two best in Eugene, good enough for any big church in New York City, and the best soprano from Lighthouse Temple. Neither were overtrained, with too much wave or trill in the voice, but just ideal for good church music. I had this baritone sing a solo the Sunday Bro. Dugger was with us in the studio during camp meeting last August, and as he began to sing, Bro. Dugger looked amazed, and whispered to me, "How much do you have to pay him, to get a singer like that?" Of course I never paid any of the singers a cent. They were willing to sing, until they began to suffer too much persecution for aiding in my program, as the truth got stronger. Claude Ellis, of our church, a young man about 25, is an excellent tenor. He has had very little if any training, but has a natural splendid voice, one of the sweetest and most melodious tenors I ever heard, and his whole heart is in the work. He now often sings solos, and they are much liked. My wife filled in the alto. She has no training but a good voice, and blended in with the others, making a splendid mixed quartette. Velma Ellis, Claude's wife, plays the piano, and sings duets with Claude, and now that we are hardly ever able to get any outside music, and have come to depend almost altogether on our own church for music, my elder daughter Beverly, now 18, is developing rapidly, and already is nearly as good as the soprano we formerly had. With a little of the right kind of training she will be better, as she is developing a very splendid voice with an unusual tonal quality. She and the Ellises have been rehearsing many new trios lately, and they are developing so that I no longer feel the need to call in outside music. I would use them on a national hook up right now, if the Lord provided the way for such a radio program. I am thankful, too, to have such music in Eugene Church. Claude Ellis leads the music at Church, and we have a choir, and attendance ranging from 50 to 70. I am hoping to increase it to 100. This entire church has been raised up in three years, starting only with the Ellis family and Bro. and Sister Fisher. The radio has been responsible for much of it, and also the Plain Truth.

As to topics, I have varied the subject matter over the radio. I keep the central theme running thru all sermons, the KINGDOM message. I always keep bringing in the law, the mortality of the soul, the coming Day of the Lord and plagues, and the Second Coming of Christ, at least indirectly, in all sermons. I have not yet preached an out-and-out Sabbath-question sermon, but have preached on every phase of the law--the two laws, the Law of Christ, the definition of sin, law and grace, the two covenants, etc. etc. I mix in a good deal of prophecy. I preach some straight evangelistic messages. I stress the Blood of Christ, of course. I have preached on divine healing, answered prayer, faith, what faith is, on subjects like love, practical Christian living, how to overcome, prayer, its need and answered prayer, etc., and in fact, all subjects. But I find the prophecies make the biggest impression. (OVER)

I must end with this sheet. You asked me to write fully on these things, and I guess you'll think I've surely done it. Well, my only apology is that this is a subject I'm much interested in, and since you are too, I've gone to some length. Now I am debating on whether to come out over the air with the Mark of the Beast, and the Sabbath question. I have about come to the conclusion that it is just about impossible to get anyone to actually accept any truth as strong as the Sabbath, over the radio. Every time I preach a strong law sermon, I know it cuts our audience to some extent. I have feared that an out-and-out Sabbath question campaign would kill the influence of the radio Church altogether, and do no good further than declaring it as a witness against them. So I have stopped just short of this, using the radio rather as a feeder for the Plain Truth mailing list, and to attract people to the evangelistic campaigns, where I have given them, of course, the Sabbath question full and complete. I have felt it better to declare the other truths over the radio, leaving the Sabbath for the personal evangelistic campaigns. This, in view of the fact our radio is purely LOCAL, and I am in position to serve this entire territory with evangelistic campaigns. However, over a more powerful station, or national hook-up, reaching out over wide territory, it would be different, and there I would feel it necessary to declare it all, even the Sabbath question. I hope you will be able to get on KDKA, Pittsburgh. I do not think we had have ever been able to get it here, even at night, but I know of that station, and it is one of the power stations of the east. It is about 50,000 watts, is it not? What rates do they quote you for 30 minutes time over it? We can get on WLW, Cincinnati, WTAM, Cleveland, two or three Chicago stations, KMOX, St. Louis, and have gotten WKRH, Shreveport, La., and WSM, Nashville, Tenn., and can get WHO, Des Moines, and WCCO, Minneapolis, among the middle-western and eastern stations. I once managed to get WABC, New York City, but have never been able to get any New York stations since. Of course we cannot get any of these in the day-time. Only at night, and in the winter. No, we cannot get KDKA out here, but no one station will cover the entire US, unless it be WLW, Cincinnati, 500,000 watts. I think they can tell you at KDKA how far they do reach, and am sure they reach out over many states, so it would be a big thing if you could get on that station. One thing I find in our radio work, there is a turn-over element in our audience. Some may become so offended they refuse to listen, but we are constantly picking up NEW listeners. We have taken in at least five new members into the church, four of whom were recently converted, and all of whom we got in touch with thru the radio, and all of whom only RECENTLY began to listen. There are always new ones tuning in for the first time. Our check-ups indicate, however, that about one-third or one-fourth of our entire population in this section has listened at one time or another. So, you see while this is a small station, yet we have considerable influence, and the Radio Church of God has become a powerful influence in this community, which all acknowledge. All the preachers of the big churches here know it, to their sorrow. I have flayed them time and again, and of course they do not like it, but there is nothing they can do. Lately I have been smacking them out on this matter of going to heaven when we die. I have persistently offered \$5 to any preacher who can show me ONE TEXT in the Bible giving any hope or promise of anyone now living ever going to heaven. Of course none has tried to collect the money. So I taunt them about it, and call on them to either come and collect their money by producing their Bible authority, or else be honest and confess to the public they have misled and deceived them and preached lies to them. I tell them that their very inability to claim that \$5 is a public confession they are the false prophets, and not me. Of course, all local preachers label me as a false prophet. I preach nothing but BIBLE, and many of their congregation go to them and show them Bible texts they hear from me, and these local preachers are simply squirming continually, and in hot water trying to save their face with their own congregations. Well, I still preach to a larger audience every Sunday morning than any of them, and I know it, and they know it. Will send you a few radio sermons for ideas. Sincerely,