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A Descriptive History of WMRI and WMBI--FM Chicago, Illinois 1946-1970

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A DESCRIPTIVE HISTORY

OF

WMRI AND WMBI-FM

CHICAGO, ILLINOIS

1946 - 1970

by

Charles Neil Christensen, B.A.

A Thesis submitted to the Faculty of the
Graduate School, Marquette University, in
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quirements for the Degree
of Master of Arts

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PREFACE

Radio stations WMBI and WMBI-FM are owned and operated by Moody Bible Institute. WMBI, a day-time station, began in 1926 and WMBI-FM in 1943.¹ Together they present general adult education programs. In addition they encourage listeners to pray for and financially support the tuition-free education of young men and women for the Christian ministry. The programming centers around the distinctive emphasis of a Bible Institute with an appeal to a specialized rather than a mass audience.

Through conscientious efforts Moody Bible Institute has maintained high standards of broadcasting in a metropolitan area during the twenty-five year period following World War II. This was accomplished without the resources of a commercial enterprise. Instead, its financial base has rested on the voluntary gifts of interested listeners.

No extensive study has been made of the development and function of WMBI in that period although the station is mentioned in several papers. David Eshelman included WMBI in his 1960 survey of religious radio stations.² Martin Neeb surveyed fifteen non-commercial religious AM stations discussing their growth and

¹The call letters WMBI will be used to refer to the broadcast operation of both stations unless it is necessary to make a distinction.

²David Eshelman, "A Survey of American Religious Radio Broadcast Stations" (unpublished M.S. thesis, University of Wisconsin, 1960).

development. WMHI was one of them.³ Clemence Gangler wrote a history of WMHI, 1926-1966, discussing it as a religious non-commercial station operating in a framework of commercial radio. Most of his material covers the early years of WMHI's history.⁴ Dr. Gene Getz made a thorough study of the early years of WMHI in his history of the Moody Bible Institute.⁵

The purpose of this study was to place in perspective many of the events, people and programs in the twenty-five year period, 1946-1970. The following factors were considered.

1. WMHI operates as an educational religious station in a large metropolitan area.
2. WMHI is "The Radio Voice of the Moody Bible Institute." It cannot be studied apart from the parent organization.
3. It was necessary to survey the men and policies which guided WMHI's growth and development.
4. Because WMHI operates through a license issued by the Federal Communications Commission, a study of the relationship of the station to that governmental body was important.
5. The scope of WMHI's programming and the expansion of its service were considered.

³Martin J. Neeb, "An Historical Study of American Non-Commercial Stations Owned and Operated by Religious Groups, 1920-1966" (unpublished Ph. D. dissertation, Northwestern University, 1966).

⁴Clemence Otto Gangler, Jr., "An Historical Study of Religious Radio Station WMHI-AM, Chicago, 1926-1966" (unpublished M.S. thesis, Illinois State University, 1967).

⁵Gene A. Getz, MBI: The Story of Moody Bible Institute (Chicago: Moody Press, 1969).

6. The listeners and the influence of WMBI programs upon them were necessary aspects of this study of WMBI.

Resource material has been readily available. Most of the men involved in decision making for WMBI are still with Moody Bible Institute or are living in the Chicago area. They have been interviewed. Original documents have been preserved. Many have been read and evaluated. Other resource materials on the broadcasting industry have been consulted, too. Finally, personal experience has helped to shape the study. The author was associated with the station for twenty-three of the twenty-five years surveyed. First employed as a part-time announcer and writer, he entered full time employment in 1950. The following years he served in the programming and supervisory functions of the station. Beginning in May, 1966, he served as Manager until June, 1970, when he transferred to the faculty of the Institute.

Many of the important history makers of WMBI have not been mentioned in this study. They are the friends and co-workers who have labored with enthusiasm over the years. Their substantial help is acknowledged by the author. They have built a fine Christian broadcasting station. It, WMBI, is the subject of this paper.

TABLE OF CONTENTS

CHAPTER I. INTRODUCTION	1
CHAPTER II. THE MOODY BIBLE INSTITUTE	11
CHAPTER III. WMBI, WMBI-FM: ITS ADMINISTRATION	21
CHAPTER IV. WMBI, WMBI-FM: THE FEDERAL COMMUNICATIONS COMMISSION.	42
CHAPTER V. WMBI, WMBI-FM: ITS PROGRAMMING.	57
CHAPTER VI. WMBI, WMBI-FM: ITS LISTENERS	80
CHAPTER VII. WMBI, WMBI-FM: ITS EXPANSION.	93
CHAPTER VIII. WMBI, WMBI-FM: ITS INFLUENCE	105
CHAPTER IX. CONCLUSION.	123
APPENDIXES	128
BIBLIOGRAPHY	160

LIST OF APPENDIXES

APPENDIX	PAGE
I. Organizational Plan of Moody Bible Institute in 1967	128
II. Development of Radio within the Development Branch	129
III. Technical Events at WMBI, WMBI-FM, 1946-1970 . . .	131
IV. Sermon Notes of Radio Pastor Robert J. Little . . .	133
V. An Interview with Robert J. Little	135
VI. Descriptions of WMBI Programs	151
VII. WMBI AM-FM Program Schedule, January-March, 1970 .	159

CHAPTER I

INTRODUCTION

WMBI, 1110 kilohertz, and WMBI-FM, 90.1 megahertz, are non-commercial educational stations owned and operated by Moody Bible Institute of Chicago. The studios and offices are located on the tenth, eleventh, and twelfth floors of Crowell Hall, 820 North LaSalle Street just north of the Loop. Programs originate in five well-equipped studios and are fed by a studio transmitter link to 3N470 Mill Road, Addison, Illinois, some twenty miles west of Chicago. From there the programs are transmitted to northern Illinois, southeastern Wisconsin, southwestern Michigan and northwestern Indiana.

An Educational Station

WMBI began on July 28, 1926, the year before the Federal Radio Commission came into being. It was one of many educational stations licensed in those early days. S. E. Frost has commented in his book, Education's Own Stations, that some 202 licenses were granted educational institutions between 1921 and 1936. In 1936 only thirty eight had survived.¹ WMBI was one of them.

The survival of stations was the topic of a speech by James Fly in 1943:

¹S. E. Frost, Jr., Education's Own Stations (Chicago: University of Chicago Press, 1937), p. 3.

One by one the majority of (the) early educational stations (have fallen) by the wayside. Some persons have blamed the Federal Radio Commission . . . for this tendency. Others have blamed monopolistic tendencies within the broadcasting industry, which have one by one either ousted or absorbed the pioneer educational stations. But educators themselves were not free of blame. As competition in the radio field became more intense, as equipment became better and therefore more expensive, as program quality rose and therefore required more effort, too many educational stations tended to lag behind and thereafter abandon their license.²

Moody Bible Institute was not one of those educational institutions. Instead, it invested in better equipment, it expended more effort for quality programming and maintained its competitive stance in the broadcast field.

Frequency modulation broadcasting came to the fore in the 1930's. In 1939 Moody Bible Institute applied for a frequency. It was turned down because FM was intended for classroom use, not general broadcast purposes.³ But the school persisted and applied again. Permission was granted in 1941. Scarcity of materials during the war kept FM from beginning until 1943 and the station went into operation on October 1, with only 1,000 watts of power because of war time restrictions. Five years later it increased power to 50,000 watts.

In 1941 WMBI began full-time broadcasting. This placed a heavy strain on a small staff. Up to this point WMBI had been sharing time with WCBD on the same frequency. The Institute management took

²James L. Fly, Speech before the Federal Education Committee, September 17, 1943, quoted in National Educational Journal, IX (December 1943), p. 269.

³Jacob Murray Edelman, The Licensing of Radio Services in the United States, 1927-1947: A Study in Administrative Formulation of Policy, in Illinois Studies in the Social Sciences, Vol. XXXI, No. 4 (Urbana, Illinois: University of Illinois Press, 1950), p. 119.

immediate steps to enlarge the staff and resources.⁴

In the 1950's when television was expanding, and educators were concerned about educational frequencies, the history of educational radio was often discussed. Comments of that time included this one from the FCC:

There is much evidence in the record concerning the activities of educational organizations in AM and FM broadcasting. It is true and was to be expected that education has not utilized these media to the full extent that commercial broadcasters have, in terms of number of stations and number of hours of operation. However, it has also been shown that many of the educational institutions which are engaged in aural broadcasting are doing an outstanding job in the presentation of high-quality programming and have been getting excellent public response.⁵

Dorothy Greenwood describes the variety of programming found in educational broadcasts:

Educational radio for adults is an extremely flexible type of programming and can be made to include almost any field of interest . . .

Program material and quality is especially varied in the educational field. Some stations are staffed by professional radio personnel of the highest caliber; others are almost entirely staffed by students. Some specialize in religious programs, or music, or in-school listening materials. In spite of these wide variations educational stations have two things in common: a dedication to serve the public in the best way possible, and a small budget on which to operate.⁶

H. V. Kaltenborn stated a number of reasons why educational

⁴Getz, MBI, p. 293.

⁵Federal Communications Commission, Sixth Report and Order and Report (52-294) (The Final Television Allocation Report) April 14, 1952, Par. 36., quoted in Keith Tyler, "Freedom of Access to Broadcasting," in Mass Media and Education, ed. by Nelson B. Henry (Chicago: University of Chicago Press, 1954), p. 107.

⁶Dorothy Greenwood, "Education for Adults on the U.S. Airwaves," Food for Thought, XII (May, 1952) quoted in Herbert L. Marx, Jr., ed. Television and Radio in American Life (New York: The H.W. Wilson Company, 1953), pp. 148, 149.

radio failed to develop as had been hoped. He pointed out that among other reasons, "Many stations failed to win an audience because they merely put regular classroom lectures on the air." Concerning outside negative influences he mentions commercial broadcasters and government agencies. And "the public must also share the blame. We Americans are fond of giving much lip-service and scant support to education."⁷

Moody Bible Institute's radio service has enjoyed support from its public. This will be discussed at length in subsequent pages. WMBI has also been very conscious of attempting to program something other than classroom sessions, although there is a place and time for those within the broad spectrum of programming. Neal Balanoff's statement in recent years could describe WMBI's operation:

In most instances the long-lived educational stations have been patterned after commercial broadcast stations with two notable exceptions, absence of commercials and more programming of an educational nature.⁸

A Religious Station

WMBI not only pioneered as an educational outlet but also as a religious station. It is a distinctly religious station in Chicago, begun in a period when a substantial number of stations were religious in character. Early in 1925 it was estimated that one of every fourteen radio stations in the United States was owned and operated by

⁷H. V. Kaltenborn, "After Twenty-Five Years What Lies Ahead," in Education on the Air, 1950, 20th Yearbook, ed. by O. Joe Olson (Columbus, Ohio: Ohio State University, 1950), p. 419.

⁸Neal Balanoff, "New Dimensions in Instructional Media," in The New Media and Education: Their Impact on Society, Anchor Books, ed. by Peter H. Rossi and Bruce J. Biddle, (New York: Doubleday & Company, Inc., 1967), p. 65.

a church or "under a church's direction."⁹

The religious character of its programming can be seen in a book written in 1946 by Wendell P. Loveless.¹⁰ He was Program Director for most of the years between 1926 and 1946. His book on gospel broadcasting contains much of the early programming philosophy. Many have used it to understand how radio techniques could be applied to the field of religion. The book also was a foundation for many program ideas to be used later on WMBI.

Competition

WMBI faces a great deal of competition by virtue of the fact that it is in a metropolitan market. The large stations with wider news coverage, with professional broadcast personnel, and with greater power usually have greater numbers of listeners. A station like WMBI has to recognize this. To determine the extent of competition one of the questions in a 1960 survey was, "How many other stations do you listen to?" The answer to the question revealed that those who listen to WMBI also listen to a total of 214 other stations throughout the Midwest.¹¹ Though many listeners say they leave on WMBI all day, many others divide their time. A survey taken by Columbia Broadcasting System reveals twenty-three percent listen to only one station.¹² Assuming this survey can

⁹Kent Creswell, "Five Years of Wireless Religion," (unpublished paper, Ohio State University, 1970), p. 11.

¹⁰Wendell P. Loveless, Manual of Gospel Broadcasting (Chicago: Moody Press, 1946).

¹¹WMBI Listener's Survey, May, 1960.

¹²Fred Ruegg, "The Dimension of the Listening Audience," Address before the Intercollegiate Broadcasting System, Twenty-Fourth Annual National Convention, New York University, March 23, 1963, in IBS Master Handbook, April, 1963.

be applied to WMBI, then roughly seventy-five percent of its listeners tune in to other stations.

More intense competition is found in stations with either a religious orientation or with a great amount of religious programming. WEAW and WEAW-FM, Evanston, Illinois, are examples. They began in 1946 and carry paid religious programming in the amount of eighteen to twenty-four hours a week. Representative programs are "World Tomorrow," "Twentieth Century Reformation Hour," "A. A. Allen," and church services from St. Philip's Lutheran Church, Chicago, and Mount Vernon Church, Chicago.¹³

WTAQ in LaGrange, Illinois, a western suburb, began in 1950. It is a commercial station, carrying religious programs from 7:00 to 9:30 A.M. Monday through Friday. It features programs such as "Haven of Rest," "Morning Chapel Hour," "John D. Jess," and "Westtown's Daily Chapel."¹⁴

WYGA (FM) began in 1959 when Dr. Percy Crawford purchased the FM outlet connected with WJOB in Hammond, Indiana. Religious programming is scheduled throughout the day and is directed at metropolitan Chicago. It has a distinct religious purpose: "to spread the Gospel, and to function as a business venture." Representative programs are "Voice of Faith," "Pastor's Study," "Camp Meeting Hour," and "A Look At the Book." It considers WMBI its main competitor and describes WMBI's music as a "formal sacred sound." Consequently it

¹³Al Lobeck, Evanston, Illinois, Interview by James Shedd, February 8, 1972.

¹⁴Arthur Schlaman, Interview by David Denny, LaGrange, Illinois, n.d.

emphasizes southern gospel and contemporary Christian music.¹⁵

WFJL (FM) began May 22, 1949 and was located at The Lewis College of Science and Technology, Lockport, Illinois. According to Father John Banahan at the Archdiocese of Chicago, the station was incorporated by Archbishop Bernard J. Sheil of Chicago who was prominent in other organizations such as the Catholic Youth Organization. The principal backer of the station was millionaire Frank J. Lewis whose initials are in the call letters. It was non-commercial and continued until 1955. In the middle 1950's Archbishop Sheil's corporate holdings had financial trouble and the upshot of the matter was his corporation privileges, which were an exception to the policy of the Archdiocese, were dissolved. Mr. Lewis lost interest in the project and the station ceased to operate.¹⁶ Programming was directed at a general audience with titles such as "Way of the Cross," "Discs and Data," "For Ladies Only," and "WFJL Radio Guild."¹⁷

One of the major stations in the Chicago market also provided competition for WMBI. Through the 1950's, WLS, The Prairie Farmer Station, carried religious programming from 7:45 to 11:45 each evening. In March of 1960 the station passed into A.B.C. Network control. Ralph Beaudin was named manager. He decided to change the image to a "top forty" station.

One of his first acts was to cancel all commercial religious accounts. Instead he offered thirty minutes of sustaining time to the major religious groups in the city. The syndicators of the programs

¹⁵Grant Ford, Interview by Jenny Grant, Hammond, Indiana, n.d.
¹⁶Father John Banahan, Interview, Chicago, Illinois, ca. March 2, 1972.
¹⁷David Hayes, Interview, Chicago, Illinois, ca. March 28, 1972

as well as listeners complained loudly and bitterly. However, the format had been changed and there was no way syndicators could regain their place.¹⁸

The cancellation of religious time on WLS came in early 1960. WMBI-FM returned to the air in July, 1960. It is possible, though never determined, that WMBI-FM picked up many of the WLS listeners.

Jack Gould, noted critic of television and radio, wrote kindly about educational stations in the midst of so many commercial outlets:

Operating on veritable shoestring budgets, many of the stations have registered remarkable achievements in public service, in alert coverage of controversial issues and in substituting imagination for lush production resources. Especially in areas where the caliber of commercial radio has not been notably diversified, it has been the non-commercial station which has provided an oasis of civilized relief with a schedule of classical music, talks by university faculty members and reportage of local affairs.¹⁹

Distinctive Emphasis

To better understand WMBI in its role, one must consider pre-suppositions the Institute holds in its religious presentation. The school, as will be discussed later, is of evangelical persuasion and considers the Bible to be the Word of God. In matter of faith and practice this is important, for

if there is no infallible and inerrant word of God, then man is on a ceaseless quest for truth. He has yet to find an authoritative standard for anything. The best he can do is reach tentative conclusions on the basis of experience, or reason or intuition.²⁰

¹⁸Lowell S. Saunders, "The National Religious Broadcasters and the Availability of Commercial Radio Time" (unpublished Ph.D. dissertation, University of Illinois, 1968), pp. 169-173.

¹⁹Jack Gould, ". . . And Please Don't Forget Radio," The New York Times, February 26, 1967, quoted in National Educational Radio reprint, n.d.

²⁰William Culbertson, "Where the School Stands," Message delivered at Founder's Week, 1955, pamphlet by Alumni Association, Moody Bible Institute, n.d.

WMBI's approach to broadcasting then is built upon that presupposition. The religious message of the station is a faith to be proclaimed rather than a philosophy to be argued. The message is presented as a positive, declarative stand. It tends toward explicitness in presentation rather than implicitness. The Institute would follow the comment of Joseph T. Klapper that "persuasion is likely to be more effective if the communication draws explicit conclusions, rather than allowing audience members to draw the conclusions themselves."²¹

The Institute, in its presentation of the message, would also follow the thinking of Klapper:

Analyses of the more successful campaigns of persuasion suggest, however, that although repetition is of value, sheer parrotlike reiteration may begin to irritate the audience. Repetition with variation, on the other hand, serves both to constantly remind the listener or reader of the goal of the persuasion, and, simultaneously to appeal to several of his needs and drives.²²

These comments probably apply to specific campaigns with specific short term goals such as the Kate Smith War Bond drive. Obviously, persuasion toward a total commitment of life to Christianity would be complex and consist of many factors.

Spiritual results are not easily verified by laboratory method. Yet, the response from the audience in matters of Christianity over the years encourage the station operators to believe a permanent contribution has been made to the lives of many. The purpose of this paper, however, is not to minutely examine the behavioral results of its message, though that would be an important study. The

²¹Joseph T. Klapper, The Effects of Mass Communications (Glencoe, Illinois: The Free Press, 1960), p 116.

²²Ibid., p. 119.

aim of this study, rather, is to survey events, programs, trends and responses which have occurred. WMBI as a pioneer, educational, and religious station has been very active as "The Radio Voice of Moody Bible Institute."

CHAPTER II

THE MOODY BIBLE INSTITUTE

When the broadcasts of WMBI first covered the city of Chicago, they originated from an educational institution already forty years old. Moody Bible Institute had been an influence in the city for the past four decades through training men and women for positions of Christian service in churches in the city and throughout the country.

Early History

Moody Bible Institute, or the Chicago Evangelization Society as it was first known, came out of the endeavors of Dwight L. Moody, famous American evangelist. Moody first came to Chicago in 1856 as a shoe salesman and active Christian layman with the intention of becoming a successful business man. But by 1860 his energies were directed toward Christian service.¹ Among his many activities was work with the Chicago YMCA. He was one of those who started and built the local work. During the Civil War he became one of the "delegates" or "agents" of the YMCA to be sent to the camps and battlefields under the auspices of the United States Christian Commission.²

Following the war his skill as an evangelist grew as did the opportunities to speak nationwide in conventions and in evangelistic

¹Getz, MBI, p. 29.

²Winthrop S. Hudson, The Great Tradition of the American Churches (New York: Harper and Brothers, 1953), p. 139.

work. Unusual success met him in a visit to Great Britain. Between 1873 and 1875 he is said to have spoken to 2,530,000 people in London, England alone.³

When Moody returned to the States his work centered in evangelistic efforts in the large cities of America. It became evident he was a man with unusual gifts of organization. Consequently, over the years he fostered the cause of elementary school education in the Northfield Schools in Massachusetts, continued to support the YMCA, encouraged Sunday School conventions, and became a catalyst for the Student Volunteer Movement. For half a century this was a student movement on college campuses encouraging missionary work overseas.⁴

Early in 1873 Moody urged friends in Chicago to consider the establishment of a training and evangelistic center. He himself was so busy across the country he did not give substantial personal aid to the project until 1886 when he spoke of it in what was to be known as the "Farwell Hall Address." The evangelist said:

My idea is to have the people study in the morning and have some ministers of different denominations give them a good Bible lecture and visit every family in their district and every night preach the simple Gospel.⁵

So with the support of concerned men and women and sympathetic ministers, the Chicago Evangelization Society was formed in 1886. It was really an outreach of his own evangelism and Bible teaching now

³Ibid., p. 140

⁴Samuel McGree Cavert, The American Churches in the Ecumenical Movement, 1900-1968 (Association Press: New York, 1968), p. 27.

⁵Getz, MBI, pp. 35-37.

taking more permanent form. Some thirteen years later at Moody's death the school was renamed, Moody Bible Institute.⁶

Dr. Gene Getz in his history of Moody Bible Institute gives a number of reasons why the new school was successful in those early years. It was located in Chicago, an important, rapidly growing city. The founder was concerned about evangelizing urban America and this urgent, practical objective found expression in the school. Mr. Moody had many important friends from many denominations who supported his efforts. His own position as a popular figure throughout America undoubtedly contributed to the success of the school. The Institute brought innovations in curriculum, programs, and methods to the attention not only of the religious world but of the secular world as well. Finally, Dr. Getz feels that many factors "point to specific guidance and intervention by the sovereign and divine hand of God."⁷

Theological Position

Where does Moody Bible Institute stand today in the theological spectrum? Dr. Benjamin Warfield, with reference to man's salvation in the world has said, "Men must be either naturalists or supernaturalists; supernaturalists either sacerdotalists or evangelicals . . ."⁸ Moody Bible Institute is found in the evangelical tradition which is approximate to the emphasis of the Reformation.

In traditional evangelical churches in the 18th and 19th

⁶Ibid., p. 46.

⁷Ibid., pp. 47-56.

⁸Benjamin B. Warfield, The Plan of Salvation (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1935), p. 27.

centuries religious liberalism rose to challenge the orthodox view of theology. Modernism, as liberalism is sometimes called, placed unreserved trust in the new critical studies of the Scriptures which contained implicitly or explicitly a denial of revelation and inspiration.⁹ This rationalistic view spread across Europe and to the United States having its main influence in the latter part of the nineteenth century and early years of the twentieth.

Although liberalism was a strong emphasis in many American churches, there were still many ministers and laymen who preserved the orthodox position. Men of that persuasion were those interested in the work of Moody Bible Institute. They were representative of many denominations. This broad denominational emphasis is seen at the Institute today.¹⁰

The Institute has held the orthodox position consistently in its eighty-five years of existence through the period of classical liberalism, through neo-orthodoxy to the 1960's which could be called post-Barthian and post-Bultmanian in theological emphasis. In fact, though the school was not founded to perpetuate a doctrinal stand, but to perform practical Christian training, it has become so identified with the

⁹Everett F. Harrison, Geoffrey W. Bromley, and Carl F. H. Henry, ed., Baker's Dictionary of Theology (Grand Rapids, Michigan: Baker Book House, 1960), p. 322.

¹⁰The inter-denominational aspect of the work of Moody Bible Institute is seen in the fact that the graduates of 1970 represented eleven different denominations. The officers of the Institute are just as varied in background including Reformed Episcopal, Plymouth Brethren, Presbyterian, Independent, Free Methodist, and Mission Covenant.

orthodox position it is thought of as being a school founded for the preservation of traditional Christianity.¹¹

Where does Moody stand with respect to fundamentalism? The school was founded before the great controversy arose which made the issues more widely known. The definition by Van A. Harvey may be helpful:

Fundamentalism is a viewpoint of those who resisted all liberal attempts to modify orthodox Protestant belief or to question the infallibility of the Bible in any respect. The name is derived from a series of tracts published between 1912-1914 (sic) entitled the Fundamentals that aimed at defining and defending the essentials of Protestant doctrine.¹²

Moody Bible Institute has never flinched from being called a fundamentalist school. Though the Institute leaders over the years have spoken out freely regarding their belief in the "fundamentals of faith" originally set forth in the Fundamentals, they have for the most part attempted to avoid the divisive approach used by some of the fundamentalist leaders of the past and of today. There is no doubt that the Institute is a fundamentalist school, but it is fundamental in the sense that it constantly reaffirms its belief in the fundamentals of the faith which were a part of evangelical theology long before the theological war broke out.¹³

¹¹F. E. Mayer, The Religious Bodies of America (St. Louis, Missouri: Concordia Publishing House, 1954), p. 480.

¹²Van A. Harvey, A Handbook of Theological Terms (New York: The Macmillan Company, 1964), p. 103.

¹³Getz, MBI, p. 347.

Educational Philosophy

The philosophy of education of the Institute is found in general terms in the formal articles of incorporation:

The establishment of this corporation is for the purpose of conducting and maintaining a Bible Institute for the education and training of Christian workers, teachers, ministers, missionaries, and musicians who may competently and effectually proclaim the Gospel of Jesus Christ; the operation and maintenance, without profit, of a radio broadcasting station to stimulate men and women to Christian service through the preaching and teaching of the Gospel of Jesus Christ as set forth in the Bible by spoken messages, song, and instrumental music; and the maintenance of such facilities as may be properly used in the publication, distribution, and sale of Christian evangelical literature, any profit from which shall be used in promoting the general object of the corporation; to acquire and retain for said purposes real estate, money, and personal property, and to do any and all things necessary or reasonable to carry out said corporate purposes.¹⁴

Further elaboration on the function of a Bible Institute was presented in five elements by S. Maxwell Coder, Dean of Education, in a statement to the Development Branch of the Institute. They are (1) Adequate study of the Word of God, (2) Training its students in practical Christian work, (3) Training in gospel or church music, (4) Offering courses specifically designed to prepare for the foreign mission field, and (5) Supervision of the development of Christian character.¹⁵

And Dr. Coder also stated:

Our objective explains our name. An Institute historically and as the word is widely used today is an institution of higher learning dedicated to the advancement of a particular branch of knowledge other than the liberal arts. An Institute of technology

¹⁴Article II of the Bylaws of Moody Bible Institute of Chicago (including amendments adopted Sept. 24, 1963).

¹⁵Moody Bible Institute, Minutes of Meetings of Development Staff, meeting of November 3, 1949. (Typewritten.)

exists for the purpose of providing advanced instruction in the technical fields; a Bible Institute exists for the purpose of providing advanced instruction in the Bible and related fields.¹⁶

Dr. Alfred Martin, present Dean of Education, described another aspect of Bible Institute education. It also provides specialized professional training in the newer forms of Christian service such as radio and missionary aviation.¹⁷

When students complete their training at Moody many enter some type of Christian service. It may be to serve as a missionary, Christian education director, church musician or pastor. Others go on for further education, some to college and then on to seminary or graduate school.

In 1966 a cooperative degree program was instituted at Moody Bible Institute. The student who presents two years of general liberal arts courses either before or after his three years at Moody will receive a bachelor's degree.¹⁸ This enables students to meet added requirements for Christian service whether as a foreign missionary or worker in the United States.

Moody is not a sending institution for missionary work. It educates and trains. Young people then apply to their own churches or mission boards for service.

¹⁶S. Maxwell Coder, "The Philosophy of Education of Moody Bible Institute," pamphlet prepared by Alumni Association, Moody Bible Institute, containing remarks made at Alumni Meeting, October 30, 1959, p. 3.

¹⁷Alfred M. Martin, Interview, ca. February, 1972.

¹⁸Moody Bible Institute, Catalog of Courses, 1966-1967.

Administrative Structure

The administrative structure is found in a board of trustees, primarily business men, with a variety of experience. The President of the school reports to the Board of Trustees and is also a member of that Board. Reporting to him is the Executive Vice-President and General Manager. The other officers of the school include Vice-President and Dean of Education, responsible for the educational function of the school; Vice-President and Administrator of Development, responsible for the supporting functions of the school; Vice-President and Treasurer who administers the properties and finances; and finally Vice-President, Investments, who works with an Investments Committee of the Institute Board of Trustees.¹⁹

Moody Bible Institute is a large, multi-faceted educational institute with publishing, broadcasting, film and public ministry arms. Nearly 1,000 students attended day school and 750 students attended evening school in 1970.²⁰ Students numbering 31,458 are enrolled in Correspondence School with 104,862 exams processed in 1970.²¹ Moody Bible Institute publishes Moody Monthly, a family magazine with 118,000 circulation.²² Moody Press published ninety-seven new titles in 1970 with the sales of books at \$6,350,000. It operates not only a

¹⁹See Appendix I.

²⁰Memo from the Registrar's office, n.d.

²¹Memo from Paul Wieland, Director, Moody Correspondence School, January 26, 1972.

²²Memo from Robert Flood, Executive Editor, Moody Monthly, January 26, 1972.

wholesale division but four retail bookstores in metropolitan Chicago.²³ In 1970 eighteen Regional Representatives called on Christian friends and donors in all forty-eight of the continental states.²⁴ Four Bible teachers and evangelists travelled across the country to speak in 836 meetings with attendance of 98,295.²⁵ The Moody Institute of Science of Whittier, California, produces educational science films and full length gospel-science films augmented by scientific demonstrations by staff members called Sermons from Science. In conjunction with the educational program the Institute operates a missionary flight school based in Elizabethton, Tennessee. Finally, from the original WMBI begun in 1926, Institute broadcasting has expanded to FM in Chicago, WDLN in East Moline, Illinois, and WCRF (FM) in Cleveland, Ohio, as well as program distribution to 151 stations in this country and overseas.²⁶

It is difficult to briefly describe the corporate image of Moody Bible Institute. There are so many aspects to be considered.

Richard Sackett, in a statement to an American Management Association meeting, characterized Moody Bible Institute as "a diversified corporation in the field of communications."²⁷ Willis E. Mayfield, Vice-President in charge of Development, said, "Moody Bible

²³Memo from Peter Gunther, Director, Moody Press, January 26, 1972.

²⁴Memo from Marvin B. McLean, Director, Department of Stewardship, January 26, 1972.

²⁵Memo from Lawrence Pearson, Director, Extension Department, January 26, 1972.

²⁶Information from Files of Program Distribution, Department of Broadcasting, July 1, 1970.

²⁷Memo from Richard E. Sackett to W. E. Mayfield, June 19, 1969.

Institute is a school for the training and education of Christian workers with other ministries of edification and direct evangelism.²⁸

Moody Bible Institute can be viewed from many perspectives. All of them need to be remembered when discussing WMBI, "The Radio Voice of Moody Bible Institute."

²⁸"WMBI Station Manager's Presentation to Regional Representatives," personal files Charles Christensen, Fall, 1967.

CHAPTER III

WMBI, WMBI-FM: ITS ADMINISTRATION

Management Structure

In 1946 Moody Bible Institute made sweeping changes in its administrative structure. Rapid development and expansion in the years preceding and during the war necessitated the move. Under President Will H. Houghton, Mr. Henry C. Crowell became the Executive Vice-President. He and other officers instituted the branch plan organization.¹

Up to this time the radio work was under the direction of Mr. Crowell with the program and technical departments reporting to him. The Reverend Robert Parsons became the Director of the Program Department on March 1, 1946, having been associated with the station since 1931, and Mr. A. P. Fry was the Director of the Technical Department. He had been with the station since 1927. When the branch concept came, radio was placed in the Development Branch. Since the station was to be professional in outlook rather than a training ground for students, it found its home in that Branch, rather than the Education Branch.

Radio became the responsibility of Mr. Robert C. Constable on January 1, 1947, when he was appointed Vice-President in charge of Development. Mr. Parsons and Mr. Frye continued in their positions as

¹Getz, MBI, pp. 82-85.

directors of the Program and Technical Departments, respectively.

This arrangement for radio was not the best since the man responsible was also involved in many other matters. He was assigned the general promotional work of the Institute including, the Moody Press, Moody Monthly, Stewardship Department, Extension and Promotion. All of the directors of these departments reported to Mr. Constable.

The immediate goals of the station were not delineated. That is, the station's goals were identified with the broad goals of the Institute.² The need of broad goals was obvious but they were not sufficient for station policy and operation. There was also need of a manager to be responsible for both technical and program matters.

It wasn't until 1951 that Howard S. Frazier, television and radio management consultant, was brought in to make recommendations. His report said:

The station has been operated for at least several years under what might be described as a co-management arrangement, with the Program director sharing over-all responsibility for the station operation with the Technical director, each directing his own department. We feel it is a find (sic) tribute to the character of the two men now holding these positions that this arrangement has proved practical in day-to-day operations.

Nevertheless, we feel it is of the utmost importance that a Station Manager be selected as soon as possible to assume that over-all guidance of station policy and operation.³

There was a three year lapse before a manager was found for the station. When asked why this lengthy period Mr. Constable commented, "It was a matter of finding the right person . . . this took

²Robert Parsons, Interview, Rolling Meadows, Illinois, June 7, 1971.

³Howard S. Frazier, "Report and Recommendations Concerning Radio Station WMBI," Chicago, Illinois, June 18, 1951.

some work." Even then, the Reverend C. B. Nordland who became Manager of Radio and Publications Division, April 1, 1954, came on a temporary basis. He was not expected to be the final head of radio but to be a sort of "manager arranger,"⁴ for he found managers for both radio and publications. He then relinquished his responsibility.

Both Mr. Parsons and Mr. Frye continued in their positions reporting to Mr. Nordland and then to the permanent manager of radio, the Reverend Willis E. Mayfield, who had been a Regional Representative for the Stewardship Department beginning in 1956. Before coming to the Institute he had been a pastor. He came to radio in October 1, 1958 and the position's title was changed to Manager of the Radio Division.⁵ Within two months the Institute added WCRF-FM of Cleveland, Ohio, and in April, 1960, WDM of East Moline, Illinois was added, as well as WMHI-FM in July of 1960.

Almost as soon as Mr. Mayfield became manager of WMHI, his attention, too, was divided by becoming manager of another and then a third station. The problem of administration began to grow again for the man in charge of WMHI.

This factor was recognized, but it was not until January 1, 1963, when the WMHI station manager concept came into being again. At this time the Reverend John Rader was the Director of the Program Department and he moved into the position as Station Manager responsible

⁴Robert L. Constable, Interview, Chicago, Illinois, December 21, 1971.

⁵C. B. Nordland, "Announcement of Changes in Radio Department," September 15, 1958.

for both program and technical matters.⁶ The Director of the Technical Department, A. P. Frye, retired in 1963 and Tom Gilmer replaced him. He had been with the station since 1927. Mr. Gilmer became Chief Engineer, a staff position reporting to the Manager of the Radio Division.⁷

This change became a more satisfactory arrangement but it was not without its complications. The immediate function of the station was less directly connected with top management of the Institute. Another level of administration had come into being. Communications up and down through levels of administration can be a problem but many efforts were made to overcome this. When Mr. Mayfield was Division Manager, a great many administrative policies were crystalized and put into written form. Previously, procedures and policies had, for the most part, been passed along verbally. Some employees looked upon this as regimentation, but most felt it to be a helpful sharpening up of the organization with lines of authority and responsibility more clearly delineated.

Mr. Rader continued as Station Manager for a year and then left in January of 1964. Of the remainder of that year Mr. Mayfield said, "Progress-wise we purposely pretty much marked time in 1964."⁸ James Draper, the next station manager, had worked in WMBI after graduation from Moody. He served in several churches and with the Radio Bible Class. He was Executive Secretary of the Alumni Association

⁶Mr. Rader had been at WMBI as an announcer, moved to WCRF as Station Manager for two years and returned to WMBI as Director of the Program Department in 1961.

⁷Moody Bible Institute, "Organization Chart," June 1, 1963.

⁸Moody Bible Institute, "1964 Annual Report to Vice-President, Development Branch," (Typewritten.)

when appointed Manager in the summer of 1964. He did not take office until January 1, 1965. He continued as Station Manager until May, 1966, when he became Director of the Department of Broadcasting replacing Mr. Mayfield who had become Vice-President in charge of Development. Mr. Constable had become Executive Vice-President and General Manager.

Charles Christensen, Assistant Manager became the Manager, May 1, 1966. He had been with the station since 1948 serving primarily as producer/director and assistant Program Director. In 1967 Mr. Gilmer retired as Chief Engineer and was replaced by Robert Caithamer on December 1, 1967. He had been with the station previously as a control-room engineer.

Mr. Draper left the Institute in 1968. Replacing him as Director of Broadcasting was Mr. E. Brandt Gustavson. He had been manager of WCRF for six years and then with KAIM, Honolulu, Hawaii, for a year.⁹

Mr. Robert Neff became WMBI Station Manager in June, 1970, when Charles Christensen moved to a faculty position with the Institute. Mr. Neff was a graduate of the Institute and had returned after additional schooling spending most of his time as a producer/director.

Program Philosophy

In the days before 1946 the program department aimed to "improve the quality of programming."¹⁰ This was the goal when the station went

⁹See Appendix II for organizational changes in WMBI 1947-1970.

¹⁰Parsons, Interview, June 7, 1971.

into full time operation in 1941. With the added hours of broadcasting the station's resources were strained and Wendell Loveless and Robert Parsons set about to improve the amount and quality of programming. There was a movement away from the use of free talent.¹¹

A Radio Advisory Board was formed March 6, 1946 to aid the administration in selecting programs which would be compatible with the Institute's image.¹² This program board apparently functioned until March 1, 1949.¹³ The board was legislative, not administrative. Included were Robert Parsons, newly appointed Director of the Program Department and other members of the administration of the Institute. The President of the Institute, Will H. Houghton, officiated at these meetings and in his absence, the Dean of Education or the Executive Vice-President. The officers were anxious for the radio programming to function well. But apparently specific aims and goals were not at hand. In June of 1947, Mr. Parsons asked Mr. Hitt to voice the Institute administration's feeling as to "the purpose of our radio broadcasting." Mr. Hitt said that the radio department serves the Institute. "Our primary purpose is to cultivate the friendship of evangelical Christianity . . . because of blessing received through the programs, Christian listeners will become supporters of the Institute."¹⁴

¹¹Ibid.

¹²Moody Bible Institute, Minutes of meetings of the Radio Advisory Board, meeting of March 12, 1946. (Typewritten.)

¹³Although there is no indication in the minutes, the Minutes of the Radio Program Board, March 1, 1949, appear to be the final ones.

¹⁴Moody Bible Institute, Minutes of meetings of the Radio Advisory Board, meeting of June 5, 1947. Mr. Russell Hitt was a member of the Public Relations Group. (Typewritten.)

This was a satisfactory general aim, probably one of several, but it was not a satisfactory standard by which individual program planners and producers in the station could judge their efforts.

In April, 1953, a Radio Aims and Objectives Committee was organized with radio department supervisors attending. The meeting was called by Mr. Constable. In the first meeting he asked the group to discuss their thoughts about radio aims and objectives. He stated the general aim was "to broadcast the Gospel of our Lord Jesus Christ."¹⁵ Through the years there had been considerable discussion among staff members as to the actual aims of the station. These meetings apparently were to aid Mr. Constable in arriving at workable aims. Unfortunately, the meetings tended to discuss program ideas rather than aims but proved to be a foundation for the coming Manager, Mr. Nordland, who came into the managership in April of 1954, a year later. He continued the meetings, inviting comments from the supervisors. These were shared and out of them on March 1, 1955, came a Statement of Purpose and Objectives for the Radio Division.¹⁶ This statement was welcomed by employees for it gave objectives by which to initiate, plan, and evaluate programming. This statement continues to be the basis for operation of the Department of Broadcasting today. It has been revised some, but not significantly. The statement as revised to 1966 follows:

¹⁵Moody Bible Institute, Minutes of meetings of the Radio Aims and Objectives Committee, meeting of April 9, 1953. (Typewritten.)

¹⁶C. B. Nordland, "Statement of Purpose and Objectives for the Radio Division," March 31, 1955.

**Statement of Purpose and Objectives
for the Radio Department**

Revised Jan. 1, 1966

The purpose underlying the establishment and maintenance of the radio ministry of Moody Bible Institute is threefold:

- I. Foremost - to provide through its broadcasts for the spiritual needs of its actual and potential listenership, in all age brackets. This is to be accomplished:
 1. By presenting the gospel with directness, clarity and simplicity.
 2. Through Bible studies, messages, sacred music, and other means, to encourage and promote growth in the Christian graces, and challenge the people of God to obedience in all areas of Christian life and service.

- II. And to encourage the interest of listeners in the Education Branch and the other ministries of Moody Bible Institute.
 1. By presenting the opportunities afforded by Moody Bible Institute for study in the schools of the Institute.
 2. By inviting their support of the ministries of the Institute through prayer and regular giving.

- III. Also to provide programs of a cultural, informative, and educational nature. These are to include news, music, and public service features.

Technical Operation

During the period covered by this paper the location of the technical facilities of station WMBI and WMBI-FM remained static. In 1946 WMBI and WDLM (FM)¹⁷ were airing programs from the eleventh and twelfth floor studios at 820 N. LaSalle Street, Chicago. They were sent by studio transmitter link to Addison, Illinois, where they were

¹⁷The FM station was called WDLM in 1946. It became WMBI-FM in June, 1948. Twelve years later the WDLM call letters were assigned to the station in East Moline, Illinois.

transmitted by a 5,000 watt AM transmitter and 1,000 watt FM transmitter. The station was operated with a full complement of recording engineers and transmitter engineers, eighteen in all. The Frazier report, referred to earlier, recommended that the technical force be reduced considerably by hiring Announcer-Operators.¹⁸ This practice was not adopted until remote operation was put into effect in 1959.

That concept in technical operation took a considerable period of time to put into effect. It is not clear whether there was resistance to change on the part of the technical men who had guided the station so long or whether there was actual need for engineers with first class licenses to be present to operate complicated equipment. Probably both factors were present.

The technical force was reduced by eight resignations when FM broadcasting was dropped December 18, 1952.¹⁹ In the early 1950's it appeared FM was a dying medium. Other FM stations around the country were being dropped. WMBI's frequency had been secured to reach an evening audience. The administration made an appeal for listeners to indicate if they listened to FM. The response was negligible, and FM was dropped. The reading taken of the listening public was incorrect, for considerable protest came when the action was taken. The savings of \$25,000 a year amounted to a sizeable sum in those days of tight finance²⁰ but the more visionary kept encouraging the Board of

¹⁸Frazier, "Report Concerning WMBI," June 18, 1951, p. 13.

¹⁹Moody Bible Institute, "Annual Report, 1952, Director of Technical Department." (Typewritten.)

²⁰Constable, Interview, December 21, 1971.

Trustees to reinstitute FM. C. B. Nordland, coming as manager in 1954, actively worked to keep the officers of the Institute informed.²¹ He worked on securing FM in Cleveland, Ohio. A group of businessmen there initiated the matter offering support and counsel. Mr. Nordland followed through.

Mr. Mayfield also pressed for FM in Chicago because it became clear there was a revival of strength of the medium. If the Institute was ever to get back into FM broadcasting it had to do it then. Securing an educational frequency, FM came back on the air in July, 1960.

One of the reasons for bringing back FM was the hope that the signal could be picked up in East Moline, Illinois. WDLN could then be operated on a network basis. But the distance was too great, approximately 140 miles. In addition, a rise in the terrain between Addison, Illinois and the East Moline station hindered line of sight contact. WDLN was programmed for a while with the FM signal and with tapes, but this arrangement was so unsatisfactory that a telephone line was secured. To control costs, only a Class C line was rented, September 1, 1962. Unfortunately there was a serious frequency loss causing a lack of quality. The arrangement was a source of distress to many on the staff. At this time, WWBI sent its programs to WDLN with appropriate network breaks. Some restrictions existed. WWBI programs could not have a local Chicago flavor, they had to be suitable for western Illinois, too. The telephone network lasted four years and then was discontinued, October 1, 1966.

²¹C. B. Nordland, Interview, Chicago, Illinois, April 6, 1971.

Taped programs were then sent to WDLM. The quality of programming improved considerably, as did morale. WDLM gained local autonomy as a station in the Department of Broadcasting, operating on the same basis as WCRF.²²

When first constructed in 1938, the WMBI studios at 820 N. LaSalle Street were equipped for live productions. This meant it was possible to put any studio on the air through simple switching. Over the period from 1946 to 1970 the station moved from live to recorded programs, from engineer-operated programs to those created by "combo" men. Programs recorded on sixteen inch acetate disks were now put on magnetic tape. WMBI had moved from AM-FM operation to AM operation alone back to AM-FM and then to a network operation. The transmitter was now operated by remote control. A tribute is due to the imagination and ingenuity of the engineers who maintained the operation in the midst of all these changes. Other problems developed. The original shielding of the lead cabling began to deteriorate. Studio air conditioning lost its effectiveness.

Installation of new air conditioning began in 1970 and program facilities were moved to temporary studios at Addison. During this period a complete renovation of the technical installation was made. Two new stereo consoles were installed in anticipation of stereo programming and broadcasting.²³

²²Moody Bible Institute, "Annual Report, 1966, WMBI AM-FM," p. 11. (Typewritten.)

²³See Appendix III for a list of technical events from 1946-1970.

Financial Support

It is difficult to finance a non-commercial radio station in a metropolitan area. The broadcasts must be of professional quality to meet competition and in a metropolitan area salary costs are greater than elsewhere. In 1949 it cost approximately \$600 a day to operate WMBI.²⁴ This is about \$219,000 a year. In 1970 it cost approximately \$950 a day or \$347,000 a year.²⁵ These figures represent salaries and operating expenses, but do not represent rent for facilities nor for accounting services since the station operates within the structure of Moody Bible Institute. The 1970 figure does not represent the costs of the Department of Broadcasting, the distribution of programs, nor the expenses for the associate stations WCRF and WDLN. The increase in expenses appears to be primarily in the general inflation of prices over the years. There were fewer full-time employees in 1970 compared to 1949. In 1949, forty-three employees produced the programs while in 1970, twenty-nine were on the staff.²⁶

The expense of the operation of WMBI should be viewed in another way. In 1949 programs were heard in the WMBI area only. But in 1970 the programs were heard not only in Chicagoland, but also in Cleveland, Ohio, and East Moline, Illinois. The coverage extended to 151 stations distributing the WMBI programs. Costs are up considerably, but circulation is also up significantly.

²⁴WMBI AM-FM Bulletin, Vol. 3, No.1, (October, 1950-April, 1951), p. 2.

²⁵Memo from Robert L. Constable, January 17, 1972.

²⁶Moody Bible Institute, "1949 Annual Report, Program Department, Radio Section" and "WMBI-WMBI FM, 1970, Annual Report." (Typewritten.)

WMBI has been supported by the donations of Christian people interested in its non-commercial broadcasts. Appeals for funds over WMBI have always been limited, in good taste, and for the most part have been appeals for general giving to Moody Bible Institute and not simply for WMBI.²⁷ The concern about appeals is seen in comments in a Development Staff meeting in 1947 where there was insistence that offensive, hard-sell appeals were not to be made.²⁸

Robert Constable says the emphasis of the founder of the Institute, D. L. Moody, was "we shouldn't be worried about building up a big endowment. The important thing is to keep a living constituency because people who give to you will pray for you."²⁹ Willis Mayfield summarized current philosophy saying, "Through making friends with people, and blessing them, we have made our appeal."³⁰

This manner of financing, however, has not been without its problems. In October of 1950, Mr. Harold Stockburger, Treasurer, announced to the Development Branch that in the previous fifteen years he had never been more concerned about finances than at that time. Following this he spoke of money coming into the Annuity Fund, profits from which go into the Operating Fund after a designated amount goes into Annuity reserve. This reserve cannot be touched because of the Institute's liability to its annuitants. All money given to the

²⁷During 1948 and 1949 direct announcements and appeals were made concerning WMBI expenses.

²⁸Moody Bible Institute, Minutes of Meetings of the Development Staff, meeting of March 13, 1947. (Typewritten.)

²⁹Constable, Interview, December 21, 1971.

³⁰Willis E. Mayfield, Interview, Chicago, Illinois, May 27, 1971.

Institute for building goes into the Building Fund and cannot be used for another purpose. Endowment Funds are invested and income from this flows over into the Operating Fund, but the amount is only a very small addition to the total income. The Operating Fund represents donations, sale of books, and student board, room, and fees. His delineation of these matters were an appeal to the men of the Development Branch to carefully plan budgets and then carefully examine expenses.³¹

Mr. Constable spoke of finances for the Institute and WMBI in this way:

. . . the criteria we have to measure our work by, and the extent of our work, is the provision the Lord makes. If the Lord makes a good provision then we are going to use that provision to go ahead and do a bigger job. We are not going to salt it away in the bank against a rainy day. That is not our philosophy. As you know, what we call our current fund is always at a level where if donations stopped we'd be out of business in a few weeks. If, on the other hand, donations diminish and the monies do not come in, we feel this is a sign from the Lord that we're to diminish the ministry, that we're going too far, too fast. He knows about this and from the perfectly human standpoint, "we've got our program and it's got to be maintained and you know we're members of the success cult if we're getting bigger we're getting better." This isn't necessarily true.³²

In the early 50's the Institute started the Monthly for Moody plan. This is the plan encouraging people to become regular systematic supporters of the Institute's various ministries. Once a year the Institute sends twelve business reply envelopes to friends who ask for them. Then once a month a contribution is sent in by those who are interested in Moody and its many efforts. Besides occasional spot announcements on WMBI about Monthly for Moody, the quarterly program

³¹Moody Bible Institute, Minutes of Meetings of the Development Staff, meeting of October 5, 1950. (Typewritten.)

³²Constable, Interview, December 21, 1971.

guides sent out to listeners mention the opportunity to give to the Institute and thereby express appreciation for the radio programs.

One important source of funds for the Institute comes from the annual "Letter Week," held the first full week of January. It was designed to secure response from the audience concerning the effect of programs in their lives. It was also a time when listeners were invited to send a gift. The idea of the week first originated in 1927 when the Institute mailing list was solicited for comments as to the need of a religious radio station in the Chicago area. The information was used in a presentation to the FCC. The response was substantial and the idea continued.³³

In 1959, Letter Week became known as a Moody Bible Institute Letter Week rather than a WMBE Letter Week. Mail was solicited from all over the country and the world, not only by means of radio, but through President Gilbertson's yearly letter and Institute publications.

In 1966 the number of letters received during Letter Week was 29,000.³⁴ The following years reported close to the same number. In 1970 the response fell to 25,484. However, the income was up twenty five percent over 1969. No reason has been given for the drop in response in 1970.³⁵

A word has often been expressed by onlookers of the work of Moody Bible Institute and WMBE, "You must be very donor conscious." Mr. Constable put it this way:

³³Gets, MHI, p. 283.

³⁴Ibid., p. 300.

³⁵Mr. Brent Gustavson, Interview, Chicago, Illinois, March 1, 1972.

The relationship of the Institute to its donors is very much like the relationship of General Motors and its stockholders, the management is responsible to the stockholders, but the stockholders are not always telling management what to do, they make known what they think and they're listened to, but they leave the managing of the place to management. And I think, by and large, that this can be said about the Institute. Now because of this relationship, however, the donor is not just a dollar . . . it's not being dollar conscious but "donor" conscious . . . we are admittedly donor conscious because the donor is truly a partner with us . . . sharer in the work and the burden of the work, the carrying on of the work so that there is this living relationship between us and the people who support the work.³⁶

A problem with finances is mentioned specifically in the yearly reports of Mr. Parsons. He felt better programming could have been provided if financial resources had been available.

In 1951 the annual report included this statement:

Several years ago, after our budget was subjected to the first of several reductions, I stated in the introduction to a report that "in spite of reduction in budget, the quality level of our programs has not suffered materially." That cannot be reiterated at this present time . . . it is hoped that the re-organization of our talent section will result in more economical and efficient operation of our (sic) our entire department . . . Our great single problem is that of salaries. It is increasingly difficult, in face of rising living costs and rising salaries in the commercial radio and music fields, to secure and hold workers of desired stature."³⁷

Financial limitations are mentioned in the 1952 yearly report and in 1953 the annual report of the Program Department included this observation:

It is significant that more than half of the outright giving to the Institute comes from the area serviced by WMBI. While it is true that without a radio station more income should be expected from the area close to the "home base," the consensus (sic) of

³⁶Constable, Interview, December 21, 1971.

³⁷Moody Bible Institute, "1951 Annual Report, Program Department, Radio Section," p. i. (Typewritten.)

our Stewardship department field representative is that the ministry of WMBI is largely responsible.³⁸

This statement by Robert Parsons brings to light the usually mild and friendly controversy which has existed over the years on just how much does WMBI actually contribute to the Institute. Mr. Constable indicated that there is no way of actually determining the precise amount but the administration has been content to recognize that WMBI does more than pay for itself, even though there were those in the past within the Institute who have looked upon WMBI as more of an expense than a source of income.³⁹ W. E. Mayfield explained that though arbitrary figures could be taken off the computer, they are not realistic. He explains it this way:

WMBI through its information service to our public can interest that person out there in . . . the Moody Literature Mission and that person will feel a strong urge from the Spirit of God to send a contribution to Moody Literature Mission. Now WMBI is responsible, but if we were to keep statistics, that income does not show as a result of this effort of WMBI. For that reason it is not exactly foolproof . . . or doesn't give us the information we want. It generated the gift but the gift does not reflect as to the radio station.⁴⁰

Comments on financial limitations are also found in the annual report of the Director of the Program Department in 1954, 1955, 1956 and 1957. The evident desire of the Director of the Program Department was to produce adequate programs which could be distributed to other parts of the country.⁴¹

³⁸Moody Bible Institute, "1953 Annual Report, Program Department, Radio Section," p. 1. (Typewritten.)

³⁹Constable, Interview, December 21, 1971.

⁴⁰Mayfield, Interview, May 21, 1971.

⁴¹Moody Bible Institute, "Annual Report, 1955, Radio Program Department," p. 2. (Typewritten.)

Looking at finances in the context of another station in the Department of Broadcasting may give some idea of the value of radio in the realm of giving. When WCRF (FM) in Cleveland, Ohio went into operation in 1958 the first three years were deficit operations. That is, during those years the expenses of the station outweighed the direct giving by people in the Ohio area. Gifts to annuities, and bequests, are not included in that which may have come as a result of radio.

In 1962 the budget of WCRF was about \$55,000. The giving to the Institute from the area was \$67,000. (The \$55,000 does not include the salary and expenses of the regional representative. The sum of the gifts represented all the giving and radio could not be said to be directly responsible for this.) But, in 1971, ten years later, the expenditures were \$77,000 and the outright income was \$155,000.⁴² Again the same qualifying factors should be considered, but it is significant that while expenses increased 40% over the period, income increased 114%. If the experience of WCRF can be applied to WMBI, and the author feels it can, WMBI's influence in finances has been most significant.

WMBI as the Radio Voice of Moody Bible Institute has had some disadvantage in being a part of a larger organization. It has not had control of its own potential resources and has had budgeting limitations. Yet as a station, its budget has suffered only moderate fluctuations when considered over the years. Unlimited budget does not always guarantee creativity. A limited budget says that the potential for

⁴²Gustavson, Interview, March 1, 1972.

creativity is always present. Even lean years have produced interesting programs.

Problems and Strengths

Over a period of twenty-five years problems will naturally arise. Those men who have had the greatest responsibility for the operation of WMBI were asked what they felt were the serious problems of the station.

Without exception each of the men mentioned the difficulty of securing experienced, mature personnel. The employees were often men and women who had studied at Moody Bible Institute. They became interested in radio and received on-the-job training when they joined the staff. Generally they were young in age. There was a regular turnover because of age and, to some degree, because of low salaries.

Inexperienced personnel tend to become a serious problem for a station like WMBI. It has a "special appeal" format which attracts the religious audience. This audience knows and cares a great deal about the program material being offered. Because of this the majority of listeners to the single-format station are quick to detect and resent an announcer's lack of knowledge.⁴³

A related problem exists in maintaining an image as "The Radio Voice of Moody Bible Institute." In commercial radio much of the programming was built upon personality. WMBI did not follow that trend of the industry due to its sensitive religious content. This

⁴³Stuart W. Hyde, Television and Radio Announcing, 2d ed., (Boston: Houghton Mifflin Company, 1971), p. 10.

does not mean the personnel of WMBI were anonymous to the listener. They were to be warm and friendly. It took considerable discernment for the young announcer to know how to be friendly and warm without going too far and breaking the "Moody image." In one yearly report, Mr. Parsons mentioned his concern about levity on the air. He stated his intent of keeping the format of the station consistent with the Christian programming.⁴⁴

The employees of the station were loyal to the doctrinal position of the Institute and in general agreement with basic Bible Institute philosophy. Occasionally some found the scope of the work restrictive. They asked for greater latitude in programming hoping to attract additional audiences, but were disappointed when held back. Though management understood their sincere intent, it still held a conservative position. Mr. Mayfield recognized that some left the employ of the Institute to find greater areas of expression.⁴⁶

Mr. C. B. Nordland felt a weakness on the part of top management was the hesitance to see the great potential in radio. He felt steps to provide other areas of the country with religious programming should have been taken sooner. The dropping of FM in 1952 was a

⁴⁴Moody Bible Institute, "Annual Report, 1958, Program Department, Radio Section," p. 11. (Typewritten.)

⁴⁵Two examples of what would be called "greater latitude" are found in sports and music. WMBI does not broadcast sports news or scores. Some have felt inclusion of these would give the station greater appeal. The WMBI music policy primarily includes sacred, classical and semi-classical music. Specific guidelines are enforced in the use of contemporary sacred music. This is a disappointment to the announcer who feels young people will respond to the newer music.

⁴⁶Mayfield, Interview, May 21, 1971.

mistake. Of course, now with program distribution at an all time high in 1970, and consideration being given to additional stations, the weakness does not seem to exist. He also felt that WMBI failed at times to recognize a need for a contemporary approach to the potential listenership. "We fear the revolutionary . . . think that change itself is revolutionary, therefore we won't change!"⁴⁷

But weaknesses alone cannot be considered. What have been the strengths of WMBI? President Culbertson felt that WMBI has been useful in airing Christian ministry and music from many Christian voices, not just those of the Moody Bible Institute. He was glad, too, for the fact that the station has been the right hand of the churches. WMBI has tried to guard against taking the place of the local church, but was always ready to supplement its work.⁴⁸

Other officers of the Institute say that the raising up of a constituency for the Institute has been one of the major accomplishments of WMBI. All have felt, too, that a major strength of the station has been its spiritual message to men and women in need, a message which probably couldn't be found elsewhere.

⁴⁷Nordland, Interview, April 9, 1971.

⁴⁸William Culbertson, Interview, Chicago, Illinois, June 9, 1971.

CHAPTER IV

WMBI, WMBI-FM: THE FEDERAL COMMUNICATIONS
COMMISSION

Radio station WMBI has enjoyed a good relationship with the Federal Communications Commission. It fought a hard battle to maintain a license during the early chaotic days of radio.¹ It was among early pioneers who recommended to the Federal Radio Commission that frequencies should be reserved for educational and religious purposes.² It maintained a strong educational service when educational stations were falling by the way during the first fifteen years of the industry.³

Throughout its years of operation WMBI has sought to fulfill the spirit of the communications law to operate in the "public interest, convenience, and necessity." It has felt that excellence in radio programming ought to be the natural outgrowth of a station with a religious as well as educational commitment. The station then should operate consistently and conscientiously in fulfilling its license privilege.

One of the strongest evidences that WMBI operates in the public interest is the actual support it receives from the public. The station is not alone, of course, in its position as a station financed

¹Getz, MRI, pp. 288, 289.

²WMBI Radio Station, Moody Bible Institute Radio Station, Incorporated, n.d. This is a book of photographs depicting the history of Moody Bible Institute presented to the Federal Radio Commission in a proposal for use of one-seventh of the time on the 870 kilocycle channel.

³Frost, Jr., Education's Own Stations, p. 3.

by contributions. Those supported in this way lay peculiar claim to serving the public when the public in turn supports them with voluntary contributions.⁴ The distinction of WMBI is that this support has gone on for over forty-five years.

Robert L. Davy in his study of the policies of educational radio stations concludes by listing those qualities he feels are characteristic of such stations. Though each station operates under different set conditions he says:

The educational station has a unique opportunity to serve special interest groups, e.g. children in the classroom, individuals who have been unable to attend college, parents interested in child development study, lovers of serious and folk music, and others.

To attract and hold listeners in competition with commercial radio entertainment, educational programs must be imaginatively planned and produced.

It is important that programs of a university station reflect the standards and ideals of the university. The educational station, because it is not obligated by commercial commitments to serve the general mass audience, can emphasize quality rather than "mass appeal."⁵

These factors describe the function of WMBI educational programs. With the exception of service in the classroom, WMBI has attempted to follow these principles in its broadcast philosophy. As mentioned in a previous chapter, the purpose of the station has been general adult education, although special segments of programming have been directed at youth and children's groups.

Dorothy Glys in her survey of educational stations in the

⁴David Eshelman, "A Survey of American Religious Radio Broadcast Stations" (unpublished M.S. thesis, University of Wisconsin, 1960), p. 75.

⁵Robert Leland Davy, "Comparison of the Philosophical Program Policies of Ten Educational Radio Stations" (unpublished M.S. thesis, University of Wisconsin, 1948), p. 130.

Chicago and Milwaukee areas included programming of WMBI as representative of her definition of educational programming.

A radio program which raises the standards of taste, increases the range of valuable knowledge, stimulates and provokes audiences to thorough and eventual worthwhile activities, and finally presents concepts and opinions that are important to maintenance and development to the democratic way of life, shall be designated as an "educational radio program."⁶

Miss Glye goes on to list several WMBI programs, with programs of other stations, as representative of educational radio programs.⁷

In fulfilling its function as an educational station the primary content of the programming has been religion. Religion as accepted content has been recognized by licensing agencies of the government since the beginning of radio.⁸ It has never, however, defined religion. From the beginning, licenses were granted to churches and religious schools. There have been some instances where religious views have been considered private opinion and in these cases the FCC has rejected applications for license.⁹ Harry Skornia is skeptical that a special interest group, such as a religious organization, could ever broadcast in the public interest. But his view is quite narrow, for he appears to believe that all stations should have balanced programming. Though an educator himself, he feels even educational stations tend

⁶Dorothy June Glye, "Educational Radio: A Survey and Evaluation of Educational Programs Offered in the Chicago, Milwaukee, and Wisconsin Area During the Year 1945" (unpublished M. A. thesis, Marquette University, 1946), pp. 14, 15.

⁷Ibid., p. 31.

⁸Lee Loevinger, "Broadcasting and Religious Liberty," Journal of Broadcasting, IX (Spring, 1965), 9, 10.

⁹Young People's Gospel Association for the Propagation of the Gospel, 6 FCC 178, (1938).

to be busy about their educational tasks without diversity and balance for the total community.¹⁰

Nevertheless, religion has been an acceptable factor for broadcasting. At the beginning of the period covered by this paper, it was listed in the "Blue Book" in 1946 as a program category. Therefore, religion appears as the major content of the programming in the Moody Bible Institute renewal applications forms 303 during the years following the 1946 report.¹¹

Religion also appears as one of fourteen categories in the 1960 Report and Statement of Policy re: Commission en banc Programming Inquiry. But a change of renewal forms for WMBI came in 1963 when a proposal to change the forms filed by educational television and FM licensees was confirmed in January of that year. Form 342 was now to be used. In this form religious programming is not included. Instead, "Instructional, General Education, Performing Arts, Public Arts, Light Entertainment and Other" are the categories of programming to be reported. Local, Recorded and Network programs are also to be listed. As a consequence, religion as content is not indicated on the current WMBI renewal application forms. Although recognized by the FCC as acceptable, the term did not appear on renewal forms previous to 1945 but was prominent in the renewal forms from 1948 to 1961.¹²

¹⁰Harry J. Skornia, Television and Society: An Inquest and Agenda for Improvement, (New York: McGraw-Hill Book Company, 1965), p. 73.

¹¹Charles Christensen, "Governmental Regulations of Programming on Broadcasting Stations," (unpublished paper, May 6, 1970), p. 12.

¹²Id., pp. 12, 13.

The question may arise as to whether a commercial station is more in the public interest than a station with religious content. The answer came in a case involving KFUC, the Evangelical Lutheran Synod station. Out of it came the concept that the public interest does not necessarily demand that all radio stations become commercial nor that none be supported by religious bodies.¹³

The relationship of WMBI toward the FCC has always been of concern to WMBI administration. In 1948 an article in the WMBI Bulletin mentioned that the airing of classical music was one of the ways in which the station programs to the general public and thus

strengthen our position as a broadcasting station and assure renewal of license. We want it understood that there have been no threats from the FCC. Our standing before the commission is excellent . . . but we must be wise and discreet in preserving our good standing before the FCC.¹⁴

In the Annual Report for 1956, the Director of the Program Department, Robert Parsons, stated "we can and should operate more in the public interest by replacing some of our sacred programs with well chosen secular features."¹⁵ And in 1961 the Manager of the Radio Division informed the stations in the Moody group of the Wittenberg-Pasadena Presbyterian Church hearing in which a commercial station criticized a non-commercial station for its method of solicitation of funds. Out

¹³Evangelical Lutheran Synod, v. FCC, 105 F2d 793, (1939).

¹⁴WMBI AM-FM Bulletin, Vol. 1, No. 1, 1948, pp. 2, 6.

¹⁵Moody Bible Institute, "Annual Report, 1956, Radio Program Department," p. 16. (Typewritten.)

of the hearings the position of the non-commercial station was confirmed.¹⁶

When Robert Constable was asked how he felt WMBI operated in the public interest he said:

The preaching of the gospel is always relevant to the public . . . interest. This country was founded with that kind of a background, with an interest in spiritual things, things have to do with God . . . There is a great lack of this in the world, we have become a secular nation, and therefore we need this emphasis among the other things that we have. I recognize that this is our point of view . . . and this is shared by the Christian community.¹⁷

He went on to say that there are additional factors to be considered in the light of the interests of the FCC and the general public and "I think that we have made a legitimate and probably adequate effort to meet the public interest, convenience, and necessity in the public service programs that we put on the air."¹⁸

The separation of church and state is a thorny complex problem today. How could a station in our society ever disregard religion? For instance, when President John F. Kennedy was assassinated and the country plunged into mourning, the public religious funeral service for the President was very much religious content in the mass media. As a mark of respect to the late President, the Moody Bible Institute conducted a Memorial Service. The service was broadcast and the Radio Pastor of Moody Bible Institute presented the memorial sermon.¹⁹

¹⁶Memo from W. E. Mayfield, May 15, 1961.

¹⁷Constable, Interview, December 21, 1971.

¹⁸Ibid.

¹⁹See Appendix III for the notes of sermon delivered by Radio Pastor, Robert J. Little.

In the summer of 1967 when the Viet Nam war was raging, President Lyndon B. Johnson called for a National Day of Prayer. WMBI cooperated with his proclamation by preparing special prayers which were aired throughout that special day.²⁰ There is no doubt that, though separation of church and state is an important principle, religion is an important part of national affairs. WMBI often acts in the highest form of public interest by broadcasting such material.

Religion in broadcasting has not been free from controversy. In the minds of some religious leaders a very thin line exists between religion and politics and consequently controversies develop in the electronic media. The Institute has conscientiously enforced a Speaker's Policy on such matters. The Speaker's Policy has been distributed primarily to speakers who have appeared live on broadcasts. It is sent to those who provide syndicated programs for release on WMBI. The policy includes the following:

Religious groups or individuals with whom we disagree should not be condemned. Avoid statements which can be labeled "Abusive" by Roman Catholics, Jehovah's Witnesses, and any cult, or by evangelicals with whom we disagree. Refer to these groups or individuals in a way without naming them.

Political groups or individuals must not be criticized. Avoid statements which can be labeled "abusive" by politicians, political organizations, or the administration of city, state, and national affairs. We cannot support or oppose candidates for public office.

Racial or ethnic groups or individuals must not be criticized or downgraded. If it is ever necessary to make a distinction when referring to a member of another race, use neutral rather than biased terminology.²¹

The prohibition on attacking other religions and politicians

²⁰Moody Bible Institute, "Annual Report, 1967, WMBI AM-FM," p. 6. (Typewritten.)

²¹Moody Bible Institute, Department of Broadcasting, "Speaker's Policy."

exists at this station because of laws concerning libel and slander and FCC regulations. But that is not the only reason. Policy against such exists because the specific aim of the Institute is to be positive and inoffensive in its broadcasting. It believes a positive message which does not attack people or movements is far more consistent with Christianity than a position of antagonism. Issues themselves are often discussed, but the people and organizations are not attacked. It is true that in the present day when controversy seems to be a badge of progressiveness, the Institute has been criticized because it has not taken an aggressive stand on controversial matters. Nevertheless, for the sake of presenting a positive message of the Bible, Moody Bible Institute has chosen to stay away from side issues and not become crusaders even on major issues.²²

In the light of its public responsibility and because of its Speaker's Policy, WMBI has on occasion interrupted sermons by prominent men because of potential violation. Though there appears to be no record of these instances in the files of WMBI, within the memory of the author, a preacher speaking from Winona Lake Bible Conference began attacking Herbert W. Armstrong of the "World Tomorrow" broadcast. The "World Tomorrow" is not heard on WMBI. In the middle of his statements the announcer on duty took the program off the air.

In another instance in 1954, the author was producer of radio coverage of the InterVarsity Christian Fellowship Convention at the University of Illinois. In the course of a radio address, Dr. Donald Grey Barnhouse of Philadelphia made derogatory remarks about Mary

²²Culbertson, Interview, June 9, 1971.

Baker Eddy and Christian Science and about the Universalist Church. The program was immediately cut, a statement was made explaining the reason, and the program returned to the studios. There have been other instances of similar action over the years.

One must be careful to understand that these remarks were not only derogatory in nature, but religious in nature. They would not fit under the attack provisions of the political regulations of Section 315. But, they could open up the station to libel or slander action. Just as important to WMBI though, was that this was a violation of its own policy. The important differences between the speaker's position and the churches mentioned could have been handled as issues, without naming the persons, and the speakers could have continued on the air.

There have been no problems with the FCC as to broadcast content. But this does not mean the station has always been free of comment by listeners or of sticky program decisions. After a November, 1969, Youth Day emphasis, a letter came from the Anti-Defamation League of B'nai B'rith. It had been reported to them that a certain Mickey Cohen had been mentioned in a drama and the League wanted to see if a defamation problem existed. The manager of WMBI sent a tape of the drama to the League.²³ The drama was auditioned by the League and a critique returned which stated in essence that an underworld character by the name of Mickey Cohen did exist on the west coast and the mention of this man in the drama was factual. There was nothing in the drama to give cause for action by the League.

²³Letter from Charles Christensen to Anti-Defamation League of B'nai B'rith, December 9, 1969.

In another instance, a phone call came from an unidentified person claiming that teaching on the "Radio School of the Bible" from the Gospel of St. John was nothing more than low-key anti-Semitism which the caller had known in Germany before World War II. The caller was assured that statements about Jewish people by the teacher had reference to historical events in the Biblical passage. They were not intended to be anti-Semitic. It was explained that though there may be some risk inherent in the teaching about the crucifixion of Jesus Christ, the Institute believes that the whole world, both Gentile and Jew, was guilty of the death of Jesus Christ. The caller appreciated the time spent to explain the position of WMBI. He ended the conversation still convinced it was harmful material.

Editorializing on controversial issues of public importance has not been a function of WMBI. Even before the Public Broadcasting Act of 1967 which forbids educational stations to editorialize,²⁴ pressure would occasionally come to make statements on public issues because of its position in the community.

Moody Bible Institute does not feel that as an educational institution it should necessarily follow the responsibility of a local church toward its local community. Though indeed sympathetic to the local church and its need to be involved in a community, the prime purpose of Moody Bible Institute is the education of young people for Christian service. To diversify its purpose would be to weaken its structure.²⁵

²⁴Public Law 90-129, 90th Congress, November 7, 1967 (Amended to April 26, 1968), quoted in Frank J. Kahn, ed., Documents of American Broadcasting (New York: Appleton-Century-Crofts, 1968), p. 589.

²⁵Mayfield, Interview, May 27, 1971.

There is, however, important news of social action which ought to be reported and publicized. One program "Another Step Forward" describes positive action taken in minority communities by many groups both religious and secular. In addition, the personal experiences of ministers, social workers and counsellors are featured on programs such as "Question" and "Coffee Break."

In the exercise of its responsibility for program content in the days of unrest in the spring of 1967 the Director of Broadcasting, James Draper, cancelled the airing of the "Back to God Hour."²⁶ The action was taken because the content was felt to be "inflammatory." That week members of the WMBI staff had attended meetings of the Chicago Commission on Human Relations which attempted to give the media an "estimate of potential racial trouble for the summer." They urged the press to weigh carefully the danger of being trapped into "self fulfilling prophecy," about the danger of poorly-informed but widely publicized predictions concerning a "long hot summer." The message on "Back to God Hour" included mention of Lawndale in Chicago and of looting during the snow storm of 1967. Moody regretted the cancellation because the latter part of the message was very acceptable. The "Back to God Hour" protested and attempted to get the Commission to read the script of the program and to make a statement that the sermon was not inflammatory. The head of the Commission refused to be involved in the matter. He had only made general statements in his briefing and had not seen the program previous to Moody action. He was right. The decision was made by the Institute alone. The incident was reported by

²⁶Letter from James E. Draper to Dr. Joel H. Nederhood, May 15, 1967.

the Chicago Daily News.²⁷ Mail response to the action was limited and reflected opinions both for and against the action taken by the station.

Does the Commission ever check on the programming of WMBI and give it unusual attention as stated by Marcus Cohn in his article in the Reporter in January, 1965? There he says applications from stations with religious orientation are given unusual scrutiny.²⁸

When Moody Bible Institute applied for a frequency for WCRF-FM in 1958, the FCC requested a statement of program policy. The reply stated that WCRF-FM programs would be interdenominational and that there would be programs of all major denominations. The FM permit was granted without further question. Mr. John P. Southmayd, lawyer, Washington, D.C., said the statement appeared to "satisfy the Commission probably because of the long and satisfactory Moody broadcast record and because you are non-denominational." Mr. Southmayd felt that probably organizations which are denominational in emphasis are subjected to greater scrutiny as to whether they would permit programs from other religious groups.²⁹

A major question can be raised as to whether the FCC has any jurisdiction at all in the matter of religious programming. Marcus Cohn also writing in the Reporter said:

²⁷Chicago Daily News, May 20, 1967.

²⁸Marcus Cohn, "Religion and the FCC," Reporter, XXXII (January 1, 1965), p. 32.

²⁹Letter from John P. Southmayd, April 7, 1965.

While the U.S. Supreme Court has been gradually strengthening Jefferson's "wall of separation between church and state," the Federal Communications Commission has been doing its best to persuade people to go to church.³⁰

He had reference to the fact that religion was one of the types of programs to appear on application forms of the Federal Communications Commission for the securing of a license. He spoke of examples where public service offerings in religion by stations gave them an edge over other applicants for frequencies. He questions the right of FCC to have jurisdiction at all in the matter. This is the concern of former commissioner Lee Loevinger who details the references to religion as found in the First Amendment:

It is significant that the First Amendment extends a double protection to religious liberty, as contrasted with the safeguards for the other liberties mentioned. The government is prohibited from doing anything that may abridge freedom of speech, press or assemblage. With respect to religion, it is forbidden on the one hand to do anything that may interfere with its free exercise, and on the other hand, to take action to establish, or unduly favor it. So the cases refer to both the "free exercise clause" and the "establishment clause" as safeguarding religious liberty.³¹

It would appear that stations which have chosen to include a significant amount of religion in their programming whether educational or commercial are part of a very complex situation. If the religious programming should ever be challenged they may find defense in the "free exercise clause." Or if such a station ever lays claim to certain rights, they may not be granted them because the government is tied by the "establishment clause." The FCC probably will face

³⁰Cohn, "Religion and the FCC," p. 32.

³¹Loevinger, "Broadcasting and Religious Liberty," pp. 4, 5.

additional controversy in the matter of religion.

FCC Chairman, E. William Henry, has commented on the Commission's role in religious programming in this way:

The Commission requires only that broadcasters seek in good faith to serve the needs of various faiths of their communities, as one need among others. Where the licensee is itself a religious organization, the Commission does require an affirmative showing that its facilities will be made available on a non-discriminatory basis to other religious groups in the community. But we do not--and could not constitutionally, seek to intervene for or against any particular religious groups.³²

Potential controversy also exists with atheists who claim equal time on stations which air religious broadcasts. John P. Southmayd says:

Commission rulings have vacillated somewhat on the question whether atheists are entitled to equal time to reply to religious broadcasts. The important point is that there has never been a ruling which requires a station to afford time to an atheist reply despite the persistence of individuals like Robert Harold Scott.³³

A letter from Wayne Coy, Chairman of the Federal Communications Commission indicates that there might be a time when an atheist would be granted time on a station.

In the Scott opinion the Commission pointed out that an organization or idea which might otherwise not be entitled to radio "may be projected into the realm of controversy by virtue of being attacked." But it is clear that the fact that certain persons or groups may construe the expression of any contrary viewpoint as an indirect attack upon themselves, does not give rise to a public controversy in which the best interests of the public would necessarily be served by affording persons holding contrary views an equal opportunity to state their position.³⁴

³²E. William Henry, Chairman, Federal Communications Commission, Address to International Christian Broadcasters Convention, Washington D.C., January 22, 1964, quoted in Loevinger, "Broadcasting and Religious Liberty," p. 21.

³³Letter from John P. Southmayd, April 7, 1965.

³⁴Letter from Wayne Coy to Edward J. Heffron, President of Religious Radio Association, August 18, 1948, quoted Ibid.

This statement was made in 1948 before the present Fairness Doctrine with its "equal time" provision assumed the importance it now has. A question can be raised, though, whether the Fairness Doctrine in political matters can be applied to religion. Atheism, at least at this time, is not a matter of politics. Therefore, it is not necessary for its view to be heard under "fairness." However, some believe it is conceivable the atheistic view might be granted a hearing on the basis of public interest.

Nevertheless, WMBI watches closely sermonic material which may discuss atheism. On one occasion, at least, within the memory of the author, a program was not aired because in a discussion of atheism, Mrs. Madeline Murray O'Hare was mentioned by name. The comments about her and her belief might have been considered a "personal attack."

CHAPTER V

WMBI, WMBI-FM: ITS PROGRAMMING

When people think of radio, they think of programs, not studios, microphones, or organization charts. Programming is the "raison-d'être" of the industry, the basis for securing a license from the government. The finest of intentions, financing and technical equipment is of little use without radio programs.

This chapter on programming for the period 1946-1970 is to be more than a recital of program names. The basic philosophy of the organization will be evident. Some of the goals of the persons operating the station will be mentioned. The Federal Communications Commission's classification of programs will be touched upon.

Sociological Function

Though somewhat dated, useful criteria can be found as a sociological basis for classifying the programs on WMBI. Harold D. Lasswell, in his analysis of the function of mass media concluded that these factors are important: "(1) surveillance of the environment; (2) correlation of the parts of society in responding to the environment; and (3) transmission of the social heritage from one generation to the next." Sociologist Charles Wright agreed and added one

¹Harold D. Lasswell, "Structure and Function of Communication in Society," in L. Bryson, ed., The Communication of Ideas (New York: Harper and Brothers, 1948), p. 38, quoted in Glenn Starlin and Ronald Sherriffs, Speech Communication Via Radio and Television (Dubuque, Iowa: Wm. C. Brown Company Publishers, 1971).

additional factor, that of "entertainment,"² and Wilbur Schramm included a fifth factor, "to sell goods for us."³

"Surveillance of the environment," the first function of media, primarily comes through the use of United Press International wire and audio services. The telephone recorder unit has had unusual value to the WMBI station in picking up secondary news stories locally and across the country. Other sources are the usual press releases and publicity pieces coming through the mail. With newscasts offered regularly, international, national and local news has been available for listeners.

WMBI has carefully reported church and missionary news of the church throughout the years. Church leaders and missionary organizations have kept the news room informed of significant events, from the changing missionary scene when China fell into Communist hands to the phenomena of the Jesus People in the seventies. The changing international news picture has often been a backdrop for the growth or decline of missionary activity and of national Christian movements. "Religion in the News" and "Missionary News" with daily and weekly coverage have kept listeners up to date.

Examples of news coverage included contact with HCJB, Quito, Ecuador in 1956. In the tragic loss of five missionary men killed by Auca Indians, WMBI provided sources of information for the United Press International wires until their own contacts for news were established.

²Charles Wright, Mass Communications: A Sociological Perspective (New York: Random House, 1959), p. 16.

³Wilbur Schramm, Responsibility in Mass Communications (New York: Harper & Brothers, 1957), p. 34.

During the wars of independence of the Congolese when the Belgians moved out of the Congo and later in the inter-Congo problems WMBI reported from missionary headquarters the affairs of Congo missionaries and the national church in that land.⁴ Following the Institute emphasis on foreign missionary training, WMBI keeps listeners informed with pertinent information.

"Correlation of the parts of society in responding to the environment" is the second function of mass media according to Harold Lasswell. WMBI serves in the interpretation of world events and problems with respect to Biblical standards and teaching. Although it is common for speakers on programs to refer to current events, one program with the specific intent of discussing "significant news events in the light of the Word of God" is "God's News Behind the News."

In political and social issues arena, WMBI has not editorialized. Since the school does not normally teach courses in history and political science and because of a lack of qualified personnel and funds the administration has established a policy of no editorializing.⁵ Of course, Section 399 of the Communication law states that educational stations shall not editorialize. But this became law only as recently as 1967.

The third function of the mass media, "transmission of the social heritage," probably best describes the purpose of WMBI. The educational station in particular performs this service to the public

⁴Moody Bible Institute, WMBI, Walter Carlson, News Director, March 7, 1972.

⁵E. Brandt Gustavson, Interview, March 1, 1972.

and WMBI with its commitment to religious education has provided programs to transmit a religious heritage to its listeners, both children and adults.

"Entertainment," as another function of the media, has not been one of the purposes of WMBI with the exception of a short period in 1960. A revised Statement of Purpose and Objectives of the Radio Division in May 6, 1960 stated that some of the programming of WMBI should be entertaining in purpose. The programs in mind were "Candlelight and Silver" and the "Music Room" and perhaps children's dramatic programs. The statement was evidently deleted within a few months since the yearly report by the Director of the Program Department does not contain this statement. The latter part of 1960 was a time of change. There were some personnel changes and a more conservative view taken of programming. The Division Manager evidently felt there had been too much of a movement in the direction of entertainment. In early 1961 an interoffice memo about the dramatic program "Ranger Bill" said:

some of the programs do not mention the Lord or include even a lesson in Christian conduct for the children. The drama is there and the humor, which is good, but the real purpose for this program for the child is missing. As of now we will establish the policy that we will air no episode of this program which does not clearly present Christ as Saviour (this is not to say there must be a conversion experience) or at least drive home some strong lesson in Christian conduct or service.⁶

Though there were elements of entertainment in programs, entertainment, per se, was not to be one of the functions of WMBI.

"Advertising," as the fifth function of the mass media is not

⁶Memo from W. E. Mayfield, January 21, 1961.

a purpose for a non-commercial station. Yet there is no doubt listeners hear of books, magazines, and records. WMBI is their source of information. The station is careful not to engage in specific sales activity. A policy coming out of the Radio Division Manager's office forbids the mentioning of sale prices of books and the mention of Moody Book Stores as being the sole location for the purchase of books.⁷ Whenever a helpful book has just been published by Moody Press the invitation is to secure the book at the nearest Christian bookstore or Moody Bookstore.

Practical experience says that a mention of a book helpful in the Christian life will prompt listeners to buy it. The Executive Editor of Moody Monthly feels that most of the subscriptions to the magazine have come from direct mail subscription, but feels that radio has "doubtless reinforced direct mail response throughout the listening area . . . by highlighting special articles and features from month to month."⁸

Circulation of magazines, sales of helpful Christian books, services of Christian organizations, local church meetings and Christian concerts have all been benefited through being mentioned. Regular advertising agencies and promotion organizations recognize this too in their attempts to get their spokesmen and/or products on public service programs such as "Coffee Break" and "Question." Here the hosts of the programs exercise care in selection of guests who will be of benefit to the public.

⁷Memo from W. E. Mayfield, Sept. 21, 1964.

⁸Memo from Wayne Christianson, March 10, 1971.

FCC Requirements

Another framework for describing the programming of a radio station comes from the program requirements of the Federal Communications Commission. For many years, program content of WMBI was described simply "non-Commercial." Examination of the application for renewal, January 24, 1945, indicates this.⁹

During 1946 - 1963 educational stations reported their programming in terms of the categories used by commercial stations. In 1963 requirements were set up, tailored more for the educational broadcasters. The following categories are currently requested by the FCC of educational stations. The percentages listed are those found in WMBI's application for renewal of license in 1964.¹⁰

Instructional	5.20%
General Educational	26.88%
Performing Arts	18.59%
Public Affairs	8.58%
Light Entertainment	14.64%
Other	26.11%

The "Instructional" programs are the formal course offerings of a station. They include all programs designed to be utilized by any level of educational institution in the regular instructional program of the institution. The regular instructional program of Moody does not broadcast in-school programs. But many people study in their homes through "Radio School of the Bible" which is possibly the oldest continuous religious educational program in the country.

⁹Moody Bible Institute, "Application For Renewal of Broadcast License," January 24, 1945.

¹⁰Application for Renewal of Broadcast License of WMBI, August 26, 1964.

It was started in 1926.¹¹

Messages by Dr. William Culbertson, President, Moody Bible Institute, and "Verse by Verse," exposition of the Bible by the Radio Pastor of Moody Bible Institute, constitute other offerings in the instructional segment. Though they do not give credit, they are similar to the kind of instruction students receive in the classroom. "Adventures in Music," "A Christian Looks at Psychology," "Christianity and Red China," "So You're Going to Get Married," and "Class in Session" are additional instructional programs.

"General Instructional" is an educational program for which no formal credit is given. Included in this category are "Bread of Life," "Morning Chapel Hour," and "Radio Bible Class." This category has also included the popular "Woman to Woman," "Hymn Heritage," and "Keys to Better Living." These programs may be religious or secular in nature.

The next category for an educational station is "Performing Arts." This is a program in which the performing aspect predominates such as drama, concert, or opera. By virtue of Moody Bible Institute's emphasis on quality sacred music, WMBI has continuously produced choral programs, vocal solos and group offerings as well as organ and piano programs. These have included "Patterns of Melody," "Cathedral Echoes," "Hymn Heritage," "Men of Praise," "We're Going to Sing," "Sunday Nite Sing," and "Organ Recital."

Dramatic offerings of WMBI have been produced by the station

¹¹Edward P. J. Shurick, The First Quarter Century of American Broadcasting (Kansas City, Missouri: Midland Publishing Company, 1946), pp. 310-321.

with full and part time personnel. The dramatic programs included "Stories of Great Christians," "Number Nine Elm Street," "Miracles and Melodies," and "Anthology" for adults. And for youth, "Ranger Bill," "Sailor Sam," "Land for the Brave," "Adventures of Cynthia Lynde," "Cleared For Takeoff," Special productions, in some instances an hour in length, have been produced for religious and patriotic holidays.

In "Public Affairs," the educational station is asked to program talks, discussions, speeches, documentaries, panels and similar programs concerning local, national and international affairs. Public affairs on WMBI include "You and Your Security," "Income Tax," "Mind Pollution," "Science in the News," "Three 'R's' of the Prairie State," and "Your City and Mine." In "Dial the Pastor," "Question," and "Your Garden," the telephone call-in program comes into use. The morning and evening commuter programs provide an excellent setting for public service reports and interviews.

"Light Entertainment" is a category in which popular music or other light entertainment may be presented. Though popular music is not aired by WMBI it does present a great deal of religious music which is orchestrated and similar in sound to a conservative AM station. That bothers some listeners who prefer the organ and piano music of the church. But the majority of listeners find the more modern presentation acceptable. "Afternoon Musical," "Music for Quiet Thoughts," "Records by Request," and "Music Along the Way," are examples of programs in this category. "Candlelight and Silver," light classics played during the dinner hours, has always been mentioned as a favorite among listeners.

The final FCC category is "Other." It includes programs which do not fall into the above definitions. Newscasts, reports of church activities and missionary news are in this section. "Prayer Circle" is a program in which many people participate. It includes the reading of prayer requests sent to the station followed by either moments of silent prayer with musical background, or the leader of the program may pray aloud.

Management Objectives

What should the programs of WMBI accomplish? To look at the past, the articles of incorporation say the station is to "stimulate men and women to Christian service through the preaching and teaching of the Gospel of Jesus Christ as set forth in the Bible by spoken messages, song, and instrumental music . . ."¹² Following are ways in which the major policy makers and programmers of WMBI fulfilled this general purpose. Dr. William Culbertson, President of Moody Bible Institute, when asked what he wanted WMBI to do said:

We want to be the right hand of the churches, teaching the Word of God and things we stand for . . . foreign missions, Christian service, doctrine (and) standards of Christian living. Evangelism is a part but probably not more than 10 or 20% of the emphasis. In the preaching and teaching of the Bible, the gospel is explained.¹³

Mr. Henry C. Crowell, who spearheaded the Institute in the securing of a radio license and who was Executive Vice-President and General Manager for seventeen years during the period of this report, thought

¹²Article II of the Bylaws of the Moody Bible Institute (including amendments adopted September 24, 1963).

¹³Culbertson, Interview, June 9, 1971.

of radio as an evangelistic arm of the Institute. "He felt that evangelism and education were not separated, but both promoted the truth."¹⁴

Mr. Robert Constable, who was the officer in the Institute over radio from 1947 to 1965 and is currently Vice-President and General Manager, feels that:

it is another method of evangelism that is the best opportunity to reach people in the area for Christ and then along with that, and not inconsistent with that, a promotion of the Moody Bible Institute among its friends, that is, the Christian constituency we have in the area.¹⁵

Mr. W. E. Mayfield, Radio Division Manager for eight years and now Vice-President in charge of Development, thinks of Moody Bible Institute as a school with WMBI as one of the outreach ministries. It informs its listeners about the Institute and challenges people to Christian service.¹⁶

The man who was over the immediate programming of the station for fifteen years from 1946 to 1960 was Robert Parsons. He said:

We wanted to make WMBI something more than Bible Institute training all day long in the early days. We also wanted to have a feeling with the local church that we're working together.¹⁷

John Rader, responsible for programming, 1961-1963, stated that WMBI was "to be programmed in a balanced manner so that we do not

¹⁴Nordland, Interview, April 6, 1971.

¹⁵Constable, Interview, December 21, 1971.

¹⁶Mayfield, Interview, May 27, 1971.

¹⁷Parsons, Interview, June 7, 1971.

lose our distinctive (sic) as the 'Radio Voice of the Moody Bible Institute.'¹⁸ A serious morale problem greeted Mr. Rader when he became Program Director. Some innovative programs developed in the months prior to his coming were felt to be straying away from the intent of a Bible Institute educational organization. He came into the position with top management's endorsement to move the station's programming back to a more conservative position.

Mr. James Draper who became Station Manager in 1965 said:

During my brief tenure as manager the two-way telephones were installed. My intent was two-fold. First, we wanted to give radio an immediacy achieved only by "live" broadcasting. And, secondly, to seek to involve the Christian audience in some of the more difficult current problems of our day. Our overall desire was to give the station a more contemporary sound in order to attract more "Mr. Secular Chicago" listeners.¹⁹

Charles Christensen became Station Manager in May, 1966. In a report to the Regional Representatives of the Institute he spoke of WMBI wearing many hats: as the Radio Voice of Moody Bible Institute, as an educational station, as a metropolitan station attempting to reach many publics.²⁰ His philosophy was similar to the "Department Store Approach" proposed by Moomey and Skolnik in their article "Typologies of Radio Station Target Audiences."²¹ This approach represented a concern with the audience building potential of any particular

¹⁸Moody Bible Institute, Annual Report, Radio Program Department, 1960.

¹⁹James E. Draper, Interview, Wheaton, Illinois, March 9, 1972.

²⁰"WMBI Station Manager's Presentation to Regional Representatives," files of Charles Christensen, Fall, 1967.

²¹Robert Moomey and Roger Skolnik, "Typologies of Radio Station Target Audiences," Journal of Broadcasting, XIV (Fall, 1970), 465-472.

program rather than that program's relationship to a total station image. Station records reveal the setting of goals to reach specific audiences outlined within the framework of the Statement of Purpose and Objectives of the Radio Department.

The men who have given direction to the programming of WMRI have exhibited considerable diversity. There is diversity in philosophy, audiences, and goals. The Statement of Purpose and Objectives issued in 1955 permitted a good deal of diversity yet set priorities for the efforts of the station.

The Statement of Purpose and Objectives

The programming of WMRI will now be examined in the light of the Statement of Purpose and Objectives. The Statement appears in full in Chapter Three. For the purpose of this discussion, the main points of the Statement are listed below in abbreviated headings.

To Present the Gospel

Often in the course of a day's broadcasting a program participant will discuss the need for the listener to personally acknowledge the fact he is a sinner. He is encouraged to recognize the death of Jesus Christ for the sins of the world and to make a committal of life to Him as Savior. Programs such as "Decision Time," "Evangelists" (drop-in evangelistic messages), "Words to Live By" and "Church Services" provide such opportunity. Included are comments made by announcers on the "Morning Clock" and "Music Along the Way," the morning and afternoon commuter programs. Similar explanations of Gospel come from the syndicated programs such as "Back to the Bible," "Morning Chapel Hour," and "The Hour of Decision." Never a day goes by without the

explanation of this critical need in each person's life.

To Encourage Spiritual Growth

WMBI does not talk about only the beginning of the Christian life. It also presents messages on spiritual growth. This is the major emphasis of WMBI. Most of the programs are addressed to people of Christian conviction or to those who have at least some knowledge of the Bible and Christianity. Out of this daily teaching WMBI believes men and women are helped to live Christian lives.

To Inform of Educational Opportunities

Promotion of educational opportunities has been an important aspect of WMBI's programming. The opportunities are day school, for full-time studies, evening school for working people, and a correspondence school for study by mail. Spot announcements, "Meet the Students," "Evening School Echoes," "How About You," and "Workmen Approved," for many years have been invitations to the public to study at the school.

To Encourage Giving and Praying

Encouraging people to support the work of Moody Bible Institute is another of the promotional activities of the station. People were alerted to the principles of giving in the airing of two series of programs by Harold Stephens. He was the Director of the Stewardship Department for twenty years. One series described the work of Moody: publications, films, and tuition-free training. Friends were invited to make gifts toward these efforts. Another series dealt with responsibility

in kinds of giving, in matters of taxation, a special emphasis on bequests, talking in general terms about wills. It was more of a service program to those who might be helped as they thought about their investment money and the kind of money they were going to leave under their wills . . . at times we were flooded with inquirers . . . we were very careful in the information given out like this since we are not attorneys. However there are certain things people should know before they go to see their attorneys. And, of course, a number of these people remembered the Institute in their wills.²⁸

Also in the "Manager's Desk," and the "Mail Bag," the Station Manager occasionally talked about the responsibility of the listener toward the non-commercial broadcast ministry of Moody. This has included both praying for and giving to the Institute. Quarterly program guides occasionally mentioned the specific need of the listeners to give. An example is the following brief statement:

For your summer listening, WMBI-AM and WMBI-FM will present 1,551 hours of fine programs. This non-commercial ministry is made possible by the gifts and prayers of friends like you.²⁹

So WMBI has been a support to the general ministry of Moody Bible Institute with moderate, informative invitations to share in the work of God by giving and praying.

To Provide Cultural, Informative, and Educational Features

Examples of these are: "The Music Room," "Concert Hall," "Organ Recital," and "Bandstand." "News in Depth" is a program of commentary without an editorial position. Programs by the American Medical Association, Illinois Public Schools, United States Air Force, are informative. In 1964, WMBI-FM received the 1963 National Safety Council Public Interest Award for exceptional service to safety.³⁰

²⁸Harold Stephens, Interview, February 2, 1972.

²⁹WMBI Program Guide, July 1-Sept. 1, 1964.

³⁰Letter from Howard Pyle, National Safety Council, Chicago Illinois, April 10, 1964.

Later that year it received the "Alfred P. Sloan Award for Highway Safety" for its daily program "Highway Cavalcade," with road and traffic reports, and "Science Illustrated," frequently devoted to research in safety.³¹

One facet of public service is the airing of public service announcements. Listeners are urged to have tuberculosis check-ups, observe safety in the home and to volunteer service for the Red Cross. WMBI did not air any anti-smoking spots when they were introduced to radio. WMBI in no way endorses smoking, but there was a concern that the airing of anti-smoking spots, when it did not have cigarette commercials, might open up the station under the Fairness Doctrine to spots prepared by the cigarette industry.

An Innovative Station

Present radio has virtually abandoned children's programming. WMBI has not. Over the years the storytelling and instruction of Theresa Worman has been a valuable contribution. Aunt Theresa has spoken to countless thousands of children during "Story Time" at 12:15 P.M. The "Know Your Bible Club," started in 1926, taken over by her in 1933, was called the oldest of continuous children's programs and perhaps of all programs by the Chicago Tribune³² Children's dramatic programs, "Ranger Bill," "Sailor Sam," and the "Adventures of Cynthia Lynde" provided children with adventure stories very much like commercial radio's "Jack Armstrong" and "Little Orphan Annie."

³¹Chicago Tribune, May 27, 1964.

³²Jerry Shnay, "Crystal Set Radio Era Lingers On," Chicago Tribune, February 20, 1969.

The children's programs were not simply entertainment. The "Listening Post" featured reading of good literature, and the "Music Story Lady," introduced fine classical music, contributing to wholesome children's listening.

Youth programming has been a vital part of the station. Often airing the programs of youth oriented organizations, free time was given for "Youth for Christ," "Hi-C Clubhouse," "Word of Life," and "Young Peoples' Church of the Air."

Innovative programming created youth days on WMBI, "Young Viewpoint," and "Sounds of the New Generation." The entire programming was rearranged to feature young people themselves; musical groups, student announcers, and panels on youth's problems. A special drama on love and marriage was followed by a telephone-call program with an unusual response.

When the Mid-East Crisis developed during the Six-Day War in 1967, a morning was set aside for telephone calls to discuss Bible prophecy and the importance of current events. Reports from the Illinois Bell Telephone office were that trunk lines were jammed and many in the area suffered disruption of service. People were interested.³³

Before the drug problem gained the prominence it has today, WMBI wrote and produced a series of thirteen programs on "H is for Joy." It handled the story of heroin and other drugs. The program was taken by the National Association of Educational Broadcasters

³³Moody Bible Institute, Annual Report, 1967, WMBI AM-FM, pp. 6, 7.

to be distributed to educational stations.³⁴

WMBI's "Telephone Request" program has been unique in that the listener can call in to request the playing or singing of a favorite hymn. This called for instrumentalists and vocalists of unusual ability to be able to sight-read or know from memory both hymns and contemporary Christian songs.

Radio Pastor Robert J. Little had an unenvied position of answering questions on the Bible in a live call-in program, "Dial the Pastor." Practically all of his answers called for reference to a Bible passage. He never failed to locate and discuss not only the Bible verse itself, but the principles issuing from it.³⁵

At the beginning of the period of this paper, WMBI produced the majority of its programs live. The studios were occupied with rehearsals and broadcasts from early morning until the evening. Programs such as the "Songsters," "Birthday and Anniversary Program," "Shut-In Program," the "Rainbow Trio," "Treble Harmonies," "Men's Voices in Song," and "Familiar Hymns" were heard in the later 1940's.

In the fall of 1949 WMBI AM-FM Bulletin featured pictures of eleven pianists and organists. They provided the basic musical foundation for the playing of hymns, gospel songs and classical works. In those days, seventy-eight revolutions per minute records were readily available for classical music, but very few existed with specific religious music. A transition took place with quality thirty-three and a third recordings coming into being. The accompanists were less and

³⁵Appendix V is an interview with Robert J. Little, discussing his responsibility as Radio Pastor of Moody Bible Institute.

less in demand, In recent years there has been no need for a full time musician. All are now hired on a program basis. The two-manual Kimball pipe organ of studio B has been familiar to thousands who listened to "Organ Vespers" and "Organ Recital." Since 1954, the four-manual Møeller organ of the Torrey-Gray Auditorium has provided a special treat for the organ enthusiast. Musicians such as Gil Mead served as organist and choral director. He planned and directed "Songsters," "Patterns of Melody," "Cathedral Echoes," and musical ensembles for "Miracles and Melodies," "Meet the Students," and the "Fellowship Hour."³⁶

Because of its emphasis on Bible teaching and preaching WMBI has performed a service by broadcasting important conferences such as the annual Founder's Week conference. This is a week set aside by the school for special teaching and instruction the first week of February, around the anniversary of the birthday of D. L. Moody. Conference sessions in the morning, afternoon, and evening are the order of the day. The regular schedule of the station is set aside to broadcast the sessions which are attended by many from the listening area as well as alumni who have returned.

Other conferences have been Winona Lake Bible Conference from Winona Lake, Indiana. Substantial portions of the day's programming during the summer months were set aside for Bible teaching sessions. Through broadcast lines from Winona Lake the sessions were presented live for many years. In later years the sessions have been

³⁶Gil Mead's picture and short statement of His Hammond organ playing appears in "For Your Listening Pleasure on Radio and TV," Hammond Times XIV (November 1951), p. 8.

recorded, and other conference grounds have been visited, to secure speakers of quality for the listening audience. A great deal of nostalgia remains in the minds of elderly listeners who each summer would visit a Bible conference by radio without leaving their city apartments.

The tri-annual InterVarsity Christian Fellowship Missionary Conference originating from the University of Illinois, the Mid-American Keswick Conference, Sunday School Conventions, Missionary Conventions have all been aired. The point was to expose listeners to Christian teaching from international as well as national Christian leaders.

In the 1940's many programs were put on sixteen inch transcriptions. In the early 1950's when tape recording came into its own, programs were recorded with greater ease. Tapes made editing possible. Fidelity was excellent.³⁷

During the middle forties and into the beginning years of this study, G. B. Nordland stated that much of the programming was attractive to listeners because of the personalities involved--in particular, Wendell P. Loveless.³⁸ But in the latter 1940's and on into the present, WMBI has not emphasized personalities unless it came as a natural outcome of radio presentations. There was no attempt to develop a "star system." However, it is the nature of the media to point up individuals who become important to listeners.

³⁷For comments on WMBI's facilities for both disc and tape recordings in 1951, see "Discs and Tapes Play Major Role at Moody Bible Institute," Audio Record VII (February, 1951), pp. 1, 2.

³⁸G. B. Nordland, Interview, April 6, 1971.

Bill Pearce, announcer, narrator, base-baritone soloist and trombonist is extremely well liked. In more recent days, his late evening program "Night Watch" has become WMBI's most useful evangelistic program.³⁹

Theresa Worman by virtue of her longevity and effervescent personality was enjoyed by children and parents alike. One day when Aunt Theresa was a guest at Trinity Evangelical Divinity School of Deerfield, Illinois, Dr. Harry Evans, President, looked out over the audience and saw Miss Worman. His eye also caught that of one of the professors, Dr. Hakes. He said, "Dr. Hakes, do you have your K.Y.B. Club pin with you?" Both he and Dr. Hakes had listened to Aunt Theresa as boys. Illinois Sixteenth District Congressman, John B. Anderson, of Rockford, Illinois, is another prominent person who used to listen to Aunt Theresa tell stories on WMBI.⁴⁰

Mrs. Frances Youngren in the "Home Hour" until 1961, and Mrs. Frances Nordland in "Woman to Woman" since, have been guests in thousands of homes helping homemakers with frank spiritual advice and counsel. These women consistently received mail response to their programs.

Miron Canaday, a man with many voices, is well-known for reading Christian novels in "Continued Story Reading." Somewhat akin to the early days of soap-operas, the stories never-the-less emphasized

³⁹Bill Pearce, Nightwatch: Rappings with Bill Pearce (Chicago: Moody Press, 1972) is a book containing letters to Bill Pearce along with his replies to the listeners.

⁴⁰Memo from Theresa Worman, n.d.

the practical application of Bible truths in the lives of the characters.

Walter Carlson, friendly and sincere, has been a household favorite for the entire period covered by the study. His interviews, dramatic work and for the last decade newscasting have added to the station's programming.

Joyce Knight Blackburn became a cultural voice of WMBI with musings "From a City Tower," with excellent poetry and prose. Her readings for children in the "Listening Post," and "Music Story Lady," delighted many. She provided stability to the dramatic efforts of "Stories of Great Christians." She was the main source of quality for drama programs in her years as dramatic producer.⁴¹

Robert Parsons with his friendly, pastoral visits became well-known through the program "Quiet Hour" and in a program with his wife, "Hymns You Love to Sing." As the Program Director, he was familiar in many homes as the spokesman for WMBI. When the Program Director's responsibility broadened into the Manager's responsibilities, the men in the latter position were not as well known as airmen.

Syndicated Programs

In June 1970 in Atlantic Monthly, William Martin wrote a scathing article about the "God Hucksters."⁴² It is a descriptive piece about many radio preachers who prey on the public. Of all

⁴¹Woody Bible Institute, Interview, Robert Parsons, June 7, 1971.

⁴²William C. Martin, "The God Hucksters of Radio," The Atlantic CCXXV, (June, 1970), pp. 51-56.

of the programs in question in that article, WMBI has not aired any of them. However, over the years many fine syndicated programs such as "Back to the Bible," "Tips for Teens," "Temple Time," "Back to God," "Lutheran Hour," "Light and Life Hour," "Old Fashioned Revival Hour," "Radio Bible Class," "Morning Chapel Hour," "Mennonite Hour," and "Hour of Decision"⁴³ have been aired. They have demonstrated the broad interdenominational base of WMBI.

In the early days there had been some hesitancy to permit outside Christian organizations have a part in WMBI programming. There was a concern that listeners to these Christian organizations would send money to them and not the Institute. But that attitude did not prevail.⁴⁴

A practical problem existed in that some syndicated programs contained strong money appeals. WMBI edits out these appeals since the programs are given free time. There has never been a commercial charge nor a service charge.⁴⁵ Each program is also auditioned because of interest in quality and to note problem areas which might be in contrast to the Institute's doctrinal position. The latter is rarely a problem since the syndicators are carefully weighed before being chosen for airing on WMBI. If ever there is a problem the

⁴³For an extensive discussion of the "Hour of Decision" see Frederick William Haas, "A Case Study of the Speech Situation Factors Involved in the Radio Preaching on the Hour of Decision Broadcast" (Unpublished Ph.D. thesis (sic), University of Wisconsin, 1964).

⁴⁴Moody Bible Institute, Minutes of the Meeting of the Development Staff, meeting of January 23, 1947. (Typewritten.)

⁴⁵For a sample letter to producers of syndicated programs see letter from W. E. Mayfield, Manager, Radio Division, to John Camp, January 15, 1966.

station asks for another program or, if a minor matter, secures permission to edit unsatisfactory material.

WMBI has never been interested in the policy adopted by some religious broadcasters of "back to back" religious programming. This type of programming exists on Sunday mornings in many commercial stations. The station believes the average listener to radio will seldom listen for two or three hours to one program after another. To bring variety, WMBI schedules music or variety programming between the syndicated offerings.⁴⁶

⁴⁶Appendix VI contains descriptions of the programs produced by WMBI mentioned in this paper. Appendix VII is the WMBI AM-FM Program Schedule for January-March, 1970.

CHAPTER VI

WMBI, WMBI-FM: ITS LISTENERS

Who listens to WMBI? Homemakers, truck drivers, teenagers, ministers, retired people, secretaries, insurance salesmen, grocers, doctors, carpenters, nuns, construction workers, retarded children, and hotel clerks. People from all walks of life. This is what the mail reveals.

WMBI Surveys

What do the surveys say? Besides a number of informal surveys, and several attempts to analyze the audience by Letter Week response, four surveys have been taken. In 1947 a survey was conducted by Russel T. Hitt of the Public Relations Division, of the Institute.¹ It was an attempt to learn scientifically certain facts about an Institute project. Unfavorable comments had come about the station's programming. This was one way to evaluate general reaction of listeners. And, in those days, large figures were used to describe the listening audience. These needed verification. Several of the rating services were considered but found to be too expensive. As a result, several sources of information were analyzed and results compared and analyzed. They were a Hooper measurement, November 19, 1945 to January 19, 1946; a Pulse, Inc., report, June, 1947; a Broadcast Measurement Bureau report of 1946; a questionnaire at a

¹Listener Survey of Radio Station WMBI, September 20, 1947.

Chicago cooking school, January 23, 1947; an incomplete report by Harold J. Betty and Associates, January, 1947; and the 1947 Letter Week analysis.

In 1960 a survey was created and sent on a random basis to names on the Moody Bible Institute mailing list.² WMBI-FM was just on the horizon and information was needed. More than that there was a desire to discover information about audience which had not been surveyed for thirteen years. Industry reports had been considered and found too expensive.

In 1965 Kent Creswell conducted a survey intended to be a part of a Master's Thesis.³ The results were not of sufficient value for that academic purpose but did reveal some information about people who wrote to the station when compared to people who listen to the station but do not write.

In 1969 another survey was planned to bring immediate information about listeners and their likes and dislikes about programs.⁴ Some information was obtained but unfortunately the project was not thoroughly analyzed and evaluated immediately. The survey was printed in the July-September program guide and listeners voluntarily sent in the surveys. The results were compiled by computer but the loss of personnel and change of managers delayed complete analysis until 1971.

Following now are some comparisons of the findings of the

²WMBI Listener Survey, May, 1960.

³WMBI Audience Survey, July, 1965.

⁴WMBI AM-FM Schedule for July-September, 1969.

surveys. The information is not parallel, but some comparisons and contrasts can be observed.

	1947	1960	1965	1969
	Ill. 65%	Ill. 67.5%		
IN WHAT AREAS DO LISTENERS LIVE?	Wisc. 13%	Wisc. 15 %	Not ascer- tained	Not ascer- tained
	Ind. 11%	Ind. 10 %		
	Mich. 11%	Mich. 7.5%		

Note that the percentage of listeners from the various areas did not change a great deal. The drop in Michigan response may be due to interference from WMUS in Muskegon, Michigan, which started in the late 1940's on a near frequency. This made it difficult for listeners to pick up WMBI.

	1947	1960	1965	1969
	Women 91%	78%	74%	78%
SEX	Men 8%	21%	23%	22%
	Chil- dren 1%	Not ascer- tained	Not ascer- tained	3%

A very high percentage of those listening are women. The figures may not be entirely accurate since in some instances the woman of the house may be the one who answers mail, and there was no question to indicate other people in the household who may listen.

	1947	1960	1965	1969
AGE	Middle age and older	61- 22%	60- 20%	65- 21.6%
		46-60 31%	35-59 57%	56-65 19.2%
		30-35 34%	20-34 19%	46-55 20.4%
		18-29 11%	10-19 2%	36-45 14.6%
				26-35 12.7%
				20-25 4.7%
				16-19 2.5%
				12-15 4.1%

It is obvious that the audience of WMBI over the years has been similar to that of 1947, middle age and older. Observing the number of listeners over sixty or sixty-five and those under thirty-five, we see that out of five listeners, one is over sixty and one under thirty-five and three in between thirty-five and sixty. Surveys of this nature can be used only as a rough indication since there was no correlation between them and there were varying degrees of control in the surveys. Children and teens do listen to WMBI. In the 1960 survey 2,112 children between the ages of four and seventeen were listed as members of the homes represented by the survey. Of those children seventy-five percent listened to WMBI.

	1947	1960	1965	1969
EDUCATION	"Limited ed."	Grad work 7%	Over col. 10%	Not Ascertain- ed
		College gr. 23%	3-4 col. 10%	
		H.S. grad. 46%	1-2 col. 21%	
		Grammar Sch 21%	H.S. 34%	
		No ans. 2%	Under H.S. 19%	
			Other 4%	
			No ans. 2%	

There appears to be quite a contrast in education between the listener of 1947 and the listener in 1960, which probably reflects primarily the change over the country as a whole. In 1960, seventy-six percent were high school graduates and over. In 1965, seventy-five percent were high school graduates and over.

	1947	1960	1965	1969
HOW LONG HAVE THEY LISTENED?	Not Ascer- tained	Average 17.4 yrs.	Not Ascer- tained	Under 2 yrs. 14% 2-5 yrs 12% 6-10 yrs. 13% 11-20 yrs. 17% 20- 43%

It is quite evident that listeners to WMBI have been listening for a considerable length of time. They appear to be long-time, loyal listeners.

	1947	1960	1965	1969
WHAT AMT DO THEY LISTEN EACH DAY?	Not Ascer- tained	4.5 hrs. per day	4.2 hrs. per day	Not Ascer- tained

If the number of hours per day is at all accurate the listeners to WMBI listen to radio at least two times more than the average listener across the country who has the radio set in his home on for one and a half hours daily, excluding automobile listening.⁵

The following indicates the religious affiliations of WMBI listeners.

	1947	1960	1965	1969
RELI- GIOUS AFFIL- IATION	"conservative and ultra- fundamental- ist"	Baptist 23% Bible & Ind. Fund 18% Reformed 7% Lutheran 6% Methodist 6% Evan. Free 5% Covenant 5% Presbyter. 3% Ev. United Brethren 2% Congregat. 2% Other 13% No Ans. 10%	"Baptist and other evan- gelical churches"	Not Ascer- tained

⁵Robert E. Summers and Harrison B. Summers, Broadcasting and the Public (Belmont, California: Wadsworth Publishing Co., 1966), p. 1.

Commercial Rating Services

Since WMBI is in the second largest market in the country, and the major rating services release figures regularly on the commercial stations it is interesting to note WMBI is mentioned on occasions. Following are illustrations of the appearance of WMBI on such ratings. Little can be done in the way of comparison since the services themselves vary in method and goals.

In 1946 an analysis of the Broadcast Measurement Bureau Report estimated WMBI listenership at 129,960. The number of counties which contained WMBI listenership on that report was less than the number of counties represented by Letter Week of 1947. The estimated listenership from the 1947 Letter Week analysis was placed at 168,901. The conclusion of the Broadcast Measurement Bureau study was "these tabulations and map show broad coverage but low audience intensity. They seem to indicate adequate physical facilities, but limited though loyal audiences."⁶

Mention is made in the 1956 Annual Report that 200,000 is the estimated audience. The basis of this statement is not given, but the Hooper report indicates that "our afternoon audience exceeds those of WLS and WAIT."⁷

In 1966 WMBI was able to purchase "breakouts" of the American Research Bureau Radio Circulation Report for Cook County and DuPage County. In Cook County WMBI ranked seventeenth with a Net Weekly

⁶Listener Survey of Radio Station WMBI, September 20, 1947, p. 6.

⁷Moody Bible Institute, Annual Report, 1956, Radio Program Department.

Rating of one and nine-tenths percent representing 77,500 persons twelve years of age and over. WMBI-FM ranked twenty-seventh with a rating of nine-tenths of one percent representing 35,200 persons.⁸

In DuPage County WMBI ranked eighth with a rating of four and seven-tenths representing 12,700 and WMBI-FM ranked fourteenth with a rating of three and four tenths percent representing 9,200. These reports seem to confirm the feeling that over the years reception of WMBI fared better in the suburbs than in the city.

In a Pulse Report for August - September 1968, WMBI ranked sixteenth with daily contacts in households of 26,600, the number of households per week set at 52,200 and the number of different persons reached during the week at 116,400. This report covered Chicago and County Metropolitan Areas. WMBI-FM was not listed in this report.⁹

In the October 1968 - March 1969 Hooper Index Report, WMBI ranked eleventh with a share of the audience set at two and one-tenth percent. In this particular report WMBI had a greater share than WFMT, Chicago's Fine Arts Station. No mention was made of WMBI-FM. It could well be that listeners responding to questions about WMBI make no distinction between AM and FM. The response of

⁸American Research Bureau, Chicago, Illinois, Radio Circulation Report, Cook County, Illinois and Dupage County Illinois, January/February 1966.

⁹The Pulse, Inc. XXII, No. 6, Total Audience Estimates, In-Home and Out-of-Home, 6:00 AM - 12 Midnight, Chicago, Illinois - N.W. Ind., Consolidated Metro Areas, August-September 1968. Report issued: October 28, 1968.

listeners in this report may cover the two stations.¹⁰

In summary, the rating of WMBI within the services can be looked at from two view points. WMBI, of course, is entirely out of the class of the larger stations such as WGN, WIND, WCFL and WLS. Compared to them the audience is small.

On the other hand, when it is considered that there are 76 AM and FM stations within the 35 mile radius of Chicago¹¹ and WMBI appears to have ranked in the top twenty percent of the stations, WMBI does quite well. It has the advantage of both AM and FM, though the FM alone is on the air in the evening.

Audiences for Religious Programs

The audience for religious programs has been the subject of a number of studies. Probably the most famous is the Television-Radio Audience and Religion by Parker, Barry, and Smythe. Supervised by Yale University Divinity School it was an exhaustive study of listeners in New Haven, Connecticut and its adjacent suburbs with radio and television fare available from major New York stations as well as New Haven's own stations.

It is difficult to find relationships between the audience surveyed in New Haven and the audience of WMBI. Very few of the statements of the Yale study can be considered since that study was

¹⁰Hooper Total Audience Radio Report: Chicago, October 1968-March 1969 in Lawrence W. Lichty and Joseph M. Ripley, II, eds., American Broadcasting: Introduction and Analysis--Readings, (Madison, Wisconsin: College Printing, 1969), pp. V-225-V-235.

¹¹These stations are listed in a copy of a letter sent to the Federal Communications Commission by Rich Communications Corporation, December 8, 1969, on the occasion of requesting change of call letters of station WEBH-FM to WWEL.

of the total television-radio audience and this paper deals with a specific audience for one station. However, descriptions of the audiences for two specific programs could be mentioned here which might have a bearing on a portion of the WMBI audience. Two of the programs considered in the Yale study have been aired on WMBI. Following is a description of the audiences of those programs.

The Old Fashioned Revival Hour attracts an older group, including a sizable number over 65, tending toward semi-skilled or unskilled jobs and education below the level of high school graduate. Relatively few have minor children, and one-fourth are widowed. It is largely a Protestant audience. When this audience is analyzed for church relatedness, a high proportion (33.3 percent) of the individuals are found to have no church affiliation.

The Hour of Decision also reaches an older group, especially skilled and unskilled laborers who have not completed high school and who have no minor children. One-fourth are widowed. Again the audience is largely Protestant, but the analysis of church relatedness shows 18.9 percent of the individuals to be without church affiliation.¹²

Would the people who listen to "Old Fashioned Revival Hour" and "Hour of Decision" on WMBI have the same characteristics? There may be some correlation with regard to age, some correlation with regard to education but there is no evidence available with regard to marriage and children. There may be dissimilarity with regard to local church affiliation since in the 1960 survey ninety percent of the WMBI audience who responded to the survey indicate a local church affiliation, while the Yale study revealed well over one-third of the listeners had no local church membership.

In 1962 Haddon W. Robinson conducted a study to describe the radio and television audience for religion that exists in seven

¹²Everett C. Parker, David W. Barry and Dallas W. Smith. The Television-Radio Audience and Religion (New York: Harper & Brothers, Publishers, 1955), p. 220.

cities throughout the United States. The cities chosen were: Albany, Oregon; Arvada, Colorado; Champaign, Illinois; Dallas, Texas; Johnson City, New York; Medford, Oregon; and Owosso, Michigan. The summary includes the following observations:

Advancing age appears to be related to religious listening . . . as age went up regularity in listening increased.

Education also appears to be related to listening to religious broadcasts . . . people in the lowest levels of formal education were much more likely to listen regularly to religious programs.

. . . Sex apparently does not have much influence on religious listening. The percentage of men and women were identical.¹³

There appears to be correlation between the audiences of Robinson and the audience of WMBI in age, education, but dissimilarity concerning sex. In the Robinson survey an equal number of men and women listen to religious programs compared to three women to one man in the 1965 survey. Other factors concerning the religious audience are listed by Robinson, but unfortunately there is no basis for comparison with information on the WMBI audience.

A study of religiously-oriented stations was done by the Western Religious Broadcasters in 1968. It concerned characteristics and attitudes of listeners to selected stations in nine markets. The cities include Los Angeles, San Francisco, San Diego, Sacramento, Fresno, California; Seattle, Washington; Kansas City, Missouri; Portland, Oregon; and Phoenix, Arizona. The sampling frame used in the survey was the American Research Bureau diaries from the metro areas

¹³Haddon W. Robinson, "A Study of the Audience for Religious Radio and Television Broadcasts in Seven Cities Throughout the United States" (unpublished Ph.D. dissertation, University of Illinois, 1963) pp. 127, 128.

as defined above, for the radio measurement periods of October-November, 1967 and April-May, 1967. The diaries that qualified for the sampling frame were the ones in which listening for five minutes or more to one of the selected radio stations was indicated. The stations were classified as "general religious" stations where programming is varied between religious music, talk, etc. as opposed to a "heavy religious talk" station where the programming is predominately religious talk.¹⁴

In that survey, listening to religiously oriented stations was heaviest during the 10:00 A.M. to 3:00 P.M. day-part on Monday through Friday. This contrasts with WMBI where heaviest listening appears to be from 6:00 A.M. to 12:00 Noon Monday through Friday on both the 1960 and 1965 surveys.

"Among Protestant listeners, the largest single denomination was Baptist, (approximately twenty-five percent) which was twice as large as any other single denomination."¹⁵ Baptists appear as the largest representative group in the 1960 WMBI survey, but the Bible and Independent Churches follow with eighteen percent. The other denominations are less than half of either of these groups.

Among listeners of General Religious Stations about twenty-eight percent did not complete high school indicating that about seventy-one percent were high school graduates with roughly forty percent completing some college or more. This is in comparison with

¹⁴American Research Bureau, Special Studies Department, Beltsville, Maryland, "A Study of the Characteristics and Attitudes of Listeners to Selected Religiously-Oriented Radio Stations of Nine Markets," prepared for Western Religious Broadcasters, c/o Radio Station KGIN, Seattle, Washington, February, 1968.

¹⁵Ibid., p. 3.

the 1965 survey where nineteen percent did not complete high school, seventy-nine percent completed at least high school, forty-five percent completed some college or more. A cautious observation might be that the WMBI audience has slightly more education than the audience surveyed by Western Religious Broadcasters.

To return to the question posed at the beginning of this chapter, "Who listens to WMBI?" the answer, at best, is hazy. All of the surveys taken by the station have weaknesses because of a lack of precise methodology operating in a carefully controlled situation. The 1947 survey is an amalgamation of several sources. It was helpful in that day but by today's methodology, it is inadequate. The compiler of the 1947 survey treats his conclusions in a tentative way knowing of the limitations. The 1960 survey was weak in the compilation of the sample. It was a large one: 2,557 detailed forms were compiled without benefit of computer analysis. The 1965 survey of writers and non-writers possibly has the most reliable information about those target audiences. The 1969 survey is satisfactory only to the degree that it represents answers from those listeners loyal enough to the station to spend time and postage money to return the survey.

If the Institute is seriously interested in a profile of its audience, a great deal of time and money will be necessary to secure an objective one. Two reasons may be volunteered as to why such a survey will probably never be taken. The expense will be prohibitive for a non-commercial station. Secondly, over the years feedback through letters and personal contacts has seemed to sufficiently

satisfy top administration that the station is accomplishing its purposes.

CHAPTER VII

WMBI, WMBI-FM: ITS EXPANSION

"Radio is our most effective promotional arm."¹ So said Robert Parsons in a memo to Robert Constable on December 17, 1952. The next day WMBI-FM ceased operation. Mr. Parson's memo says that, despite the fact the Board of Trustees had voted to discontinue FM, there were those who continued to feel that radio constituted an important outreach.

As mentioned in a previous chapter the dropping of FM came because other stations were deleting FM and because the attempt to secure audience reaction to WMBI-FM showed lack of substantial interest. After it went off the air, considerable reaction was forthcoming. This probably set the stage for reconsideration of FM some years later. But these events took place in the middle of the story of expansion. It is necessary to return to earlier days to discover the beginnings.

In the thirties WMBI extended its influence by using the N.B.C. network for a weekly broadcast from July, 1935 - April, 1936. President Will H. Houghton spoke on a series of programs called "Let's Go Back to the Bible." It was heard weekly on the Mutual Broadcasting System from September, 1938 to March, 1939 followed by another series

¹Letter from Robert Parsons to Robert Constable, December 17, 1952.

September, 1939 - March, 1940.² During the 1940's another series was distributed by transcription called "Miracles and Melodies."³ Dr. Houghton at that time apparently favored expansion. He had asked Technical Director, A. P. Frye, to prepare plans for additional stations. Mr. Frye complied with engineering specifications on a network of stations from Chicago to New York but the plans never materialized.⁴

As the period represented by this paper opens, it appears there was no expansion either by transcribed programs, or by network involvement. But in April, 1947, WMBI's interest in expansion was heightened by the threat of competition from WMUS, Muskegon, Michigan. It was a local 1,000 watt station, and though not on 1110 kilocycles but on 1090 kilocycles, the receivers in that area had difficulty in picking up WMBI. The same problem existed with the western audience of WMBI. A station in Hastings, Nebraska, located on the same wave length, 1110 kilocycles, was making it impossible for listeners in Iowa to hear WMBI.⁵ The competition of these stations generated concern for expansion by WMBI.

Listeners in Muskegon, Michigan, petitioned the management of WMUS to apply for another frequency so that interference with

²Getz, MBI, pp. 296, 297.

³Moody Bible Institute, Annual Report, 1955, Radio Program Department. (Typewritten.)

⁴A. P. Frye, Telephone Interview, Boiling Springs, Pennsylvania, March 29, 1972.

⁵Listener Survey of Radio Station WMBI, September 20, 1947.

WMBI would be lessened. Word came to WMBI of this move. But evidently the petition of these people did not affect the situation.⁶

The WMUS matter was not dropped. Two and one half years later the Institute considered setting up booster stations to increase the coverage of WMBI programs with an eye to buying WMUS or leasing substantial time. But later that year, despite the fact that field surveys were made in Grand Rapids, Michigan, Detroit, Michigan, and Anderson, Indiana, the matter was deferred. This was because "of certain questions raised recently by the office of the Federal Communications Commission regarding the constitutionality of religious broadcasting stations." There is no indication of the specific facts of the case. But the idea of additional stations was not dropped permanently, simply put off to a later time.⁷

In the meantime, word appeared in WMBI Bulletins of 1949 that transcriptions had been sent to China to be used by the China Bible Broadcasting Association in Shanghai and Hangchow. Transcriptions were sent to Sudan Interior Mission in Africa. Programs also were used in the Hawaiian Islands and on stations in Apollo, Pennsylvania and Providence, Rhode Island. The reports are sketchy and no mention is made in the yearly reports of the distribution.⁸

In 1950 an effort was made to create a program for distribution. The Moody Bible Institute Hour called "Truth for Today" was

⁶Development Staff Meeting, Minutes of the Meeting, June 3, 1948.

⁷Development Staff Meeting, Minutes of the Meetings, January 3, and April 5, 1951.

⁸WMBI AM-FM Bulletin, Vol. 1, No. 2, Spring 1949, p. 3, and WMBI AM-FM Bulletin, Vol. 2, No. 1, Fall 1949.

broadcast live from the Torrey-Gray Auditorium from 3:00 to 4:00 P.M. with Dr. William Culbertson as speaker. Audience participation, male quartet music with vocal ensemble were a part of the hour. It was similar to the famous "Old Fashioned Revival Hour" in format. "If the Lord so leads, the service will eventually be recorded and made available to radio stations all over the country."⁹ But the program did not last very long. Audience expectations failed, the program did not survive and, of course, could not be distributed.

In 1952 an unusual opportunity presented itself. Moody's Washington lawyer, Mr. Ben S. Fisher wrote to Mr. Henry C. Crowell, the Executive Vice-President:

As you know, Channel 11 has been set aside for an educational television station in Chicago and so far, there has been little interest shown by the educational institutions in Chicago to avail themselves of this frequency.

In view of your past public service record and the wonderful job you have done at WMBI without commercial assistance, I am wondering if it would not be feasible and adviseable for WMBI to change to the television frequency and carry on the same sort of service. It looks like television is going to be accepted by the public at large and be a very popular method of broadcasting. For this reason, we feel WMBI should be the pioneer in the field, from an educational and religious standpoint, in the Chicago area.¹⁰

When Robert Constable was asked about the opportunity, he replied that Mr. Crowell apparently was not interested and among other things felt that Channel 11 was at the educational end of the dial which made it a less desirable frequency.¹¹

⁹WNBI AM-FM Bulletin, Vol. 3, No. 1 (October, 1950 - April, 1951) p. 1.

¹⁰Letter from Ben S. Fisher to Henry C. Crowell, January 11, 1952.

¹¹Interview with Robert Constable, December 21, 1971.

It seems the Institute did not give serious consideration to television even though twenty-five years earlier it had been a pioneer in the medium of radio. Budget problems in 1952 and the coming demise of WMBI-FM indicate that Moody Bible Institute was in a retrenchment period rather than expansion.

It was in the latter part of 1952 when FM was dropped, that the previously mentioned memo was written by Robert Parsons to the administration of the Institute. He urged expansion by securing AM stations across the country. Mr. Parsons wrote:

The proposed radio department expansion program is, I believe, essential to the growth of the ministry. I am confident, too, that it will solve our financial problem . . .

Taking for granted the effectiveness of the direct ministry (a very important angle), let me point out some advantages to the Institute. . .

(1) Promotional value . . . (2) Financial support for the school . . . (3) Solution to the WMBI financial problem . . .

The idea was to secure AM stations in large metropolitan areas, staff them with a small but adequate staff, supply the major portion of the programming from WMBI, but permit local programming which would meet the "taste and desires of the constituency."¹² The 1952 annual report mentions encouragement from the administration concerning Mr. Parson's suggestions.¹³

It was not until 1958, six years later, that the first of the associate Moody stations was added. It was FM instead of AM, WCRF-FM in Cleveland, Ohio. Then in 1960, WDLM, an AM station, was added on the western fringe of WMBI's broadcast area in East Moline, Illinois.

¹²Letter from Robert Parsons to Robert Constable, December 17, 1952.

¹³Moody Bible Institute, 1952 Annual Report, Program Department, Radio Section.

Mr. Parsons as the Director of the Program Department could do little about expansion except to recommend it. When C. B. Nordland came into the managership of WMBI, efforts for both station expansion and program distribution increased. It was during his tenure that two experiments were tried. Contracts were signed and programs sent to WMUS in Muskegon in 1954.¹⁴ Results were not significant and the project dropped. Programs were then sent to KGDN in Seattle, Washington in 1955. There was some hope of an exchange of programs because the station was similar in operation to WMBI. The arrangement did not last long, nor was there an exchange of programs.¹⁵

In September, 1955, a meeting of WMBI and Institute persons was called to discuss the development of a format for general distribution. The programs available for distribution from those already being aired by WMBI were limited in number. They did not have Moody Bible Institute credits because they originated in the context of WMBI. So a special program was discussed at this meeting.¹⁶ By June of 1956 a program was developed featuring Dr. Culbertson as the speaker. It was called the "Moody Bible Institute Hour" and was ready for distribution as a syndicated program.¹⁷

Concurrently with this period of time, the Alumni Association of the school had taken steps to send its program out to other

¹⁴Moody Bible Institute, Annual Report, 1954, Radio Program Department.

¹⁵Moody Bible Institute, Annual Report, 1955, Radio Program Department.

¹⁶Meeting for Discussion of Expansion of the Moody Bible Institute by means of Radio Programs on Other Stations, Minutes of the Meeting, September 22, 1955.

¹⁷Memo from C. B. Nordland to Mike Maddex, June 11, 1956.

stations. In October of 1955 the alumni program called "Strength for the Way" was heard on KXEL, Waterloo, Iowa, from 11:15 to 11:45 in the evening.¹⁸ By September, 1956, the program was on ten stations with an expected mail pull of 3,000 letters yearly.¹⁹ But in the fall of 1956 with the "Moody Bible Institute Hour" available, it supplanted "Strength for the Way." The "Hour" was also heard on WLS, Chicago, for which time was purchased.²⁰ The "MBI Hour" does not appear in the WMBI Program Guide until January, 1957, where it replaced the Alumni Program. In April, 1957, the name was changed to "Moody Presents." It continued for another twenty months ending December 14, 1958.²¹ The program ended when the decision was made to cease purchasing time on WLS. Budget problems were responsible.

For the next few years other programs were being distributed across the country. From Alabama to California and New York to Oregon, programs were aired on thirty stations in seventeen states and on eight stations in seven foreign countries. The formats had been altered some so they could be aired on stations other than WMBI.²²

¹⁸Executive Committee Meeting of the Moody Bible Institute Alumni Association, Minutes of the Meeting, November 1, 1955.

¹⁹Ibid. Minutes of the Meeting, September 24, 1956.

²⁰Letter from C. B. Nordland to Charles E. Wilson, June 14, 1956.

²¹"Moody Presents" appears in the January 1957 Radio Schedule, but it had ceased production. The change did not appear in the schedule because it came at the last minute and the guide was already in the hands of the printer.

²²List of Stations Airing WMBI Programs on a Regular Basis, May 1, 1959.

The distribution increased until in 1961 12,142 tapes were distributed to seventy-two stations in twenty-nine states and seven foreign countries.²³

Program distribution began in earnest when C. B. Nordland came as Manager of WHRI in the middle 1950's. It was carried on by W. E. Mayfield into the 1960's. In December, 1960, Robert Parsons transferred from the position of Director of the Program Department of WHRI to Assistant to the Vice-President of the Development Branch. His responsibility was to coordinate the distribution of programs. The budget for distribution actually came from the Vice-President's office and not from WHRI budget. Consequently, though WHRI produced the programs, someone in the Vice-President's office was in charge of distribution. Mr. Parson's duty was not only to coordinate this distribution, but to also begin a new nation-wide program similar to "Woody Presents" which had ended two years previously.

The new program was called the "Fellowship Hour." It began in October, 1961. The "Hour" was to "center around Bible messages delivered by Woody Bible Institute faculty and staff members."²⁴ A musical ensemble, special music, and interviews were in the program. But it lacked some strength when compared to the former "Woody Presents" program. In the latter, the President was featured as the main speaker. In the "Fellowship Hour" he appeared only occasionally.

Within a short period of time budget problems arose again. Live music especially prepared for the program could no longer be

²³Getz, MBI, p. 302.

²⁴WHRI Radio Schedule, October - December, 1961.

afforded. Music from past programs was repaired and eventually re-recorded music used. At this time, because of the budget cuts, programs were no longer sent free to stations. A modest service charge was introduced July 1, 1963.²⁵ Because of the charge many stations dropped the Moody programs. Then began the hard work of rebuilding circulation on a charge basis. The "Fellowship Hour," however, was distributed free and with it free dramatic programs. Being the official program of the school, a charge could hardly be made.

The "Fellowship Hour" continued through December of 1968. Beginning January, 1969, the program settled on one speaker, Radio Pastor Robert J. Little, whose messages were more in the form of an informal discussion of questions on the Bible. At this point the name of the program was changed again to "Moody Presents." The rest of the format remained essentially the same.²⁶

Through the middle and late 1960's another concept of program distribution was developed, called "saturation stations." These stations carried as much as twenty hours of programming per week from Moody sent to them free. The stations were religious in character, similar to WMBI. This afforded exposure of programs without the responsibility of owning and operating stations in those areas. WGNP and WGNB in St. Petersburg, Florida, WSUR (FM) in Suring, Wisconsin, WRES in Chattanooga, Tennessee, WIHS in Middletown, Connecticut, and

²⁵Moody Bible Institute, Department of Broadcasting, Files of Program Distribution.

²⁶WMBI Schedule, January - March, 1969.

WHEC in Springfield, Ohio, were the broadcast outlets.²⁷

In July, 1970, programs were distributed to one hundred and fifty-one stations in twenty-nine states and eight foreign countries. Of special note is the fact that "Moody Presents" was aired on sixty-six stations and "Nightwatch" on seventy-nine stations.²⁸ "Moody Presents," of course, is the official national program of Moody Bible Institute, while "Nightwatch" is probably the most fruitful program in terms of personal response across the country.

The expansion of WMBI into the stations of WGRF-FM and WJHM has already been mentioned. When those stations started, WMBI contributed some personnel to man them. The stations function with a good degree of autonomy. The Managers report to the Director of Broadcasting. Each quarter the Managers of the three stations meet with the Director to discuss mutual problems and to coordinate the efforts of the separate stations.

WMBI plays a major part in the production of tapes for airing over the associate stations. On May 1, 1967, the WMBI Program Service was established. It was an internal organization existing primarily on paper, but outlining specific responsibility of WMBI in its relationship with the other stations.

The basic function of the service is to create new ideas, produce pilot tapes if necessary and produce a continuing supply of programs . . .

²⁷Department of Broadcasting, Files of Program Distribution.

²⁸Ibid.

Beside the regular programs sent to the stations two or three new programs are to be prepared each quarter. The Supervisor of Production is responsible to see that the Program Service functions well.²⁹

The expansion of WMBI has come not only in the distribution of programs and the establishment of associate stations, but it has also contributed to training workshops conducted by the Institute. For three years, 1948 - 1950, summer workshops were held in the studios of WMBI. An average of thirty-eight people attended representing ministers, missionaries, college students and lay people interested in religious broadcasting. In 1957 and 1958 similar workshops were also held. Robert Parsons spearheaded these workshops. He also was anxious to see a course in gospel broadcasting in the day school of the Institute.³⁰ A Missionary Technical Radio Course had been set up which taught "point to point" communications and broadcast engineering but nothing in the area of programming was taught. The one exception was the year 1956 - 1957 when classes in radio were taught in both day and evening schools.

In 1961 Charles Christensen attended the Third World Conference on Christian Communications in Milwaukee. Out of it came a recommendation to continue summer workshops and serious thinking about a course of study in the day school.³¹ At that time he was responsible

²⁹WMBI Memo, May 1, 1967.

³⁰Many in WMBI besides Mr. Parsons had a concern that Moody Bible Institute begin a formal course in radio broadcasting. There appears to be no specific explanation why such did not happen. The assumption is that lack of faculty and facilities may have been reasons. The concept simply did not have enough priority in the thinking of the Dean of Education to become a part of an already crowded curriculum.

³¹Memo from Charles Christensen to Willis Mayfield and John Rader, June 21, 1961.

for on-the-job training sessions in the station.

The summer workshops did begin again in 1963 and continued until 1969 under the direction of WMBI but with day school credit. Then the courses were taken over by faculty of the day school with regular use of WMBI members in some of the instruction.

During this period in the fall of 1968, a Communications Course began in the day school of the Institute which now trains students in communications skills. Some of the students who are qualified, secure jobs on WMBI.

So, the influence of WMBI has been felt through the distribution of programs, through branch stations and through the training of people in skills of communications. In all three areas there is increasing activity. It can be said WMBI now reaches out far beyond the listeners in the Chicagoland area to stations and listeners across the country and overseas.

CHAPTER VIII

WMRI, WMBI-FM: ITS INFLUENCE

From the Industry's Point of View

Paul Harvey News: Noon News, July 28, 1966:

Shop talk: Today is the fortieth birthday of an extraordinary radio station in Chicago. WMBI . . . the broadcast voice of the Moody Bible Institute. Since 1926 . . . WMBI has amplified God's words with dignity and effectiveness.¹

On that same day, July 28, 1966, the following tape was played over WMBI:

Hello everybody. My name is Ward Quaal and I am the President of WGN Continental Broadcasting Company. It's a great pleasure for me to pay tribute today to all you good people at WMBI and to your loyal listeners of the past four decades. We at WGN are proud to be associated in broadcasting in Chicago and mid-America with WMBI. These call letters not only stand for the Moody Bible Institute, but for the finest principles inherent in responsible broadcasting. Stations like WMBI have made their mark down through the years in making a contribution to the various publics they serve, not just the religious community but people in all walks of life who demand and do get from responsible radio the best in programming and dedicated public service. All of us at WGN in Chicago (and we're forty year veterans, too) salute you on this great anniversary.²

Five years later on the occasion of the forty-fifth anniversary WMBI received this letter:

Moody's pioneering efforts in radio with WMBI have been outstanding, as has its long and very creditable tenure of operation. Your leadership in WMBI in religious broadcasting has always led

¹Transcript of Paul Harvey, ABC News, in WMBI files.

²Tape of Ward Quaal remarks in WMBI files.

the way and set a fine example for others. I know the FCC recognizes, just as I do, how consistently well through the years WMBI has met the test of service in the public interest.³

These congratulations came from John P. Southmayd, the communications lawyer for WMBI.

The commendations from fellow-members of the broadcasting industry are appreciated but information on the influence of WMBI must come from other sources, too. Not too far removed from the broadcast media are the printed media. Omnibus and Chicago FM Guide said:

One of the better signals on our FM dial comes from the highly professional, tastefully managed WMBI-FM, whose religious broadcasting should serve to set a standard for its type. Biblical quotes and messages are handled very nearly like commercials, and for the most part, unless you listen VERY closely, you'd think you were listening to a big smooth AM station with a conservative policy. Broadcasting religion is extremely sensitive business, and WMBI has mastered it.⁴

Billboard magazine in 1965 carried an article on the influence of WMBI AM-FM as a highly influential factor in the million-dollar Midwest religious record market. A caption under a picture of the station's "Nightwatch" host read:

WMBI's Bill Pearce may well qualify as nation's top middle-road religious disk jockey. His late evening FM show, incorporating product ranging from sacred pop to classical religious works, is gaining appeal outside the station's traditionally Bible-oriented audience.⁵

The article's purpose is to show that though the station may not

³Letter from John P. Southmayd to E. Brandt Gustavson, July 26, 1971.

⁴John Stofa, "Chicago's Menu: FM," Omnibus and Chicago FM Guide, (January, 1966), p. 47.

⁵Ray Brack, "WMBI Believes in Catering to Listeners' Spiritual Needs," Billboard, February 27, 1965, p. 42.

recommend nor advertise records it still "has the ear of a major segment of the market."

From the Institute's Point of View

WMBI may be operating in the public service in the eyes of the trade but what about its influence in its educational function? In 1967 a questionnaire was completed by 760 students in the Evening School of Moody Bible Institute. It was structured to ask them what influences brought them to study at Moody Evening School. The primary influence was the student, currently enrolled in the school, who encouraged others to come. The second most important factor was spot announcements heard on WMBI. The results go on to say:

If the "Evening School Echoes" broadcast and "Class in Session" broadcast are added to this, fifty-one and five tenths percent of the new students and thirty-four and five tenths of the previous students indicated that WMBI was an important factor in causing them to attend Moody Evening School.⁶

In Moody Day School the influence of radio is also felt. It would be somewhat less for day school students come from all over the country and overseas. A survey of the student body was taken by a class in broadcasting. Based on a sampling of thirteen percent of the students, it was discovered that fifty percent of the students had heard Moody programs before coming to Chicago to school. There were varying degrees of exposure, and based upon this survey it appears that thirty-two percent of the student body felt radio was of some influence in bringing them to school to study.⁷

⁶Moody Bible Institute, "Report on Evening School Promotion," n.d., in files of Evening School Office.

⁷Survey Taken By Students in Radio Broadcasting Ministry Class, March, 1972, (typewritten.), in files of Charles Christensen.

On occasions WMBI will receive word of its help as an outlet for syndicated programs. In 1964 the "Mennonite Hour" notified WMBI it ranked seventeenth in one hundred and twelve stations surveyed, and was one of the many outlets which brought 9,723 pieces of mail to the "Mennonite Hour" that month.⁸

During 1967, the "Back to the Bible" broadcast was heard at 8:30 A.M. Monday through Friday. Through this outlet "Back to the Bible" received 12,778 pieces of mail. This is an unusual service to the ministry of that program, and no charge is made for the service. But, "Back to the Bible" has been generous in contributing to the Moody Bible Institute with gifts on a regular basis.⁹

In its early days, "Radio School of the Bible" proved to have unusual influence to encourage Bible study. It was ahead of some other colleges and universities in sending lesson outlines to students with examinations being taken by correspondence.

In the beginning the Radio school was under the Director of the Radio Department but on February, 1928, the responsibility for enrolling students and processing examinations was transferred to the regular Correspondence School. Special outlines were prepared for the Radio School until 1956, at which time the teachers began to use the regular Correspondence School textbooks. Rather than having outlines mailed to them as the lessons were taught, each student who enrolled received a textbook at the beginning of the course.¹⁰

Actual registration in the "Radio School" has declined considerably in recent years but in the 1940's the enrollment was approximately

⁸"The Mennonite Hour"--The Way to Life, Harrisonburg, Virginia, Radio Beams, Listener Survey Report, April, 1964.

⁹WMBI Staff Memo, January 2, 1970.

¹⁰Getz, MBI, p. 305.

a thousand a year.

As an influence for the Institute as a whole, one of the functions of radio has been to bring people to the school for conferences, musical programs, and recitals. New friends and potential students were introduced to the school through the "Sunday Nite Sing," an hour-long live broadcast Sunday evenings at 9:00 P.M. The design was to encourage young people to come into the city to Moody after church on Sunday evening. "Sunday Nite Sing" began in the fall of 1963. It ran each Sunday evening through June of the following year. In the 1965-1966 season, 38,200 people attended, almost 1,000 each night, the greatest number of them high school and post high school age. A great number were new visitors to the campus of the Institute each week. In 1969 the "Sing" became a once-a-month occasion in order to cut expenses. During the 1969-1970 season, 17,600 people attended with an average of almost 2,000 each night and on some nights people were turned away. With quality music, an informal atmosphere, and spirited congregational music, "Sunday Nite Sing" introduced many young people to Moody Bible Institute.¹¹

Letter Week at Moody Bible Institute is another influential factor in the work of WMBI. This yearly effort encouraged listeners to comment on the programs of the station. Many listeners also sent gifts. In 1959 Letter Week became an effort for the whole Institute, but the primary responsibility for securing letters lay with WMBI. For example, Letter Week, 1963, amounted to 22,727 letters. About

¹¹Moody Bible Institute, Report on Sunday Nite Sing, files of WMBI.

half the letters contained gifts amounting to \$81,429.23 which is an average of about \$7.00 per letter.¹² In addition to the gifts, program ideas, criticisms, and comments came to the school providing valuable feedback.

The measurement of financial support for the school has been discussed in previous chapters. In this chapter on influence, it should be noted that in the period 1946-1970, the budget of the Institute increased substantially. In 1946 the operating expenses of the Moody Bible Institute were \$5,000 a day. In 1970 they were \$25,000 a day,¹³ roughly amounting to \$9,000,000 a year. This does not include monies for building purposes. WMBI has been one of the sources of income for the financial needs of the Institute.

In an interview with Dr. William Culbertson about the influence of WMBI financially, he mentioned, "there is all the difference in the world of being a field man in the radio area than in some other place."¹⁴ And, C. B. Nordland has said:

The primary contribution of WMBI has not been gifts from direct appeal, but, being a blessing and help, (it has) led people to want to give when field men call. It is the best "door opener" of anything.¹⁵

Harold Stephens, former Director of the Department of Stewardship was asked, "How does working in a radio area differ from working in a non-radio area?"

¹²Memo from Harold K. Stephens, January 21, 1963.

¹³Memo from Robert L. Constable, January 17, 1972.

¹⁴Culbertson, Interview, June 9, 1971.

¹⁵Nordland, Interview, April 6, 1971.

There is considerable difference. Working in a radio area, the Institute is ministering to these people. Outside the radio area there is not quite that feeling of ministry, so consequently we do not have quite the response we have in WMBI area. WMBI is a great blessing to all of our listeners no matter what churches they're in, from the standpoint of good music, the news, Bible teaching.¹⁶

Mr. Stephens went on to say that a good number of donors are members of churches where they find the evangelical message slighted. They have a great love for their home church and have no desire to leave it, but do not feel they receive adequate spiritual help. To listeners like that, WMBI's Bible teaching means a great deal.

This comment came from Mr. Stephens about wills:

Income from wills to the Institute has been most helpful, particularly in recent years. Twenty years ago our income from wills was not great, but now it is proportionately substantial and in the main, money coming in from bequests is set aside for new buildings. I don't know what we would have done in the last ten years if we hadn't had many bequests coming to us. Most of them not large bequests, but many of them.¹⁷

Since 1946 several buildings have been erected. In 1950 the women's residence, Houghton Hall, was constructed. In 1954, the 2,200 seat Torrey-Gray Auditorium and the Doane Memorial Music Building were completed. The year 1962 saw the completion of Fitzwater Hall, an academic building. Finally in 1969, Culbertson Hall, a twenty-one story men's residence was built.

Ernest Sandeen comments on the Bible Institute in the Fundamentalist movement. He compares the Institute's role to that of the headquarters of a denomination. He speaks of the influence of the school through its faculty, alumni, magazine and radio programs

¹⁶Stephens, Interview, February 2, 1972.

¹⁷Ibid.

as a strong cohesive force. He says of the Institute:

Thousands of Christians in the Middle West have thus been drawn to Moody Bible Institute and have looked upon its leaders, friends and acquaintances they have met under its influence, as their community of primary allegiance.¹⁸

While the Institute would certainly not consider itself a denominational headquarters, it is true that many friends direct their allegiance to the school and keep close contact with it. Many keep informed through radio.

When asked how he judged whether or not the radio operation had been profitable in the broadest sense, Mr. Robert Constable said it had to do with the objectives of radio:

. . . one of them is "evangelistic." We get mail from those who have been won to Christ as a result of the broadcasts and also get mail from Christians telling us of their appreciation and how they have gained spiritually through the broadcasts. This is the most significant way (in which the operation has been profitable). Another way is by the fact that it is so apparently well-supported financially. I don't know of any other station in the country supported (so well) on the basis of the gifts which are sent in to it . . . and it is certainly profitable from a promotional standpoint in that the Moody Bible Institute is known throughout this section of the country, of course, as it would never have been known without radio . . . so it has done a great job for us. Evangelistically and promotionally, which are the two basic things, we feel there is a sufficient response.¹⁹

From the Listener's Point of View

Thousands of letters have come to WMBI over the years. These have been the primary criteria, along with personal conversations, which have confirmed the influence of the school. The excerpts of

¹⁸Ernest R. Sandeen, The Roots of Fundamentalism (Chicago: University of Chicago Press, 1970) pp. 242, 243.

¹⁹Constable, Interview, December 21, 1971.

letters which follow are shared as representative of the mail. These have not been selected because they are the most dramatic, but for the purpose of representing different personal needs which have been met.

Some have found WMBI fulfills their entertainment needs:

"Candlelight and Silver" makes our dinner hour elegant! whether we're eating steak or hot dogs.²⁰

I try to have my paper route done so I can hear the "Listening Post."²¹

Because of violence on TV we do not have one. We enjoy the children's programs.²²

I have enjoyed WMBI for several years usually getting portions of programs while traveling between hospitals.²³

Others have found the broadcasts helpful in an educational sense:

"Question" with Tedd Seeyle is one of the most valuable on the station in terms of orienting listeners to the contemporary Christian world and issues.²⁴

Through your station I was introduced to Moody Evening School and I received my certificate of graduation last June after five years of study.²⁵

My husband teaches a teenage boys' Sunday School class and finds some of the questions and answers heard on this program as good material for teaching and discussion.²⁶

²⁰Letter from Mrs. William Wagner, January 9, 1969.

²¹Letter from David Carlburg, January 9, 1969.

²²Letter from Mrs. John Erwin, n. d.

²³Letter from Dr. Paul Jorden, n.d.

²⁴Letter from Mrs. Myrna Grant, January 7, 1970.

²⁵Letter from Miss Gladys Swanson, January 12, 1969.

²⁶Letter from Mrs. N. DeBlock, January 9, 1969.

Crises in the personal life are the common lot of all men.

Some of the listeners to Moody programs have found the station helpful in those times:

Within a week, a professor at Oregon State University told me that had it not been for "Nightwatch," she would have committed suicide.²⁷

I was rescued from a nervous breakdown.²⁸

Tonight your broadcast was a special blessing to me, and I just wanted you to know. A month ago this afternoon I lost my husband. The Lord has been very faithful during the past few weeks, and he used you tonight in giving me a time of peacefulness from the time I tuned in . . . until you signed off at 11:00.²⁹

I want you to know that you saved my life the day you talked to me before I entered the hospital. I am now getting better and expect to be home soon.³⁰

The latter person's wife called the Station Manager in desperation and asked him to talk to her husband who was going into the psychiatric ward of the hospital. He needed assurance that his family was not deserting him.

There are listeners who have found that the influence of WMBI has led toward Christian service. An associate pastor and youth director of a Methodist church wrote:

It (WMBI) in itself was a contributing force in my decision to accept Christ as my personal Saviour.³¹

²⁷Letter from Belva Weichner, May 9, 1969.

²⁸Letter from Mrs. Paul Newman, October 27, 1967.

²⁹Letter from Mrs. Barbara Engstrom, March 5, 1967.

³⁰Letter from Mr. Stephen Fowler, April 22, 1966.

³¹Letter from Mr. Ben A. Sattem, December 31, 1969.

My children grew up in the "Moody Station" atmosphere. Today we have a daughter serving as a missionary nurse in East Africa, a son pastoring a church . . . and a daughter preparing to go to Africa.³²

About two years ago, a former neighbor of mine, now a Lutheran pastor in Texas, told me that he was in the ministry because my wife had suggested to his mother that they should listen to WMBI.³³

There are those who have found a personal relationship with God through WMBI and have expressed it this way:

Your station was a very important means of leading me to the Lord.³⁴

I was saved about two years ago while listening to a program on WMBI. So many things have happened since. God is really re-arranging my life--many times I can't stand it. WMBI offers me the encouragement I need whenever I need it.³⁵

I was saved through listening to WMBI more than twenty years ago. I had been a church member for several years, but did not fully understand how to be saved. Also the Lord has spoken to my heart many times since then through your radio ministry.³⁶

One of the greatest evidences of WMBI's influence was in the life of Mrs. Frances Youngren as told in a WMBI program schedule:

. . .she was desperate and lonely. In despair she turned on the radio thinking only to get relief from her insurmountable problems. What she heard was "The Midnight Hour" from WMBI. Early she grasped the gospel message and found the solution to her problem--salvation in Christ.

A year later, in 1929, Mrs. Youngren joined the staff at WMBI to do clerical work. Soon she was assisting with the "Home Hour," and later took full charge. As a mother of three and a

³²WMBI AM-FM Schedule, July-September, 1967.

³³Letter from Mr. George A. Walker, Jan. 7, 1971.

³⁴Letter from Mrs. Robert Secor, January 10, 1971.

³⁵Letter from Mrs. Henry A. Kroner, January 12, 1971.

³⁶Letter from Mrs. Elizabeth Buchanan, January 12, 1968.

grandmother of four, she draws from a wealth of practical experience. Now, she frequently is called to counsel on problems of home and children.³⁷

The role of WMBI in the community is enhanced by many who themselves receive the message and pass it on to others. There is ample evidence of listeners who are "opinion leaders" and influence others. The WMBI Program Guides in recent years carried brief stories about a beauty operator, pastor, carpenter, eye doctor, Chicago bus driver, hospital chaplain and a daily commuter who encourage people to listen.³⁸ The station has often urged its listeners to share with others not only the fact of the station, but the message of the station.

Earlier in this paper Dr. William Gulbertson spoke of WMBI as ". . . supplementing the work of the local church." From the city and the suburbs have come statements from pastors about the influence of WMBI in their congregations:

The shut-ins and those who are unable to attend church remark that they listened to church services of WMBI and we consider this of immense value.³⁹

WMBI provides for a large number of our people a daily opportunity for Bible study, a source of encouragement and help (many call in prayer requests) and an identification with the Christian community in its large sphere beyond the local church or denominational level.⁴⁰

³⁷Radio Schedule of WMBI, Winter, 1960. Mrs. Youngren retired from WMBI in December, 1960.

³⁸See WMBI AM-FM quarterly Program Schedules July 1967 - January 1969.

³⁹Letter from Dr. L. P. McClenny, College Church of Wheaton, Illinois, n.d.

⁴⁰Letter from Rev. David L. Brown, Elm Baptist Church, Chicago, Illinois, n.d.

(Some members) consistently and conscientiously select certain definite hours which have some practical interest and spiritual strength for them. These are undoubtedly the most effective liaison individuals between your work at the station and our work in the church.⁴¹

Young people in our church follow the programs especially broadcast for them.⁴²

Local programming has brought our congregation closer to that larger family of God that exists beyond our doors. And I would say that the total impact of WMBI's ministry has been to instruct, remind and encourage our people in living for Christ on weekdays even as they profess on Sunday.⁴³

A majority enjoy the music most of all.⁴⁴

The pastors were friendly in their frankness about some problems they felt with WMBI, too!

Some of our folks turn WMBI on the first thing in the morning and just let it go every day without any more than a subconscious thought toward it, beyond that point. I wonder sometimes if they feel it might be some sort of "religious charm."⁴⁵

There was some complaint on the type and calibre of music about four or five years ago, but it seems to have improved in the last three or four years.⁴⁶

With tongue in cheek I must confess that WMBI puts most of us ministers on the spot. When my congregation by the flick of a knob can listen to such big guns as Vance Havner, William

⁴¹Letter from Rev. Hall Dautell, First Baptist Church, Harvey, Illinois, March 11, 1972.

⁴²Letter from William J. Larkin, D.D., March 9, 1972.

⁴³Letter from Rev. Robert D. Gray, Calvary Memorial Church, Oak Park, Illinois, March 9, 1972.

⁴⁴Letter from Rev. James McClatherly, Warren Park Presbyterian Church, Cicero, Illinois, n.d.

⁴⁵Rev. Hall Dautell, March 11, 1972.

⁴⁶Rev. James McClatherly, n.d.

Culbertson, Wilbur Smith, etc., we little shots in local pulpits find the competition rather stiff and thus are compelled to prepare more diligently.⁴⁷

WMBI evidently has the confidence of many pastors who remind their people of the availability of its influence through the week. The pastor of St. Paul's Lutheran Church in Aurora, Illinois, included this in his bulletin:

The memories are fond which recall those childhood days of radio listening. They were the war years, and the music was sad with parting thoughts, or glad in remembering happy family times, or gay in trying to avert too many gloomy thoughts. Then, too, there were the stories which made the heart beat with excitement as the Lone Ranger came to the rescue. Or we would sit in a dark room around a table and hold our breath as the scary door of the Inner Sanctum creaked open. There would be sermons and prayers and hymns of praise to our Father God. The news reported was usually either that of neighborhood happenings or of national importance.

Of course, memories tend to blot out things that may not have been so enjoyable. And today radio stations still have all of this and more. The sad thing is that the news is often irrelevant to our particular situation, the music is so often filled with lust and corruption, and the religion is watered down so that it fits anyone's beliefs whether he be Jew, Christian, or Athiest. The other day a blue toned song wailed, "Now I lay me down to sleep, I pray the Lord thy love to keep." There just had to be something better, and there was--WMBI, the Moody Bible Station.

The main message of this radio station is of God's gift of salvation in Christ. But this is not boringly preached in the same way hour after hour. Instead, each program has a different and interesting approach. One time it is through a fascinating biography of a staunch Christian man or woman. Another time Music of the Masters inspires the heart. There are daily Bible readings and Bible courses, stories for children around noon which instill Christian values and morals, helpful seasonal hints such as how to find a really fresh Christmas tree suited to your particular needs, news of the day which not only includes national happenings but the good news of salvation as well. There is time for prayer for individuals who ask for prayers concerning specific problems of their own. And there are hymns of praise and thanksgiving.

⁴⁷Rev. Robert D. Gray, March 9, 1972.

You may not enjoy listening only to this station throughout the day, but from time to time turn it on for that inspiration which is so often crowded out of life's busy schedule and yet is so sorely needed.⁴⁸

Sydney W. Head in his second edition of Broadcasting in America speaks of feedback as an important aspect of communications research. It should have

a circular and continuous character. In communications, feedback is not merely information "fed back" from the audience. It includes (1) information which comes back to the sender about how his audience is reacting to his message, and (2) his modifications of subsequent communications in response to that information.⁴⁹

The WMBI surveys of 1960 and 1969 hopefully were to give some kind of information which would trigger changes in the programming of WMBI. But in many cases the answers to questions about programming matter received either overwhelming endorsement or confused comment. For instance, in asking listeners about personal choices in types of music played on WMBI--gospel songs, hymns, sacred classics, band music, classical--it was discovered that listeners would like to have more of every kind of music except classical. In that case, fifty-eight percent liked music as it was, twenty percent wanted less and twenty-two percent wanted more. Those who wanted more and those who wanted less balanced each other out and classical music stayed as it was.

Probably the most dramatic kind of feedback from listeners has come when favorite programs changed positions in the schedule.

⁴⁸Bulletin of St. Paul's Lutheran Church, Aurora, Illinois, enclosed in letter to WMBI from Mrs. Betty D. Lenschow, January 12, 1968.

⁴⁹Sydney W. Head, Broadcasting in America: A Survey of Television and Radio, 2nd ed. (Boston: Houghton Mifflin Company, 1972), pp. 491, 492.

In the fall of 1957 the "Prayer Circle" was moved to the afternoon and "Question Box" to the morning to follow classical music. It was to reach non-religious classical music listeners with religious material. The listening audience showered the station with requests to put the "Prayer Circle" back to the morning time. That fitted their schedule of listening. They failed to understand the rationale of the program department. The attempts at evangelizing the classical music listener had to be set aside. "Prayer Circle" was returned to its original place the next schedule. Another example of listener feedback concerns the daily noon-time Christian Businessmen's program. It was changed to a weekly evening offering for men. The protest was loud and long. But in the interest of a more meaningful program to reach men, the decision held.

It appears likely that in a station with a specific educational purpose and a strong institutional image there will not be a great deal of change as the result of feedback. In fact, in the case of WMBI, which is anxious to maintain good relationships with its audience, desired changes will sometimes come about on the part of management before feedback.

In 1970 WMBI received a telegram asking that the station take action in four ways: (1) Drop United Press International "canned editorials" (which were part of the copy on a program called "Editor's Desk"); (2) drop Billy Graham for allegedly consorting with liberals; (3) drop Tom Skinner, a black evangelist for remarks about interracial marriage and other racial matters; (4) and fire Bill Pearce because of favorable remarks about "hippies" which they felt were inappropriate for a Christian station. There were threats

to picket the station and expose these matters to the newspapers.⁵⁰

No action was taken to meet with those who complained and shortly thereafter for the period of about an hour in the afternoon the Institute was picketed. Actually what the complainers did not realize was that top-management had already cancelled the program called "Editor's Desk" because of its heavy use of United Press International feature material. At that time it appears to have a heavy leaning toward "anti-establishment" and "anti-United States administration" material.⁵¹ On the other matters the Institute did not take any action.

When asked about right-wing people who tried to intimidate WMBI through picketing to change program policies, Robert Constable said:

I think that some of these people are our friends. They ought to be listened to like everybody else. But you have to always remember that five letters don't constitute your constituency no matter how well or how strongly they may be written. You've got to evaluate these things in terms of the total job you are trying to do. And, very few outside groups have got such a vision of the total job we have to do as to be competent to judge a specific point in our work . . . I think we have to listen, we have to evaluate what they say and then make our determination as to how it fits the picture.⁵²

The influence of WMBI is tangible. It is seen in letters, conversations, gifts of money to Moody Bible Institute and students

⁵⁰E. Brandt Gustavson, Interview, March 1, 1972.

⁵¹This was to the distress of some members of the WMBI staff who felt adequate action could have been taken to preserve the program and care for the objections of the administration.

⁵²Constable, Interview, December 21, 1971.

on the campus of the school. Organized, documented evidence is negligible. This will be the work of future students of the function and programming of the station.

CHAPTER IX

CONCLUSION

The years since 1946 have been characterized by unusual growth in business and industry. Moody Bible Institute, too, has changed in this period, as has WMBI. The character of the growth of the station has been described in this study. Several conclusions are now offered.

The station is a strong, educational broadcasting licensee, specializing in general adult education. The program content is primarily a unique religious message, the essence of which has not changed over that period. The relationship of the station to the general public and governmental agencies is excellent.

WMBI has grown in internal structure and in defining its purpose for broadcasting. For the most part adequate funds have been budgeted for its operation. The usefulness of the station to the Moody Bible Institute has been obvious.

The programming of the station has improved in quality and variety. Apparently the listener response to the religious message was as high in 1970 as in 1946, although there is no way to document it. Financial support has been substantial. Acceptance of the message and resulting financial support may have some correlation.

Attention should be given to several factors.

Purpose and Objectives

1. The Statement of Purpose and Objectives is now fifteen years old. It should be carefully evaluated and confirmed or modified to meet the needs of the future.

2. Consideration should be given to separating the broadcasting function of WMBI from the production of programs for distribution.¹ WMBI management faces day to day pressure of immediate, local programming involving relationships with the general public and the religious community. These duties often conflict with the demands of planning syndicated programs to be aired by many local stations with content which will not be dated. In comparison, the editor of a daily newspaper would hardly be called upon to edit and produce textbooks.

3. With program distribution on the increase the objectives of that phase of broadcasting should be evaluated. Some of the programs distributed in the late 1950's are still being circulated and are out of date. Perhaps fewer programs with current formats would be more effective.

Evangelism

1. The prime purpose of WMBI is to instruct and challenge people interested in a religious message. But, evangelism is also

¹Memoes were written by the Station Manager to the Director of Broadcasting from 1966 to 1969 concerning separation of function and facilities. Housing, equipment and personnel needs were discussed with top management, but the matter appears to be in a state of quiescence at present.

included as an objective. Too often the simple presentation of the message alone has been considered evangelism without thought of the audience.² Research is necessary to see and evaluate the degree to which non-religious people are listening to WMBI and appropriate programs prepared. Granted, such research would be extremely difficult. A problem must be met, though. The average WMBI staff member is confused when a great deal of effort is put into an evangelistic program but little or no attention is given to insure the presence of an audience.

2. The opportunity for evangelism is unusual. Chicago is the number two market in the country. WMBI AM-FM are broadcasting approximately 220 hours a week. A concentrated effort should be made to cultivate a secular audience somewhere in the schedule to which specific material on the Christian Gospel could be programmed. Also, children and youth ought to be target audiences.

3. WMBI needs to be more vocal about the application of Christian principles to current local and world needs. This may involve the risk of permitting non-Institute views on the air under the Fairness Doctrine. But the author feels the station would not only perform a greater function as an educational station, but would also gain a hearing with a broader public. The principal problem is to

²In an interview with Robert Constable he said that he did not feel that extra-special effort was necessary to secure new audiences. He felt the Gospel was relevant in itself and this was sufficient to attract those who needed it. He hastened to say that he recognized that his opinion was most conservative, and that others of his colleagues helped to balance his view.

find adequate personnel to handle sensitive issues.

4. If serious effort is made to secure a non-religious audience, specific steps must be taken to educate the loyal, religious listener.³ He needs to be informed and encouraged to support the effort.

Employees

WMBI should continue to search out new employees with professional training. Increasingly the new employee will tend to identify with his own interests or with his fellow professionals rather than with the organization that hires him.⁴ Therefore the station will need even greater skill in orienting the new employee and giving him latitude of expression. The continuing employee needs a sense of participation in as many of the management decisions as possible. As always, he needs to understand the criteria for performance along with adequate salary provision.

The Future

The following factors are related to those listed above, but the author feels special attention should be given to them.

1. The average age of the population of the country is decreasing. This means the potential audience of WMBI is becoming

³See Kent W. Creswell, "Project Outreach: Extending Radio Evangelism," (Unpublished M. A. thesis, Wheaton College, 1967) for a discussion of this matter. Some of his suggestions were used in the years 1966 - 1969 when he was Assistant Manager of WMBI.

⁴See Herman C. Krannert, "Leadership," Commerce XLVIII (July 1966). Mr. Krannert is the man who built Inland Container Corporation. He speaks of the responsibility of management to the employee of today in contrast to the employee of fifty years ago.

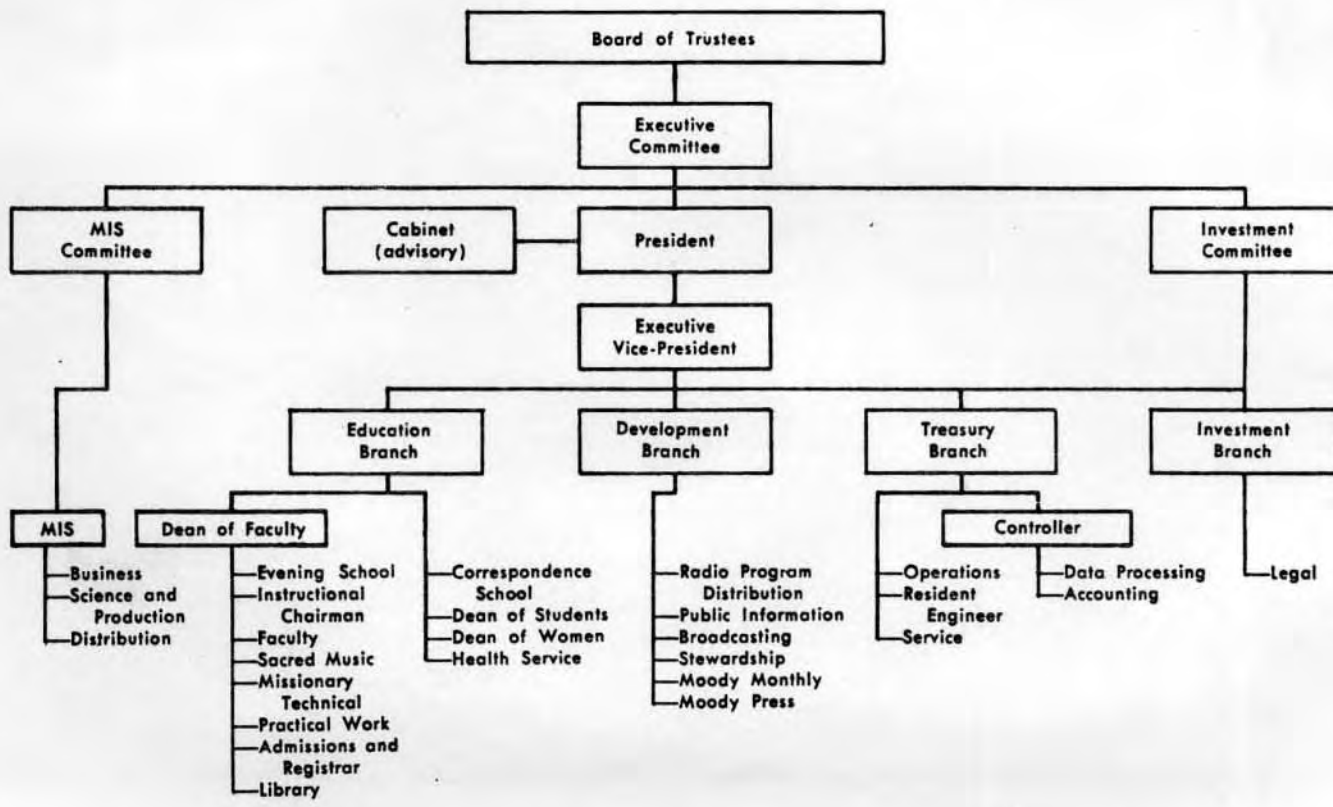
younger in age. When surveys suggest that WMBI listeners are in middle and upper ages, unusual creativity is needed to win and hold the younger listener.

2. Competition in the media continues to grow. In 1946 there were fewer AM stations, very little FM and a smattering of television. Today all of these media are very strong and, in addition, cable television and television cassettes are near. Every person reaches some sort of saturation point in his exposure to the media. Meaningful and attractive programming is a must to meet and beat competition.

3. In the realm of finances, the competition for donors among religious organizations increases every year. Moody Bible Institute and WMBI must make new contacts. Discovery of new audiences is vital to enlarging the number of people who give to WMBI.

4. Television programming has been and is being considered by the Institute.⁵ Proper care must be given to build a functional relationship between television and radio and indeed with the other media in the Institute, films, magazine and books. Above all, television should not suffer the same lack of goals and direction that radio experienced in its early years.

⁵The new President of Moody Bible Institute, Dr. George Sweeting, has announced interest in television cassettes and cable television for possible use by Moody.



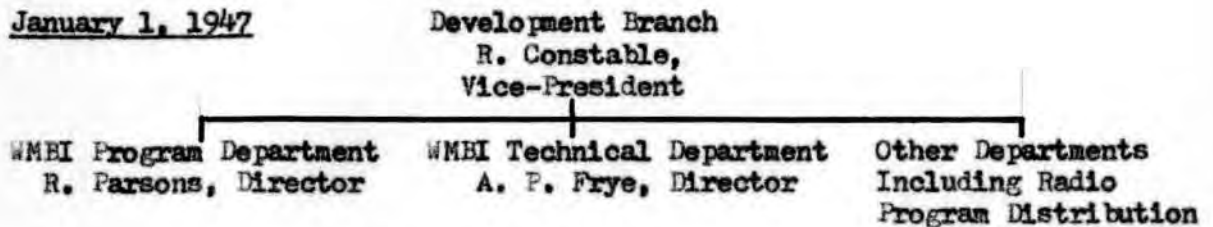
APPENDIX I

Organizational Plan of Moody Bible Institute in 1967

APPENDIX II

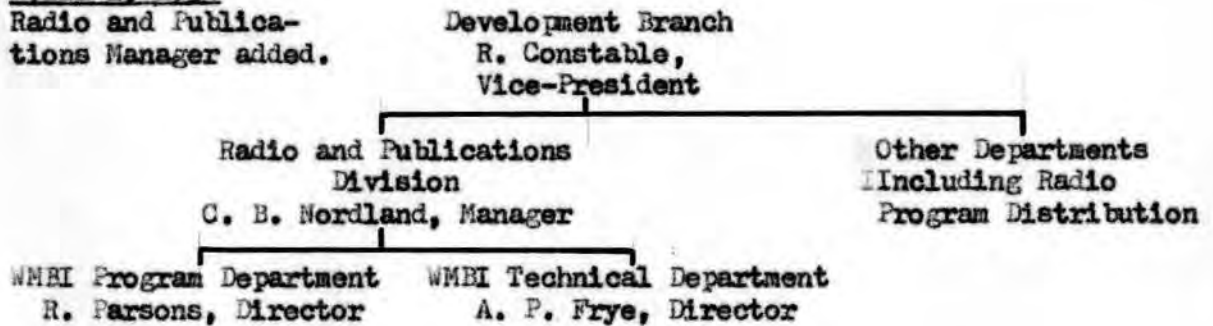
The following diagrams indicate the development of radio within the Development Branch.

January 1, 1947



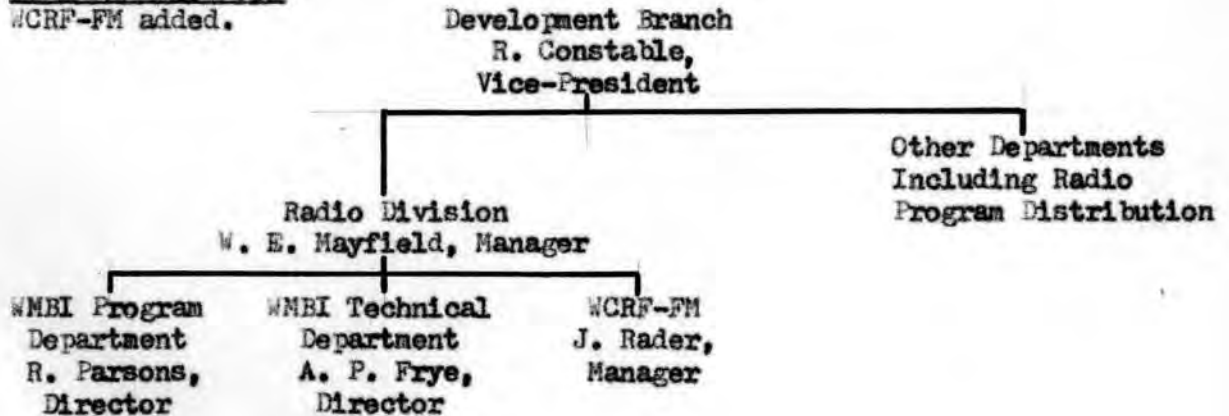
April 1, 1954

Radio and Publications Manager added.

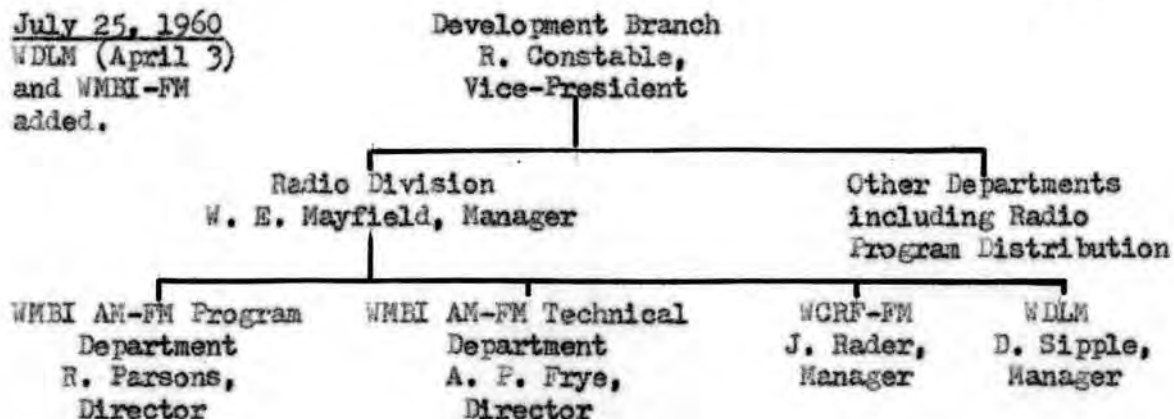


November 23, 1958

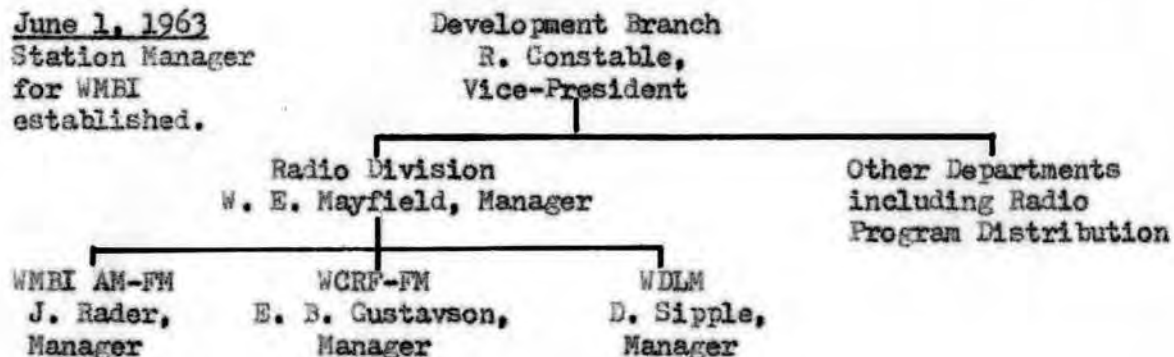
WCRF-FM added.



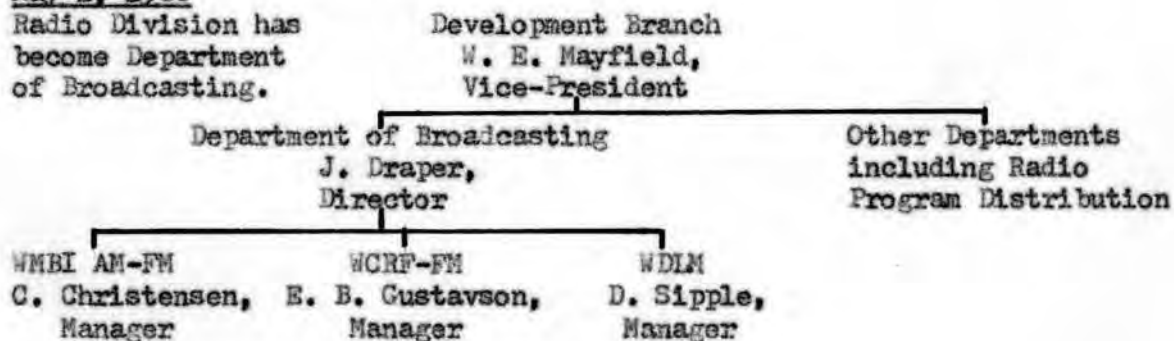
July 25, 1960
 WDLN (April 3)
 and WMHI-FM
 added.



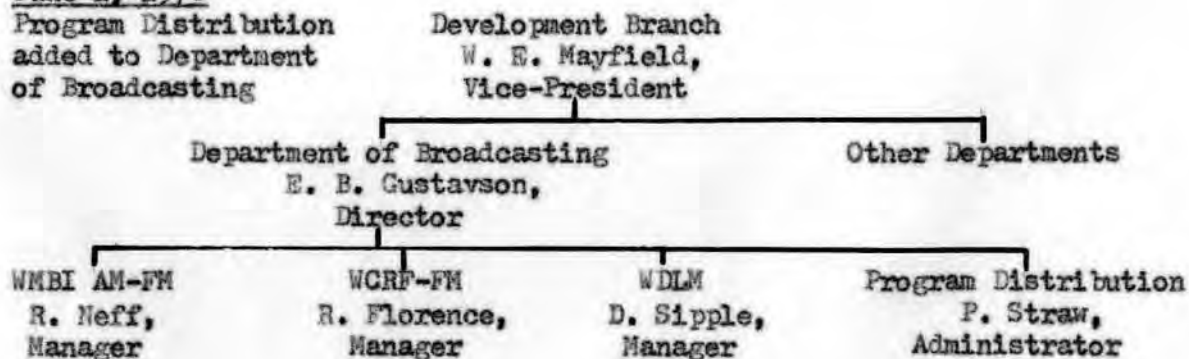
June 1, 1963
 Station Manager
 for WMHI
 established.



May 1, 1966
 Radio Division has
 become Department
 of Broadcasting.



June 1, 1970
 Program Distribution
 added to Department
 of Broadcasting



APPENDIX III

TECHNICAL EVENTS AT WMBI, WMBI-FM, 1946 - 1970

- January 1, 1946 WMBI, 5,000 watts operating with a Western Electric 105C transmitter at 1110 kilocycles. (Began operation July 28, 1926.)
- WDLM, 1,000 watts operating with a Western Electric 503A-1 transmitter at 47.5 megacycles. (Began operation October 1, 1943.)
- W9XMB Studio Transmitter Link. (STL)
- February 20, 1946 WDLM ceased operation to move from 47.5 megacycle band to new frequency.
- April 15, 1946 WDLM resumed operation at 99.7 megacycles.
- June 9, 1948 WDLM call letters changed to WMBI-FM.
- November 1, 1948 WMBI-FM to 50,000 watts on 95.5 megacycles but on November 12 sustained damage due to lightning. Weather prevented returning to full power until Spring, 1949.
- March 30, 1949 KSA37 STL supercedes W9XMB as studio transmitter link.
- November 16, 1948 Plane crashes into guy wire of transmitter tower, pilot killed, but no damage to antenna.
- August 21, 1950 New RCA BTA5F AM transmitter on the air.
- December 18, 1952 WMBI-FM ceases operation.
- November 23, 1958 WCRF-FM, Cleveland, Ohio went on the air, 103.3 megacycles.
- November 5, 1959 WMBI went to remote operation.
- April 3, 1960 WDLM, East Moline, Illinois, went on the air, 960 kilocycles.

- July 25, 1960 WMBI-FM returns to the air at 90.1 megacycles using Gates FM 10A, later Gates FM 10B.
- September 6, 1960 Chicago to Moline set up as the Moody Radio Network, operating by direct air signals and tape.
- September, 1962 Moody Radio Network operates with Class C Telephone Line.
- March 19, 1963 WMBI-FM antenna blown down by high winds, resumed operation March 26, 1963.
- July 26, 1965 WMBI-FM installs Gates FM 20B transmitter, with 100,000 watts effective radiated power.
- September 30, 1966 Moody Radio Network ceases, WDLM to independent operation.
- April 1, 1968 WMBI installs RCA, 5,000 watt transmitter.
- February, 1969 STL KLC75 begins operation.
- April 8, 1970 WMBI, WMBI-FM studio operation moved to Addison, Illinois. Installation of air conditioning equipment at 820 N. LaSalle St. makes possible renovation of studios and entire wiring.
- September 11, 1970 Studio Operation returns to 820 N. LaSalle.

APPENDIX IV

Following are the sermon notes of Radio Pastor Robert J. Little prepared for the Memorial Service for President John F. Kennedy at Moody Bible Institute Chapel, November 25, 1963.

Hymn -- O God our Help in Ages Past

Several scriptures read by Doctor S. Maxwell Coder at request of Dr. William Culbertson who was not present. Included was I Timothy 2:1-6. Prayer by Professor Arthur Springer, Professor Nathan Stone, and Doctor Robert Goddard.

Robert J. Little read also Romans 12:16 and I Peter 2:17.

Prayer: "In this hour of solemnity and profound sorrow, guide our thoughts and words, reveal to us the lessons we should learn, and work in us the responses we should make."

America (and all the world) was profoundly shocked at the assassination last Friday of John F. Kennedy, 35th President of the United States by Lee Harvey Oswald.

Our new President, Lyndon B. Johnson, has proclaimed today a day of mourning, and our late President will be interred later today. It is altogether fitting and proper that we should join the rest of the nation and the world in showing honor to our former President and sympathy to his wife and family.

Death is the common lot of all humanity, but when it comes in such circumstances, to the incumbent of the highest office in our land, it rightly concerns all of us. In another age, men would have covered themselves with sackcloth in circumstances as these.

So far as is known, this dastardly act does not represent any organized opposition of any political group. The motive for the killing is not yet known.

We wish to speak of President Kennedy's death in relation to his family, the nation, and each of us as individuals.

1. When anyone dies, it is an occasion of sorrow to those who love him. For a husband and father to be taken away in the prime of life in such a tragic way increases the horror and sorrow. We can in some measure share this with Mrs. Kennedy and her children, and other near relatives of our late President.
 - (a) Entirely apart from any political viewpoint or association, many persons respected and loved our President, and his loss will be felt by many personally, as well as officially.
 - (b) Scripture tells us to "weep with them that weep."
2. The assassination of President Kennedy calls upon our nation not only to mourn, but also to repent.
 - (a) Our nation has been called "the strongest nation in the world," but this is a temporary and transitory title.
 - (1) Discuss Assyria, Egypt, Babylon, Persia, Greece, Rome, Israel. (Righteousness, sin. Proverbs 14:34)
 - (2) Discuss Nebuchadnezzar and Daniel 4. Raises up whom He will. Nebuchadnezzar learned the hard way.
 - (3) In our nation crime increases year by year, and increased church membership seems hypocritical.
3. Individually -- President Kennedy's death reminds us that it is God in Whose hand our breath is.
 - (a) He might not have died. Compare Texas Governor Connally. Kennedy died, Connally lived.
 - (1) Compare also attack on Franklin D. Roosevelt, Chicago Mayor Cermak died, and Mr. Roosevelt lived. President Truman's guard died, the President lived. Here, God permitted the President to die.
 - (2) Discuss also the needs of the family of the policeman who was killed trying to apprehend Oswald.
 - (3) John Donne wrote: Ask not for whom the bell tolls; it tolls for thee. Be prepared.
 - (b) President Kennedy's death also, in its suddenness and unexpectedness, reminds us of I John 2:17. If we live in the will of God, our work abides forever.

Also stated that we pray God to comfort his family, but we do not pray for him, because death fixes one's destiny for eternity.

APPENDIX V

On June 30, 1971, Robert J. Little retired as Radio Pastor of Moody Bible Institute. Mr. Little came to WNRI in 1954 to serve as radio pastor and as a counsellor to the employees of the radio station.

Mr. Little came from a very busy teaching and preaching ministry which had taken him to many parts of the United States and overseas. Mr. Little is not ordained in the usual sense of the word, but received commendation to the work of the ministry through his local church. He is a graduate of Girard College, Philadelphia, Pennsylvania,¹ and studied at the Philadelphia School of the Bible. He is largely a self-taught man through diligent study of the Bible, its practical application to personal life, and through his teaching and counselling over many years.

Mr. Little was Radio Pastor for seventeen years, or two-thirds of the time covered by this paper. His rigorous schedule included a daily "Question Box" program answering questions from listeners, a daily "Verse by Verse" exposition of the Bible, a daily drop-in "Question Time" program aired during the "Morning Clock," and since 1966 a weekly

¹Girard College is a secondary school endowed by Stephen Girard, philanthropist, for the education of poor, white orphan boys.

program answering live telephone calls on Bible questions and problems on the Christian life. Besides on-the-air work he counselled listeners by phone and by letter. He was involved in periodic management meetings. His evenings and weekends included speaking engagements in the Chicagoland area and occasionally he spoke at conferences around the country.

This interview, made on the eve of his departure from the work, gives insight as to his attitude and outlook, his preparation for speaking on radio, and some of the interesting contacts with listeners, from church leaders to Jesus people. It includes his own evaluation of the general ministry of WMBI with an interesting comment on the era in which we live.

This man has spoken on the Bible probably more than anyone else during the twenty-five years covered by this study.

AN INTERVIEW WITH ROBERT J. LITTLE

QUESTION (Q.) What has been your intent as you have fulfilled the responsibility of radio pastor?

ANSWER (A.) I think my outlook on ministry whether radio or otherwise is to experience an empathy with people and then to share a Biblical insight that will meet their needs. This has been my overall outlook on ministry and it has carried over into radio. I've been really gratified when a great many people have said they sense the fact that it isn't simply a recitation of

Biblical fact, but is an empathetic understanding of how the Bible applies to their circumstances of life.

Q. Why did you come to Moody from a local ministry around the country?

A. Well, this was really by request, and I would have to say that when I came I felt very dubious. I would not on my own have thought of entering into a ministry of this kind. However, there is this interesting thing about it. As I traveled around the country for years in different places, people said to me, because our audiences were usually small, this ought to go out to the thousands. I always said if the Lord wants it to go out to the thousands, He'll send it out to the thousands, never having a thought that it was going to go out to thousands. But this was said many times in the course of my travels.

Q. As you look back, what specifically did Mr. Constable want you to do? You were coming, of course, to an educational institution.

A. Mr. Constable had known me and something of my ministry for a period of years. He felt that this would be an asset in the overall ministry of the Institute, to have this on radio as coming from the Institute.

Q. How would you describe your ministry in contrast to the formal teaching of Bible subjects?

A. I think the distinction, for instance, between "Verse by Verse" and "Radio School of the Bible" would be that the "Radio School" is more academic, and "Verse by Verse" has been more like experiential application of Scripture. Not that there has not been a

considerable background of research going into it, but at the same time the ultimate presentation has been more the experiential one.

Q. What advantages do you feel accrue to a person who is using radio as a means of (Christian) ministry?

A. Well, I think there are two: One, there is that you reach a great number of people with regularity. It isn't just like talking to people at a rally, but on a day by day basis you reach a great number of people and enter a great many homes. The second great asset is that in a radio ministry you make contact with people that otherwise would be unavailable for contact. You reach the people of all classes, and you reach out of the way places. You reach people who disagree with you but perhaps not strongly enough to turn it off. In many cases, we have had people won to the Gospel through constant listening, who at the start were even antagonistic in their attitude, but not sufficiently that they would turn it off.

Q. Does an example come to mind?

A. Well, we had one case where the woman was a member of Christian Science. She became converted and ultimately her husband and her children. One of the girls came as a student to Moody Bible Institute. In a number of cases, we have had letters from people who have said "I was a Jehovah Witness but through listening to WMBI I have become a believer."

Q. What disadvantages do you feel a person faces as he uses radio?

A. I think the outstanding disadvantage is that in radio itself, we

don't have a personal contact. If a person doesn't take steps to guard against it, there's a serious danger of being shut up in an ivory tower. I, at one point, was having an evening call-in program which caused me to stay down at the Institute through supper time. I would eat dinner at Rickett's Restaurant and then walk back, making it a point to go through the park, and give out tracts also, on the streets. But one evening I handed a tract to a man who proved to be an American Indian. He was a Christian and an attendant at Moody Church.² In the conversation, he made this interesting remark, "As I listen to you people on the radio, I often wonder if you ever come out of that ivory tower and get down where people are. So I am very glad to see you here." I think that this is a very significant remark because I think there is a great danger of getting into an ivory tower if you don't guard against it.

Q. What priorities or standards did you set in working out the program?

A. I have always gone to great lengths to be as factually correct as is possible to be. If I speak about the meaning of a word, you can be pretty sure I've investigated the word. If I speak about a concept, you can be pretty sure I have investigated the concept. I try never just to speak glibly to make a thing fit. A second thing that I have tried to guard against is being trite, in

²Sometimes Moody Bible Institute and Moody Church are confused. There is no organic relationship between the two, although they have a common founder. Moody Church was originally known as the Illinois Street Church organized by D. L. Moody in 1864.

stating truisms. I try to be sufficiently informed that I'm able to present something that will be of interest, because even though factual, it may be something that isn't too commonly treated. I have been very gratified to have letters from men like Dr. V. Raymond Edman of Wheaton³ who said that "your programs are always informative." It reflects the fact that I try not to get into the rut of simply reciting the lessons that are commonly taught. And then, on the other hand, I have tried to be only mildly hortical. It is a common thing for preachers to try to get you to agree with them. For the most part I have left that to the working of the Holy Spirit. My feeling is if I can explain what I believe, and why I believe it, I have done more to help you than if I have tried to herd you into agreeing with my view. If a thing is true, it will stand because it is true, not because I have argued for it. If it isn't true, it will eventually fall no matter how cleverly I support it. My own feeling has always been resentful when a person presents an argument which I might respect, and then insists on my agreeing with him. "Let me decide whether I think it's so." I want to consider the facts that he presents, and consequently when I speak to others, I do the same thing. I don't urge them to agree that it is so. I try to explain the basis on which I believe it is so, and then I leave the conviction to the Spirit of God. I feel that this kind of approach automatically keeps you out of difficulty. Although I have discussed many controversial subjects over seventeen years or more,

³Chancellor of Wheaton College, Wheaton, Illinois.

I have never been in serious conflict. I, of course, occasionally have someone who is himself fanatical who will write scathingly but by and large I have been remarkably free of any acrimonious retorts, and when I think of this--that we are in the center of the largest Roman Catholic diocese in the United States, and one of the largest Negro populations in the United States, we have close to a million Negroes and a full two million Catholics within hearing range, and we discuss all kinds of questions involving both, and have never got into any acrimonious controversy with any. In fact, I have had warm responses from members of these groups including leaders, letters from nuns, from priests and various Negroes, some of them leaders in their field, some who have written books, and they have personally expressed appreciation. We always try to give recognition to opposed views without disparaging the views. We may express disagreement but never in the sense of disparaging the view. We would credit the intelligence and honesty of the people holding the views, and simply say it wasn't our view, and give the reasons why we held a different view, but we tried to give recognition to opposed views. Another thing that we tried to do was to distinguish between facts and opinion, because some things are factual and not subject to debate, other things are opinions, and no matter how well founded, and no matter how true, another will accept its mistakes. We tried to distinguish between what is factual and what is opinion. The third distinction is this, we tried to distinguish between the Bible and our interpretation of it. What is inspired is the Bible. Everything beyond the words of the Bible is not inspired

no matter who the person may be. If we tried to distinguish between Biblical statement and interpretation, whether the other person's or my own, we tried to distinguish that here we have inspiration and here we have opinion based on inspiration. That I think has been helpful in dealing with controversial subjects.

Q. What principles did you follow in selecting "God's News Behind the News?"

A. I have tried to discuss current conditions. I think probably in "God's News," we came nearest to editorializing on current conditions, but I have tried to offer spiritual solutions rather than political, even though I discussed the political aspect. What I would do is to discuss the current conditions often from the political angle, but then when it comes to making a summation or a recommendation to revert to the spiritual side, and offer a spiritual solution to a political problem, and in that way, we have kept ourselves free of political involvement. While at the same time, discussing political problems which I have noted has been a helpful way for a station like ours. Now, another thing that I have done is to comb publications giving views of the current and foreign nations to try to keep a broader outlook.

Q. What are some of the magazines you have regularly searched for material?

A. I would take weeklies chiefly, rather than dailies, although if I am on a trip then I frequently make a clipping from a daily because it is another part of the country than here, and would have an interest in that respect, and otherwise, I take weeklies

like Time, Newsweek, U.S. News and World Report, and The National Observer. I have tried to keep from confining my reading to a school of thought. I try purposely to read the comments of people of different schools of thought so that I can learn what can be said and is being said and has been said for an entirely different viewpoint. Whether I agree with them or not, it has broadened my thinking. In, for instance, "Verse by Verse," I seldom did a program that I didn't consult at least twelve to fifteen authorities on each verse as I went along. There is a terrific lot of homework on these, but the result is tremendous and it is worth it. It has done more for me than it has for anybody else.

- Q. What interesting contacts with leaders have come as a result of your work?
- A. Actually not very much in the way of prominent people. I have had, for instance, requests from Paul Harvey⁴ for a copy of some particular thing that I have said, and the comment by Dr. Edman that I mentioned awhile ago. I had a more recent letter from Dr. Hudson Armerding⁵ who said also that he and his wife listen especially in the morning, and that they found it very helpful. Just one more that I wanted to note. WBBM a couple of years ago wanted us to give little extracts to use in the morning, and I gave one or two. Walter Carlson said that they especially requested that they wanted me to do it which indicated that they had some knowledge of my work.
- Q. Could you relate the story of your encounter with the man in charge

⁴News Commentator, ABC News.

⁵President of Wheaton College, Wheaton, Illinois.

of Roman Catholic Seminaries in the country?

- A. I was coming back from a conference in Baltimore. The plane was filled. The only seat available was one between me and the man at the aisle, and at the last minute, a priest got on and the only seat was there so he took it. He started reading his prayer book and I was reading the Intelligence Digest. Well, the American Edition is on the India paper to save mailing costs, and he could see it was an unusual magazine, small page size, and India paper. He knew it wasn't something ordinary. So I noticed that as he read his prayer book, he spent more time looking over at me than he did his prayer book, so finally he broke in himself and he said, "Excuse me, I notice you have an unusual paper there but would you mind telling me what it is?" I said, "No, I don't mind at all, it is the Intelligence Digest. Are you familiar with it?" He said that he wasn't. So I told him a little about what it was. Then he asked me, "Would you mind telling me what you do?" So I said, "No, I don't mind at all, I am a radio pastor at the Moody Bible Institute, so I am on the air several times a week." And I said, "What do you do?" Of course, I knew he was a priest, but I meant what his particular job was, and he said that he was at the head of the thirteen seminaries in the United States that especially recruit missionaries. We got into discussion and I said to him at one point, "I think that we help you," and he said, "In what way?" Well, I said, "you have difficulty in recruiting priests, do you not?" He said, "Yes, we do." Well, I said, "Why do you think that is?" Well, of course he presumed that I had an answer, so he said, "What do you think?" Well, I said,

"Do you not think that it is chiefly that God's people today are more secularly minded and not interested in spiritual things," and he said, "well," and he thought a minute, "Yes, I think perhaps you are right." I said, "You would know that alot of your people listen to us." He said, "Yes, we know that." And I said, "We help you because we turn people's thoughts to God and Christ and the Bible and sin and salvation and heaven and hell, and we get people thinking along these lines, and that is really helpful to you." He said, "Yes, I think it is, I see your point." So after I mentioned it, he asked, "What are the different programs you carry?" I told him some. He said, "That 'Verse by Verse,' how long do you spend and how long is it?" I said, "Fifteen minutes." "How much time do you spend?" I said, "I spend up to two hours," and he said, "that's about right, we allow six hours for forty-five minute lectures, I think that would be about right." He said, "I have listened to you before, but from here on I'll listen with purpose." Incidentally, it was interesting to me here that after approximately a two hour flight, we had to circle the airport forty-five minutes, so we had almost an hour extra to talk, but we parted on very friendly terms and he expressed at one point, he said, "We appreciate the positive viewpoint that you people take," meaning the Institute in general and radio in particular, and that confirmed to me the fact that you can gain friends by being factual rather than governed by feeling or bigotry. Consequently, he is willing to listen and I, certainly in speaking, would want to give him something worth listening to, not simply a harangue that you were wrong and I

am right.

Q. Would you have been able to carry on an effective work without local contacts?

A. I would say no based on what was said before. I think personal contacts are necessary to keep you from withdrawal. The ivory tower concept, and I'm afraid this has happened to some of our leaders that are not in touch with reality at all. I was thrilled down at the Billy Graham Campaign. Something happened one night I was down there and a couple of kids about fourteen or fifteen years old came up and recognized me, either they had seen me somewhere or saw the picture of me, but they recognized me, but of course I didn't know them. They came up and shook hands and said, we heard that you are leaving Moody Bible Institute, we just want to tell you we enjoy your program and get alot of help from it. A day or so later, I had a call from a young girl and I wasn't in. She asked me to call the number, so I called the number, and it turned out to be the Jesus People. The fellow lifted the phone and said "Jesus loves you." He shouted to her that "the guy from Moody is calling you up." She said, "Could I come in and see you?" I said, "Yes, I would be glad to have you come in." I was with her for over forty minutes. A girl twenty-one years old, she told me quite an interesting story. Saved, she thinks, when she was eight,⁶ and although others tried to persuade her she wasn't when she described the circumstances and said to me, "Do you think I could have been saved

⁶The term "saved" describes the spiritual experience of a person who receives Jesus Christ as his personal Savior from sin.

then. I said, "Yes, I think you were." She said, "But I have had no Bible teaching." Going from eight to about fifteen with no Bible teaching, then a doctor, maybe she was restless or something, a doctor put her on enphetamines and through this she got into drugs. Eventually she was living with a fellow and they had stolen to pay for the drugs. I think they were under bail bond or something and she was sitting on a tub, an upturned wooden tub, just thinking to herself how much she needed help and she just lifted her eyes and said, "Lord, I need your help, I need you." Within a half an hour, two Jesus People, although they didn't know anything about her, came around and witnessed. She said, "Those people are really witnessing for the Lord." So, they were able to reach her and bring her back to the Lord. In the meantime, someone persuaded this girl that maybe she had committed the unpardonable sin and also that if she was saved, she could be lost again. This was her problem and that is why she wanted to come in. I was not only able to talk with her but I had some leaflets I could give her on the very subject. At the end of the forty minutes we had prayer, and she got up to go and that girl was radiant. She had her Bible with her, and when we talked her Bible was open, and she was thrilled to get hold of what God says as a basis of her faith. Now the thing that impressed me was that when she expressed her questions (over spiritual problems) she said a couple of the people up there at the mission, the Jesus People Mission on the Northside, a couple of

the people said to her, "Why don't you call up Pastor Little, he would help you." Now this amazed me. It shows that you have rapport if you are down to earth, you have rapport with people who are down to earth no matter who they are. The thing is that these personal contacts keep you out of the ivory tower so that you don't withdraw, and the minute you withdraw, you are useless.

Q. What do you think are the successes of the station?

A. Well, I think chiefly it has built up a tremendous rapport with the Christian public, and actually to some extent with the public in general. Many people have told me that ride in a car pool that they have fellows in the car with them who aren't Christians, don't profess to be and they have said that if we don't turn to a "Morning Clock" question or afternoon "Question Box" these fellows ask us to turn it on. I have had several people tell me that, which leads me to think that we build up a rapport with people who aren't listening to be Christians, but who feel somehow the Bible is being applied to their life in a way that would serve them. But the Christian public, in particular, are the ones we aim at, although in saying that, I think we never fail to have in view the fact that somebody may be listening who has so little knowledge of God that if you don't explain it simply enough and clearly enough, they won't understand what you are talking about. Consequently, I always try to say it in language that anybody could understand even if he isn't familiar with the Bible. I try to keep away from cliches and I try to keep away from professional Christian talk.

- Q. Yet you do not neglect using Biblical and scriptural terms.
- A. No, this is true, but I try to either use them in a context that they will be understood, or some expository phrase that will enable people to feel they have confidence in the book we are talking about.
- Q. Do you feel that WMBI performed a special or a distinct role during the upheavals the city experienced through the late '60's?
- A. I think that we helped to stabilize Christians' thinking because the Christians listen to us more than others. It's not that others didn't listen, but I think in crisis times like that we definitely helped the Christian element of the city in giving them some idea how to assess the situation, and I think the many reactions that I had from different people was that they sensed that we didn't panic. They also sensed that we didn't react violently. We did talk about it, if you remember, the time of the John F. Kennedy funeral, we had a memorial service. I also gave a comment when Martin Luther King was killed and when Robert Kennedy was killed. If I remember rightly the comments were run several times, so that we were saying something to people about what was happening. About our contribution: it was not only building up a rapport with the Christian public but with a natural result, too, that I think we have built up considerable support for the Institute. While the radio is not essentially a money-making thing, I think that it has resulted in a support for the Institute to far exceed the cost of it. In that connection, Harold Stephens often used to say that he would rather get rid of his entire field force than to get rid of WMBI.

Q. How have times and the country changed since you have been in the ministry?

A. Well, in my thinking, the years of my coming in the beginning of 1954 until the present June of 1971 has been a transitional period because it was during this period that the question of race relations arose, it was during this period that the widespread demonstrations took place, and in this period that there has been a rise of revolutionary activity, and in my thinking, we are living in an entirely different world from what we were in before. I think of what has often been referred to as a statement of Abraham Lincoln in connection with the Civil War "that the dogmas of the quiet past are not adequate for the turbulent present." I think that remark in relation to the Civil War is very relevant to the change that has taken place from the early days of the Eisenhower administration and to the current days of the Nixon administration.

APPENDIX VI

Following are descriptions of WMBI programs produced by the station and mentioned in this paper.

"Adventures in Music."--A children's program explaining and playing classical music.

"Adventures of Cynthia Lynde."--A fun and adventure series of programs concerning a girl and her horse.

"Afternoon Musical."--A mid-afternoon program of moderate tempo Christian music or semi-classics. Music is interspersed with public service announcements.

"Animal Adventures."--A children's story program by Aunt Theresa looking at the wonderful world of animals.

"Another Step Forward."--A program highlighting important progress made by minority groups in the urban setting.

"Anthology."--A collection of original short stories for radio dealing with contemporary Christian problems and themes. Each story is complete in itself.

"Bandstand."--A quarter-hour of military and marching band music.

"Birthday and Anniversary Program."--An informal program with eight-voice ensemble. It performed favorite hymns and gospel songs requested by listeners.

"Bread of Life."--A half-hour talk by a pastor or Christian worker on a Bible theme or text.

"Candlelight and Silver."--Uninterrupted light classical selections chosen as "music for your dining pleasure."

"Cathedral Echoes."--Sacred classics and hymns with continuity performed by 12-voice choir directed by Gil Mead.

"Christianity and Red China."--Scottish journalist George Patterson presents his understanding of the events in Red China as they relate to the church behind the bamboo curtain. His work as a "China Watcher" and journalist combine to give unusual insights. The series was made in the late 60's.

"A Christian Looks at Psychology."--A series with a clinical psychologist about mental health and counseling.

"Church Service."--WMBI regularly broadcasts the morning worship service of an area church.

"Class In Session."--A live broadcast of a Moody Evening School class with opportunity for listeners to call-in questions.

"Cleared for Takeoff."--A daily dramatic series attempting to portray modern missionary endeavor with realistic situations. It concerns "adventure assignments" of a missionary pilot team as they work as trouble-shooters around the world.

"Coffee Break."--A mid-morning, informal program sharing and exploring concerns of homemakers. Some programs are almost all music, others extended interviews.

"Concert Hall."--A daily series of informative programs featuring the finest in classical music.

"Continued Story Reading."--Miron Canaday, a man of many voices, reads novels on Christian themes.

"Decision Time."--A brief talk by staff member or local pastor designed to encourage listeners to make decisions to place their faith in Jesus Christ.

"Dial the Pastor."--A live twenty-five minute program in which Radio Pastor Robert J. Little gives impromptu answers to questions phoned in to the studio.

"Editor's Desk."--A news commentary program using primarily feature material from United Press International.

"Evangels."--Brief drop-in messages designed to explain the basic truths of the gospel of Jesus Christ.

"Evening School Echoes."--A Saturday morning program conducted by the Director of Moody Evening School. It was designed to encourage enrollment in the school by sharing testimonies of present students, and brief messages from instructors in evening school.

"Familiar Hymns."--Electric guitar with Hammond organ, piano and celest accompaniment played uninterrupted Christian music. For many years live on WMBI. Tapes made of the music were played for many years afterward.

"Fellowship Hour."--A half-hour program featuring speakers of Moody Bible Institute faculty or staff. A musical ensemble provided music. Program included glimpses of student life through an interview. For about eight years was the official school radio program distributed across the country.

"From a City Tower."--A program of meditation on poetry and prose read by Joyce Blackburn interspersed with appropriate music.

"God's News Behind the News."--Radio Pastor Robert J. Little selected and commented on current news events which had a bearing on moral and spiritual issues.

"Highway Calvalcade."--An evening commuter's variety music program.

"Home Hour."--Frances Youngren's program for the homemaker features home hints, suggestions for family living and guest speakers.

"How About You."--A fifteen minute weekly program directed at high school students interested in advice and counsel on living the Christian life. School promotion was included. The host and hostess were recent graduates or current students at Moody.

"Hymn Heritage."--A weekly program, twenty-four in all, discussing great church music heritage. Features recorded examples and includes interviews of guests.

"Hymns You Love to Sing."--A duet team of Robert and Lucille Parsons sang familiar hymns and gospel songs with commentary.

"Income Tax."--A seasonal program designed to aid taxpayers. A representative from the Internal Revenue Service answers questions.

"Keys to Better Living."--A weekly program by Dr. Henry Brandt discussing ways to be better Christians from social and psychological points of view. Uses brief dramatic vignettes to illustrate problems or solutions.

"KYB Club."--One of the oldest programs on WMBI started in 1926. Originally an hour-long live program. Became a half hour program in the middle 50's. Featured children's music, recitations, drama and stories by the hostess, Aunt Theresa.

"Land For the Brave."--A weekly dramatic series tracing the journey of the fictional Kruger family from Boston to Marietta, Ohio, in 1790. Deals with patriotic and Christian themes.

"Listening Post."--A story teller reads a children's story in dramatic form. Children's classics as well as Christian stories were read.

"Mail Bag."--The Director of the Program Department commented on interesting letters.

"Manager's Desk."--A weekly program by the manager of WMBI commenting on program changes, new programs, questions about the station, and general promotion for the station and the Institute.

"Meet the Students."--A program interviewing Moody Bible Institute students with music provided by a student vocal ensemble.

"Men of Praise."--Male chorus directed by Wendell Borrrink sings gospel songs and hymns with continuity.

"Men's Voices in Song."--A men's chorus presented sacred music along with instrumentalists with appropriate continuity.

"Midday Musical."--Uptempo music at noon-time interspersed occasionally with public service announcements.

"Mind Pollution."--A series on the drug problem.

"Miracles and Melodies."--A fifteen-minute program with both musical ensemble singing gospel music with a five or six minute vignette of an unusual happening in the life of a Christian believer.

"Missionary News."--A weekly program feature with coverage of significant news from world-wide sources. Emphasis on news from both mission organizations and the indigenous church.

"Moody Bible Institute Hour."--The original name of "Moody Presents" and also previously a live hour-long program originating with a studio audience in 1950.

"Moody Presents."--A promotional program of Moody Bible Institute from April 1956 - December 1958 with Dr. William Culbertson as the main speaker and including news and music from WMBI staff and students. This same name was given to the successor, "The Fellowship Hour" in 1969. In "Moody Presents" (1969) Robert J. Little comments at length on questions sent to him in previous years.

"Morning Clock."--The early morning program with music, time, temperature, announcements and brief comments by a friendly host. Directed at the commuter, it also was received well by homemakers.

"Music Along the Way."--The afternoon commuter program with music, time, temperature, announcements and brief commentary on a scripture verse. Also featured public service inserts and a daily insert "Question Time" by Robert J. Little, Radio Pastor.

"Music for Quiet Thoughts."--A late evening, recorded music program with occasional devotional thoughts.

"Music of the Masters."--More familiar classical works and lighter classical selections with information background and continuity.

"Music Room."--A morning program featuring familiar classical music selections. For a number of years it was heard during the commuter drive-time.

"Music Story Lady."--An appealing program for children telling the story behind the well known classics which were played. Educational and entertaining.

"News in Depth."--A weekly review of selected news items treated in depth, often with commentary by local people on national issues. For instance, a local professor of economics at a university speaking on the problem of inflation.

"Nightwatch."--A late evening program of good music syndicated by Moody Bible Institute. The host is Bill Pearce. His varied background in music gives ability to make excellent choices of music and his tasteful commentary reveals his insight into common "hang-ups" of his listeners.

"Number Nine Elm Street."--A daily serialized fictional account of a family living at No. 9 Elm Street.

"Organ Recital."--WMBI staff musicians or guest recitalists perform sacred classics.

"Organ Vespers."--A daily series of programs featuring music of the Kimball pipe organ. Hymns, gospel songs, and sacred classics with suitable continuity.

"Patterns of Melody."--A weekly series of programs featuring a mixed choir directed by Gil Mead. Hymns and gospel songs are interspersed with appropriate continuity.

"Prayer Circle."--A fifteen minute, and more recently a ten minute, program conducted by a WMBI staff member. It was a period of reading scriptures and offering prayers for the needs of listeners sent in by mail or by phone.

"Question."--A discussion and telephone call-in program looking at problems of the community, church, and individual. Doctors, business executives, authors, mission executives, and educational leaders have been featured.

"Question Box."--Radio Pastor Robert J. Little answers questions on the Bible and the Christian life sent to the station by listeners.

"Question Time."--Radio Pastor Robert J. Little answers a question sent in by a listener. The question and answer form a short insert for a commuter program.

"Quiet Hour."--A devotional program with music and meditation provided by the Director of the Program Department, Robert Parsons.

"Radio School of the Bible."--A daily series featuring an MBI faculty member or other instructor teaching a Moody Correspondence School course by radio. Formerly a half-hour, now fifteen minutes.

"The Rainbow Trio."--A musical group with two women and a man performing live for a number of years in the late 40's, early 50's. Typical of other musical groups who performed on WMBI before satisfactory records were made by Christian performers.

"Ranger Bill."--A weekly dramatic program about a forest ranger and his friends in their outdoor life including moral and spiritual problems rising out of their experiences.

"Records by Request."--A popular Saturday afternoon program featuring records requested by listeners.

"Religion in the News."--A daily religious news program. It featured news releases and interviews with people making religious news.

"Sailor Sam."--A daily children's drama based on the fictional exploits of a Christian sailor who is a scientist. Travels around the world lead him and his crew into exciting situations often emphasizing moral and spiritual truths.

"Science Illustrated."--Commentary on recent scientific discoveries or application of scientific knowledge to practical areas of living.

"Shut-In Program."--For many years an hour and a half program directed at those ill at home. Featured a children's section, music by request, live musical talent and devotional thoughts for the ill and handicapped.

"Something to Sing About."--Bass-baritone Bill Pearce sings and narrates his own fifteen minute program.

"Songsters."--A scripted program featuring gospel music by an eight-voice choir, solos, duets and guest instrumentalists.

"Sounds of the New Generation."--A second youth oriented day on the day following Thanksgiving, 1969. Included drama, telephone call-in beside the young people who contributed as musicians and station personnel.

"So You're Going to Get Married."--A series of practical interviews and discussions for young people planning to be married and those hoping to be married in the future.

"Speaking of Books."--A review of recently published religious books including many published by Moody Press.

"Stories of Great Christians."--A daily, serialized dramatization of the lives of outstanding Christians.

"Story Time."--Aunt Theresa told stories to boys and girls. Aired for years at the noon hour.

"Sunday Nite Sing."--A live hour and a quarter Sunday evening program on FM. Featured excellent Christian musicians, audience participation, congregational singing, a musical quiz, and a guest artist. Directed at a youth audience and successful in drawing young people. At first on a weekly basis, then monthly.

"Teen Clubhouse."--A variety half hour for young people produced by a youth organization, Hi-C Clubs, and conducted by Gunnar Høglund.

"Telephone Requests."--A live program featuring soloists and accompanists playing requests for hymns and gospel songs telephoned in by listeners.

"Three 'R's' of the Prairie State."--A program describing educational advances in the State of Illinois.

"Treble Harmonies."--An all girl musical ensemble performing in the late 40's.

"Verse by Verse."--A program conducted by the Radio Pastor, Robert J. Little. It is a methodical exposition of books of the Bible.

"We're Going to Sing."--A program directed at young people features contemporary gospel music often done in folk style. Continuity is in the form of dialogue dealing with contemporary problems using contemporary language. Larry Mayfield, director.

"Winona Lake."--For many years WMBI has broadcast Bible conference speakers from this Bible Camp and Conference Grounds in Northern Indiana. The speakers were often nation-wide in importance. Listeners to WMBI felt very much a part of the Bible conference through the medium of radio.

"Woman to Woman."--Mrs. Frances Nordland shares out of her experience as mother and pastor's wife, helpful suggestions for living a more complete and useful Christian life.

"Words to Live By."--A quarter-hour talk by a pastor or Christian worker on a topic of Bible text, usually directed at the unchurched.

"Workmen Approved."--An evening school program featuring news, music, and interviews about evening school. The program was extant in the middle 50's.

"You and Your Security."--Weekly interview program with a representative from the regional Social Security Office.

"Young Viewpoint."--A youth oriented day the day following Thanksgiving, 1968. Student music, announcers, panelists contributed. Counsellors and staff members of WMBI directed their program toward the youth audience.

"Your City and Mine."--A veteran series on WMBI. Interviews with interesting people about places, projects, campaigns and events in Greater Chicago.

"Your Garden."--Weekly program with advice for the person who gardens in a window box to the owner of a large home.

"Youth for Christ."--A program sponsored by the Youth for Christ organization. Primarily a panel program with high school students discussing current problems in the lives of teenagers.

APPENDIX VII



WMBI Program Schedule... January-March, 1970

SUNDAY

AM	
7:00	Sunday's at Seven (News at 7:01, 8:00, 8:59)
9:00	Radio Bible Class
9:30	Organ Inspiration
9:45	Glad Tidings
9:58	NEWS
10:00	Temple Time
10:30	Cathedral Echoes
10:45	Organ Prelude
11:00	Church Service
PM	
12:00	Music for Reflection
12:25	Songsters
12:55	NEWS
1:00	Hour of Decision
1:30	Moody Presents
2:00	KYB Club
2:30	Teen Story
3:00	NEWS
3:05	Music for Sunday
3:30	Encounter
4:00	NEWS
4:05	Music for Sunday
4:30	Back to God Hour
5:00	Interlude in Ivory
5:15	Heritage in Sacred Song
5:30	Lutheran Hour
6:00	NEWS
6:05	Music for Sunday
6:45	Walter Banks
7:00	Light and Life Hour
7:30	Poet's Corner
7:45	Familiar Hymns
8:00	NEWS
8:05	Moments of Melody
8:30	Organ Vespers
9:00	Mennonite Hour
*9:15	Moments of Melody
10:00	NEWS
10:05	Religious News
10:15	Moments of Melody
10:30	Songs in the Night
11:00	Music for Quiet Thoughts
11:25	NEWS
11:30	Unshackled
12:00	Sign Off

MONDAY through FRIDAY

AM	
6:00	Morning Clock (News at 6:05, 6:30, 6:55)
7:30	Keep Praising
7:45	NEWS
8:00	Morning Chapel Hour
8:30	Back to the Bible
9:00	NEWS
9:05	Prayer Circle
9:15	Radio School of the Bible
9:30	Coffee Break
9:55	NEWS
10:00	Woman to Woman
10:15	Music of the Masters
10:58	NEWS
11:00	Stories of Great Christians
11:15	Organ Inspiration
11:30	Continued Story
PM	
12:00	Pause for Prayer
12:02	NEWS
12:15	Story Time
12:30	Notes at Noon
12:45	Manager's Desk
M	What Goes on Here?
T	News in a Different Dimension
W	Missionary News
Th	You and Your Security
F	
1:00	NEWS
1:02	It's Time to Sing
1:15	Open Bible
1:30	Something to Sing About
1:45	Verse by Verse
2:00	NEWS
2:05	Afternoon Musicale
3:00	NEWS
3:05	Afternoon Musicale
3:30	Sunday School Lesson
M	Telephone Requests
W	Viewpoint
Th	Dial the Pastor
F	
3:55	NEWS
WMBI-AM	
4:00	Music Along the Way (News, Weather, Features, Question Time)

WMBI-FM

4:00	M	Tiny Tots Time
	T	Heroes of the Cross
	W	Christians You Should Know
	Th	Stories and Songs
	F	Storybook Room
4:15	MWF	Organ Medley
	TT	Adventures in Music
4:30		Ranger Bill
5:00		NEWS
5:05		Music Along the Way
5:30		Tips for Teens
5:45		Evening News
6:15		Candlelight and Silver
7:00		Stories of Great Christians
7:15	M	Building a Christian Life
	T	Missionary Interview
	W	Your Garden
	Th	What Goes on Here?
	F	Manager's Desk
7:30	M	Question
	TTh	Music for Meditation
	W	Organ Vespers
	F	Telephone Requests
8:00		NEWS (except Monday)
8:05	T	Class in Session
	W	Music for Meditation
	Th	Men of Praise
	F	Telephone Requests
8:20	Th	Science in the News
8:25	M	NEWS
8:30	MWF	Words to Live By
	Th	Music for Meditation
8:45		Question Box
9:00		Concert Hall
10:00		NEWS
10:05	MWF	Keyboard Artist
	TTTh	Scripture Speaks
10:15	MWF	Reverie
	TTTh	Patterns of Melody
10:30		Nightwatch
11:00		NEWS
11:05		Music for Quiet Thoughts
11:25	F	Anthology
11:55		NEWS
12:00		Sign Off

SATURDAY

6:00	Rise and Shine (News at 6:05, 6:30, 7:00)
7:20	From the Driver's Seat
7:25	NEWS
7:30	Back to the Bible (Youth)
8:00	Children's Bible Hour
8:30	Land for the Brave
9:00	NEWS
9:05	Christian Activities
9:30	Dr. Robert Cook
10:00	NEWS
10:05	Dear Frances
10:15	Morning Melodies
10:30	Moody Alumni
10:45	Campus Melodies
11:00	NEWS
11:05	Another Step Forward
11:20	Morning Melodies
11:30	Dr. William Culbertson
PM	
12:00	Pause for Prayer
12:02	NEWS
12:15	Your City and Mine
12:30	God's News Behind the News
12:45	**Speaking of Books
1:00	NEWS
1:05	Records by Request (News at 2:00)
2:30	Inside Radio
2:45	So You're Going to Get Married
3:00	NEWS
TEEN SCOPE	
3:05	Teens in the News
3:15	We're Going to Sing
3:30	Teen Time
4:00	NEWS
4:05	Teen-age Chicago
4:30	NEWS
4:35	Happenings
4:45	How About You?
5:00	Tom Skinner
5:30	News in Depth
6:00	NEWS
6:07	Candlelight and Silver
6:53	NEWS
7:00	Unshackled
7:30	What Do You Say?
7:45	Interlude in Ivory
8:00	NEWS
8:05	Conference Echoes
8:55	NEWS
9:00	Sacred Concert
10:00	NEWS
10:05	Music for You
10:30	Word of Life
11:00	NEWS
11:05	Music for Quiet Thoughts
11:30	Organ Meditation
11:55	NEWS
12:00	Sign Off

W M B I
Thru
MARCH
1970

W M B I
1110 AM 90.1 FM

Occasionally we may find it necessary to deviate from the printed schedule.

AM SIGN ON

Jan. 7:15 A.M.
Feb. 6:45 A.M.
Mar. 6:00 A.M.

FM SIGN ON

6:00 A.M.

AM SIGN OFF

Jan. 4:45 P.M.
Feb. 5:30 P.M.
Mar. 6:00 P.M.

FM SIGN OFF

12:00 P.M.

*Sunday Nite Sing—first Sunday of each month, 9:15 P.M.

** For Spanish listeners "Mensaje de Salvacion" on WMBI AM 12:45, Saturday

Memo

from: THE MANAGER'S DESK Charles Christensen



Chicago—Crossroads of America

This is an exciting place to live and work. Hardly a week goes by that a visitor from a foreign land, a graduate of the school, a bright-eyed youngster from the farm does not stop by to say hello.

We share our guests with you on *Question or Religion in the News*, on *Coffee Break* or *Missionary Interview*. Sometimes we find a story in these lives such as that of the African prince and princess pictured below as they were recently being interviewed by Walter Carlson. They desire to see more training of young people for the Christian ministry in their own land.

Many who have come have said, "I was told by my friends, one place I ought to visit while in Chicago is Moody Bible Institute." Founder's Week and Graduation Week are not the only times things are going on. Classes meet through the day with the hundreds of young people taking part. The campus is alive with activity, and pervading it all are kindly words and cheerful smiles.

Hope you stop to visit Moody Bible Institute sometime. When you do, plan to call or write ahead to see when a tour is being conducted so you can also visit WMBI.



COVER PHOTO: Vocalist-trombonist Bill Pearce rehearses with John Innes.

FOUNDER'S WEEK 1970



Dr. William Culbertson, president of Moody Bible Institute, presides over Founder's Week. This is Dr. Culbertson's 32nd Founder's Week.

Whether fair weather or foul, there's one week in February to which many Christians look forward. The reason is Moody Bible Institute's Founder's Week—this year coming February 2-8. Some of the outstanding men featured will be Rev. Richard De Haan, Dr. John Haggai, Dr. Alfred Martin and Dr. Howard Sugden. Other speakers will join these four in eight blessed days.

If you can't attend in person, you can share in MBI's Founder's Week by listening to WMBI. Regular programming will be set aside so you, a most important person in our society, can become better equipped to serve the Lord Jesus Christ.

Beloved conference speaker Dr. Vance Havner returns for his 11th visit.

Dr. Wilbur Smith, speaker at 16 previous conferences, will also be heard.



"STANDBY... five seconds to air time."



All is quiet in the studio awaiting the producer's cue. There's no time left to correct or rehearse. It's time for the actual performance.

Before this point is ever reached, the script is reviewed, edited and timed. The talent is rehearsed. The microphone placement and balance are checked.



The man responsible for all this is the producer-director. He is the one who correlates each element of a radio program, insuring that the combination of talents and words used will most effectively communicate the intended message.

On a pre-recorded program, the producer-director is also responsible to remove all errors from the recording and adjust the timing so that the program is of proper length.

Programs produced in WMBI's studios are broadcast around the world, keeping our producers' hands busy, while affording them a worldwide radio ministry.



A Word for Today

Robert J. Little, radio pastor

The deaths of great men of earth remind us that the experience of death is a strange phenomenon. If there were no God, and man were purely the product of evolutionary processes, then death would cancel all the gains, for it leaves man as dust in the ground. One of the anomalies of life is that while the body has powers of self-renewal, and exercises these in the way of development, at a certain point this is reversed and renewal is on an aging basis

until death occurs. Recent advances in scientific knowledge have enabled more people to live out the full span of life but have not materially lengthened life itself.

The Bible explains this by saying there is a law of death working in our members (Rom. 8:2), which is part of God's judgment of sin. "The wages of sin is death" (Rom. 6:23), but God permits life to go on for a period of time which He has set within His own power (Job 14:5). In the meantime we have an opportunity to come into living relationship with God, receiving the forgiveness of sins and eternal life (Acts 10:43; John 3:36). If you have not already done so, receive Christ by faith at once, to make sure you do not lose the opportunity. Also, it is possible to squander the opportunities for useful living. "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6), but "he that doeth the will of God abideth forever" (1 John 2:17).



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