

RHETORICAL ANALYSIS
OF
SELECTED TEXTS FROM
ARD HOVEN AND "THE CHRISTIANS' HOUR"

by

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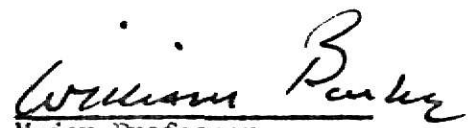
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Ard Egbert Hoven has been the preacher of "The Christians' Hour" radio broadcast since its inception in 1943. This study is concerned with the rhetorical efforts of this man.

The method of research is two-fold. Aside from various topics found in available publications, personal interviews and one hundred sermons were offered by Mr. Hoven for this study. Secondly, there is analysis on this man's speaking ability, made after the reporting of each component part of the information.

The approach is the Aristotelian method, that is, the "ethos" or personal character of the speaker, in regard to the method used to put his audience in a certain frame of mind, with proof or apparent proof provided by the words of the speech itself.

The first segment of the report is the historical background of Mr. Hoven and of his church. Secondly is reported the message, using one complete sermon and comparing others. Lastly is the audience; the preacher's point of view of his audience is given, as well as analysis of listeners who have responded. The final section of the paper will cover conclusions and review of the analysis of Mr. Hoven.

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INTRODUCTION

In an age of sensationalism in all approaches to the mind of mankind, this researcher studies a man who is able to reach a national-level audience in religious radio broadcasting through conservative means. The man is Ard Hoven, a seventy-year-old Christian scholar, who has performed a service for many listeners for over thirty years on "The Christians' Hour." This master's report is concerned with the rhetorical efforts of Mr. Hoven, with analysis made on selected topics from a random choice of one hundred sermons delivered on the Sunday morning broadcasts.

The method of analysis will be to study Hoven's own words in each of the following aspects: the man, the message, and the audience. His rhetoric will be noted as to the general approach, as well as some analysis as to choice of texts and themes, along with the use of illustrations and figures of speech.

In introduction to the man, a historical setting of the sponsoring organization is explained. This religious group, called the Restoration Movement or Christian Church, is comparatively conservative in its teachings as explained in a part of the constitution of "The Christians' Hour."

To discover something of the ethos of Ard Hoven, information is offered concerning his background-his birth, education and practical experience in his field of work. Personal interviews and letters, along with copies of one hundred

sermons were extended to this researcher in cooperation with this project; therefore, a human-interest type of information is given about the beginnings of his work on radio. Analysis of the man is then offered.

The bulk of this report deals with section two: the message. The basic reasoning throughout Mr. Hoven's sermons is found to be deductive, as he continuously directs attention to a Bible-centered faith. Certain criteria for study of his writing have been chosen, such as ways of reenforcing ethos, use of pathos and logos, and analysis of texts and themes. Mr. Hoven's observations and an entire radio sermon are followed by some statistics and analysis of the rhetoric of the message, as to use of Scripture, figures of speech, common phrases, and choice of material in other sermons.

As in the messages of most motivated speakers, as Aristotle said, Mr. Hoven wants his audience to do something about what he has said. The third section on the audience has left the researcher uncertain because of his inability to ascertain how many people are listening. A recent anniversary bulletin of "The Christians' Hour" estimated the listeners at five million. However, this was based on the number of radio stations which have purchased the program and the approximate listening audience of each of those stations. It is evident that this number is above the actual number of regular listeners. The only sure way to know who is hearing a radio program is to receive some communication from the people, such as letters or calls. Therefore, we will use data on letters

sent to Mr. Hoven to support the statistical conclusions concerning the audience.

The final section of the paper will include summaries of all analyses of this study. In a work of this type one finds difficulty in remaining objective about a man viewed in the fullness of his chosen field. On the other hand, a critique of a contemporary tends to reveal a great deal of the more practical details of his work.

I

The method of studying a speaker according to Aristotle is to try to see what type of appeal he might be able to make. He lists three kinds of appeal: ethos, pathos, and logos. The ethos is reliance chiefly upon the personal character of the speaker. Aristotle considered this a significant category concerning the reliability of a speaker: "... it helps a speaker to convince us, if we believe that he has certain qualities himself, namely, goodness, or good will towards us..." A great deal of this study will deal with the ethos of Ard Hoven, demonstrating his intellect and character. The use of pathos is defined by Aristotle in his Rhetoric and De Anima as emotional experiences which come involuntarily from the audience because of what is said, for instance, anger and calmness, friendship and enmity, fear and confidence, shame and shamelessness, kindness and unkindness, pity and indignation, envy and emulation. We will notice the intermittent use of pathos by Mr. Hoven. The use of

logos as Aristotle explained is pointing with logical arguments toward the practical and worthwhile conclusion to the matter at hand. Of these three kinds of appeal, we will see that Ard Hoven can be said to have used primarily the logical approach in our research.

In the matter of type of invention used by Hoven, we will see that consistent use of deductive reasoning seems to predominate. For instance, as he points to a Bible-based faith, he is starting out with "the truth", and the logical conclusion to be drawn from that truth is then explained in some phase of discussion. An example follows: Mr. Hoven states, "If the Scriptures say for us to pray, it behooves us to pray." This use of the Bible as unquestioned authority in religious matters is evident in further study of this man.

To study Ard Hoven is to study his radio program, "The Christians' Hour," a continuously broadcasting service since 1943. Throughout that time, he has been a leader in the field of thought known as the Restoration Movement. To understand and to give meaning to "The Christians' Hour," one must understand first something about the Restoration Movement, also known as the Christian Church. Some of the leading precepts of this group should be noted. The purpose of this movement is to restore the Church as it was in the New Testament times--to its doctrines, faith, and ordinances. The doctrine or belief of the Restoration Movement is to accept the teachings of the New Testament as inspired by God. The ordinances of the New Testament Church are

two in number--baptism (immersion) of the repentant believer in water for the remission of sins, and the weekly observance of the Lord's Supper. Therefore, the precepts listed show a comparatively conservative approach, that is, following strictly the Scriptural tenets.

The Restoration Movement came into being about 150 years ago. This evangelical drive was for the restoration or the reformation of the pattern of the Church that was originally established in A. D. 30 on the Day of Pentecost. The men and women in the 1800's, who were the first to bring about the Restoration Movement, came from many existing churches which, they felt, were not strictly adhering to the teachings of the New Testament, but rather were following the directions of man-made doctrines and practices. It is within this Restoration Movement that Ard Hoven is working.

This report is the study of a random sampling by this author of one hundred written sermons delivered by Dr. Ard Hoven, written in the years 1969 through 1972. The purpose of "The Christians' Hour" is set forth in its Constitution and By-laws in Article VI dated May 1, 1972 which reads:

The Christians' Hour Broadcasting Association, in its endeavor to promote by radio broadcasting, the restoration of the New Testament Church, its doctrine, ordinances, and life; and to promote the unity of all Christians on the Bible and the Bible alone, shall conduct its work in harmony with the spirit and letter of the Word of God.

To this end, every member, trustee, and every speaker on the broadcast must be a member of the Church of Christ (und denominational) and must believe, without reservation, in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and, therefore, the all-sufficient rule of faith and life; in the deity and supreme authority of Christ; obedience of the Gospel; the edification of the Church; and the restoration of its unity on the New Testament basis.

We see by looking at these ideas that we are considering the work of a man within this conservative setting of the religious world. With that in mind, we now turn to the biographical study of the man, Ard Hoven.

Ard Egbert Hoven, son of Sarah and Victor Hoven, was born on October 21, 1906 at Athena, Oregon, where his father was minister of the Christian Church. He has two sisters, Rowena Hoven and Hollis (Mrs. Curtis) Jensen, and one brother, Paul B. Hoven. Mr. Hoven has several college degrees--B. A., B. P., and B. D., all from Eugene Bible University, and he was awarded the D. D. from Kentucky Christian College in 1954. Mr. Hoven is married to Dorothy Harris; they have two daughters, Ardis D. Hoven, M.D. and Vicki Lee (Mrs. William) Buck, and one grandchild, Tanya Leigh Buck.

Mr. Hoven has written the two books Christ Is All and Meditations and Prayers For the Lord's Table. He has been for many years a staff writer for the Lookout, a national educational newspaper published weekly, in which he writes a commentary on the Bible School lesson each week. Ard Hoven is listed in Who's Who in the Midwest. He has been the minister to a church of more than 2600 members in Columbus, Indiana, since the early 1960's. Mr. Hoven has served as leader for many years in the international-level organization of the Christian Church and has been President of that group, the North American Christian Convention.

Mr. Hoven was willing to share with this writer a question-and-answer period covering the three areas of this paper. We now give some of the personal information about the man, Ard Hoven.

His first impression of the church was that it was one of the big events of the week. His father would get the family car out of the garage and have its motor running at the time the family should be leaving for church. His first impression of a minister (besides his father) was that the ministers who served in his home church were eloquent and effective speakers.

Mr. Hoven stated that he did not become interested in becoming a minister until he was in college. Before changing to ministries, his main interest had been in journalism. After determining to be a minister, he still found great value in following certain studies in the State University of Oregon. He felt that one had to be well prepared before making his thrust into the ministerial field. Technical studies identified with radio and speech work were carefully followed, along with participation in forensic events representing the university.

The idea of "The Christians' Hour" program stemmed from a prior broadcasting experience in Cincinnati--a fifteen-minute radio program called "The Wayside Church", which featured a live presentation of a dialog of a family getting ready for church, with the "sermon" for the day being the Bible School lesson. Mr. Hoven stated that it proved to be good training for later radio work: writing scripts, choosing people whose voices were of the desired quality, and conducting rehearsals.

One point which is interesting to note is in regard to the effect of a radio ministry on his own located ministry. Mr. Hoven stated that the publicity for the broadcasts serves to extend the work of the local church. People outside the church tend to drop

by to worship at the church after hearing the radio program. The prospective members and the hospital patients often indicated that they already recognized Mr. Hoven's voice from the radio, when he came to call. Throughout the membership of his local church, then, has come the opinion that the radio work is not only worthwhile, but beneficial, even to the buying of radio time in Cincinnati for the purpose of mission-evangelism. So we see cooperative support from his church in Hoven's radio ministry. The choir from his church is used on the air, as further evidence of the cooperation.

The family of Mr. Hoven have acted as behind-the-lines helpers to him in all his church work and radio programing. His wife Dorothy gives advice when sought, he stated, but she does not project herself into his work unless asked. Having begun the radio work before their children were born, Ardis and Vicki Lee have accepted it as part of their normal life. In fact, as they grew up, they were quite surprised to learn that not all ministers had programs on the radio.

One more human interest comment shared by Mr. Hoven will be quoted, to show something of the stamina and the sense of humor of this man.

I was most fortunate to have as my chief instructor in speech Mrs. Louisa Kellems of the Eugene Bible College, now Northwest Christian College. Her husband had taught speech in the Eugene school until his death. Mrs. Kellems (a mother of preachers) had taken over the teaching duties in that department. While speech theory was part of the instruction in her courses, the practical application, plus much trial and error, comprised the work course in the department. Mrs. Kellems was a terrific mimic. She could mimic the faults of her students in a most realistic way. When she held up the 'vocal mirror', a real lesson was learned. I can still recall how Mrs. Kellems could expose

speech failures before the class in such a manner as would cause the student to get it right or consider leaving the class. False tones, unnatural inflection, improper breathing, poor pacing, faulty diction, detracting speech mannerisms, illogical composition of materials, lack of resonance, and many other matters came under her condemnation. Speech recitals were held regularly, and the post-mortem on those recitals was usually a nightmare. However, those evaluation sessions were the most valuable experiences of my life.

Out of these thoughts from Ard Hoven, we may see some evidences of the "ethos" of this man. In his background we might say, first of all, that by growing up listening regularly to his father speak, Mr. Hoven arrived at the conclusion that he, too, had something to tell the world. His college preparation in the field of journalism helps us to understand his choice of interesting phrases, such as, "...making his thrust into the field..." The continual use of scriptures inserted into his sermons would indicate that he is well-versed in his Bible training also. There is an element of conviction in his "calling" to the ministry. His sense of humor is evident in his relating the matter about his teacher, Mrs. Kellems. Today we would consider a mimicking teacher to have a very poor approach; yet Mr. Hoven is able to tell about her method as one which produced experiences of challenge and self-improvement.

In considering the work of Ard Hoven in his radio ministry, there arises the question of why he would give thirty years, free of charge, to the preparing and delivering of over 1500 sermons. In the Radio Log for June, 1971, Mr. Hoven states that he has done this simply in order to "help." He says he wants to help ministers, congregations, and communities. He speaks of the purpose of all Christians as being to reach others with the "good news" of New Testament Salvation. Therefore, Mr. Hoven states, that he can

help by reaching some of the following people: the sick and shut-in members, casual listeners, confused people, sincere seekers, timid people, busy people. Probably we would add to this list the active church leaders and workers who listen for ideas they can use in their own teaching, as well as for inspiration.

The "help" offered by Mr. Hoven into understanding the world needs includes a request, of course, for people to help him in publication of the time and station of the local airing of the Christians' Hour program. When Mr. Hoven and the minister both do their part, he states, "Together we can minister to so many!" So we see this man as he sees himself, one link in the chain of Christian service. This attitude is an important ingredient of the charisma of Ard Hoven.

Hearing Dr. Hoven speak presents further evidence of his ability to keep working thirty years; his voice has a quality about it that is quietly persuasive. Rather than extremes in his tone, either toward tears or screams, we recognize simple seriousness and quiet enthusiasm. Regular listeners comment on the tone of "sincerity" in Mr. Hoven's voice.

In the study of the background of a radio minister, we must conclude that Ard Hoven has the college preparation needed, as well as practical experience over the years in doing radio work. However, when someone tunes in "The Christians' Hour", he is not aware of any of this; he must be able to find something in the presentation to catch his attention and keep him listening. While we have viewed the man in his setting, we realize that the "ethos"

of this man must be able to come through his message. This is no doubt true of many speakers, that the man and the message are inseparable, for a man puts himself into what he says. Therefore, we note that further insights into the man will follow the study of the message.

II

Aristotle spoke of the ethos of a man as an "indirect proof conveying to the audience an impression of the speaker's intelligence, moral character, and good will". Further in the same opus, Rhetoric, he says, "...persuasion should be achieved by what the speaker says, not by what people think of his character before he begins to speak." In other words, it is quite possible to assess a man's ethos by looking exclusively at the message without knowing anything about his character beforehand. In the case of a radio minister, where hearers do not personally know him, it is evident, therefore, the ethos discussion hinges-where it belongs-on the message itself. So, we turn to what Hoven has to say.

The first consideration in the message will be the statements of the man regarding the general purpose of "The Christians' Hour." The information given by Mr. Hoven in the personal interview sessions would give introductory interest to this section of the paper. Mr. Hoven reported that he feels the radio program and its message is still the same as it was in the beginning over thirty years ago. He stated that he hopes it is now better in regard to precision of expression, pacing, and use of more personal appeal. He further stated that the future of the program will continue the same, with

the choice of successor carefully made when this seventy year old preacher decides to retire.

The program was started basically as a way to put on the air the plea for unity through the Restoration of the New Testament Church, he stated. A group of leaders in the Cincinnati area determined to make a thirteen-week trial run with a thirty-minute program. It was a financial success, through the support of the area Christian Churches. However, expansion into a national-level audience resulted in the shortening of the program to its present fifteen minutes. Support now comes from all over the country, also.

The format of the program has remained the same as it was in its beginning in 1943. The great hymns of the church give the opening minutes, with a different hymn chosen for each Sunday broadcast. Then follows the message by Mr. Hoven, including some Scripture and prayer. In the past few years there have been short quotations given from regular listeners, who endorse the program. In addition to the one complete hymn by Mr. Hoven's choir, there are short opening and closing songs which are used regularly as themes.

Mr. Hoven considered the types of material chosen for the sermons as varied, to "prevent getting in a rut". The use of a series had been tried, only to find that there will about always be those who have missed out on part of it, breaking the chain of interest. Some controversial issues are tackled by Mr. Hoven, such as modern ideas of "hippie"-life and religious topics such as baptism. In conclusion, then, in the words of Mr. Hoven, the purpose of the

message is that it be "Biblical, crystal clear, person-centered, and evangelistic."

Generally speaking, in the study of public speaking we find several ways in which most speakers try to bring about continuing attention from his audience. Mr. Hoven makes use of several of these common methods. The first is experiences, either direct or vicarious, which the members of the audience have had in common with the speaker. Mr. Hoven uses this as he calls forth the views of non-Christians or fellow-Christians. "Every man believes something..." (#1465). "You know it is a thrilling thing to be a witness to something." (1467) "Man has often had the desire to make time stand still." (1478) "A person has a right to some pleasures in life, and Sunday is the only day I have to go places." (1373). The second method of appealing to an audience is group membership; as Hoven refers to the "brotherhood" of believers, he is emphasizing the concept of the benefits of being part of this group of believers. Another method of enlisting audience attention is having others to endorse the speaker, linking him with others his audience might know; Hoven takes the time in the past several years in his broadcasts, as college leaders and men of big churches say a few words about "The Christians' Hour".

One leading factor in studying the message is the choice of topic. In the statistical section of this chapter of this study, it can be seen that Hoven's choices are indeed varied, as he stated in his interview. The traditional topics of God, Christ, and How a Christian Should Live are there listed. For instance, random

sampling of sermon titles are listed: "Our God Remembers", "When God Came Down", "Christ Alive", "The Claims of Jesus", and "One of You". He does not borrow from the sensational wordings of movies or songs; rather, he establishes with his topic that he is talking about something seriously spiritual in nature.

The use of emotional appeal, or "pathos", by a speaker can be seen basically in Hoven's emphasis of the "good", the "right thing to do", and the "truth". There are also appeals to loyalty, justice, honor, and compassion, with these opposites being pointed out as "bad". Other than these kinds of emotional appeals, it can be seen that Mr. Hoven gives only intermittent use of the more commonly used "tear-jerkers", which are stories of great joy, sadness, or cruelty which might bring tears to the eyes of the listeners. One example is #1373 "High in the summit of the Oregon Coast Range is a little mound of rock, and before that mound a tablet of bronze. On this tablet of bronze is written the story of an Oregon mail carrier, a pioneer who had an appointment with his government to carry the mail through, ... to his dying breath ..." However, Mr. Hoven uses very few illustrations which are not from the Bible.

The greatest single appeal used by Mr. Hoven is certainly the logical appeal. His observations are supported by examples, quotations, statistics, and reasoning. Mr. Hoven's logic is based entirely on the idea that the Bible is the supreme source of the "truth". Within this framework, however, he does work logically; that is, his points of consideration build to a conclusion that

seems practical and the natural result of those points. More will be given later on about this approach, in the statistical section of texts, titles, and themes; the analysis of the whole sermon will also show this logical approach.

In regard to style, Hoven's speaking tends to be literate, showing that he is well-read and has excellent command of the English language. He is poetic at times, although probably not so much as to disturb the average listener. For instance, "The starlight age has passed", #1474; "All was darkness before He spoke", 1476; "One scarcely enters the portals of Holy Scripture until he is deeply conscious of the accuracy and exactitude of the divine statements", 1467.

In a more practical vein, the asking for money must be considered as it influences the ethos of the man and his message. A radio broadcast must have financial, or "missionary", support if it is to survive. Today on Sundays, one is able to hear a great many appeals for financial help; these are based upon one or more of several approaches. When stories of heart-rending sacrifice are told in an effort to raise money, we call it an emotional appeal. When the rules of correct conduct are stressed, we call it a moral appeal to "do what is right" and send in a contribution. When a great deal of time is given to pointing out the philosophical reasoning for supporting a radio ministry, we call it an ethical approach. The approach of Mr. Hoven is a blending of all these into what we will term a logical approach. By this is meant that he points out historical basis for the Bible, the number of people who can be

reached by radio, and the logical conclusion follows: that he needs money to reach them. One example is noted: "Go... If it were not for the promise of divine help and strength here given, we should probably be overwhelmed by this commission... The trouble is that men do not always want to conform to His will... I am supremely confident that no one within the sound of my voice this day would ever want to be charged in the eternal courts of heaven with the crime of having betrayed the Son of God... Grant that men and women everywhere may turn to Him..." (1473) Another is similar: "It is my fervent prayer this day that all who know and believe the Bible to be the Word of God will treat it as such by obeying its commands. If it tells you to worship God - do it! ... If it tells you to worship in tithes and offerings and sacrifices, do it!" (#1476) The use of emotional materials is intermittent in these 100 sermons studied, with more factual type of information given to illustrate his ideas. Examples of emotionally-slanted phrases are "blood-soaked old world" (#1373), "casket lined with satin and plush" (#1468), and "A kingdom of darkness...a sinner doomed", (#1470); these are few and hard-to-find. Many examples could be listed of the more factual type of terminology: "Some good folk are of the opinion..." (1473); "Gallio...was the judge before whom Paul appeared", (1472); "every man must be fortified in at least two areas of life: present and future...", (1471) and "Man stands at the apex of a vast creation," (1470). In recent broadcasts, it has been noted that Mr. Hoven is using personal stories of convicts and shut-ins, along with his appeal for continued financial support.

The main part of this report deals with the sermons as delivered on "The Christian' Hour" radio broadcast. Therefore, we have quoted here in entirety a typical radio broadcast, one written for November 8, 1970.

"WHY I WANT TO BE KNOWN AS A CHRISTIAN ONLY"

Acts 11:26 "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and the disciples were called Christians first in Antioch."

Every person in the world believes something. Those beliefs may be as varied as the men themselves, but every man believes something. And every man ought to be able to give a reason for his beliefs. If there is no reason for that which a man does, he ought to determine a suitable reason, or else discard his position on the practice in question. Not long ago a party asked me this question: "To what branch of the church do you belong?" My answer was: "I do not belong to a branch--I belong to the church itself." Jesus said: "Ye are the branches," and, "...if a man abide not in me he is cast forth as a branch." There are many other questions which are asked these days concerning the religious beliefs of man everywhere. For example, someone might ask: "What creed do you have?" My reply would be this: "Christ is my creed. He stands as the basis of my belief." Jesus once asked: "Will ye also go away?" And the apostle Peter replied: "Lord, to whom shall we go? Thou has the words of eternal life."

Another question might be asked, namely, "Have you a book of instruction and discipline?" The reply is this: "Yes--the Bible." And we have just one article of faith in Christ, and that article of faith is the creed of Christianity. It is simply a vital belief in

Christ Jesus as the only begotten Son of Almighty God.

Now I mention these matters for one reason: Surely there is room in the Gospel plan of salvation for every man. We read: "There is none other name under heaven given men whereby we must be saved." All men who are willing to obey Jesus Christ, in the New Testament sense, have also the right to wear the name which was given to His followers--precisely--the name Christian. Every person who is a member of a fraternal organization can give you a reason for his membership in that body. Every Christian ought to be able to give a reason for possessing the name which he wears.

I desire, therefore, to be known as a "Christian" only, because the name is broad enough to take in all the people of God, and yet narrow enough to shut out unbelievers. In the religious world of this day, much of the confusion and misunderstanding could be eliminated by simply holding to the name of Christ--wearing His name, glorying only in His Cross--that He might be honored above all others. The very name of Christ, is actually a key for the unity which must prevail one day in the religious world, if the prayer of Christ Jesus is ever to be answered.

In the next place, I wear the name Christian because I was baptized into the name of Christ. In Acts 19 this word is offered: "Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus."

It is therefore logical, that if I am baptized into the name of Christ, I take His name to wear. If I should wear some other name than the name of Christ, while posing as a Christian, I would be dis-

honoring my Lord. If Christ is my Savior, and He is, then it behooves me to give honor and recognition to the one who is the Savior of my life, surely this kind of responsibility will not be ignored by thinking people.

I desire to be known as a Christian only because Christ is the only name in which men can be saved. In Acts 4 this word: "And in none other is there salvation: For neither is there any other name under heaven, that is given among men, wherein we must be saved."

The Word of God tells us that in Christ we are sealed with the seal of the Spirit of Christ, which seal identifies us as members of Christ's body. When the materials were being prepared for the building of the Jerusalem temple, as we are told, that workers went out and cut wood and stone, and put the King's name or seal upon each piece which was good and perfect, and ready for use. Later, others came along, and finding the King's seal and name upon a stone or bit of timber, took it and built it into the temple. That which did not bear the name of the King was cast away. I desire greatly to wear at all times the name of Christ, for it is the only name wherein we are saved from our sins. I desire that His name shall be upon my heart and life, for one day I must answer the question: "To whom do you dearly belong?" My name, religiously speaking, will indeed give an immediate answer to that inquiry. If I have lived as a Christian, in the name of Christ, then salvation is assured.

Again let me suggest that I am a Christian only because I dare not deny the name of Him who gave Himself for me. This word comes to us from the 3rd chapter of the Revelation. It was written to the

church in Philadelphia. "I know thy works (behold I have set before thee a door opened, which none can shut) that thou hast a little power, and didst keep my word, and didst not deny my name." What would you think of a wife who would not wear her husband's name? I am sure you would declare that she was thus dishonoring her husband. Now, the church is the bride of Christ, and as the bride must wear the name of the bridegroom, so the church and its entire membership should wear the name of Christ. The only conclusion that we can draw is this--namely--that every human name in Christendom today is a name which does not honor the Christ, who is the great head of the church. For one, I should not want to be found denying the name of the only One who can save me for eternal life.

Let me state once more that I am a Christian only because the disciples were called Christians in Antioch first, afterward so called everywhere. Acts 11: "And it came to pass that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." It is a distinct honor to wear the name of Christ. If you were traveling abroad, you would wear the name "American" upon your passport. And you would be proud of your country. If you were called from this earth today, you would want to go wearing, I am sure, the name Christian. I say this for the reason that the early Christians went through this life and out into the next wearing that name, and they were acceptable to God. Finally I desire to be known as a Christian only because Christ Jesus prayed that the world might be one in His name. John 17: "Neither for these only do I pray, but for them also that believe on me through

their word; that they may be one; even as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me."

As mentioned before, there is only one name upon which men are asked to unite--and that is the name of Jesus Christ. We are Americans and we honor the memory of George Washington and Abraham Lincoln, but no one of us would want to unite religiously upon those names. But we do have a name--and that name is the name of Christ. Manifestly, you can understand that my plea to you today is that we go back to the old Jerusalem gospel. The redemptive religion of our Master is nineteen centuries old. I would not discard it simply because it is old. Luther Burbank, the wizard of plant life, was thoroughly modern and up-to-date. Yet with all the plants that he gave to the world there were a few things as old as the earth upon which he entirely depended. Those things were earth, water, light and original life. He never objected to any of these because they were ancient. Christianity still stands on the rock foundation. That rock is Christ, the Son of God. "Upon this rock I will build my church, and the gates of Hades shall not prevail against it"--declared our Master. And so would you come to join with a host of others this day, in simply being known as a Christian, wearing the name of your Redeemer, having obeyed His requirements for you? When you are baptized into Christ, you do put on Christ, including His marvelous name!

Now let us bow in prayer. "We thank Thee our Heavenly Father for that name which is still above every name--the name of Jesus. In His name we pray this day that many shall surrender to Him. This is our petition." AMEN

In attempting to analyze this sermon, and incidentally others in the group studied for this project, first to be noted are the main points. He states in his topic the main idea: why be called Christian only? Then follow his subtopics: (1) Everyone ought to be able to give a reason for the name he wears, (2) Christian name is broad enough to take in believers, (3) Name of Jesus Christ is used for baptism in scriptural examples, (4) Name of Christ is only means of salvation, (5) One who denies Christ's name cannot receive salvation, (6) Name Christian is a scriptural name, and (7) Name of Christ is only one on which all can unite. In this outline there is a logical approach to the subject of the name people should take. Within this sermon there is a steady progression toward his goal of showing "Why Christian Only?" Perhaps a little emotional appeal is given in the conclusive mentioning of Washington, Lincoln, but the logical argument is Mr. Hoven's basic approach throughout the sermons. Similarly in all of the sermons studied for this report, he starts off with a basic premise, then builds step-by-step to the idea with which he started.

Another outstanding element of the sermons of Mr. Hoven is the use of scriptural proof-texts. In this sermon, he starts off with a verse, then uses verses throughout the points he stresses, concluding with another scripture. For this sermon, lasting approximately nine minutes, there are sixteen scriptural references. In comparison, analyses of a cross-section of the other sermons, an average of fourteen scriptural references was found.

The use of rhetorical phrases and poetic expressions might be noted. While Mr. Hoven's grammar is precisely planned, he is apt to use figures of speech to catch the listener's attention. For

instance, we might note metaphors: "The very name of Christ is actually the key for unity," "posing as a Christian," "to wear the name of Christ", "We go back to the old Jerusalem gospel". In the story of the "King's seal," picturesque illustration is used to visualize a thought about something invisible.

Further analysis of the whole set of 100 sermons leads us to some pertinent data. First we will look at the sections of the Bible from which the texts were taken for the sermons by Mr. Hoven:

<u>Book of the Bible</u>	<u>Times a text was used from that book</u>
Genesis	7
Joshua	1
I Kings	1
Job	1
Psalms	7
Isaiah	3
Lamentations	1
Ezekiel	1
Hosea	1
Matthew	7
Mark	2
Luke	9
John	17
Acts	10
Romans	2
I Corinthians	5
2 Corinthians	2
Galatians	2
Ephesians	2
Philippians	2
Colossians	2
I Timothy	5

<u>Book of the Bible</u>	<u>Times a text was used from that book</u>
Hebrews	7
James	1
1 Peter	1
Revelations	3

Of the sixty-six books of the Bible, verses from only twenty-seven were used as the texts of Hoven's sermons. Two-thirds were New Testament books, over one third from the life of Christ, and about half of the texts were from books about the early church, indicating his preoccupation of using the New Testament Church as example.

The sermons of "The Christians' Hour" are eleven minutes or less in length. In the average sermon there are fourteen quotes from the scriptures or allusions to a scriptural passage. Some phrases that are repeated in many sermons are noticeable. Only at the close of the message does Mr. Hoven say, "Now let us bow in prayer." The beginning of a point can be noted with, "Now let us turn our attention". "Friends" is the most commonly used name for direct address to his audience. These expressions are found often in random sampling of the sermons analyzed. Other phrases used with some regularity are: "Surrender to your Master", "Are you an obedient believer in Christ Jesus?", "...to every person outside of Christ", "Our conclusion is this...", and "Let us examine..."

A deeper analysis of these messages shows that Mr. Hoven uses a variety of subjects along the more confounding lines of thought: his three kingdoms of darkness, spirituality, and incorruptibility (#1470), his citing of historical reasons for Sunday worship (#1373), his discussion of Rousseau, Marx, and Bushnell (#1473), and explanations

of paradise, hades, heaven, and hell (#1469) and others would indicate Hoven's interest in dealing with the more difficult topics.

In the religious world today the aversion has arisen to the adjectives "conservative" and "liberal". However, in order to facilitate this discussion, a definition for conservative, generally accepted, is adhering to a set of principles; liberal, then, is not adhering, in the case of Christianity, to the scriptures. In analyzing Hoven's use of scriptural texts, illustrations, and "proof-texts", it must be noted that he would certainly be in the conservative ranks. Further illustration of this might be given in Hoven's application of the scriptures: "Now accepting this word implies obedience to the same...we read that God spoke to Noah...a God-given message...God now has spoken to you..." (#1476). There are among more liberal religious people today many who do not adhere to the scriptural idea of Noah and the flood, and their teaching would be that it is not important whether or not one believes as facts certain parts of the Bible, in particular Noah, the virgin birth, and the resurrection of Jesus, etc. Starting with the view that the Bible contains the Ultimate in Truth, Mr. Hoven then gives the Bible teaching on some phase of life: "If the Bible says we must repent of our sins, we very well must do just that - repent from the heart!"

Examination of the titles of the one hundred sermons help us to see that there are certain leading themes. The most obvious of them is God, as seen in the following list of sermons, texts, and program numbers:

OUR GOD REMEMBERS	Genesis 8	1395
AT GOD'S RIGHT HAND	Hebrews 9	1455

WHEN GOD IS AT HAND	Isaiah 55	1449
GOD'S PROVISION	Psalms	1473
THE CITY OF GOD	Psalms 46	1475
GOD HATH SPOKEN	Hebrews 1	1476
TIME IN THE HANDS OF GOD	Joshua 10	1478
WHEN GOD CAME DOWN	John 1	1503
THE FORM AND POWER OF GODLINESS	I Timothy 3	1484
THE MASTER WITH A SUMMONS	John 11	1494
GOD'S JUDGMENT	Hebrews 9	1386
THE WORK OF THE LORD	Ezekiel 37	1507
THE GREAT QUEST	Isaiah 55	1492
THE SURE FOUNDATION	John 1	1418
FIT FOR THE KINGDOM	Luke 9	1410
THE DAY OF THE LORD	Psalms 118	1467

However, Ard Hoven's sermons can also be termed Christ-centered, as one would expect, since greater use of the New Testament is used by Hoven. There are times when his entire sermon is on the historical life of Christ. The following titles will point out as well as this general theme of Christ that, he also deals with practical application of Christ in today's church:

THE DOCTRINE OF CHRIST	Romans 6	1499
CHRIST ALIVE	John 20	1518
A SAVIOR AND A DEFENDER	Matthew 1	1504
THE FIRST GOSPEL SERMON	Acts 14	1509
THE CLAIMS OF JESUS	John 8	1510
THE MASTER'S BLOOD	John 1	1513

MY KINGDOM IS NOT OF THIS WORLD	John 18	1495
CHRIST IN WORSHIP	Luke 4	1428
WHY DO SOME PEOPLE GO AWAY FROM THE CHRIST?	John 6	1420
ONE OF YOU	John 13	1412
THE NEW CREATURE	II Cor. 5	1487
WE HAVE SEEN HIS STAR	Matthew 2	1399
JESUS...THE SAME	Hebrews 13	1396
THE LEADING OF CHRIST		1462
SOME DRASTIC STATEMENTS OF JESUS	Matthew 5	1438
JESUS' FAREWELL TO UNBELIEVERS	John 7	1472
THE CHRIST OF THE COMMISSION	Matthew 28	1477
THE LAW OF LIFE IN CHRIST	Romans 8	1479
THE WAY OF CHRIST	I Timothy 1	1502

For instance, within the sixteen titles about God, there are six which have a personal application to daily life; as "When God Is At Hand," "God's Judgment," and "Fit for the Kingdom". Similarly, within the nineteen titles about Christ, seven are dealing with Christian life today; as "The Leading of Christ" and "Jesus' Farewell to Unbelievers". In the sermons about God, texts were chosen half from the Old Testament and half from the New. In the sermons about Christ, only two-thirds of the texts were taken from the biographical section, the four gospels of the New Testament, while one-third were from the practical applications of the other New Testament books that explain about how churches were first organized.

Rhetorical analysis of these titles and themes would give further insight into Mr. Hoven's treatment of the material. While he uses

the word "doctrine" in only one title, he actually gives doctrinal-type information in almost every sermon; the opening moments of nearly every sermon are the reading of the scripture, "Twice...a command is stated..." (#1468) "a day marked in the economy of God before the world began," (#1467). Similarly, although the titles of only four sermons indicate moral teachings, Mr. Hoven actually gives positive moral teachings in nearly every sermon; "no license allows me as a Christian to violate the great moral principles of the Almighty God." (#1475) A rather obvious conclusion from this treatment of material is that Ard Hoven uses a highly persuasive style of writing. Further, from data given in this section it can be seen that Hoven uses a variety of texts on a limited number of themes.

Analysis of the message has been made in regard to Hoven's rhetoric. His use of experience, group idea, and endorsement to interest his audience was noted. His style is literary, that is, his choice of vocabulary indicates an above-average level of scholarship. His basic approach has been shown to be primarily persuasive, through logical arguments. A practical item considered as an example was the financial appeal. The study of an entire sermon gave a great amount of information to show the logical outline, use of proof-texts, and precise grammar and expressions. Statistical information was presented to show that Mr. Hoven used twenty-seven books of the Bible as texts, a few repeated phrases; and the titles gave varied approaches to two basic themes, of God and Christ. Through all these items of research, the message of

Ard Hoven can be concluded as contributing constructively to the ethos of the man as one of goodness and good will, as Aristotle defined.

III

A description of any speaking situation would not be complete without a look at the audience. Traditionally, the audience has been questioned as Aristotle in his Rhetoric said, "The use of persuasive speech is to lead to a decision." Our first consideration will be to examine what Mr. Hoven personally expects from his audience, with some data offered for analysis. Further data will show who and where the actual audience are who have responded to the message of "The Christians' Hour." A final analysis and summary of the audience closes this section.

All of the sermons by Mr. Hoven close with an invitation to accept Christ, which embodies the greatest reason for an audience response. Rather than the sharing of interesting thoughts, Mr. Hoven's purpose is to appeal to people to take on the Christian belief as he describes. In fact, a large number of sermons like the following have this "evangelistic" theme to the entire sermon:

KNOCKING AT THE DOOR	Matthew 7	1493
NO OTHER NAME	Acts 4	1488
THE NEW CREATURE	II Cor. 5	1498
IF A MAN DIE	Job	1362
THE GOOD CONFESSION	I Timothy 6	1515
WHY BE A CHRISTIAN?	Psalms 39	1491
THE DIVINE ATTRACTION	John 6	1424

WHY PREACH THE GOSPEL?	II Timothy 4	1423
HOW TO BE SURE IN YOUR FAITH	Mark 9	1408
A LIFE-CHANGING FELLOWSHIP	Ephesians 4	1456
I GO TO PREPARE A PLACE	John 14	1454
THE GREAT INVITATION	Matthew 11	1463
THE PRICE OF SALVATION	I Cor. 6	1485
A MAN AND HIS CONVERSATION WITH HIS SOUL	Luke 12	1497
A LIVING HOPE	I Peter 1	1482
IS SALVATION SURE?	Mark 16	1457
MEN BORN TWICE	John 3	1460
THE HOLY SPIRIT IN REDEMPTION	John 15	1486

Further statistical references might be used to show this evangelistic type of conclusion to Mr. Hoven's messages. In the study of these 100 sermons, "The Christians' Hour" always closed with an invitation to accept Christ as one's Savior and Lord, a practice unique among all Sunday radio messages. The following references will show that uniqueness in quotes from the conclusions of a number of sermons. (Numbers found as references in this section are the radio program numbers.)

It makes a difference as to whether or not you will repent of your sins against the Lord. It makes a difference as to whether or not you are willing to confess your faith in Christ before witnesses. It makes a difference as to whether or not you are willing to be buried with Him in the baptismal grave, that out of that holy experience you too may come forth--raised to newness of life--a life guaranteed by the bodily resurrection of our Lord so long ago. Turn to Him this day in obedience. (1519)

In a sermon entitled "Sin's Exposed," Mr. Hoven concludes with, "My sincere prayer this day is that you will turn in obedience to Christ Jesus. That you will confess your faith in Him. That you will repent of your sins. That you will be buried with Him in the baptismal

grave, that you will live--having had your sins forgiven." He says, "So we say to you today that it is a dangerous thing to ignore the claims of Christ Jesus in our lives! Obey Christ Jesus without delay!" (1511) "Have you repented of your sins? Have you been buried with the Christ in the baptismal grave? God did so for you in Christ-- now it is the time for you to obey Him!" (1514) "Are you crucifying Him anew? There is only one way to prove that you are not, and this is by surrendering to Him, as obedient servant and friend." (1517)

Now our Lord said that, "He that believeth and is baptized shall be saved." "Repent ye therefore and be baptized every one of you for the remission of your sins." "He that confesses me before men, him will I also confess before My Father who is in heaven." That is the specific word offered by our Lord. It is the way by which men shall be brought to redemption in the Blood of Christ. No other way will suffice, for our Lord has given no other way of obedience. Will you obey Him then this day in the way which He has ordained? I pray to God that you will. (1404)

"He is yours through a burial with Him in the baptismal grave, and in a consistent pattern of holy and Christian living. Turn to Him this day, for you need Him desperately." (1465)

Usually the invitation is one or two sentences, yet in the following, it is a detailed invitation.

And so, it is my desire to commend to all of you out there-- this wonderful--this perfect Word of God! I pray that I may have the ability to impress upon each one of you the necessity of respecting, in a practical way, the Word of Almighty God! My friend, you ought to be in humble subjection to God's Authority--and to heaven's will. You ought to be saying in your heart just now, "I believe it. I believe that Jesus is the Christ, the Son of God." In full repentance for sins committed in the yesterdays, you ought to be going to the baptismal grave, there to be buried in the name of the Father and the Son and the Holy Spirit. And, coming up out of that grave, you ought to so walk in that new life in Christ until that day when God's finger will touch you, and your spirit shall be carried home to glory, while eternity rolls its endless ages on! Turn then to Christ this day! (1461)

The invitation always asks a question, "What then, will do ye with Jesus who is called the Christ?" (1490)

The message of Ard Hoven is evident in the questions and answers and the sermon quoted in this report. Further analysis from some of the other sermons studied show the basic theme of Mr. Hoven as the appeal to accept Christ on the basis of the scriptures. The message has remained unchanged over the years of radio programming. A newness is noted in the stronger appeals for money to continue the broadcasts.

The main points of Hoven's message are those proofs which logically lead to the conclusion of his theme. Use of scriptural texts is noted throughout all the sermons. Previous data on sermon texts showed what parts of the Bible he used. Analysis of some phrases showed that he does not do a great deal of repetition. In looking at themes, we found that the leading themes were God, Christ and the evangelistic invitation at the conclusion of each message.

In a more practical view of the audience, we have information given by Mr. Hoven of his expectations regarding his audience. In the total of 1544 broadcasts (until the interviews), never missing a week so far since March 7, 1943, Hoven considers his intent to have been to "let the book speak". The reception from his audience, he hopes, has included listening regularly and writing to him, in regard to questions, as well as for contributing to the financial support of the program. These letters from his audience make up the research material for this section of our study on the audience of "The Christians' Hour".

Audience reactions are varied, Mr. Hoven stated in the interview. There are those who send their "blessing" as well as those who are very critical in their disagreement. Some want to debate from this or

that religious background. However, Mr. Hoven stated that the majority of the letter writers are asking for information about the Restoration Movement, the name of the religious body of which Mr. Hoven is a part. He considers that local churches throughout the United States have found value in the broadcast because they think of it as an expression of their own outreach. This would be true, perhaps, especially for those groups who are unable to produce their own radio shows.

When asked about the age groups of the listeners, Mr. Hoven stated that it is the middle-aged and older folks who have been listening regularly over the years. Recently, he noted, there has been an increase in the teen-agers who want answers to moral questions. On some occasions people from foreign countries have listened regularly in learning to speak English more fluently.

The socio-economic strata of listeners is difficult to ascertain. Most evident in this decision would be the amount of contribution the listener sends; however, this would not be a true standard of measure. There are letters which appear to be written by a poor person; this is judged by the paper, writing, and amount of money they send. There are also those who are evidently wealthy as it would appear through examination of their paper, writing, and size of contribution. Some of these gifts are surprisingly generous; several have made large bequests in their wills.

Specific areas where there are regular listeners can be better judged from the letters. The leading area is the South, called the "Bible Belt". The Middle West is the next greatest area of listeners.

The East and West coastal areas are not too well covered with stations which carry the broadcast, which fact may be responsible for the lack of letters from listeners in these areas.

One quotation from Mr. Hoven is significant in regard to how he views those he thinks are listening to him:

That is a question that I often ask myself. I am confident that many who know nothing about the church or the Scriptures listen. I believe that people with problems and questions are listening. I am sure that people who belong to Christ are in the audience. My conviction is that the speaker must, each week, make sure that his message will tell the person, whom he may never pick up again as a listener, something of the Christ, the Church, and how to become a Christian.

The determining of how many people listen to a radio program is an estimate made from the stations which run the programs and the letters from listeners. A recent estimate was made by Mr. Hoven in his radio message (1430) on August 23, 1970, that there are five million listeners.

In trying to show who the listeners are, we look at the section of "The Christians' Hour" newsletter called "Letters from Listeners." From these newsletters we get the following information, as to the types of people who Mr. Hoven thinks are listening.

CASUAL LISTENERS are those who do not or may not attend church services, but will listen to this program because it meets a basic desire in their lives for spiritual guidance. These are the ones "The Christians' Hour" hope to challenge to seek active relationship to the church in their community.

CONFUSED PEOPLE are those who are not sure what message is reliable and hesitate to invite a local pastor into their homes. Some of

these will listen and write for a printed sermon on a specific theme they wish to study in the future.

BUSY PEOPLE may keep their radio turned on. Many persons listen to news and music while their hands are occupied, but their minds are free to hear. These are found in military camps, college campuses, restaurants, homes, motels, resort cottages, and cars with the radio tuned to the local station.

SINCERE SEEKERS may listen to many different religious radio programs and want to learn. These same people hesitate to attend a church for fear of pressure to participate or a call from a minister. These timid people listen and learn about God's Word.

THE SICK AND SHUT-IN MEMBERS AND FRIENDS of the local congregation have an inspiring weekly radio service, brief enough for the sick and complete enough for those able to study. Then the local announcements remind them they can help provide this ministry.

ISOLATED CHRISTIANS, who are without a church in their area which preaches New Testament teachings, can hear the Word they have learned to know and appreciate.

ACTIVE CHURCH LEADERS AND WORKERS write that the messages give them inspiration to face responsibilities of teaching, preaching and visitation. The printed sermons are provided by "The Christians' Hour" to be used in the preparation of devotional programs of group studies.

An article written by Mr. Hoven visualizing the audience when preparing Christians' Hour messages will help pinpoint the listeners.

The material used in preparing each message for the Christians' Hour radio audience, is tailored to some segment of our more than two and a half million listeners who receive us each week. While no visible audience is at hand when the messages are delivered, yet we are aware of the various types of listeners, and the needs involved. For example, we are constantly alert to the fact that non-Christians are listening. To such, the way of redemption must be clearly enunciated and repeated time after time. The speaker is often haunted by the thought that he may be speaking to a one-time listener who knows nothing of the Gospel, or what to do in order to obey Christ. The opportunity must not pass without offering such a person a saving knowledge of Christ.

New Christians in the radio audience need nurturing. For them, doctrinal food must be prepared, perhaps in a bite size, but prepared nevertheless, in order that they may attain strength in the Christian position.

Older Christians, reared on the Gospel and serving in our churches, often need encouragement and reassurance in these days. Bible School teachers, elders and deacons and others who serve in local congregations communicate with us enough to alert us as to the messages most helpful and beneficial. We are compelled by the injunction of our Lord to go everywhere with His message, and to uphold the body of truth which has been entrusted to us.

Denominational people often write to tell us, in one way or another, of their interests and needs. Because of the trend away from Bible preaching in many pulpits, a host of folk have expressed their hunger for the solid message of the New Testament, and we are grateful for their words of appreciation relative to our determination to speak only the message of God in the few minutes we have on the air each week. Certain Biblical themes strike chords of response in given areas. A Roman Catholic writes to obtain a copy of a sermon on "The Good Confession." A member of a large denomination asks for a better understanding of Christ as the only creed of the church. Another listener asks for more Scriptural material relative to Christian baptism. Permission has been granted to a leader of a denominational women's group to print a particular sermon series for use as devotional material.

Manifestly, the speaker in preparing material for air use cannot afford to make the mistake of thinking of his audience simply as a mass of people. He must attempt to see individual persons--persons with specific needs and personal problems--and seek to help them by addressing them as units on the other side of the microphone. Therefore, we are most grateful for the mail which comes from our listeners--lines of communication which bring life and vitality to our work of love.

Determining where the listeners are, we approach this by looking at the states one by one where "The Christians' Hour" can be heard. Listed are how many stations in a state carry the broadcast. Then we will see the number of letters (198 were examined) that were published in the "Christians' Hour Newsletter" from each state. Most of these letters were in the last four years, but a few date back as far as the 1940's.

STATE	STATIONS	LETTERS
Alabama	1	3
Arkansas	-	4
Califormia	-	1
Colorado	-	1
Delaware	-	1
Florida	2	2
Georgia	4	3
Idaho	1	2
Illinois	5	15
Indiana	5	15
Iowa	3	25
Kansas	1	6
Kentucky	4	10
Maryland	2	3
Michigan	1	4
Minnesota	-	2
Mississippi	2	1
Missouri	-	4
Montana	-	1

Nebraska	3	8
Nevada	1	1
New Hampshire	-	1
New Mexico	-	1
New York	1	2
North Carolina	2	6
Ohio	6	27
Oklahoma	1	23
Oregon	2	9
Pennsylvania	5	6
South Carolina	-	1
South Dakota	1	6
Tennessee	4	1
Texas	1	4
Virginia	2	2
Washington	-	1
West Virginia	1	1
Wisconsin	1	-
Wyoming	1	-

It is interesting to note that in several states that carried "The Christians' Hour", there was no letter from that state in "The Christians' Hour" newsletter.

Another note is that the majority of stations that carried "The Christians' Hour" and the states with the most responses were from the center of the United States. This is known as the conservative area of the country, politically, economically, and religiously. Also, this is the area in which the Christian Church is the strongest.

One personal observation in regard to listeners made by this writer was that in fifty sermons there were only four that gave direct assignment of duties for Christians. Mr. Hoven seems to be more interested in the acceptance of the gospel by people rather distant from his own beliefs, and he shows less concern with the person who is already a Christian. It would seem that the very people who are supposed to be supporting his work are not being given the instruction and inspiration they may need.

Another personal observation by this researcher was in regard to Mr. Hoven's rather obvious attitude toward church membership: that is, does "The Christians' Hour" encourage church attendance and membership? It is noted that there is a definite effort in regard to having people witness for Christ. Each program ends with an invitation to accept Christ, and the type of invitation is an intellectual one, rather than an emotionally evoked decision. His sermons have any number of references to baptism and the Lord's Supper. However, there is only an implication for the listener to seek out some local congregation to fulfill the ideas Mr. Hoven has given. So it would seem that the call to local church attendance by the listener is weak. At the close of each program, in most areas there are local or area Christian Churches mentioned on the radio as sponsors; this also is an implied conclusion on the part of the listener to look up one of the churches mentioned. However, the listener is strictly on his own to make these implications and to search out local believers, if he desires.

From this research we may reach some conclusions about the audience of the radio program, "The Christians' Hour". Mr. Hoven

expects, or uses as a leading thought in all his sermons, a favorable response in his listeners - that of accepting Christ. This evangelistic theme is evident in the research given, regarding titles, themes, and conclusions of the sermons which always have an invitation to the hearer to become a follower of Christ. Underlying all his messages we see the reliance upon the Bible as the source of Truth, from which he uses proof-texts. Letters were analyzed as to who and where listeners are. From these responding listeners it was determined that the states which carry the most stations were the same states with the large number of letters. These were the areas of the South and the Midwest. Attempts were made to view socio-economic strata of the responses, but no conclusions can be reached other than that there are people who send in all sized gifts; this may or may not be an indication of their own class of life. Ages of listeners are the middle-aged and elderly, with an increase recently in teenagers. The view of the audience of Mr. Hoven, then, could be considered as widespread in so far as the program has been sponsored in areas.

CONCLUSION

The study of the life and work of Ard Hoven on "The Christians' Hour" has shown him to be a Christian minister, a gentle man who is able to give a pleasantly spoken message on the radio, as the personal interview indicates. His college preparation and practical experience give the proper background for a work of this kind. The messages indicate a thorough knowledge of his subject, as well as adequate use of the English language in his eloquent communication. His success in his field is also

indicated by the nation-wide audience, as seen in research available.

A deeper analysis of Ard Hoven has included the historical background of the Restoration Movement, or Christian Churches, his sponsoring organization. His leadership within that Movement has been evident for many years, and his radio program typifies the precepts and doctrines of this group. His writings include, not only the radio sermons, but also national level church publications. The man has been studied, then, in his background as well as in his own ideas, as has been shown in the research stated in that section.

The message of Ard Hoven has been presented in excerpts from personal interviews, along with one complete sermon and statistics on phrasings, texts, and themes, taken from the one hundred sermons he offered for this research. In the traditional method of studying a speaker, it was noted that his rhetoric included use of figures of speech, experience, the group idea, and endorsement by others; his style is literary but not flowery; his reasoning is primarily logical, with only incidental use of pathos, in a pattern involving deductive reasoning. In the outline of his points we see step-by-step thoughts, pointing out again his use of the logos. Hoven's widespread use of scriptural texts in proof of his statements also show his pattern of his persuasion. The precision of his grammar and the simplicity of expression give an over-all experience in the hearer of friendliness, seriousness, and a challenge toward goodness.

The reaction of Mr. Hoven's audience has been described in this study, through letters of responding listeners, as thinking people who want information about certain topics and who want to

help financially in the presentation of the program. There is the personal view of Mr. Hoven of his expectation of his hearers to accept Christ, shown in his evangelistic sermons and his invitation at the close of each sermon studied. From the data the audience was defined as being primarily from the Southern and Midwestern areas, and all financial backgrounds were represented in the letters of contributors. Ages of listeners were found to be middle-aged and elderly. Hoven has listed his audience as the casual, confused, busy, shut-in, isolated, and active Christian people. He is able to list these because of the widespread responses and questions in letters from his listeners. This part of his literal audience is only a segment, of course; further estimates of his total audience have reached five million in a recent anniversary bulletin.

It has been a challenging but worthwhile task of analyzing the life and work of Ard Hoven. It is hoped that the research has been able to show a more complete picture of his logical and persuasive approach to public speaking. Indeed, this is the very reason, this writer feels, that this man has been able to do the work he has done, in helping others through radio preaching for over thirty years. Thus, the clear thoughts and the sincere voice come across to the average listener as something worthwhile and good. This fact is possibly the nearest to any conclusive evidence we could find regarding the depth of this quiet crusader's concern for the need of radio evangelism in our world today.

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ABSTRACT
for
MASTER'S REPORT
on
RHETORICAL ANALYSIS
OF
SELECTED TEXTS FROM
ARD HOVEN AND "THE CHRISTIANS' HOUR"

by
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MASTER OF ARTS

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Ard Egbert Hoven has been the preacher of "The Christians' Hour" radio broadcast since its inception in 1943. This study is concerned with the rhetorical efforts of this man.

The method of research is two-fold. Aside from various topics found in available publications, personal interviews and one hundred sermons were offered by Mr. Hoven for this study. Secondly, there is analysis on this man's speaking ability, made after the reporting of each component part of the information.

The approach is the Aristotelian method, that is, the "ethos" or personal character of the speaker, in regard to the method used to put his audience in a certain frame of mind, with proof or apparent proof provided by the words of the speech itself.

The first segment of the report is the historical background of Mr. Hoven and of his church. Secondly is reported the message, using one complete sermon and comparing others. Lastly is the audience; the preacher's point of view of his audience is given, as well as analysis of listeners who have responded. The final section of the paper will cover conclusions and review of the analysis of Mr. Hoven.