

Radio^{*}

THE NEW MISSIONARY

BY CLARENCE W. JONES

About the Author



Clarence W. Jones had his face set toward the mission field when he began training for Christian work. He graduated from the Missionary Course at Moody Bible Institute in 1921.

A talented musician, Clarence Jones and his trombone became well-known in Chicago, where he was associated with the Chicago Gospel Tabernacle, and in many sections of the country, where he engaged in evangelistic work.

In 1929 he and his present co-director met to consider the possibilities of establishing a radio station for gospel broadcasting on the mission field.

The vision of such a station was realized in HCJB, its first programs broadcast in 1931. From then on the history of the author parallels the story of the pioneer missionary enterprise to which his life is dedicated.

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PREFACE

The birth of the 20th Century brought forth to mankind the twin scientific marvels of *radio communication* and *aviation*. Both derive from the air sphere, releasing man from his age-long pent up restrictions of time and distance that kept him earthbound. The phenomenal speed and size of the growth of radio and aviation within a generation from fantastic dreams to present day proportions in our civilization indicate their vast potentialities for future good or evil. Whether mankind is to be blessed or blighted by these scientific marvels of the age is chiefly a moral and spiritual question for which individual Christians and the Church of Christ do well to assume a responsible attitude.

Radio—The New Missionary simply outlines the working of God on the foreign field to make radio a blessing to untold thousands by applying it to missionary methods. Since so many have helped to make HCJB a reality by their prayers and gifts, it is hoped that many will be inspired by its story and encouraged to believe God for greater things in their own lives and ministry, for His glory.

CLARENCE W. JONES

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CHAPTER ONE

BOX CAR EVANGELISM

If the Lord make a new thing. Numbers 16:30

*E*l tren! El tren! Aquí está! Venga pronto!"
(The train! The train! Here is the train! Come quickly!)

So yelled the small boys to their companions and the whole town. This was it—the long expected and much announced exposition train celebrating the twenty-fifth anniversary of the first train ever to run over the tortuous and breath-taking route of the Guayaquil and Quito Railroad in Ecuador, South America. From the warmth and lush vegetation of the Guayas River, it climbs to the cold, austere beauty of Mount Chimborazo, clawing its perilous way up the Devil's Nose to perch in triumph at last in Quito at nearly 10,000 feet.

"The Silver Anniversary Exposition Train"—the gaudy banners displayed on the side of the coaches called it. This honored the intrepid American and Ecuadorian engineers who had defied the barrier of the mighty Andes and strung their threads of steel along the roaring Chan-Chan river until they climbed above the clouds and made a way at last for the mountains to come down to the coast. That was a mighty step forward for all Ecuadorian life and merited the exceptional honor and gratitude of the whole nation.

"Look at them coming on the run!"

"After the national hymn, give them a military march, and then I'll make an announcement."

This was the cryptic conversation that would have greeted you had you been in the box car that morning of

June, 1933, with Stuart Clark and Clarence Jones. This was a box car, unique, containing the strangest paraphernalia and equipment ever seen in Ecuador and certainly most unusual cargo for the Guayaquil and Quito Railroad to be handling.

Along one side of the box car ran a counter piled high with Bibles and Testaments, Gospel portions, and Spanish tracts. On the opposite side sleeping cots, blankets, and all the stuff for living in close quarters was piled neatly. But the thing that made this an extraordinary box car was the microphone, phonograph, portable organ, trombone, and a small radio transmitter installed in the end nearest the engine, which was hooked on just ahead. This had all the appearance of a rather crude but efficient attempt to produce a radio studio in a box car. In fact, that is exactly what it was—the first installation of a portable transmitter in a train, in all South America!

At the very moment we overheard Mr. Clark and Mr. Jones talking, the train was lurching to a stop at a little mountain village of Ecuador, and the loudspeakers installed on top of the box car were proudly blaring forth the Ecuadorian national anthem, with the volume turned wide open! From every side, the villagers and campesinos (country folk) who happened to be at the market that fortunate day appeared as if by magic. They stood with open mouths, listening to the singing box car and viewing with wonder the train of coaches, freshly painted and glistening in the morning sunshine. Even the sturdy little locomotive shone in its new coat of black and gold!

The impresario of this traveling exhibition of the industry, agriculture, and commerce of the country stepped to the microphone and silenced the noisy crowd with both his imperious gestures and stentorian voice (amplified to 50

watts power through the loud-speakers). "We have come to do honor to the intrepid vision and courage. . . . We are here at your orders . . . we offer you every attraction of music, science, and culture . . . etc." Someone in the crowd shouted for more music, and the speech was suddenly cut short with a most expressive gesture on the part of the impresario. The all-consuming curiosity of the crowd to hear their typical music splashed all over the mountain sides with such volume insured an audience.

Like flies to honey they stuck to those loudspeakers, especially when the trombone was pushed into the microphone and the folding organ sounded forth its plaintive melodies. This was good—this was excellent, each poncho-draped listener admitted to his neighbor. Finally, in desperation, the impresario dashed up to the box car, gesticulating and remonstrating with Mr. Clark and Mr. Jones and the crowd all in one breath.

"No, no, not so much, Señores. Now is the time to stop; they do not come back to the rest of the train. They all stop and stand here. Stop the music!"

Coolly and calmly, the missionaries tell their excited friend that after one more hymn and one more message, they will stop the loudspeakers and shut down the transmitters.

"This is what you asked us to do, good friend," they reminded the manager. "You wanted music—powerful music to attract the crowds. You have given us the right to preach the gospel at every place we stop. We are only doing what you . . ."

"Yes, yes. *Sí, sí, señores*. But I had no idea this box car would be so-o-o popular."

And then he once more pressed the microphone into service to command the crowd to come at once to the other coaches for the music would now stop. Assured that there

would be more music and messages later on, the crowd swooped into the exhibition coaches, which made everybody happy.

"Now we can rest for a minute or two," the box car inhabitants muse, knowing that ere long the popular demand of the villagers would set the transmitter and loudspeakers into action.

In the lull of the moment, one could learn from the missionaries that this box car evangelism was being carried out in every village and town along the right-of-way of the railroad—that several days would be spent in each place—that they had been expressly invited by the management and the government to install this radio and public address equipment in the exhibition train—they had been given full liberty to preach the gospel as part of the programs broadcast every day—they were able to reach thousands for Christ in this manner. This was a glorious opportunity to tell the old, old story in a new and attractive way, sowing the blessed seed of the Word in many hearts.

"If the Lord make a new thing" it will prosper and be blessed of Him for His glory and the salvation of souls. This was the assurance in the first place which had been born in the hearts of those who had taken radio to the mission field. If there was any philosophy or spiritual strategy behind this move of reaching the regions beyond by radio, it was that the LORD was going to do a *new* thing in missionary endeavor. Radio and its many derivations could successfully be applied to missionary work on the foreign field as it had been blessed of God in the home field.

Thus it was that Radio Station HCJB, known to all Ecuador and neighboring countries as "La Voz de los Andes" (The Voice of the Andes), had immediately accepted the invitation to set up its transmitter and studio in the

exposition train. In 1933, the pioneer missionary radio station already had two years of service and experience to draw upon from its broadcasting from Quito, the capital of Ecuador.

The human instruments through which God had brought into being the romance of radio in missions were, beside the two men in the box car, Reuben Larson, John Clark, and Paul Young. These were the men who had early caught the vision of radio on the mission field and who had faced the challenge for the Lord to do a new thing. Each succeeding year has added another verse to that message—a new note to the melody. If the Scripture story of the working of God through the centuries proves anything at all, it is that He will use everything that is set apart for His use in reaching the lost. It is no accident, no chance, that God has reserved to the Church of Jesus Christ the modern miracles of radio and aviation. With all our hearts, we believe He is challenging us to use the "new thing" where it best fits into His pattern of carrying the gospel to the uttermost parts.

That a method is new does not necessarily mean it has virtue. Neither does the fact that a method is old assure that it is sacred. The story of *The Voice of the Andes* broadcasting the gospel of Jesus Christ from the heart of the Andes Mountains in Ecuador is a series of marvelous miracles of God's grace, strung like pearls on the thread of the years.

Since this was the first time missionary work by radio had been attempted, there were no guide posts, no convenient manuals of operations, and every task and problem brought the revelation of the Lord doing a "new thing" for HCJB. Out of the failures and mistakes, the joys and tears, and a modicum of success comes the romance of radio in missions.

CHAPTER TWO

'JUST A DREAM AND A HOPE'

Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it. Isaiah 30:21

THERE is a song of the Quechua Indians so old that it springs from the Incas:

*"Jawai, Jawai,
Quickly we must reap, my friend,
Ere set of sun and day is done."*

In the month of September if we traveled the Pan American Highway, at a place near Quito, capital of the republic of Ecuador, we might catch the faint sound of these words in a plaintive melody emerging from far up on the mountain side. The shimmering wheat field appears as one of many golden squares stitched onto the green poncho of the proudly reared shoulders of the Andes. The slow music of their ancient song of harvest sets the tempo of the work. Strung out in a thin line, the Indians are cutting the grain with their crudely made sickles much after the fashion of the by-gone Bible times. The harvesters continue their slow but unwavering attack against the stiff standing stalks, swinging and singing from early morn till setting sun.

In the same sweeping glance that takes in this charming harvest scene, the visitor cannot escape seeing tall radio towers at the foot of the mountain. This quick historical transition from the customs of centuries past to the symbol of a swift-moving new century is easily made. Yet these days one expects to meet the unusual in most unlikely places.

The mountain is Pichincha, a supposedly extinct volcano that soars still another mile above the valley. Like red and



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white peppermint candy sticks stand the radio towers silhouetted against the deep-hued verdure of old Pichincha. These rise gracefully out of a colony of light green buildings clustered at the base not far from the highway. Here an arrow road sign indicates that this is “Radio Difusoras HCJB, La Vos de los Andes.” We note gratefully that some obliging sign writer has added the English equivalent of the Spanish: “Radio Station HCJB, The Voice of the Andes.” The name is strangely familiar! We have heard before of this broadcasting station and its world-wide ministry of “Heralding Christ Jesus’ Blessings” to the regions beyond. There is borne in upon our hearts the happy realization that here, too, is a harvesting crew of another kind at work in the “whitened fields” the Master spoke about.

The Indians in the wheat field represent to us the old ways of the *temporal* harvest that comes and goes. In the missionary radio station, “The Voice of the Andes,” we see a new way of reaping the *spiritual* harvest for eternity.

The radio towers and the several buildings around them are practical enough evidence of the outworking and development of what we are told was only a *dream* and a *hope* a few short years ago. The five transmitters and the staff utilizing these stations to fling the music and message of the gospel daily to the ends of the earth add further emphasis to the fact. God has here brought into vital existence what yesterday was only a vision in the hearts of the station’s founders.

Let us revert to a happy yesterday before HCJB was born. Up in the United States, 3000 miles away, two men met in 1929. “My name is Reuben Larson,” said one. “And mine is Clarence Jones,” said the other. In that seemingly casual introduction there appeared the sovereign and sure work-

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ing of God and the unerring guidance of the Holy Spirit, who moves men and means forward to the fruition of the plans of God. This was a major milestone in the early growth of missionary radio. The Word had promised, "Thine ears shall hear a word behind thee, saying, *This* is the way, walk ye in it!" These two servants of God, unknown to each other and coming from different places, were earnestly seeking to introduce the idea of the modern miracle of radio broadcasting of the gospel into existing *missionary* methods. After each had made certain forward steps, the providence of God made their paths thus to cross, so they could join heart and hand to push ahead along "the way" He had planned to reach.

Much discussion and prayer between these men disclosed the astounding similarity of their God-given visions and the oneness of purpose that possessed them though they had never met before. Rejoicing that God had so evidently brought them together to combine their forces in a common purpose of reaching the lost out on the foreign fields through missionary radio, they sought further divine guidance as to how to proceed.

Since no one had ever gone this way before, there were no guide posts to point the way, so that every step had to be indicated separately by the Lord. No "blue prints" existed of any earlier work of gospel broadcasting on mission fields. No handy manuals or textbooks told them what to do next. This was to be the pioneer missionary broadcasting station in the history of the Church and missions. God who said, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not," led these instigators of missionary broadcasting surely and purposefully in the first steps of gathering in-

formation and means to go ahead. It looked as if the dream and hope of missionary radio would now materialize!

All too few was the number of radio preachers at home "on the air" for Christ in those days. Not unusual, then, that only a scattered few people were enthusiastic about this "impossible venture of faith to use radio on the foreign fields." Such questions as these were asked: "Would God prosper this new-fangled fad since it operated in the very realm of Satan—the air? Didn't the Scriptures clearly portray the devil as 'the prince of the power of the air'—And didn't radio use the air?" By such argument did many dismiss as hopeless the idea of gospel broadcasting.

Even so, the Lord continued to bless those who used the microphone at the pulpit to reach the unchurched masses. A few souls braved the storm of short-sighted protest. One of the first to utilize radio as a gospel channel, Paul Rader, met with phenomenal success in reaching souls for Christ. From Paul Rader and Dr. Walter Turnbull (a veteran missionary of the Cross), and a few other like-minded, great-hearted missionary leaders of burning passion to carry out the great commission of Christ at all cost, came encouragement to the two young pioneers.

The question was asked, "Where would you suggest, Dr. Turnbull, that missionary radio stations should be put up in the world?" He replied: "At least three places suggest themselves to me as possible locations. First, there is the Philippines for the masses of the Orient; then some place in South America for the millions of Spanish and Portuguese-speaking souls; and then perhaps Palestine for the Moslem and African world." A great vision and a deep challenge this!

Most of all, however, there was the deep-seated Spirit-born assurance in the souls of the two young missionaries

that grew out of this counsel, prayer, and a holy ambition to reach the lost. This confidence grew with each day that the vision of missionary radio would come to a glorious fruition in due time.

There never was any thought or idea that missionary radio should displace or replace established missionary methods. It would help break down barriers that stood between the missionary and those he sought to reach. It would establish contact and reveal the true objectives of the gospel ambassadors. In addition, in its own right, missionary radio would evangelize sinners, feed Christians with the Bread of Life, and reach lonely and isolated missionaries with Christian fellowship.

God's bringing to pass that dream and hope which He had implanted makes up the remarkable story of spiritual romance that constitutes the day-by-day progress of Radio Station HCJB since its inception. It is Jeremiah 33:3—
"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not"—living and vibrating through Zechariah 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Here is a promise and a method transformed into a missionary radio station, flashing the good news to the "uttermost part of the earth."

CHAPTER THREE

A GAS STATION WITHOUT AUTOS

Who against hope believed. Romans 4:18

THE surveying of Ecuador as a possible site for the proposed foreign missionary transmitter meant investigating conditions. Ecuador divides itself naturally into coast, mountains, and jungle. People, climate, customs, and conditions generally vary in each area to a great extent. The coast is hot and humid; the people of Guayaquil, the chief port of Ecuador, are energetic and open minded. There is much contact with the outside world. The gospel has been readily accepted. The *campesinos* outside the large cities suffer much from malaria and tropical illnesses. Sugar, rice, bananas, balsa, and other tropical products abound.

The mountains are cool and healthful; transportation and communication are difficult and restricted. The people are generally more conservative and reserved than elsewhere. They have not readily accepted the gospel. Manufacturing plants are more abundant in the mountains. Farmers grow the grains and crops known to the middle west in our own country. More of the ancient Spanish colonial charm lingers here, and eternal snows cover majestic Andean volcanoes.

In the jungles, life is more primitive, and civilization has made little inroad. Roads are practically unknown, and only muddy twisting trails connect the "Oriente," or eastern section of Ecuador, with the rest of the country. Over these the hardy burros carry supplies to the few whites who have penetrated the silent vastness of the forests as government officials, or for trade, or as missionaries. Here

the red man lives his simple life of farming, hunting, and fishing, lost to the outside world except as the intrepid white man seeks him out for good or evil.

The location of a transmitter is essentially a technical problem: a place must be chosen that offers the best combination of several necessary features. There must be a good site for the antenna towers, a locale for the construction of transmitter buildings, and good roads for easy, quick transportation. The station must be established near a great center of population to provide a potential listening audience as well as ready facilities and transport of radio supplies.

Radio without electricity does not exist. Investigation revealed that both in Guayaquil, on the coast, and in Quito, mountain capital of Ecuador, there were commercial companies capable of producing electrical power and willing to service a radio station such as the founders had in mind.

The choice of place narrowed to Guayaquil or Quito, each of which offered several additional advantages of a distinct nature. Geography, electricity, and transportation were not the only considerations. There were government radio regulations. What name would the station bear? What call letters and frequencies would be assigned? Were there Ecuadorians who could be used for workers at the station as announcers and helpers?

Careful inquiry revealed that only one radio station then existed in Ecuador and it gave only one broadcast program per week. An enthusiastic amateur, Carlos Cordovez, had built at Riobamba in the mountains a station which he called "El Prado." With this he successfully contacted other radio amateurs around the world. The government also had been experimenting with a transmitting station, but nothing definite had been developed. Several persons in

the country were becoming interested in radio as amateurs, but in 1929 there were no regular broadcast stations with daily programs on the air.

What about *radio receivers*? How about the question of radio *listeners*—how many were there and where were they located? Only a handful of receivers could be located in the whole country. Radio, from every angle, was in its infancy. With no regular broadcast stations to listen to and the cost of a radio receiver exorbitantly high in Ecuadorian money, it was easy to understand the dearth of receivers and lack of interest in obtaining them.

While the fact that radio was just beginning to be used in this lovely "Switzerland of South America" constituted a glorious opportunity and thrilling challenge for pioneer missionary broadcasting, it also posed a staggering problem! Broadcasting *without* listeners! Keen-minded observers at home were quick to confront the missionaries, later, with the impracticability of this impossible situation. They said in effect, "Supposing God *does* allow you to establish a missionary broadcasting station in Ecuador, *who is going to listen to you?*" Nothing could be more reasonable than such a question. They reasoned logically, "It's like putting up gasoline stations in a country where you have no automobiles! It won't work! It can't be done!"

Handicapped and hindered in certain quarters because they had no immediate answer to this reasoning, the radio missionaries nevertheless persisted by faith in the new ministry to which God had called them. They were challenged repeatedly to believe that where there is no way, He can make a way and "Where God's finger points, God's hand will open the door." The definite call and urge of the Holy Spirit for radio missionary endeavor had been given and must be followed. Radio *was* to become a new mis-

sionary agency to aid the Church of Jesus Christ in reaching the ends of the earth in this day and generation.

It was ever intriguing when walking the jungle trail to come to a spot on the way home which proved to be a point of vision. From the ledge of a precipice reached after days of walking through tangled jungle fastness, one could look away over the tree tops to a far blue horizon where by faith he could see the spot called home. Between this point of vision and the goal were days of toilsome trudging and persistent plodding. The long view gained on the mountain top of vision gave wings to heart and feet to travel the tortuous trail, where we walk by faith and not by sight.

It is cause today for rejoicing that in the intervening years since missionary broadcasting actually began in Ecuador in 1931, thousands of radio receivers have been brought into the country. The latest import and sales agency figures reveal in round numbers thirty thousand receivers in Ecuador and more than four million in Latin America! When it is remembered that each radio receiver serves from one to fifty listeners, some idea of the increase in listening audience can be gained.

It pays to put up the "gas stations" of gospel service and witnessing whenever God orders to do so, trusting that He will bring in the "autos" in His own time and way. "God moves in a mysterious way His wonders to perform."

CHAPTER FOUR

BY AN ACT OF CONGRESS

Exhort . . . prayers . . . for all that are in authority.

I Timothy 2:2

THOUGH the discovery and development of radio has come within our present generation, its growth has been phenomenal, its effect immediate, and its acceptance universal. To provide some basis of coordination of radio facilities amongst nations, international agreements have been signed voluntarily. Thus the radio spectrum has been divided and channelled and services established for land, sea, and air. As radio listeners know, there are special "bands" set aside for broadcasting programs on long wave and short wave, for radio, telephone, and telegraph, frequency modulation, and television.

Paradoxically, for some, "long" wave broadcasting is best for local reception and "short" distances. "Short" wave is more suitable for distant reception from stations far away. To the layman, these terms seem a misnomer, but the technician readily explains their scientific basis.

Before there could be any actual broadcasting, however, there had to be a radio station and a permit to operate it. Clarence Jones and Reuben E. Larson had pledged themselves before God, there in that little Chicago flat at three o'clock in the morning, to give themselves to bring to reality the vision of missionary broadcasting. These two young men whom God had called already to radio service in the U.S.A. and in pioneer missions, formed themselves into a "ways and means committee" of two. One was to remain to find the *means*, the other to go back to his field

to open the *ways*. Neither had two nickels to rub together; but both knew that "little is much when God is in it."

Returning from furlough to Ecuador, Reuben Larson faced his side of the task. First there must be a permit or license from the government to operate a radio station. It was to secure this for the yet non-existent transmitter that he set himself in 1930. When the project was presented to the government, it was found that before they called, God had answered, for the background had already been painted in by the Divine Artist.

In his approach to the government officials, the young missionary found himself among many friends—men with whom he had been in touch during his time of service in the eastern portion of Ecuador that gives rise to the Amazon River.

To these endless green fastnesses, the little missionary family had gone years before. As pioneer trail-blazers of the gospel, difficulties were faced, but their hearts were set on reaching the forgotten red man of the jungle. God honored their faith far beyond their fondest dreams. From fear and distrust of the white man that kept the Indians away so long from the mission station, their attitude changed to one of love and confidence as the almost unheard of fact penetrated their hearts. Here were whites who loved them and wanted to help them. Years of patient striving were spent to emphasize this through every possible approach to the Indian and his family. Gradually word spread through the whole upper jungle region that here was a true friend who could be trusted always to seek and to defend the best interests of the Indian.

When the Ecuadorian government wanted to improve the trail near Tena, capital of this jungle domain, they asked the missionary to handle the job for them. To help

build schools and get them into operation, the officials from Quito called upon him again. Then he was made school inspector to oversee much of the educational system in this territory. The production and distribution of salt is a government monopoly in Ecuador. To administer properly the fair handling of this important item, the missionary was again called in. Wherever he could be helpful and at the same time gain contact with the Indians, the young man stepped in gladly to serve in the economic and educational life of the jungle. With both red man and white the missionary became a symbol of integrity and fair dealing.

Men in charge of government departments had also visited in "Dos Ríos," the mission station near Tena. Thus they had come to know a missionary of the Cross, who could plan a road and put up schools, as well as preach the gospel by word.

He was then no stranger to the government of Ecuador, when, in 1930, he went to various officials with the proposal of installing a radio station in the country. The fact that his efforts to reach the Indians had met with such success that now there were scores of boys in the mission school and the whole community changed, augured well for any other project presented. Clearly it was God who had prepared this favorable foundation to be built upon now as Reuben Larson, ably seconded by D. Stuart Clark of the Christian and Missionary Alliance, approached the government to make request for a broadcast license. The Ecuadorian government responded with the happiest results.

Special legislation was required to permit the proposed station to be brought into the country. This was forthcoming by decree of the President, confirmed by Congress. A contract giving a charter to the new station was drawn up, establishing the right to broadcast educational, cultural,

and religious programs. For its services to the country, the station was to have free import rights for all radio equipment. Here at last was the legal document, assuring a place on the air for the pioneer missionary broadcaster.

The striking romance of God's working was that out of the ancient and remote jungle should spring the help for the new and modern miracle of radio, to be put to use for the benefit and blessing of the country. Two happy-hearted men sent a cablegram to their partner in the homeland, conveying the answer so earnestly prayed for. Thereupon, Mr. Jones took ship to join his comrades and help possess the land.

By international agreement, each country is sovereign over its own radio stations and controls these by registration, frequency assignment, and schedules of broadcast. In addition, each country has been given a certain combination of alphabetical letters, as "call letters" to identify its own stations within and outside the country. Any United States radio station's call letters always begin with *W* or *K* (*WLS* or *KYW*), England's with *G* (*GES*); Ecuador's with *HC*. In this manner, any radio broadcasting station in Ecuador has the first two of its call letters fixed automatically by international agreement. When the communications chief of the government was approached concerning appropriate call letters for the proposed station, with typical Spanish courtesy, the official said that since this was to be the first regular broadcasting station in the country, whatever the call letter combination chosen, it would be reserved and recognized for the new station.

Since it was known that the letters "H" and "C" were to be included of necessity, there remained to select two other letters to complete the call. This was made a matter of prayer among the missionaries then in conference as

well as the radio workers. It was felt that the call letters which would later identify the pioneer missionary broadcaster to Ecuador and the world should be a combination from which significant slogans could be built in both English and Spanish that would immediately express the spiritual objectives of the station to its listeners. Finally, the call letters "HCJB" were decided upon and registered with the government. From these four letters, the all-inclusive slogan, "*Heralding Christ Jesus' Blessing*," was derived.

Here was a statement and proposal worthy of such a station yet to be raised up of God. Here was an expression in a new form of the greatest task in the world to which any and all Christians could lend their aid.

In Spanish, HCJB came to mean "*Hoy Cristo Jesús Bendice*" (*Today Christ Jesus Blesses*). In lands where so much of the religious atmosphere and attention centers on the image of a *dead* Christ perpetually hanging on a cross, it seemed that a new note of triumph could well be sounded in conjunction with all other established missionary work. "*Hoy Cristo Jesús Bendice*" as spoken to the Spanish-speaking listeners would constantly remind them of a *living* Saviour—who, though dead once for our sins, was *raised* for our justification, and is seated *now* as our Advocate at the right hand of the Father.

"HCJB" was indeed an inspired choice of call letters for the radio station that was to flash the "good news" to Ecuador, to all Latin America, and the world! A trademark of the highest ideals of Christian democracy and idealism, HCJB, the missionary radio, has come to represent one of the torches of gospel light held high for all mankind.

The first wave length of 50 meters assigned to HCJB had been selected in co-operation with the officials of the gov-

ernment's radio division. Chosen because it was hoped it would serve not only listeners in Quito but possibly reach outside the city as well, this wave length admirably served its purposes later.

Back in the United States once again, Clarence Jones bent every effort to present the plans for the proposed radio station to as many Christian audiences as possible. The response and help in many quarters was immediate and worthy of God's stewards. Not many months afterward, he was able to display a 200 watt transmitter on the platform of the Chicago Gospel Tabernacle where Paul Rader was conducting the farewell service for the radio missionaries. On the transmitter panel were the proud letters—HCJB!

The boxes containing the precious transmitting equipment were loaded on the train at Chicago bound for New York and the boat. Here was the "hope and dream" come to pass in the form of tubes and wire; transformers and panels. Would the transmitter ever stand up under the rough handling of the long trip to Ecuador? Would this inanimate mechanical and electrical assembly ever burst into the song of the gospel actually "Heralding Christ Jesus' Blessings"? Fifteen times the boxes would have to be loaded and unloaded from truck to train to boat before they would arrive at their destination. Every transfer would mean jars and jolts and jams all potentially disastrous to delicate equipment. There was nothing to do but commit the boxes to God's keeping and start them on their long journey south.

Because of the scarcity of receivers in the country, arrangements had been made to attempt the importation of radios at the earliest possible moment to increase the listening audience. This called for vision and courage on the part of some business establishment which would invest its

capital in a new product and seek to promote the sale of receivers. It was expected that the stimulus of having a new broadcasting station to tune in on in their own country would encourage Ecuadorians to purchase receivers.

In Reed & Reed of Guayaquil, the leaders of the proposed HCJB station found a business firm of vision and faith in radio. To their skillful promotion of radio receivers, must go much of the credit for the tremendous increase in the listening audience of Ecuador. John and Alan Reed, heads of the firm, are sons of William Reed, one of the first missionaries to enter the country in 1898. His sons have nobly carried on the high traditions of Christian service of their father. Thus do Christian laymen in the business world have unexcelled opportunities for furthering the cause of Christ right in their own spheres. God has His servants stationed at key-points along the path of His will, ready to lend a hand to any venture of faith which seeks to honor God in the salvation of lost souls. These are those who "tarry by the stuff," and they shall "share alike with those who go down to battle."

The happy relations between the Ecuadorian government and Radio Station HCJB which have been sustained down through the years spring, no doubt, from a full and clear vision by the authorities of the high objectives of the station. The courtesy and co-operation of the authorities has been proverbial, and almost without exception, continuous. They have faithfully complied with the obligations assumed in the contract-license made with HCJB. They have permitted the greatest freedom of operations and shown every possible consideration. No change of administration has yet altered the status of HCJB. The attitude of the government of Ecuador is deeply appreciated by the staff of HCJB and its legion of friends around the world.

The directors and personnel of HCJB have consistently striven to promote and guard these good relations by a careful and considered approach to their privilege and responsibility embodied in radio broadcasting. Emphasis has been laid upon the fact that the station seeks wholeheartedly to benefit Ecuador and Latin America, as the "Aerial Ambassador of Goodwill"—introducing and interpreting the nations of the Western Hemisphere to each other. Two-thirds of the staff are Ecuadorian—musicians, announcers, operators, and office help. The Spanish language programs have *always* had the preference as to place and amount of time on the broadcast schedule. Programs calculated to appeal to Spanish-speaking listeners have always been presented, with their own music and characteristic style. While the gospel programs of all kinds have precedence over everything else, still, many other interesting and helpful features are carried. The listening audience seems to be genuinely grateful, as shown by their letters and conversation.

Two basic policies of operation have been carried out by the station's directors from the beginning: (1) Never meddle in politics; (2) Always preach a *positive* gospel message. By steering clear of all political issues, HCJB has emphasized its neutrality in the internal affairs of the country and underlined the sincerity of its position as a beneficial national institution. By proclaiming a positive message of the gospel of Jesus Christ in programs based on the Bible themes of the Blood, the Book, and the Blessed Hope, HCJB has focused the attention of its listeners upon the Redeemer Himself, and not upon the controversial issues of one religion versus another.

Believing that "faith cometh by hearing, and hearing by the word of God," and that the greatest defense of "the



HCJB GROUNDS: 1. Transmitter Building, 2. Studio and Office Building, 3. 24-meter Tower, 4. 31-meter Tower, 5. 19-meter Tower, 6. Long-wave (308) Antenna, 7. 49-meter Antenna, 8. Co-directors' Home, 9. Bodega Apartments, 10. Flagpoles, 11. Mt. Pichincha.



Technical Staff of HCJB

faith . . . once delivered unto the saints" is the proclamation of the truth as revealed in an open Bible for all men, HCJB has concentrated its broadcasting on the eternal verities and not upon human frailties.

The existence of HCJB, which began in Ecuador by an act of Congress, has been fostered and nurtured, under God, by the recognition of the need to pray "for those that are in authority" as well as to co-operate with them, in line with God's will.

It was with these thoughts and desires in mind that the group of HCJB workers landed in Guayaquil with their precious transmitter in August of 1931 to join the forces of missionary colleagues already in the country.

CHAPTER FIVE

"EQUATOR AND MOUNTAINS—NIX!"

*The Lord called Moses up to the top of the mount;
and Moses went up. Exodus 19:20*

PENNSYLVANIA Avenue sizzled with the heat waves that boiled up invisibly from the asphalt pavement. The Washington monument seared the cool blue sky with its white shaft that reflected brassy sunshine. It was Washington, D.C.—it was July—and it was *hot!*

"Whew! A good enough introduction, this weather, to the tropics!" mused a young man as he walked up the steps to the imposing building of the State Department. Inside the cool corridors, only a few white-coated messengers were to be seen moving along carpeted aisles at a tempo befitting both the sultry season and the stagnancy of world politics. At the information desk the young man asked to see a secretary in the South American division. "Whom shall I say is calling, sir?" the attendant asked courteously. "Clarence Jones," responded the visitor.

Once inside the office of the State Department representative, the caller indicated his business as that of radio broadcasting, with a special objective of locating in South America. "I understand," he said to the official, "that your department has gathered considerable data on radio broadcasting experience and problems in various parts of the world. Do you have much from South America?"

"Not a great deal, but some, particularly the larger countries like Mexico, Brazil, and Argentina," replied the Department official.

"How about Ecuador?"

“Oh, we have very little on Ecuador. You see, there’s not much radio there yet,” came the response. With this, the government man reached into his files and pulled out a neat folder from which he took several graphs and reports. Quickly fingering through these, he pulled out one, saying, “This is all we have on Ecuador. You can see for yourself that reception conditions are just about nil.”

The visitor questioned his informant once more, “If a radio station were to be built in Ecuador, where would you say would be the best spot to put it?”

“I would definitely *not* put up a station in Ecuador at all,” said the official with emphasis. “You must try to get away from the equator as far as you can. Try some other country, but keep away from the equator.”

With this rather positive advice majoring in somber hues about the negative results to be expected from broadcasting in Ecuador, Clarence Jones had come from Washington on his first trip to Ecuador.

A little later in Guayaquil, the investigators for gospel broadcasting on the mission field came in touch with a highly touted technical report recently prepared by radio engineers of an outstanding United States manufacturer of radio equipment. In effect the report read: “Because of the large amount of mineral ore deposits in the mountains, it could be expected that any radio signal transmitted from such a point would be lost or seriously weakened by ground absorption.” The report was based on their investigations concerning radio possibilities in Ecuador from a broadcast standpoint—just the thing the radio missionaries were looking for! But alas! almost everything about the report was unfavorable!

Every indication from the Washington conference about radio and this report of the radio engineers resulting from

their experiments right "on the ground" pointed away from locating any missionary broadcasting station in the mountains or near the line of the equator.

Since the choice for the location of the proposed station seemed to lie between Quito, the capital of the country located in the mountains at nearly 10,000 feet and close to the equator, and Guayaquil, down on the coast and in easy contact with the world, the decision should not have been hard to make, just facing the facts.

In addition to the scientific factors noted, there could be added the spiritual factor of the presence of hundreds of Christians in the two Guayaquil evangelical churches. One of these congregations, especially, abounded in talented and consecrated national workers who could be counted upon to provide an abundant source for speakers, singers, and other helpers for the proposed station. The joyful singing of the congregation of 300 on Sundays was inspiring and refreshing. These Christians represented the fruit of more than 30 years of missionary endeavor and were a glowing example of the power of the gospel in Latin America.

"Nothing more natural, then, than to bring our microphone here," mused the radioworkers.

Still, there was no liberty in their hearts about staying on the coast. The Holy Spirit who had so faithfully guided and protected the whole venture of faith seemed to have another plan and another place. As He had spoken to Moses of old standing before Mount Sinai, so God seemed to call to His children now seeking His will about the place from which to broadcast the gospel in Ecuador, "Come up—to the top of the mountain!"

Ranged against the brusque but expressive comment of a radio amateur in Guayaquil, "Radio in the mountains

and on the equator?—Nix!” was the increasingly insistent call of the Spirit, “Come up—to the top of the mountains.” Was the Lord seeking to point the way to a transmitter site which was directly contrary to the best human choice? As the radioworkers waited upon God, the conviction deepened that for His own best reasons, the Lord wanted the missionary broadcasting station to be located in Quito. There was nothing to do but to obey the Spirit’s call.

Thus it was that months later, every single box and barrel of transmitter equipment that was off-loaded* at Guayaquil from the S.S. Santa Inez of the Grace Line bore the stencilled address:

RADIO STATION HCJB
QUITO, ECUADOR

To the warehouse by the shore of the Guayas river that skirts Guayaquil was brought the strange assortment of wooden crates and boxes by lighter from the steamer standing out in mid-stream.

Newcomers to the tropics are made fully aware of the great differences prevailing between where they have come from and where they are. Before the passenger goes down the gangway of his ship to meet the little launch bobbing alongside that will take him to shore, he *bears* the tropics, *smells* the tropics, *sees* and *feels* the tropics soaking into his skin and soul. Here is a different land with swaying palms on the river shore—little thatched-roofed huts standing up on stilts—rafts of balsa wood floating out on the tide with the whole family aboard and life going on uninterrupted.

Shading his eyes against the slanting sun, the newcomer glances at the city sprawled out on the other side of the river. Buildings and cars, people and stores, with the

shouts and smells familiar to every waterfront make one suddenly feel anxious to get ashore to touch this new type of life in its charming setting—to rub elbows with South American neighbors—to understand and be understood!

With the medical, immigration, and customs officials satisfied, the passenger launch set out for the dock, a perilous ten minutes away. Fit for a museum piece, the ancient launch creaked and groaned its way back to the company of its fellow craft of assorted styles and sizes all tied up at the dock. "Tierra firme," and how good it felt after fourteen days by sea from New York.

Up the mountains by rail to Quito—continued the two days' journey full of thrills never to be forgotten. Days later, a truck pulled up to the door of a building in the north part of the city of Quito. The chauffeur grinned toothily at the missionaries who awaited him—"Aquí estamos, señores." "Yes, Pedro—you have done a good job, and this is the last load from the depot."

Wonder of wonders—the stuff with which radio programs are broadcast was here at last! The "dream and hope" was actually on the spot—a transmitter to broadcast the gospel from Ecuador! "Radio Station HCJB," which up to now had been a name on a letterhead, a God-given dream in hearts, and a name oft on the lips in the prayer closet, was now a reality—almost! At least, it had a good *chance* of becoming so if the operators could get it to working! "How much of the stuff has been broken en route?" inquired one. How had this delicate mechanism stood the trip?

Williams, who had been hastily prying open crates and cases to make a cursory examination reported, "As far as I can see, nothing is damaged. Only one panel is dented a bit, and we can easily fix it!"

Such good news called for a rousing singing of the Doxology and a prayer of thanksgiving for God's goodness and protection to the new workers and the safe arrival of their radio equipment.

Behind the ivy-covered cottage named “Quinta Corston” by the Scotchman who built it in memory of a far-away home in his native land, a building used formerly as a sheep shed and tannery had been prepared as a transmitter house for the new station. When someone apologized for the crude mud walls, now whitewashed, and the corrugated tin roof of “an old sheep shed,” another aptly replied, “What better than a *sheep shed* from which to broadcast the message of the *Lamb of God*?”

Days of hard work came and went; weeks of preparation passed; months of testing and experimenting slipped away; and then, the big day—the long-awaited day of the first broadcast—was announced. Everything was made ready to send the first gospel program out on the air. The day chosen to inaugurate the ministry of the pioneer missionary broadcaster was *Christmas Day* of 1931.

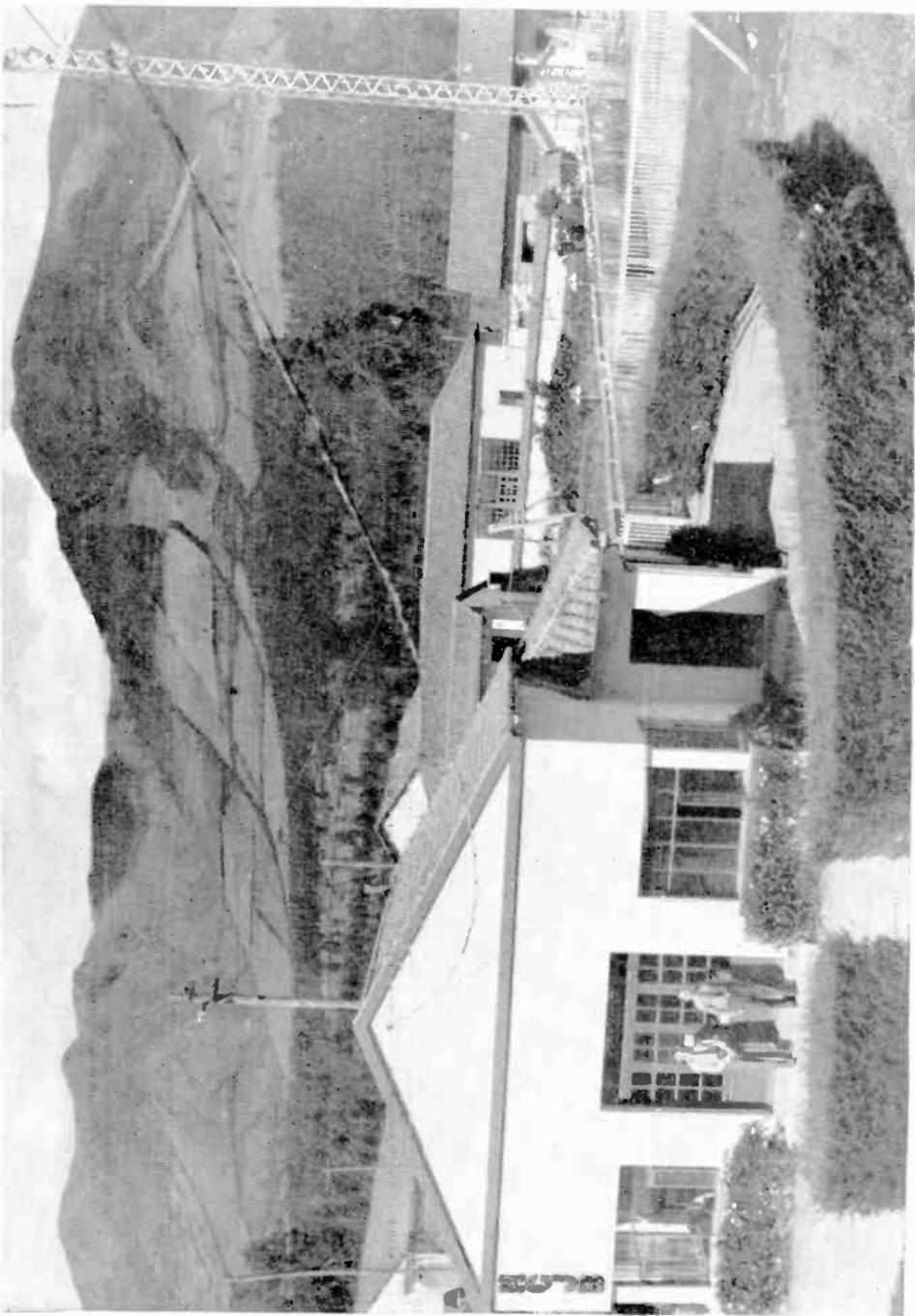
Few can know the sweat and sacrifice, the toil and tears that go into getting such a radio station “on the air.” Impossible obstacles had to be constantly met and solved. Handicaps and hindrances occurred daily out there on the field. Early in the existence of HCJB, there was born in the hearts of all the workers a profound and sincere admiration for the *technical* men God had sent to operate the stations. Down through the years, these sacrificial and efficient men behind the scenes have gained the increasing respect of all their companions. The man “behind the mike” in the control room and transmitter house has as much to do with successful gospel broadcasting at a missionary radio station as anyone. As a missionary of the gospel, his ministry takes

the form of constant and faithful vigil over costly and hard-to-replace equipment. His heart prays as the gospel pours out to the ends of the earth through the apparatus he has conceived and built. He knows that it is "Not by might, nor by power" alone (Zech. 4:6). "O God, keep the signal strong and clear; may *Thy* power flow through this *radio*; and let the people tune in and be saved!"

It was December 25, 1931, and the clock struck 4 p.m.: "D" day and zero hour for missionary radio.

None of those who were there will ever forget that first broadcast of Station HCJB in Quito, Ecuador. An indefinable joy pervaded that little "sala" that had been converted into a radio studio. It was more than the touch of magic that the songs of Yuletide bring—these carols were Christmas songs in *Spanish*, "Heralding Christ Jesus' Blessings"! The vocalists felt the lift of His presence and sang in a new way. The organ, the trombone, and the piano, the prayer, and the message were wrapped in a spiritual aura that was more than ordinary excitement. Emotions were deeply stirred in the souls of that group as the broadcast went out. Missionary history was being made! This was the first time in the Christian church that the gospel had been preached on a foreign field, in the language of the people, over a radio station owned and operated by the missionaries! God be praised—that to His people of the twentieth century such a vehicle for propagating the good news had been given!

Here was evidence of God's accomplishment of a modern miracle to further aid in carrying out the great commission of the Lord, "Go ye into all the world, and preach the gospel." In fervent gratitude the radio missionaries knelt to thank God that radio—the *new* missionary—had begun its work at last. The day after Christmas other programs



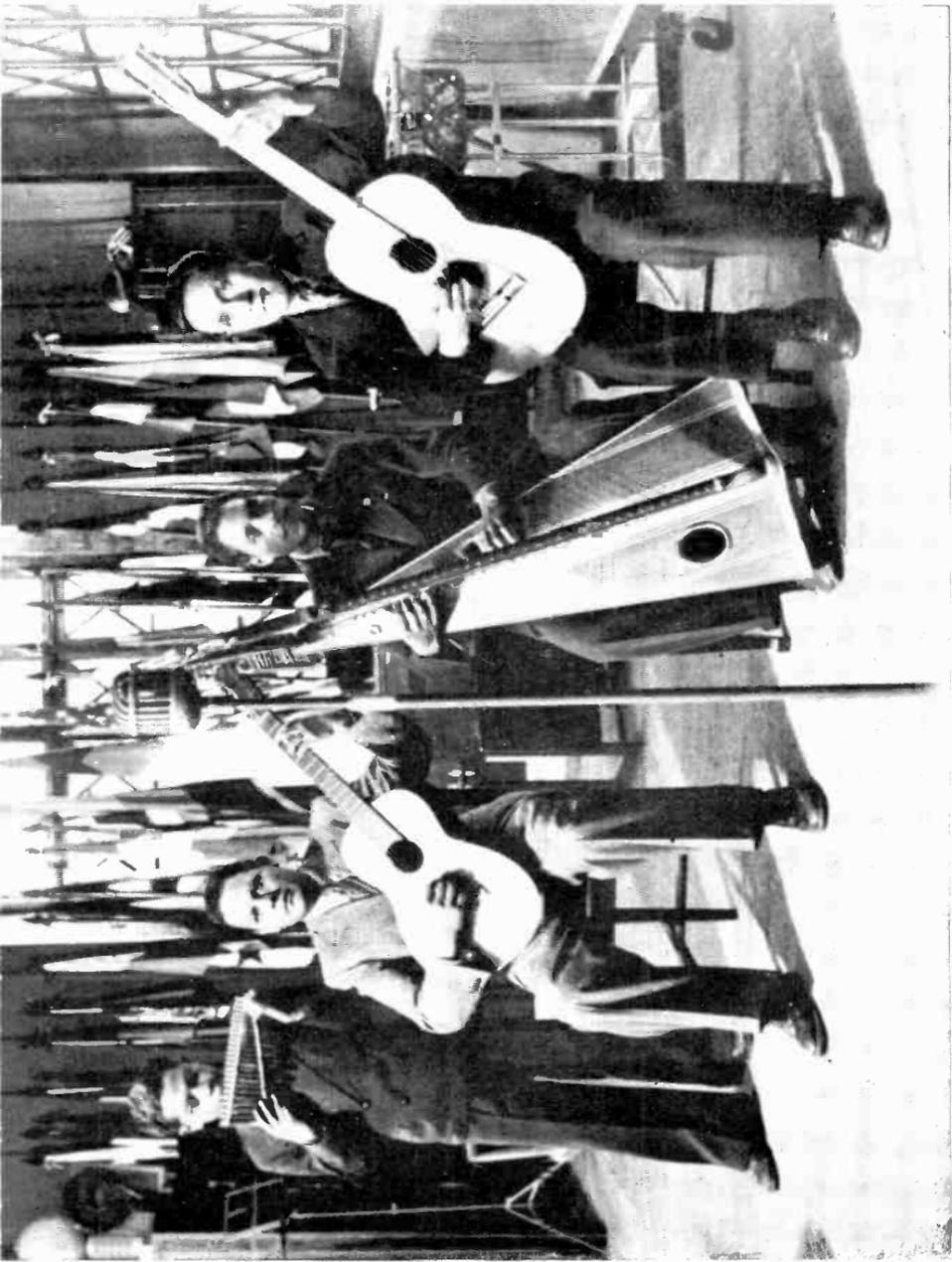
Transmitter Building



Nestor Zamora; 31, 73, 308 Transmitters



Enrique Romero, at Studio Controls



HCJB Native Quartette

were broadcast. From then on the daily schedule continued.

It is one thing to get a missionary radio station *started*; it is quite another to *keep it going*. In every stage of its inception and development, HCJB had to know the reality and vitality of His promise in Philippians 4:19 and again Zechariah 4:6. When friends at home, who had promised to stand by, could not send help, God still provided and never left nor forsook. His timing is perfect. Everything about preparing and producing gospel radio programs on the foreign field had to be learned first hand by daily experience. Mistakes were made which had to be corrected. The mighty hand of God not only sustained the work but guided and carried it forward in every detail. Day after day the message went out over the air, and for every broadcast God's promise was invoked that His Word should not return void but would accomplish that whereunto it had been sent.

Following the initial program, someone might well have said of our potential radio audience, “Well, we could almost be certain of a 100 per cent coverage of listeners today!” We knew at least *some* of the few possessors of radios had listened, because they telephoned us to thank us for the programs. But after a few months of steady broadcasting of programs, the public's interest grew and receivers began to be brought in. High and low in the social scales were beginning to listen in. Curiosity was rampant as to what “these radio strangers” were up to. From the beginning there were naturally some enemies of the broadcasts of HCJB because the station at once opened the Word and advocated the right of every soul to possess and know the Bible for himself. But the station also found friends immediately because they perceived the high plane of its programs and objectives.

One of these early friends was Francisco M. Cruz, a well-known professor of the Central University of Quito and a man held in highest esteem in government and educational circles. Mr. Cruz later associated himself with HCJB as its "Gerente," a position he has held for many years. His work has been of inestimable value to the station.

In the hearts of the founders of Station HCJB there had always been the deep conviction that missionary radio could and would be of the greatest help to all established missionary work already being done by other groups. But there also remained the hope that this new method of telling the old, old story would in its *own* right prove to be a direct means of salvation to many who might otherwise not be reached for Christ. The Holy Spirit gave early confirmation of this fact.

It was not many weeks after the gospel broadcasting had begun that a telephone call came from a listener to the station. She asked that someone be sent to her home to discuss the messages of spiritual truth that had been broadcast. In the privacy of her own home, cautiously at first, she had begun to listen to HCJB, and then more readily. She had listened to the daily gospel broadcasts of HCJB. At last convinced by the Spirit of God that what she heard was the truth of salvation and convicted of her soul's need, she appealed to the radio missionaries for help.

The Book was opened to her, and promise after promise quoted until all doubts that this salvation was for her were swept aside. There and then, by the side of her radio, she accepted Christ as Saviour from sin. Today this cultured lady is on the staff of HCJB, preaching the gospel. In her girlhood days, she had picked up the Quechua language from the Indian servants in her home. Now, she preaches Christ in the Quechua language over the air to

reach whatever Indians have access to the receivers of their “patrones” or in the stores or “cantinas” in villages.

In Peru, Ecuador, Bolivia, and Colombia, the Indians all speak Quechua. While most of them are too poor to own radios, yet more and more they are being brought into touch with radio and the gospel in the markets they attend, through their visits to missionaries’ homes, and in other ways.

As the radio missionaries studied the Word for guidance, they found that in line with the great commission of Mark 16:15 and the great empowering of the Spirit to carry it out as promised in Acts 1:8, there was also clearly indicated God’s “blueprint” for the actual development of the plans of propagating the gospel. In an orderly, systematic way, the Scripture outlines the consecutive steps to be taken in reaching the holy objective of making Christ known as His “witnesses”:

First, to “*Jerusalem*”—For the workers at HCJB that meant they must seek to broadcast in Spanish first to *Quito*, the capital city of Ecuador with its population of one hundred fifty thousand inhabitants. With a station of appropriate wave length and power, they could be assured of “covering” this local territory with a blanket barrage of the gospel day after day. This has been faithfully done for years. But there was more to be seen in the “blueprint.”

Second, to all “*Judea*”—Translated into terms of South American geography and radio coverage, this meant the *provinces* and *nearby republics*. To carry out this portion of the commission, the staff of HCJB called unto God to further fulfill Jeremiah 33:3 by giving them a second station to reach their “*Judea*” territory. God answered prayer through faithful stewards and prayer warriors at home; and then there were *two* stations simultaneously broadcast-

ing the gospel to both local and provincial audiences. On 308 meter long wave for Quito and on 73 meter intermediate wave for the country of Ecuador, HCJB broadcast its soul-saving message to an ever-increasing audience of listeners. It was evident that through the same microphone and with the same preacher who previously spoke only to listeners of Quito, the message could be sent out farther and farther at the same time. Thus the ministry of the missionary could be multiplied to meet the need for reaching more souls for Christ over the widest territory! This ability to expand so easily and effectively is one of the greatest values of missionary radio. With a few workers and several radio stations operating *simultaneously*, great masses of people can be reached for Christ. And what of the rest of the "blueprint"?

Third, to "*Samaria*"—Beyond Jerusalem and all Judea lay Samaria for the disciples of Christ to reach in their day. Beyond Quito and the rest of the country of Ecuador lay the continent of South and Central America. Here were between 80 and 90 millions of people speaking the same language—Spanish. Very little vision was needed to see the next step forward for HCJB in the larger accomplishment of the purposes of God. But a *great deal* of *faith* had to be exercised by all concerned, both at home and on the field, to find means to bring about this third step. Several years passed before a third transmitter was built and placed in operation at Quito to work on 31 meters. By this time, Station HCJB had gained for itself the name of "The Voice of the Andes," and as such its programs had been increased in number and quality, echoing the name and charm of Ecuador to many of her sister republics, while adhering to its motive, "Heralding Christ Jesus' Blessings."

It was a young and brilliant Ecuadorian radio enthusiast,

Victoriano Salvador, who, in 1937, designed and built the 1000 watt station for HCJB. The wave length and power were the most effective combination with which to reach out hundreds of miles from Quito and thus immediately expand the ministry of the pioneer missionary broadcaster to most of the Spanish-speaking world.

Letters that came in from many listeners in other countries showed that the same programs, so blessed of God in Ecuador, would also find a ready place in the “ears” and hearts of thousands in other Latin American countries. It was apparent that there was need for a larger staff to handle the growing amount of work at HCJB. Amongst others, Dr. Manuel Garrido Aldama had come to help proclaim Christ from the “mountain top” over HCJB. As a Spaniard, he possessed the language and knowledge of the people. As a converted priest, trained in a Bible School in Scotland and for years head of a missionary society’s work in Peru, Dr. Aldama was uniquely prepared and ready for a microphone ministry to reach so large a portion of the Spanish-speaking world. God honored his ministry in a mighty way in the salvation and blessing of many souls. The actual extent of the effect of gospel broadcasting is unpredictable, but evidence has been given by word of lip and letter to reveal some of the blessed and far-reaching results. One final step indicated in the “blueprint” remained to be taken.

Fourth, “To the *uttermost part of the earth*”—Here was the staggering and overwhelming part of the commission. This was the command that was so great in scope it seemed incapable of fulfillment. Has not the Church of Jesus Christ been challenged through the centuries by these same words, “uttermost parts”? A task calling for messengers to run quickly and herald the story of salvation everywhere, it

still takes on such grand proportions as to appear hopeless of accomplishment at the rate of past and present advance. In no way does this gainsay what has been done; it simply faces the missionary status of our day.

Thank God for the thousands of faithful, consecrated, and sacrificial missionaries who have gone forth to the whitened fields to labor for Christ. Theirs is a mighty work of love, blessed and honored of God in salvation of thousands around the world. Praise God for every missionary-minded Christian at home who has devotedly prayed for and given to the cause of Christ on foreign fields. Their number is legion and their part is of incalculable importance. Again, for the millions of dollars of missionary gifts poured out of loving hearts as a living sacrifice down through the years, there can only be cause for rejoicing and thanksgiving amongst God's people. No investment of men and money has gone so far in multiplied returns for Christ and the Church as the missionary enterprise.

But, when it is all said and done, and the balances have been struck as to the *amount* of territory covered in missionary advance, and the *number* of people touched with the gospel by all the efforts of all the Church, we must still admit that we have fallen far short of reaching the "uttermost part of the earth" for Christ. The servant of God who would do his Master's bidding fully with respect to His command, "Go," realizes three things:

He cannot be responsible for the millions of lost souls who in the *past* have plunged out into a Christless eternity for lack of His message.

Likewise, he cannot be responsible for the heathen yet unborn, who, if Christ tarries, may constitute the missionary challenge to Christians of the future.

However, he cannot escape the fact that today he *is* re-

sponsible to God to reach the *present generation* in the “uttermost part.” Conscientiously then, he sets himself to study the status of the present missionary situation:

1. One authority says that less than 2 per cent of the world’s population is *vitally* Christian.
2. The Interdenominational Foreign Mission Association of North America has given the following data relative to the population of the *unevangelized areas* of the world today:

| | |
|-----------------------|-------------|
| Latin America..... | 60,000,000 |
| Africa..... | 70,000,000 |
| India..... | 200,000,000 |
| China..... | 200,000,000 |
| Japan..... | 40,000,000 |
| Central Asia..... | 340,000,000 |
| The Island World..... | 27,000,000 |

3. According to a pamphlet issued by the Sudan Interior Mission, about 36 per cent of the world has the Bible. These 747,000,000 souls are adherents of the “biblical religions,” i.e., Roman Catholic, Orthodox Catholic, Jewish, and Protestant.
4. About 64 per cent of the world are without Christ, according to the same pamphlet:

| | | |
|---------------------------|---------------|-----|
| Confucianists..... | 350,000,000 | 17% |
| Mohammedans..... | 255,000,000 | 12% |
| Hindus..... | 240,000,000 | 11% |
| Animists..... | 180,000,000 | 8% |
| Buddhists..... | 150,000,000 | 7% |
| Shintoists..... | 35,000,000 | 2% |
| Others..... | 138,000,000 | 7% |
| Total without Christ..... | 1,348,000,000 | 64% |

Some Christians for various reasons simply refuse to accept the responsibility of missions as expressed by Christ's commission. They feel the matter is *optional*, so they reject any share in the work. Other Christians, recognizing that something should be done about getting the gospel to the ends of the earth, feel no urgency in the situation and are satisfied to leave the task to a handful in the women's missionary society of the church and a few "fanatics." Still others fatalistically "plug along" year after year, lending their feeble aid to a misconceived program of "taking the world for Christ."

But a growing group of the followers of Christ realize His command is a holy *obligation* upon them about which something should be done and can be done, in our day and generation! Counting themselves among these latter as "witnesses unto the uttermost parts," the staff of HCJB early laid claim upon Jeremiah 33:3 and Zechariah 4:6 that the Lord might use radio to the ends of the earth. The peculiar qualities of radio as a medium of communicating a message quickly over great distances seemed to spotlight it as a God-given means for the Church to use today not only at home but in the accomplishment of all the "blue-print" of the task of world evangelism.

The thrilling story of how God gloriously answered the "uttermost part" prayer so that through HCJB the gospel might be broadcast far and wide is told in another chapter. Sufficient to say here that today, five transmitters are being used at HCJB to tell the story of salvation not only to Quito and Ecuador and Latin America, but, by His grace, to all the world. Today, in a very literal sense, the gospel is being sent out daily to the "uttermost part of the world" by radio through The Voice of the Andes. The gospel sent forth on waves of light thus backs up, aids, and abets all

evangelical work everywhere and preaches Christ daily in many lands and languages.

To accomplish the fourth step of the “blueprint,” God provided a 10,000 watt station at HCJB which went into operation on Easter Day of 1940. Its powerful signal is well heard in the United States and Canada, as well as elsewhere around the world.

At a gathering of the top-flight radio technicians of the United States in New York in 1943, Mr. Moore was invited to be present. On his convention badge there had been printed as identification: MOORE—HCJB—QUITO. More than one man came up to him with a warm greeting saying, “Hello, HCJB! We know you” “We’ve been listening to your station for years. My! what a whale of a signal you put in up there—3000 miles away.” Another in the group gathered around chimed in, “Yep, same with me. I hear you beautifully. Say, you fellows must have had a smart bunch of technicians when you started out, to go ’way up on top of those mountains and locate your station!”

Pressing for details as to the reason for their statements, Mr. Moore said, “What makes you say that?” “Look here, fellow,” the radio engineer replied, thrusting a radio textbook under his nose. “You know that ordinarily speaking and for some frequencies, *the higher up above sea-level you get your antenna tower the farther out your signal will go!*”

HCJB is nearly 10,000 feet above sea-level, so with only a 100-foot antenna tower its signal is heard *world-wide*. God had said in the beginning of HCJB, “Come up to the top of the mount.”

“Furthermore,” another radio man broke in enthusiastically, “we have found that one of the finest places in the world to broadcast a radio signal north and south is *the line of the equator.*”

Thus it was, that some *fourteen years after* God had called the non-technically-minded founders of HCJB to the *top of the mountains of Ecuador, close to the equator*, He revealed the reason for this step which He alone knew. Having seen the faithful guidance of the Spirit of God in this and a hundred other similar instances, the staff of HCJB can only cry out with joy in admiration of His wonder-working and say like Eliezer of old, "I being in the way, the Lord led me."

CHAPTER SIX

DOUBLE FOR HIS MONEY

God gave the increase. I Corinthians 3:6

THIS might be another of God's opportunities for HCJB, fellows," remarked Paul Young. He held a piece of paper in his hand and waved it at his missionary colleagues. The men addressed were the trustees of HCJB, Reuben Larson, Stuart Clark, and Clarence Jones. "What does the man say, and who is he?" one asked without manifesting too much interest. "He is a radio engineer located in Chicago," answered Mr. Young. "He has a second-hand five thousand watt radio transmitter and wants to sell it for ten thousand dollars." One of the men who knew the station's desperate financial need just then smiled wryly, saying, "We are hardly in a position to pay ten dollars to any one right now to say nothing of ten thousand." Mr. Young persisted, "Nevertheless it is something to pray about, I believe." He was a beloved colleague of the radio work and was serving the Lord with the C&MA. His interests spurred the hearts of the rest of his companions and it was decided that no harm could be done by writing to the engineer for more details. There the matter rested for some time.

During his second furlough at home, Reuben Larson had come into contact with many new friends of HCJB who had joined with the old tried and true friends to make possible the erection of the new one thousand watt transmitter in Quito. After some six years of constant broadcasting, The Voice of the Andes was becoming better known. Increasing interest called for the help of friends who would assist

HCJB in giving out information to prayer warriors and help foster further interest in churches, missionary societies, etc.

Several outstanding Christian leaders throughout the country had manifested a most helpful attitude, and from these Mr. Larson formed the Home Advisory Council of HCJB. It was not unusual to find that most of these men had used or were using radio in evangelism and Bible teaching in the United States. No wonder they stood ready to assist a similar enterprise on the foreign field. Twenty-eight of these radio-preachers, evangelists, Bible teachers, and pastors form the Home Advisory Council of HCJB today; they are staunch friends of missionary radio.

C. W. Jones and R. E. Larson had been appointed co-directors of Radio Station HCJB to carry on all the details of operating the station on the field and at home. When Mr. Jones was home on furlough, his colleague was in Quito.

"Is there anyone in this congregation who has faith enough to believe with us for a 5,000 watt station for HCJB?" It was 1938 and such was the closing question of a message given by Clarence Jones early in his furlough at a Bible Conference near Cape Cod, Massachusetts. Up stood an elderly woman, her face beaming as she said "I have—and here's five dollars to start it off."

That was the beginning of the fourth and largest of the transmitters operating in the group under HCJB. Five dollars in hand and \$9,995 to go!

The field council of the station in Quito had authorized the co-directors to proceed with the offer of the Chicago engineer as the Lord should open the door. The foregoing was the first public mention of the matter before God's children. Two thousand dollars was one of several sacrificial gifts from a godly widow who had faithfully prayed HCJB into being and onward in growth. This came as a needed

indication of God's directive finger. During the whole year of his furlough in the homeland, Mr. Jones presented the matter of a new station with increased power to reach the "uttermost part" to every group with which he came in contact. God blessed, and people responded with their gifts.

But, when the furlough year was up, only three thousand dollars had been received—about one-third the necessary sum. With some disappointment, the missionaries reviewed the course of their labors during the months past but could find no place where they had turned aside from God's known will. Surely it must be God's will to reach still other thousands out around the world by gospel radio!

It was with considerable questioning in their hearts, that the Jones family prepared to leave Chicago for the east where several farewell meetings had been arranged before they should take ship for Ecuador. The funds which had come in for the new projected high-powered station were placed in a bank. A construction committee was formed of several Home Advisory Council members in Chicago. Uncle John Meredith of the Family Bible League and Christian L. Eicher of the World-Wide Prayer and Missionary Union consented to oversee any future construction operations when sufficient funds should come, to warrant going ahead.

At Lima, Ohio, a telegram, signed by a well-known Christian business man, awaited Jones. It said simply, "If you want to see me before sailing, come."

When one has been waiting on God for a year to supply a great need for a gospel radio station to reach the world, and that need has been only partially met, it does not take long to divine God's leading in such a message as came in that telegram. Time was short.

In a few hours, Mr. Jones and his praying father-in-law walked in to meet the business man in the office of his great manufacturing plant. The story of God's blessing in saving souls and edifying Christians through the many broadcasts was told, as well as the hope born in the hearts of the staff on the field of securing a high-powered station to shortwave the gospel to the "uttermost part" to complete the Scripture "blueprint."

Questioned as to the original vision of using radio to reach the regions beyond, Jones revealed in a few words how the plan of the organization behind HCJB eventually called for broadcasting from at least three key points around the world. One in the Philippines, one in Palestine, one in Latin America.

It was astonishing when the business man, who had been listening intently, leaned over and said, "How about opening up a gospel station in the Philippines *now* if I pay all the costs?" It was a mighty tug and pull at the missionary's heart, but the Lord had clearly shown that the path lay first back to Quito. "I'm sorry, sir," he replied, "but we're not ready to expand yet. We've all got to learn more about our first job before trying to duplicate it anywhere else."

Thus did God block the move to begin a station in the Philippines at that time. In His omniscience, He knew that the second world war was then coming on, and the Philippines would feel the very brunt of the attack. If such a station *had* been put up then, it would early have been in the hands of the Japanese. Just as surely as the Spirit denied Paul entrance to Bithynia and Asia on his missionary journey, but allowed an entrance to Macedonia, so He is moving among His messengers today to direct by His "yea" and "nay."

Thinking that the interview had been terminated by his refusal to accept such a generous offer, the missionary picked up his papers and films and started for the door. "Wait a minute, please," said the business man. "How much did you say it would take to buy that new transmitter for Ecuador?"

"Ten thousand dollars, sir," was the answer.

"And do you have some of that amount?" queried the man who had sent the telegram.

"Yes, the Lord has given us three thousand dollars, two-thirds in one gift from a praying widow and the rest in smaller sacrificial gifts," came the rejoinder.

"Well," said the man, "I feel led to help you out some"; and with that he called to his secretary to write out a check which he signed and handed over. When the missionary looked at it, his heart leaped with joy! The check was for seven thousand dollars—the exact balance that was needed!

The young missionary and the older prayer warrior sang in their hearts for joy! They seemingly did not need a propeller on that plane back to Ohio. They were riding on wings of praise and prayer! God had answered again and marvelously. Praise His name for faithful provision!

Word dispatched immediately to the praying staff in Quito set the joybells ringing there.

The next step seemed naturally to be the purchase of the 5000 watt transmitter. As every business operation is committed completely to the Lord, prayer was made afresh seeking direction for each detail of the arrangements. Here a fresh surprise awaited Clarence Jones when he stood ready to deliver the purchase price to the radio engineer and receive in turn the desired transmitter. In the very moment of signing the contract, he found no liberty to stretch forth his hand. What could it mean? Had he missed

God's signal? He dared not go against the red light that was signaling in his heart, so the matter rested as with a baffled sense of wonder he departed for the New England meetings.

A few days later, in a farm house late at night, the telephone jangled its call that resounded through the home like a strident fire alarm. It was long distance calling from Chicago. "Is Clarence Jones there?" the operator's polite voice questioned.

"Yes, this is he," a sleepy voice came back.

"Chicago is calling you. Go ahead, sir." The feminine voice subsided and a man's staccato voice commenced its rapid firing. It was Uncle John Meredith, saying, "Hello, Clarence! I've found out you shouldn't buy that old transmitter here! It's a piece of *junk!* And what's more . . ."

The listener caught his breath and jumped in at the pause, "You know you are taking apart all our plans for the *only* transmitter we know that *can* do the job! Will you please tell me what you're going to do about it?"

Uncle John was ready for this. He energetically sputtered back, "I don't know, but wait—here's a fellow who does!"

After a moment's pause, another and unknown voice at the Chicago end took up the sad story, speaking calmly and efficiently, saying, "I have looked at this transmitter. It will *not* do what you expect it to do. I advise you *not* to buy it."

That was about all the negatives that could be taken at that late hour. Nevertheless, Uncle John was to be trusted. Something must be done. "I appreciate everything you men say, and you must know why you're saying it, but who's going to put all these pieces back together now that our plans are all busted up? Give me Uncle John again, please!"

Uncle John's familiar voice said, "Yes—yes, Clarence?" "Whoever that fellow is who talked to me, please put him on a plane and get him into Boston here by tomorrow."

Always alert and ready for God's best, Uncle John accepted the challenge with, "O.K. He'll be there. Good night. God bless you!"

The next afternoon in a hotel room in Boston, three men met to discuss the question of the secondhand 5KW transmitter in Chicago. It was the last day of the year, 1938. Clarence Moore and Bill Hamilton had flown by plane all night to get there.

After some time of discussion, the man from Ecuador could clearly see the hand of the Lord moving in the affairs of HCJB once more. These Christian technicians had quickly proved that the secondhand transmitter was obsolete in design, that the parts were too old to remake. Therefore, the whole apparatus was not to be considered further for use at The Voice of the Andes. Now it could be understood why the Lord would not permit the contract to be signed even when the money had been forthcoming. Precious directing voice that had said, "This is the way, walk ye in it!" The very fact that these two men were here, strangers heretofore to anything connected with HCJB, now thrown right into the midst of its greatest forward step, showed unmistakably what God wanted done. Nothing is casual or coincidental in His plans. Things that look like the fruit of a moment's decision were planted and nurtured by Him long ago just for this moment. "The steps . . . are ordered by the Lord."

There was one question everyone was waiting for, after it was apparent to the three men that the plans of the past year of preparation were now completely wiped out. The missionary voiced it, "What can we do now? Can a *new*

transmitter of 5,000 watts power be built for ten thousand dollars?" Any agent for a radio manufacturing concern would have laughed at such a preposterous inquiry. Catalogues from any radio factory would show one could not expect more than 250 or 500 watts power for that money. These men were not commercial radio transmitter agents thinking in terms of ordinary broadcast stations, but rather Christians and radio enthusiasts ready to serve God with their technical knowledge. After consultation with each other, they replied, seriously, "It would be very close figuring, but we think it could be done."

"If it could be done, who would do it?" thought the missionary. This led him to say, "Could you men do it?"

Moore admitted the proposition attracted him because of the evident leading of the Lord, but he was tied up completely with his work as a pastor of a Mennonite church and as a high school teacher. Hamilton could help in purchasing and in smaller sections of the transmitter construction. In prayer for guidance the three committed the all-important matter facing them, to the Lord, realizing that in some strange way of His own working they had been brought together for a definite purpose which they dared not miss. Before leaving that hotel room, definite assurance had come to each heart that these Christian radio technicians, raised up of God in such a timely manner, were to give themselves for future assistance to HCJB in building the new station to fling the gospel 'round the world.

The glorious prospect of being in on such a venture of faith caught hold of their hearts. They knew there were problems of their own present work to be solved and tremendous technical difficulties ahead to overcome—but,

these could all be placed in His hands for solution since He had commanded, "Go!"

"And now, one more question," said Jones as the time of prayer and consultation drew to a close. "Tell me, who you are and how do you happen to be in this picture, will you?"

Hamilton explained that as a radio receiver service man he had helped Uncle John Meredith previously and had come into the picture only to assist with advice on audio problems.

Moore had this longer story to tell:

"A few weeks ago, I heard you broadcasting from Station WMBI of the Moody Bible Institute in Chicago. I was listening in at my home in Michigan. It was cold outside, and the snow was piled deep all around, so I turned to my radio apparatus to tinker a bit. I've been a radio amateur ever since I was a boy.

"I'm a Mennonite preacher and teach classes in a local high school as well. That morning, I just happened to tune in on your program—no, I would rather say the Lord led me to tune in on that particular station just when you were broadcasting. As my wife and I worked along at the little odd jobs we were doing, we heard you talk about missionary broadcasting in Ecuador. That caught our ear at once, naturally. Then you described some of the problems you had to meet up there in the mountains—I remember you mentioned the problem of voltage fluctuation. You said the electrical power varied so much you could scarcely continue programs sometimes. I recall I turned to my wife, saying, 'Wish I could give him this voltage regulator on my amateur transmitter here!' Then the program was over, and that, seemingly, was all there was to the inci-

dent. I'd never heard of you or your work before—and I know you'd never known of us.

"Well, several days later, my heart felt deeply impressed to go to Chicago. I argued with the Lord that I saw no reason for the trip—had no need to buy anything—and didn't have money for the trip anyway. With increasing urging, the Spirit seemed to insist that I go to Chicago although I had no idea where or what for. As to funds, the Lord indicated that I should use some money we had put aside for my wife's new coat. She was willing to sacrifice it, so I started.

"As I drove along the highway, I asked for guidance as to where I should go in that great city. The pathway of the Lord's direction led to Uncle John Meredith's home. He's a relative of mine.

"When I got to the far north side, I knocked on the door, and asked him, 'Can you tell me why I'm here?' 'Why hello, Clarence! Come in!—But, how should I know why you're here? You're twenty-one and were in your right mind the last time I saw you. What do you mean, Why am I here?' Uncle John joshed me.

"When he saw how serious the matter was with me, he said again, 'I can't imagine why you're here . . . unless—say! maybe this is it! Maybe it has something to do with this transmitter we're supposed to be getting ready for HCJB in Ecuador. Come along and we'll look it over.'

"Well, I went with him; we examined the transmitter, and I told Uncle John and Mr. Eicher my honest opinion. It was then they called you long distance in New England."

As Moore finished, the missionary reflected to himself, "So this is the way all this has come about. This is the voice I heard on the phone. Here is the man God has sent to build our new station—truly, the leading of God." Out

loud, he said, "Moore, when you get back to Chicago, you are to be in charge of constructing our new 5,000 watt transmitter. The construction committee will handle all the funds and details. When you get the job done, we want you to come to Ecuador to install the station. Goodbye, and the Lord guide you!"

Securing leave of absence from his church and school, Mr. Moore threw himself heart and soul into designing and building the station he believed could be produced with the money in hand. With the aid of Mr. Hamilton and the construction committee, things moved along quickly. Strides were made toward the accomplishment of the dream for a modern, high-powered shortwave station equipped to carry on daily broadcasts with the highest technical standards. A short time later, Mr. Moore found himself installed in one section of the great plant of the Christian manufacturer who had so generously interested himself in this very transmitter, and now offered further practical aid in its construction.

Months later, the construction and assembly job neared completion, and the Christian layman was standing by watching the work. "How's everything going?" he asked.

"Wonderfully well," replied Mr. Moore, "although we've got some tough problems to solve just now. But they'll come out all right—just like the rest."

"That's fine," the manufacturer responded, eyeing the panels and radio equipment being fashioned into a transmitter. He spoke again, "Five thousand watts power, isn't it?"

"Yes, sir, and do you know, I've been figuring out that for a very little more money, we could make this a 10,000 watt station!"

"You could?" came the quick response. At once he began a discussion about this new possibility of even more power behind the gospel on the foreign field than anyone had anticipated. Again the Lord stepped in to do the unexpected in His own miraculous way, and arrangements were made then and there to *double* the power of the transmitter, the Christian business man providing the necessary additional funds.

That is why, today, in the heart of the majestic Andes Mountains at Quito, there is a powerful 10,000 watt short wave station with a directional beam antenna, flashing out the gospel of Christ around the world daily, instead of the 5,000 watt secondhand station that the missionaries at first had barely had faith enough to believe in.

He does "exceeding abundantly above all that we ask or think!" *Double* for *His* money! Added power to reach more souls for Christ! "I will instruct thee and teach thee in the way which thou shalt go" (Psa. 32:8).

CHAPTER SEVEN

WHERE DO YOU GET THAT "WORLD" STUFF?

Unto the uttermost part. Acts 1:8

FRANCIA! FRANCIA!" the Jivaro boys and men jabbered their answer back to the two white men. They were all standing before several thatched-roofed huts in a clearing amid the jungle, where the great green curtains of bamboo trees and palms closed in on either side of the trail. One old fierce-visaged Jivaro warrior said again, "Francia!" and swept his hand up to indicate something beyond the distant mountains.

The missionaries had come to visit this Jivaro village in southern Ecuador. They were not afraid of these fierce head-hunting Indians because long ago the redman had learned to trust the messenger of the Cross. Now, the white men had come to teach them more of the gospel of Christ, but the younger of the two missionaries had struck a snag in trying to get over an idea to the Indians. "What do they mean by 'Francia,' George?" he asked his older, more experienced companion.

"Well," he replied, pointing to the open Bible in the hands of the young man, "you've been trying to teach them John 3:16, 'God so *loved* the *world*. . .'"

"Yes," broke in the younger, "I get stuck there with them. I want them to understand that not only they and we all around here are included in God's love, but the whole *world*! When I try to tell them how far away other lands are, and the oceans and all, they yell, 'Francia!'"

"Sure, I understand now," the older rejoined. "You see, these Indians have never been far from their homes. Their

fishing and hunting is done within several days' journey of this spot. Only the most venturesome ever get to the mountains. But years ago, they say, another white man, evidently a Frenchman, came in here for gold. He got to know the Indians pretty well, and he used to talk with them a great deal. When they asked him where he came from, he said, 'France, a country far away,' and then described the ocean and other lands and different peoples to them. So ever after, the idea of the outside world beyond these jungles has been just 'Francia' to them."

The Jivaro's world is "Francia," just as for many white men "world" means only the small sphere of a home, or a city, or perchance even a nation for a few. Where we have lived, the people we have met, what we have done, the extent of our travels, the books we have read—all these contribute to the size of our "world." For some, the concept is large; but for many, the idea is very restricted. To the believer on Jesus Christ who reads His Word is given the privilege and opportunity of an entirely new and vital concept and comprehension of the word "world," with far horizons and vast frontiers.

The Bible Christian sees not only a geographical globe, but great masses of men of every kindred, tongue, and tribe for whom Christ died. He thinks, not only in the newspaper and radio newscasters' terms of war and disaster and political events around the map, but also in terms of the "love of God" for all lost souls in the world and of the blood of Christ as a sufficient remedy and cure for all the sins and ills of the world. "Where sin abounded, grace did much more abound."

To the Christian, then, the world is a great harvest field to be garnered, a large place to win souls, an open door to unlimited service. In addition to its economic, political,

military, and purely material aspects, it has a distinctly spiritual significance of very practical implication to the servant of God.

The *scope* of the Christian's message is as unlimited as John 3:16, "For God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

The *sphere* of the Christian messenger is as unlimited as Mark 16:15, "Go ye into *all the world*, and preach the gospel."

The very essence of missionary radio was the idea of gospel broadcasting to the *world*. At the business meeting called in Lima, Ohio, in 1931, to incorporate the organization of men and women who were to give themselves to missionary broadcasting in Ecuador, the name chosen to represent this new venture of faith was "*The World Radio Missionary Fellowship, Inc.*" Even to the most sanguine member of that small group of Christians who had met with the lawyer to bind themselves together under God for this work, the name they had chosen sounded somewhat ambitious. Yet there it was, a product of faith and prayer and no one could suggest why it should not be used. So, since there was no better title offered for the non-profit Christian corporation, it stuck and was accepted.

As had been carefully explained to the meeting by the leader, there had never been a desire to begin any independent work to carry out the vision of missionary broadcasting. In fact, application for membership had been made to one or two societies already working in South America, but these were turned down because the proposition looked too untried and insecure. Nothing like it had ever been done before; no existing mission organization seemed willing to chance a failure. This was nothing against them;

they simply were not ready to attempt an experiment when there was so much else to be done.

So, to attend properly to all the details of business and funds and operating the new venture, those concerned deemed it wise to establish a solid foundation by forming a society, explicitly for missionary radio work but designed to assist every other group. Comparatively few people have ever heard of the World Radio Missionary Fellowship, Inc., even today. They know much more about the child that it supports, "Radio Station HCJB, The Voice of the Andes." But, while the officers and members of the society have watched the start and development of HCJB in Quito with supreme joy and gratefulness to God, still they have been ever conscious that it is but one part of the original vision to reach the world with the gospel by radio. There must yet be other steps taken in other directions to fulfill God's plan.

When, some years ago, a minor official of a shipping company looked at the bill of lading for a 200 watt transmitter he was handling and saw the name of the organization shipping it to be WORLD RADIO MISSIONARY FELLOWSHIP, he is reported to have said, "Huh! Where do they get that *world* stuff? Two hundred watts for the world! Ha! Ha!"

It did seem ridiculous that such a radio "acorn" could ever expect to become a radio "oak," but if the seed of a tree could have in its life to fulfill its destiny, much more so have the ventures of faith in which God plants His life to bring them to fruition in His will.

Every word of the new society's name had been prayed over! The first word, "World," revealed the scope of service eventually sought after by missionary radio—no matter how small it had to begin! "Radio" indicated the medium

to be used in this new approach to evangelism on the foreign field. "Missionary" stamped the venture as being one of those within the objectives of the great commission; and "Fellowship" expressed the desire to give and receive help mutually to and from all Christians, and especially those serving in other societies on the field.

Beginning with a decidedly restricted sphere of activity from a radio standpoint, HCJB has been blessed of God during the successive years of its existence as additional stations have been added, more personnel has come to help in the radio ministry, and the number of programs broadcast has increased. From "local" to "national" to "continental" to "global," its sphere has grown, and the word "world" has increased its meaning for HCJB to include ever more territory and people. Each step has pushed back its horizons and opened new frontiers. "The field is the world."

With such a privilege of ministering to a far-flung world as few have ever had comes the awful responsibility of faithfulness to the Word and Spirit for hundreds of messages broadcast monthly.

When on December 25, 1943, the Twelfth Anniversary Broadcast of Station HCJB went on the air at 4 P.M., E.S.T., most of those who participated in the original program were on hand to take part then, also. To them it seemed incredible that twelve blessed years had so quickly flown. And what changes had taken place! With some fifty missionary friends and their children, these pioneers were standing in a newly constructed studio and office building of HCJB. Twenty rooms of studios and offices for the directors, announcers, artists, secretaries, and radio programs. Outside they could see on the same spacious grounds the transmitter building housing four stations, whose antenna

towers stood out against the background of mountain and sky. Other buildings had been erected as living quarters for staff members. All of this radio establishment had been erected on the Fellowship's own property near the Pan American Highway at the north end of the city of Quito.

From a material standpoint, there was much for which to praise God! Then there were new faces of staff members who had come to join HCJB down through the years . . . some twenty-five in number now, and there were some sixty Ecuadorians not present then who were helping full time or part time, also.

The officials of the government, high and low in rank, and many old and appreciated friends, had been to the studio previously to express their congratulations to HCJB on its twelfth birthday. The huge birthday cake with twelve candles stood glistening in its pink and white frosting. The President had said, "I am glad to come to this station because of what it has meant to my country, and because, here, when we have needed it, we have always found a sympathetic voice to speak for Ecuador to the world." The National Broadcasting Company was to transmit a special program that evening over the entire Pan American chain in honor of HCJB on the occasion of its twelfth anniversary.

But none of these pleasant facts or the plaudits of men, nor all of them together brought forth such unspeakable joy in the hearts of the staff of HCJB and their friends that Christmas afternoon as the special commemoration broadcast that really typified the *world* outreach of the station. This broadcast was the first of its kind ever attempted over HCJB and brought together not only members of the staff who regularly broadcast in foreign languages but several outsiders of various language groups residing in Quito.

In a program called "'Round the Round World with the Gospel," the glad message of Christmas was given again and again in sermon and song as the parade of international representatives came before the microphone of HCJB. Twelve languages in all were used to "Herald Christ Jesus' Blessings" on the twelfth birthday of the station! Was it a coincidence or was it the planning of God that twelve years after the beginning of that first simple program in Spanish in 1931, broadcast locally on HCJB's 200 watt station, there should go forth to the world the same gospel message but now in *twelve* languages? The same delightful Spanish of our South American broadcasts was used, of course. But there were also Russian and Swedish, Czechoslovakian and Yiddish, Italian, French, Dutch, Quechua, Swiss, Portuguese, Jivaro, and English!

And what a transformation technically! The little original station had given way to a family of transmitters. Now the gospel is going out over five stations simultaneously, on different wave lengths, to reach listeners in Quito, in the provinces and republics nearby, in all the continent, and the uttermost part of the world.

On its present schedule, HCJB is broadcasting 600 gospel programs per month in these various languages, besides all the other broadcasts of music, news, education, and hemisphere-solidarity, etc.

The passing years have brought full blessing of God on HCJB in every sense, and after many years, He has brought to realization the larger meaning of the term "world" as originally conceived in the choosing of the name, World Radio Missionary Fellowship, Inc.

"God so loved the *world*. . . . Go ye into all the *world*." Missionary radio calls for more and more *world* broadcasting stations at other points. Will other groups rise to meet this challenge?

CHAPTER EIGHT

STUDIO ON WHEELS

Into the highways. Matthew 22:9

THERE is only one auto road that leads down to the coast from the towering mountains that ring Quito. After twisting its serpentine length through valleys and past precipitous slopes of over 13,000 feet, it slithers its way down the Pacific side and finally stops wriggling, with its head burrowed in the lazy waters of the Babahoyo River. Where the banks of the river are steep, men have built a little village called *Babahoyo*.

The tiny river launch makes the trip from here down to Guayaquil in six hours, if the tide is right and the motor does not break down too often. Any car that goes up or comes down the mountains must be loaded onto this launch to take the cruise. From Babahoyo on up it is just plain and fancy driving over coastal and mountain roads that are capable of turning white the hair of most foreign drivers. Ecuadorian chauffeurs just forget the nerves and take it in their stride. However, the trickiest and most nerve-racking moments of all are endured at Babahoyo in loading or unloading the car from the launch. If a driver can pass this supreme test, he is "muy bueno"; otherwise, "un poco nervioso."

For years, Radio Station HCJB has operated a "gospel sound bus" with which the salvation message could be extended into the highways and byways of the country where there were no receivers to hear the radio programs from Quito. Several times the bus has been brought down from Quito to carry out similar missions on the coast. It

has a body especially constructed in Quito on a one and one-half ton chassis of American make.

When it rolls into Babahoyo to meet the launch, the missionaries in the bus always pray for special wisdom and patience for the ordeal ahead. One must first push his way past, through, and around the milling throng that always greets the sound bus. "Música! Queremos música!" they shout. So the first thing to tell them is that we are in a hurry and there will be no music this time, as we must get the bus on the boat at once, to make the tide in time. After some remonstrance at being cheated out of what they have come to consider is their rightful pleasure when the sound bus comes to town, they stare in silence while busy preparations go forward.

The launch is tied up as close to the bank of the river as possible. The truck is driven down to the edge of the bank. Two stout planks are placed between the launch and the bank to form a connecting runway somewhat less strong than could be desired as a bridge. It is at once distressingly apparent to the driver of the bus that the span is woefully weak—and that the drop into the water is about ten to twelve feet.

At last, all that can be done has been done. Now, to move the truck on to the boat—a task easier said than done. Everybody in the crowd begins to give advice at the top of his voice. "Espacio, señor!" "Por aquí! No, no allá!" shout some. "Qué horrible!" squeals one weak-hearted señorita whose oversensitive imagination has no doubt already seen the bridge break and the bus plunged into the river. The missionary-chauffeur firmly grasping the wheel is beginning to sweat copiously. He has edged the car out onto the first few inches of the planks. Nothing can be seen ahead but the river flowing past the other side

of the launch. On either side now is empty space—behind, a howling mob of cheering enthusiasts is shouting encouragement. They love to see a gringo "on the spot." "Pronto, ya—dale, dale!" "Que le pasa, meester?" But the noisy admonitions are forgotten by the driver, the motor roars and the bridge sways ever so little under its load; and the bus moves ahead inch by inch.

At last it is in the middle of the span. The missionary companion of the chauffeur has taken his place on the launch directly in front of the bus and between the two planks. It must be perfect teamwork now between these two if disaster is to be avoided. They both sense the danger and send up a silent SOS to heaven. The man on the launch beckons with one hand to the chauffeur and slowly the bus moves forward again. The planks may creak but they do manage to hold up, and in a few minutes the rear wheels of the sound bus safely hit the deck of the launch with a heartening thud. Even now there is not room for the length of the whole car on the width of the prow of the launch where it has been driven. The front bumper hangs over one side and two feet of the rear end stick out over the other. The missionary, who was the "flagman," blocks the wheels of the bus to keep it from plunging out into the river. From the driver's seat a limp figure crawls out with a resounding, "Thank the Lord that's over!" The crew and master of the launch make ready to cast off. The crowd on the shore yells, "Bravo!" The missionaries start preparing their evening meal inside the bus on a little gasoline stove. It is much quieter and cleaner inside. They have at least six hours for relaxation before the whole procedure must be carried out again (in reverse this time) to offload the bus in Guayaquil. Then there will be glorious days ahead of giving the gospel to many a coastal

village and seaside fishing hamlet. Sometimes the only road the sound bus can use will be the sand of the ocean beach when the tide is out. But wherever it goes the sound bus will be welcomed by most of the populace who wholeheartedly enjoy its music, its pictures, and its literature.

The Spanish name given to the gospel sound bus of HCJB was "radio rodante" or "traveling radio." In effect, the bus is a studio on wheels and had to be specially constructed to give the best results in highway evangelism. It is an answer to the missionary's need for some vehicle with which to go quickly from one village to another. But the sound bus offered more to the Christian worker than good transportation; it provided him with a masterly array of equipment with which to preach the gospel more attractively. Its greatest field is the out-of-the-way country places where everything about the car is a novelty and therefore attracts crowds, places where a man, single-handed, could only gain the hearing of a handful, and that with difficulty.

Every inch of space in the "Radio Rodante" is filled with something useful to the work. Under the hood of the engine is an electric generator capable of producing enough power to operate all the radio and other equipment in the bus. Inside the bus a portable transmitter has been installed in one end. By rigging a provisional antenna with sectional poles and wire carried along for the purpose, the transmitter of the bus can communicate with the home station in Quito within a radius of 100 miles. The same microphone and phonograph turntables which serve the transmitter for its broadcasts also are used for the public-address system to reach the local crowd standing around. Two loud speakers, facing in opposite directions, are carried on top of the car. (Not the least of the mechanical worries of the

“Rodante” is the constant danger of these horns being wrenched loose and falling off along the way.) A 16 mm movie equipment is also carried, complete with tripod for the projector, and a large beaded screen. The long benches built inside along both sides of the coach body carry large drawers for gospel literature, and the benches can be opened up into two wide shelves at night, made comfortable by rubber airmattresses. Cooking utensils and odds and ends fill in any space left over. Yes, the “Rodante” is well loaded when the two or three workers who accompany it are ready to crawl into the front seat for the take off on an itinerating trip.

As the only portable transmitter in the country permitted to operate by the government, the gospel sound truck carried a special permit from the President which allowed it free access anywhere. How valuable this proved!

The capital of a mountain province near Quito has the characteristic large central plaza surrounded by the town's principal buildings, including the cathedral, the office of the *jefe politico* (mayor), the most important stores, and cantinas. There was no apparent reason for the unusual success of that particular meeting, but as soon as the “Radio Rodante” rolled into town in the afternoon, the people appeared as if by magic from every place. Their enthusiasm knew no bounds as the music pealed forth from the loudspeakers and a few preliminary announcements were made about the special program to be held that evening in the plaza. The missionaries had stationed their car in the most strategic place in the plaza and then prayerfully began their round of visits to the chief officials of the place, including the town fathers. Invitations were given out at the “cuartel” or soldiers’ barracks, at the school, and to prominent individuals wherever they were met.

From that moment till dark the crowd kept gathering in the plaza. Word went around, "They're going to broadcast tonight!" "Dolores Antaña is going to sing!" "Pedro is going to play the guitar!" "The *jefe politico* is going to speak." One lad told another, "There'll be pictures—free!" The town responded nobly to the visit of the "Rodante." Not only the municipal band showed up, but the army's battalion band was there. In order to get everything in, the radio program started early, even before the sun went down. People were milling around everywhere as the mayor stepped up to the microphone to give his speech. Children, Indians, villagers—all vied with each other by pushing and shoving to get a better look inside the lighted interior of the bus where the mysterious apparatus was functioning. For an hour or two the radio program went on as each performer gave his best to the microphone. The two bands took turns in the program, presenting the fanciest numbers of their repertoires. The town's best singers were there—the musicians and artists of the select "salas." Everything that went into the microphone and transmitter also came out through the loudspeakers so the crowd, as well as the invisible radio audience, could hear and enjoy the program.

It was all in the open air on a fragrant tropical afternoon. The mountains round about provided a perfect acoustical background that caught the music and rolled it up the valley. As one looked out on the crowd, a multi-colorful sight met the eye in the varied dress of the different social classes represented. The better class of well-to-do society were bedecked in their finery of lace and colorful costumes. The Indians, at the other end of the social scale, wore their ponchos of blue and red, green or purple, according to

their district. Those in the in-between group distinguished themselves in black and white.

As darkness came over the plaza, the movie machine was set up and a large bedsheet strung up so the crowd could view the picture on both sides of the transparent cloth. The particular movie shown was a travelogue of the Panama Canal and pictured modes of travel from South to North America. The professor of the school was delighted—his children would see what the outside world looked like. The government had always approved of this type of work—to them it was education for the masses.

As the movie portrayed a person getting ready for the journey, the speaker would talk about preparing for the spiritual trip from time to eternity. When the picture showed the purchasing of a ticket, he talked about a salvation without price which Christ has provided fully for our souls' free and immediate passage from death to life. His blood was the price of our redemption—His present power, the guaranteed help for our Christian life. And so, all through the travelogue picture, the missionary pressed home the truth of salvation through the microphone of the public address system to that vast crowd. Through eyegate they saw a picture, but through eargate they received the gospel. How many were saved only He knows, but God worked that night, high in the heart of the Andes.

Many another such area has received the gospel witness in no uncertain terms through the sound bus of HCJB. It is a blessed ministry of seed sowing and garnering—of penetrating directly like a spiritual task force, waiting for regular missionary forces to come after and hold the beach-heads already won.

In the mountains around Ambato live a tribe of Indians called the "Salasacas." Their traditional outer garment is

a black poncho and their women and men always appear rather unkempt and dirty. They are constitutionally shy and have not readily accepted past approaches of the missionary. But when Agnes Brown thought of using the gospel sound bus to reach them, a new day dawned for the Salasacas. With the help of the men who accompanied the "Rodante," she made several visits to their territory, enticing them through the loudspeakers. First one or two brave ones came near and then, in a rush, as their curiosity overcame fear, they gathered wonderingly around the studio on wheels with its marvels from another world. By placing a smaller loudspeaker in her own car, operated by a battery, Miss Brown has been enabled to continue with this ministry of reaching a small but needy segment of Ecuador's population.

In addition to its own itinerary, the gospel sound bus goes wherever it can aid the resident missionary in his work on special visits. Such an occasion was the visit to Agato, near Otavalo, north of Quito, where Mr. and Mrs. Carl Carlson of the C&MA have a mission station. For years, work has been carried on amongst the Otavalo Indians, a clean, intelligent race of farmers and weavers. Under the direction of Mr. Carlson, the Indian Christians, after months of labor, had constructed their own chapel from stones found in near-by fields. On the appointed Sunday morning the "Radio Rodante" was there to help inaugurate the chapel appropriately. After recordings of typical Indian music had been played through the loudspeakers to attract the Indians from all over the surrounding countryside, several Indian Christians came to the microphone to give their inspiring testimonies, in the Quechua language, of what Christ meant to them. In their simple and fervent way, they told how He had broken the

chains of drink, the curse of the Indian. He had liberated them from idolatry. He was living in their hearts now, and they were not afraid of death!

Afterward a blessed open air service that morning was held before the little stone chapel erected there, on the lower slopes of old Mt. Imbabura (a towering extinct volcano). Then the dedication ceremonies continued inside the building. Trophies of God's grace, the Indian Christians prayed and sang and testified as they conducted the service their own way under their own leaders. Tears of rejoicing were in missionaries' eyes as later the communion fellowship was observed, and brown hands broke the bread and brown hands served the cup. Indians, redeemed by the blood of Christ, were thanking Him in their own tongue for His love and mercy to them. They were the Church; the building they had made was just a church. In their hearts, the workers from HCJB thanked God for both as they drove away.

While the gospel ministry of the HCJB studio at Quito is reaching out to the homes of the listeners in the cities and farms of Ecuador and elsewhere, the "radio rodante" travels the highways and byways seeking out the hidden-away places that must also hear the story. This personal contact with the people, sometimes only one and two, and other times with whole villages at once, produces results.

Some, hearing the gospel for the first time, are saved and want to open their homes as a gathering place in the village for others to hear the gospel. They must often stand alone, for no worker is near. The visit of the sound bus to their village strengthens their hands and encourages their faith to stand true, no matter how hard the battle. The colporteurs of the Bible societies are glad when the "rodante" comes their way. Traveling over the routes, they

will follow more slowly, the bus lays down a prayerful spiritual barrage ahead and ploughs up the ground for them.

To travel the dusty trails and muddy roads, in heat and cold, day or night is a most refreshing spiritual experience, eagerly looked forward to by the radio workers assigned to the bus, and others fortunate enough to go along as helpers.

The gospel sound bus has been a joint venture of the C&MA and HCJB through a special gift for the purpose, and the fruitful co-operation of the two societies has been most beneficial to the missionary cause in Ecuador. However, the first gospel sound bus has traveled so far and worked so hard that it is no longer fit for such arduous service, so plans are already under way for an even larger ministry in this field of missionary operations. It is hoped that two better and more fully equipped "radio rodantes" will be forthcoming by God's goodness in the faithful help of His stewards. It is believed that to afford an even larger sphere of helpfulness, some clinical equipment and a lending library should be added to the same type of equipment carried before. Thus through the additional avenues of medical help and offering good books on loan, it is expected that even better work for Christ can be accomplished.

The idea of gospel sound trucks has been used in several other Latin American countries with varying success. With the right approach and use of sound common and spiritual sense, it has been demonstrated that the gospel sound truck affords an unusually fruitful ministry for the missionary in the highways and byways off the beaten track. Like all phases of missionary work, it must carry a special anointing of the Spirit of God in directive guidance and perfect timing to fit each local capacity and need.

CHAPTER NINE

THE LITTLE BLACK MAGIC BOX

*There is no speech nor language, where their voice is not heard.
Psalm 19:3*

THE only way to be sure how the public will react to a new thing is to try it out on them and see.

"Angel" was the original guinea pig for radio receiver reaction in Ecuador. The missionaries used him just because he was the first suitable type available when they opened the packing box in which the radio receiver had arrived. "Angel" was an Indian servant in the household of Arthur Dittmar. He had an unrememberable last name such as Tashuwana or Tingonostanguichu, so nobody tried to call him anything but "Angel." Like every good Indian servant, he was on hand always to watch any crate or box opened—to *see* what he could; to *help* if he must.

Piece by piece, Dittmar laid the various parts of the radio receiver and its accessories on the table. It was one of the battery type, old-fashioned now but ultra modern in its day. The table console was a marvel of dials, buttons, and switches. The loudspeaker was a large cone of brown paper decorated with gold, that stood on a tripod. There was also a set of earphones for individual listening. The antenna was a collapsible spider web affair of green silk covered wire—the last word in something. Each tube was silver-mirrored, and had to be taken out of its individual newspaper wrapping and set in its proper place in the receiver. Not the least part of the receiver was the array of batteries in the bottom of the crate. There was an assortment of different sizes and weights for the "A," "B," and

"C" batteries. Only a genius could possibly have reconnected that maze of wires that formed the circulation system of this marvel. But Mr. Dittmar with his prodigious patience and mechanical bent of mind was equal to the task.

"Angel" (pronounced Ahn-hel) had not missed a thing. He was positively jittery with excitement and a very poorly concealed desire to get his hands on the thing. After the radio had been quickly tested and pronounced in working order, the missionaries were ready to try it out on someone to observe the sensation produced by radio listening for the first time. The Indian nearly jumped into the chair that was offered him, so pleased was he to be the victim. When someone clamped the earphones on his head, Angel was a bit startled but, bravely, he never lost the frozen smile on his face. "Qué lindo!" ("How beautiful!") he ejaculated, as if some word of appreciation were expected of him.

The receiver had previously been tuned to a program, but to save the battery, it had been disconnected momentarily while Angel was getting adjusted. Now the clip was attached to the battery pole, and as the set warmed up, music began to pour through the earphones into the Indian's ears. His mouth opened wide, his eyes grew bigger, he clamped his hands over the earphones, and a great grin of satisfaction spread over his countenance. He shrilled with delight like a baby with a new toy, "Canta! Canta! La cajita magica canta!" (It sings! It sings! The little black magic box sings!)

Nothing more stunning or world-shattering had ever before occurred in the life of this lowly descendant of the royal Incas. But the redman, servant of the Dittmars, was not alone in his delighted reaction to the thrill of radio reception. Wherever men have for the first time heard a radio receiver give forth its music, they have expressed sur-

prised and spontaneous glee in some such fashion as Angel did, "It sings—the little black magic box sings!"

Because of its novelty, its value, its facility and the pleasure it affords, radio reception appeals to almost everybody. This enjoyment and appreciation of radio seems to increase in direct proportion to its non-availability. Listeners in great metropolises with scores of stations from which to choose are almost satiated with good programs and are prone to hold radio's mysteries and services somewhat cheaply. It is at the outposts of civilization, at the lonely spots, and where radio has not yet come on the scene in strength, that programs are sought eagerly and listened to avidly.

The Voice of the Andes was privileged to come into Ecuador as the first radio station broadcasting daily programs, and these were the introduction to the whole sphere of the marvels of radio listening to many hundreds, if not thousands, of listeners during the early years of its operation. For many owners of radio receivers, their little black magic box began to sing, and it sang a song of the sweetest story ever told—the love of God to man.

Where not many of the population in a foreign country have radio receivers, the gospel broadcaster finds that in addition to sending out a program he must do everything possible to get people to receive and hear the program. If there is the problem of broadcasting (how, when, and where) with the radio missionary, there is also the problem of "listening" for his audience. This is entirely a problem of radio receivers or loudspeakers.

To secure the largest results from missionary broadcasting, more people must have receivers. Not only the radio merchant, but, in some cases where no other way presents itself, the missionary must look ahead and prepare to see

to it that the desired audience shall get reasonably priced receivers quickly. Up till now, receivers have been relatively costly, with transportation, customs, and low exchange rates added to dealer's commissions. Consequently many people have been unable to purchase radios on the mission fields. The radio missionary must face this problem squarely, since the effectiveness of his ministry varies in direct proportion to the number of listeners there are for the gospel programs. Two possible solutions present themselves.

First, provide low-cost receivers with earphones capable of tuning only one wave length. Produced in quantities, such receivers could be priced so low as to make it possible for almost everyone to possess one. It is reported that before the war the Japanese had produced such a set to sell for 40 cents! No doubt, for two or three dollars a small receiver with loud-speaker could be produced, if all the ornate fixtures and nonessential luxuries were eliminated. Here is a challenge for some Christian business man or manufacturer to use his talent and production genius for God.

Second, install a powerful radio receiver with loud-speakers in the villages to reach the whole population at once. Native Christians or sympathetic officials could be placed in charge of such receivers to tune in the gospel programs.

As an experiment toward developing an audience for its programs, The Voice of the Andes established a radio circle ("círculo de radio" it was called in Spanish). Purchasing radio receivers with special funds given for the purpose by friends at home, HCJB placed these sets at strategic points. At one time, as many as fifty of these "listening posts" were functioning.

In practice, the plan worked well, on the whole. The

human element is a great and unknown factor in such attempts to work a plan. Most of the families and individuals used their receivers conscientiously as soul-winning depots, and some remarkable conversions occurred. This plan had the virtue of using native believers, who were stimulated and strengthened as they did something for Christ and souls. The radio circle approach to the neighbors was a natural approach, free from any church or foreign element. In the sociableness of the home circle questions of Christianity and salvation could be freely discussed as among friends. One tailor used to have as many as fifty people, he said, listening to his little six-tube receiver during the gospel broadcasts from HCJB. Certainly that radio paid high dividends. Another cotton mill worker in a village had a circle of neighborhood children meet in his humble sala in front of the radio. From Quito they were greeted regularly by children in the studio of HCJB during "Escuela Dominical del Aire" ("Sunday School of the Air") and soon learned the gospel choruses, Scripture verses, and stories to carry into their own homes.

Such a radio circle introduces the idea of radio into many a humble home and community that never thought they could have a receiver. Soon the butcher, the baker, and the candlestick maker begin to investigate the possibility of having a receiver for themselves to listen in their own homes. Radio agents are quick to accommodate these prospects, and so, slowly but surely, the infiltration of a new idea takes place, and a whole nation eventually becomes radio-minded. A radio broadcasting station thrives only as it awakens and maintains the interest of its listeners in what is being broadcast. This principle is essentially true of gospel broadcasting on the mission field as well.

That an inanimate box of glass tubes and wire can be

tuned to an invisible, inaudible wave coming from hundreds of miles away and transform it into sound that is pleasing and profitable is still a profound mystery to more of us than are willing to admit it. (A radio receiver, incidentally, provides an illustration for one of the finest of sermons on prayer for the Christian who would communicate with God.)

If the masses of civilization using radio receivers so frequently and familiarly still do not understand their intricacies, it is little wonder that an Indian in the Amazon jungle should stand in utter amazement at the feats of the "little black magic box." Making legitimate use of this element of surprise and curiosity, Stuart Clark once planned his approach to a new group of Indians in the jungles with the attraction a radio receiver could have for them. He arranged for the staff of HCJB in Quito to broadcast a special program to him several weeks later on an appointed day and hour. Taking a battery receiver with him, Clark started on the long journey eastward toward the headwaters of the Amazon. En route, the party suffered several unexpected delays, and were held up by the serious illness of one member of the party who came near to death's door before he was delivered and the group could go on. Pushing past the Indian station which a mission had established years ago, Clark and his party found themselves after several more days in the new territory and among the new tribe of Indians they hoped to contact.

Mistreated and abused by former white travelers who had invaded their country in search of gold, the Indians were naturally fearful of anyone with a white skin. It was to overcome this terror in the hearts of the red men by appealing to their curiosity first that the missionary, as soon as he arrived at the spot chosen as the goal of their trip, began his preparations to put the radio receiver into oper-

ation. The group stood in plain view of the cluster of huts near by, which were all too silent not to be occupied. Turning their backs on the village and its hidden inhabitants, the workers brought out the radio and set it upon a tree stump where all eyes, for they knew there were plenty of redmen watching, could see it. One climbed a nearby tree and strung up an aerial. Another hung the other end of the wire from another overhanging branch. According to the missionary's watch, they had only a few minutes to spare before Quito would come on the air with their special program for the jungle group at the pre-arranged time. There was a slight stir behind them, but none of the travelers moved or paid the slightest attention. Rather they pretended not to notice and bent over the radio receiver to make the final battery connections. By obscuring the view of those who had cautiously moved in behind them, these seemingly harmless white men with their strange antics piqued the curiosity of the redmen. They thus forced the Indians to come closer until they stood side by side with the group—all eyes now on the tall leader of the white men. He was manipulating the dial, silently praying in his heart, "Don't let us fail now, Lord." A sudden fear gripped his heart. What if they had already broadcast the program and were off the air? He twisted the volume control up. No results. What if something had come up to block the program? After all, they were only a few, and HCJB—what was that? There it is!! It's coming in! Our program—Listen!

Everyone bent forward to catch the words, at first faint and then sweeping in strong and clear. "Hello, hello, Mr. Clark and your party in the jungle! This is HCJB calling our comrades in the jungle. HCJB, Quito, will broadcast a special program at this time in Spanish and Quechua for

our friends in the heart of the jungle at the headwaters of the Amazon." The English announcer stopped and the music began. Clark stole a hasty glance at one of the redmen nearest him; he was all ears, his eyes glued to the radio. The others of his companions were the same. They heard some not-too-familiar words in Spanish—then music remembered from some fiesta at the white man's village—and then, miracle of miracles, the box began to talk in their own tongue! Their restraint completely broken down, they approached the white man with self-conscious grins and many gesticulations. They listened a while and then talked, then dropped into silence, and again broke out into admiring exclamations. Who ever had seen or heard such a thing? The little black magic box talked and sang! They were completely captivated. From there on, the missionary had an open door thru which to reach that group with the gospel.

Over in Peru, on the eastern slopes of the Andes, Frank Reifsnyder does more or less the same thing in attracting an audience of Indians or whites to hear his gospel talk. He first takes down his battery receiver and tunes in on HCJB in Quito. To him and for his purposes, it makes no difference what particular language is being used in the radio program from Quito at the time he tunes in. It may be Swedish or Russian, but the fact that his "little magic black box" can speak or sing in any language is the big attraction to his group. So Reifsnyder starts out giving a free running "translation" in Spanish or Quechua of the music or message, quite confident that he is hitting the general theme of the message of salvation even if he is not giving the exact words. After all, what translator does!

By using his radio receiver to win an approach to the scattered groups he contacts in his itinerating trips, Reif-

snyder gains a much more ready access for the gospel. Incidentally, when some missionaries are far from home, buried in the jungles on these trips, they tune to HCJB to learn any message from their families. They have a standing arrangement with wife and family that in any emergency they are to cable HCJB, knowing that the station will pass the message on to them "somewhere in the forests" of the Amazon.

At "Dos Rios" near Tena in Ecuador, four days east by horseback from Quito, the missionaries have a radio with which they pick up HCJB programs for the Indians, and news and messages from their children at school in Quito for themselves. This ministry of reaching the isolated missionaries who are almost completely out of touch with the outside world is not the least of the services The Voice of the Andes offers its colleagues far away. Many of them have written to say how much it means to them to come home after a weary day of toil, and with no other English-speaking companion around, be able to tune in the Old Fashioned Revival Hour or the Lutheran Hour, or some other HCJB English programs.

A missionary in Tierra del Fuego, away down on the southernmost tip of South America wrote to say, "When I was in Buenos Aires, there was so much Christian fellowship and so many church services to go to, I never gave my radio receiver a thought. But when they transferred us out to this lonely, forsaken place where we are the only ones speaking English and there are no churches and only a few native believers, our radio receiver came to mean everything to us." They tune in regularly on HCJB and its many English gospel broadcasts.

Over in Australia, the shepherds on the hillsides tune in their portable battery receivers, so they write, and hear

the gospel from far-away Quito. While the staff broadcasts that particular program at 9:30 at night in Quito, it is heard the *next day* in Australia at 2:30 in the afternoon. In India, doctors and nurses at a hospital listen to the same program at the breakfast table; in England, people hear The Voice of the Andes at 3 in the morning. Some missionaries, recently returned from the borders of Tibet, related how they heard HCJB on the other side of the globe.

Some Scandinavian members of a crew aboard a large iron-ore boat heard Larson preaching the gospel in Swedish as they cruised the Great Lakes. A member of the Merchant Marine wrote in to HCJB recounting how he had sailed most of the seven seas, and wherever he went, he was able to listen to the gospel from Quito. As the only Christian on his vessel, he said these radio services were his spiritual meat and drink for months on end.

One of the fine Christian national believers who helps operate the transmitters of The Voice of the Andes planned to take his annual vacation in the jungles at the "Dos Rios" Indian station of the C&MA. His name is Edmundo Zarria and he is a keen-minded earnest young fellow who loves the Lord and his people and wants to do all he can to reach them with the gospel by radio. With this in mind, he planned and built a small portable radio transmitter with the help of some of the foreign technicians. When he went on his vacation, he took the transmitter along packed in gasoline boxes (the universal packing crate of the trail) and loaded them on burros for the trip. Arriving in Tena, he set up the transmitter, connected it with an Iron Horse gasoline generator, and from the jungle contacted Quito and his buddies at HCJB. The missionaries arranged a radio program among the 90 boys then attending the school for Indians (now 115) and for the first time in the history of

missions as far as is known, a radio program put on by converted Indians was broadcast from the heart of the jungle to the world. At HCJB the reception of the little portable transmitter at "Dos Rios" was so clear, the program could be transcribed and used later in "Missionary Challenge" broadcasts. What a day we live in when God enables us to carry on His work with such effective tools to the better and quicker accomplishment of the task, and the speeding up of the missionary program! Will the postwar period make it possible for isolated mission outposts to communicate daily with their field headquarters by such small radio transmitters? What a boon and help that will be! And will not the mission field headquarters be in touch with the home office of their board by shortwave radio? There are still many practical and valuable uses to which radio can be put on the mission field, in addition to preaching the gospel.

At The Voice of the Andes, the men who have been most "involved" in the development of missionary radio are thoroughly convinced that the greatest days for gospel broadcasting on the foreign field are still ahead. Will the leaders who are responsible to God for planning the postwar missionary advances be courageous enough in vision and faith to carry forward in a large way on the radio front? Will there be an adequate place in the mission strategy of the future for God's "air forces" to lay down the heavenly barrage to blast a way through enemy barriers so the "ground forces" can come in and hold the position?

Every indication points to a new and awakened interest in the vast possibilities of reaching the regions beyond by radio. Due recognition is being taken of missionary radio as already developed and used of God in Cuba, China, Alaska, Venezuela, Brazil, and other countries, besides The

Voice of the Andes in Ecuador. Men like K. S. Lee and J. A. Jacobson have great vision for years ahead with "The Voice of Asia" in the Orient. Already they have years of successful spiritual ministry over the air, behind them. Others have been and are using missionary radio with good effect; mention of their work is made later in this book.

However, wherever missionary broadcasting is introduced, the missionary radio workers must be prepared to foment every facility that will help increase the radio audience into potential listeners to the gospel. It is one of the outstanding needs of today and tomorrow that a great volume of good, cheap receivers be made available to radio missionaries who are planning future activities in Africa, India, and China. Only when receivers are so plentiful and so cheap that every village has a large radio for all to listen and many native believers are equipped with smaller radios for "listening posts," will the fullest advantage have been taken of all that missionary radio offers to the Church of Christ in carrying out the great commission.

"The little black magic box" that sings and speaks must become familiar to millions on the foreign field who have not up to now had any contact with radio. It must be made available to such a large number of them that the gospel witness shall be quickly extended to the farthest reaches of every mission field.

The missionary task *can be fully accomplished* in our day and generation by the prudent use of radio, aviation, and other modern means of communication the Lord has placed at our disposal—all backing up established and traditional missionary endeavors. Will there be enough leaders with consecrated zeal balanced by knowledge and enough stewards with financial aid brought to bear upon such a program of courageous missionary advance the world

around in the next few years? To this end, every Christian who "loves His appearing" should give himself to prayer and sacrifice that God shall mightily stir His people to move forward now.

CHAPTER TEN

WHY RADIO IN MISSIONS?

By all means (to) save some. I Corinthians 9:19-22

ANY new method of procedure in business, military strategy, or education which introduces different ideas and departs from the established, ordinary, and traditional manner of doing things, must defend its right to exist immediately upon presenting itself for consideration. The same holds true in the religious realm, whether in the church at home or on the mission field. Churchmen have long practiced their privilege of carefully investigating and thoroughly checking up on any new idea offered them for improved Christian methodology, and all of us delight in throwing searching questions at those who propose to use new and untried methods in Christian service. Only by such honest sifting and sincere cross-examination can we eliminate the unworthy things and save for the largest development the valuable things. If the Christian stewards whose gifts support the church at home and make possible, humanly speaking, the missionary endeavor on the foreign fields, were to examine more carefully the integrity and worthwhileness of the institutions to which they are giving their money, as well as the workableness of the present methods employed, some so-called Christian projects would pass out of existence along with a good deal of religious racketeering, so rampant in certain areas today. Enough Christian money is already being given to go a long way toward evangelizing the world if it were properly channeled toward Christ-centered enterprises that have definite spiritual objectives in view (seeking the salvation of souls and edify-

ing of believers) and have proved their stability and aggressiveness in operations. If the *preacher* and *Christian worker* must seek the guidance of the Holy Spirit in the daily ministrations of the Word, so must the *Christian steward* who handles God's money, be led by the same Spirit as to making investments for God. He should know assuredly that his gifts are really accomplishing the high purpose for which they are given.

In lengthy discussion and in multiplied prayerful consultations, the founders of missionary radio work have pondered and examined the essential worthiness and feasibility of the idea of using radio on the foreign field. Long before some friends who were genuinely interested, and other inquirers who were antagonistically minded, asked the question, "Why use *radio* in missions?" the Lord had indicated several valid reasons to the hearts and minds of those contemplating the new project. It was because they were thoroughly convinced of the *intrinsic worth* of missionary radio as a new method of preaching Christ on the foreign fields, that they were willing to give themselves to this venture of faith as a lifetime task, worthy of the greatest sacrifices and largest development. The intervening years since 1928 have provided the necessary experience and examples under actual working conditions for missionary radio which any new method needs to prove its merit, and to provide a basis for the consideration of its use by others.

The very "newness" of radio as a gospel medium casts reflection upon it in the thinking of some, at the outset. But, as someone well said years ago, "While the *message* we have to give is sacred, and needs no change, the *methods* we use to propagate it are not necessarily sacred and should be changed to meet the advanced opportunities afforded by

each succeeding generation." In the words of another, "Because a method is *new* does not necessarily mean it is wrong or unworthy of trial; and because a method is old and has proved useful for other days does not mean it remains useful now and should be preserved." Methods, like children, should be allowed to walk on their own legs when the proper time comes.

Paul, the great warrior of the Cross, explained his philosophy of Christian service in these terms: "by *all means* (to) save some" (I Cor. 9:22), and defended his methods with the sweeping justification, "that I might gain the more" (I Cor. 9:19). If "faith cometh by *hearing*, and hearing by the word of God" (Rom. 10:17), then radio easily, quickly, and economically provides a vastly increased opportunity for multitudes on the foreign fields to "hear" the life-saving message of salvation. This one fact alone affords sufficient answer to the question, "Why use *radio* in missions?"

But at least four other outstanding virtues were believed to exist in radio as applied to the demands of the missionary field, if it were carried out under proper auspices, had large enough development, and were given sufficient time to gain audience acceptance.

First, missionary radio helps meet the *URGENCY* of the task of world-evangelism. Though the Church has become all too accustomed to the awful statistics of "a hundred thousand souls a day—passing one by one away to Christless night and gloom," yet this horrible global funeral march constitutes an *international emergency* of the direst kind for Christians! The bitter irony of the false values we seem glibly to have come to place upon the cheapness of a never-dying soul is revealed by the fact that we will rush to help people trapped in a burning building, we will risk

our lives to snatch a child from death under the wheels of a car, we will go to all lengths to succor the victims of a flood or hurricane, yet, by and large as Christians, we will let hundreds of thousands of souls plunge out into the darkness of damnation without so much as noticing them. No one would foolishly argue against doing everything possible to formulate or foment all humanitarian efforts to relieve suffering. The point is, we recognize the *emergency* of a *physical* need, but we seem to be blind to the much *greater* emergency of a *spiritual* catastrophe! Basically, is this not because we do not hold the right concept of the value of a human soul? Confronted bluntly with the question, any true Christian would admit that one never-dying soul is worth more than the whole world. Our laxness can only be explained by the fact that the Church at large has lost its sense of *urgency* in the *spiritual emergency* confronting us today. Because we do not see them as lost souls, we do not sense their impending destruction.

From every angle, the missionary task is an urgent task, calling for heroic sacrifice to be made at once by all Christians everywhere. It is *urgent*; God's timetable must be kept (Matt. 24:14). It is *urgent* because of chaotic world conditions today. Who can foretell the doors that will be closed to missions tomorrow (John 9:4)? It is *urgent* because the completion of God's program seems from the human standpoint to await the completion of the missionary task (II Pet. 3). It is *urgent* because the call to "Go" has been sounded out to disciples of Christ so long, and only a comparative few have responded, "Here am I; send me" (Isa. 6:8). It is *urgent* because every day lost in getting the gospel life-line out means that other thousands have perished, going down into the sea of eternal death (Ezek. 3:17-20).

While the Church delays its all-out global drive for Christ and hesitates to work in the whitened harvest fields of the world, we may be certain that Satan and his emissaries are assiduously reaping a horrible harvest of lost souls!

The Indians of Ecuador have the custom of leaving one or two of the smaller boys of the family to watch over the fields or gardens when the grain or vegetables are nearly ripe. In the harvest season, one can see little "dog-house" style structures in the corners of large grain or vegetable fields. They are made of straw and branches and are just large enough for a small boy "sentinel" to crawl into for protection at night. When asked about this practice the older Indians will answer, "Oh, patron, we would never think of leaving the harvest unguarded. Someone might come and steal it away at night while we sleep!" Logical enough reasoning for an Indian who prizes his few shocks of wheat! But, is it spiritually logical enough for the servants of God who have been sent to garner precious grain from the harvest fields of the world? The missionary task is an *URGENT* task, to be done now, for if we wait and leave the fields so long unguarded, the devil will come in the world's night which is upon us and steal the precious souls away forever!

For an emergency we need speedy action. Radio can speed the message of salvation to dying souls around the world. Radio uses light waves which travel at the phenomenal rate of 186,000 miles per second. More understandingly put, this means that the gospel by radio can be shot around the world at the equator, from Quito through HCJB, seven and one-half times per second! Yes, God has given the Church of Jesus Christ something in our day which can cope with the *urgency* of the situation. It is *radio for missions*, as well as for work at home!

A second valuable feature about missionary radio is the tremendous *COVERAGE* it gives. Christ has given His Church a task that covers the all inclusive territory of the *world*, "the field is the world" (Matt. 13:38). The Church must find some way or means that will allow it to reach the *ends of the earth* with the gospel, and not only harvest the nearest and most accessible fields, but all of them! With radio in missions properly developed, and in conjunction with other modern agencies, the Church can cover the world with the "good news" more completely and consistently today than in any generation. This fact should have unusual weight!

It is the very nature of radio waves to propel themselves in all directions from their originating source unless concentrated into beams.. Where sufficient power is put behind the right wave length, a radio signal can be produced which can literally cover the world! Because radio receivers are now, or will be, in the possession of million upon millions of people around the world, it becomes imperative that some portion of this modern miracle of radio broadcasting be held for Christ! John 3:16 clearly proclaims the "world coverage" of God's love and plan for man's salvation. Christ's commission to His disciples as ambassadors was eventually "to the uttermost part"—world coverage is their evangelizing goal. How can this be done if not by employing some new method along with the present ones in use?

No mechanical device can ever take the place of the flesh-and-blood missionaries, but the Church has never thrust enough of such flesh-and-blood missionaries into the field in any one generation to complete the task of world-coverage demanded by the great commission. Then, if any methods—old or new—can multiply the effectiveness

of existing and future reinforced missionary forces on the field to the point where they *can* "cover" much greater territory and larger masses, should not those methods be exploited fully? *Radio* and *aviation* are two *world-covering* methods the twentieth century church has at her disposal. Both these methods correctly applied on the mission field have done, and to an even greater extent, can do just that. Purely on the basis of correspondence received by Station HCJB, it is conservative to say that a preacher of the gospel, through a radio microphone and a sufficient number of broadcast stations carrying the message simultaneously, can preach to *more people in a month* than the Apostle Paul could speak to in a life-time! Radio on the mission field gives continuous coverage of great areas. This makes possible a "hearing" of the gospel to many potential listeners both locally and far away. Not all will have radios to use, or will tune in the gospel if they do have a radio, but, missionary radio makes the message available to all and backs up every other form of missionary endeavor, adding greater strength to the whole program.

Radio on the mission fields is practical, in the third place, because it allows for a constant *REPETITION* of the gospel message. Too much emphasis cannot be laid upon the need for repeating over and over the gospel messages to individuals and groups on the field. The village or *immediate area* where the missionary or native worker lives may enjoy an adequate re-telling of the story. Where churches have been established, the congregations can have the opportunity for repeated instruction in the Word, and sinners have the opportunity of listening to gospel messages a sufficient number of times for the Holy Spirit to convict and convince them, bringing faith and salvation. But, in the isolated outposts and in places where only one or two believers are located

far from the mission station, they may get to hear the message but once or twice a year. On his occasional itinerating trips, the missionary, colporteur, or native worker may be able to preach the gospel once, or at best only a few times, at a limited number of places. Then the people of those places must wait their turn for another time, and may be without a gospel witness for six months or a year. There are always too many places waiting for the missionary to visit and never enough time for him to do it, as almost every field worker will testify.

A successful missionary, home from his field on furlough, made this statement to an audience recently: "Remember, when you see a missionary coming home broken in body and weary in soul, it isn't the privations or dangers or things he's *done* that leave a deep hurt; it's the things he *couldn't* do that break his heart." He went on to explain further that out on the field a Christian worker rejoices at every opportunity of reaching some isolated tribe or untouched village with the gospel. But all too soon the time comes to leave these who have just had a bare glimpse of salvation, who are just beginning to see hope and know life. Because other similar places which have just as desperate a need are calling him, the missionary must turn his back on seekers who are just coming to the light and others who are new-born babes in Christ. He must answer the call of dying souls in another village! If he were a hundred men, he could fill a hundred needs at once; but he is only one, and because he cannot attend to all, some places have but a scanty taste of the gospel while others never know or hear it at all. This is what breaks the missionary's heart—the people he *could not* reach; the things he *could not* do for lack of time and strength.

Here is where radio can be of the greatest assistance. If the missionary can place a radio receiver in the villages or tribes he visits, instructing someone how to care for and operate the receiver, then his voice and message can come back again and again to those people with further light from the Scriptures and instruction from God's Word. This constant repeating of the message is needed to clarify the gospel to those just coming out of heathen practices and the darkness of superstition and witchcraft. Repetition of the Word is needed to instruct and encourage the native believers. Repetition gives them opportunity to hear the gospel from many angles and from different preachers, which aids in driving home the truth, and in establishing their faith and testimony.

When the old hymn bade gospel witnesses to "*tell it again and again,*" it was emphasizing a great need of the mission field—we must *repeat* the telling of the story until stony hearts are broken open to the light by the dropping water of the Word, and the truth shines in. With a broadcasting station in the hands of the missionaries, and receivers in the hands of the people, the gospel in all its power can be given several times a day to the listeners near and far away, thus maintaining and strengthening the contacts "over the air" that were begun by a previous personal visit of the workers or "ploughing up the ground" in new places before the missionary's personal visit.

The fourth decidedly advantageous characteristic of radio on the mission fields is the *PENETRATION* it affords. Radio goes anywhere and everywhere and cannot be shut out. Radio knows no frontiers. Distances are great and travel for the missionary is often difficult, costly, and dangerous, on many inaccessible fields; but radio spans the distances quickly and brings the missionary into every

home that opens its "doors." The penetrating power of radio gives the penetrating Word of God its chance to work! This penetration of the Word into hearts and homes changes the attitude of the people toward the missionary and his work. The Christian worker knows that "the entrance of thy words giveth light"—light that destroys ignorance, superstition, and intolerance. But often, his greatest problem is to establish any contact at all with the people. They have been taught to shun him and his messages. They have been told he is a child of the devil, that he will eat Indians' babies, that to hear so much as one word of his message is a heinous sin, and many other lies which, unfortunately, they believe.

No wonder then that some missionaries have labored seemingly in vain for years to establish some entering wedge for the gospel. Experience of years at The Voice of the Andes has shown that the people *will* listen to the gospel by radio in their homes. They *will* tune in to an attractively presented gospel radio program.

This *penetration* by radio means that people of every class are being reached with the gospel, so that the ministry of the Word is given its largest dissemination in the community and nation rather than restricted to the smaller sphere of a single congregation or compound. The Christian worker who knows God's Word is thus entering many, many homes where he has yet had no personal contact. He must throw himself on the Lord completely, committing the listeners to the Lord, praying that the Holy Spirit will carry out His ministry of conviction and conversion as the Word is preached; and second, that if it please Him, the listeners will ask for personal interviews with the local missionary who may be accessible so further instruction can be given. A radio preacher or missionary never knows

who is listening, or when the message will go "home" to the heart; but he is thrown entirely upon the Holy Spirit's operation, knowing that the "word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). He must trust implicitly the fact that "faith cometh by *bearing*." There is nothing in Scripture to indicate that a man must *see* the person whose voice he *bears* (Acts 9:4). Faith in Christ can still come to a heart where the Word is preached, though it comes through a microphone hundreds of miles away—"Not by might—My Spirit."

Multiplied instances have revealed the penetrating power of radio to reach hitherto unreachable persons or areas with the gospel which is "the power of God unto salvation." Missionaries, who had previously labored against great odds in the mountains without apparent outward results, told the staff of HCJB, "We are now able to hold open-air meetings in our town, an unheard-of thing before. People will actually stand and listen to our testimony, even though some religious bigot tries to drive them away from us with threats. We praise God for this change in the attitude of the people toward the missionary and the gospel, and we attribute it 100 per cent to the fact that in the privacy of their homes the people of our area have been tuning in so long to HCJB."

The devil is the "prince of the power of the air." Radio penetrates his very realm when the gospel goes forth. Satan and all his forces fight against missionary radio, but God prevails against them and the blood of Christ is sufficient guarantee of victory (Rev. 12:11).

The story of missionary radio is still being written, and other chapters will come forth from China and Africa and elsewhere in the future, as it pleases God to bless the gospel by radio on the foreign field. What has been already accomplished is sufficient answer to the question, "Why use radio in missions?" All the blessings of missionary radio of the future will but add emphasis to what He has already done.

Radio in missions is one of the "all means" to "save some" and "gain the more."

CHAPTER ELEVEN

IT PAYS TO BROADCAST THE GOSPEL ON THE FOREIGN FIELD!

Your labor is not in vain in the Lord. I Corinthians 15:58

WHAT spiritual returns for his labor does a missionary have a right to expect?" asked one.

"Well, according to the Scriptures and my experience, it can be expected that in a great many places where the seed is sown it will be fruitless in results because of 'stony' hearts; and of the remaining part that falls on 'good ground' the returns will be blessedly abundant," said the other.

The two missionaries thus reviewing their experiences of years in sowing the gospel seed, and reaping in the whitened harvest fields, were expressing a vital fact every farmer and Christian worker alike knows: Seed cannot grow by itself *alone*. A harvest depends as much upon the *ground* as upon the *seed* sown in it.

Christ clearly taught several things about the propagation of the gospel which are recorded by Matthew. However we may choose to interpret these parables, three truths must be considered, as found in Matthew 13: (1) there is a sower; (2) there are good seed of the "wheat" and bad seed of the "tares"; (3) there are good ground, stony ground, and other things adversely affecting the harvest. In no place here is there mentioned any particular *method* that was employed in sowing the seed. The parable emphasizes *what happens* to the seed once it is in the ground; not *how* it gets to the ground. There are some things over which the sower has no control or responsibility. He may weep over the barren grounds that yield no results, and he

and others may say, "It does not pay to labor here." His heart may fail him as he sees Satan snatch away the gospel seed from many hearts and he may feel like quitting and moving elsewhere. The shallow "rice" Christians that sometimes come from his ministry may seem to mock him and bring his sacrificial endeavors to nought.

In all these difficult situations he may see no results at all for his work, yet he may not be to blame at all. It is not the fault of the sower; it is not that the *seed* is no good: It is the stony ground of the wicked hearts of men; it is the devil's vicious campaigning to block the gospel; and it is the fickleness of the human heart that accounts for many apparently fruitless areas on the fields at home and abroad.

On the other hand, some mission fields yield a large spiritual harvest in the first few years after they are opened. They are undoubtedly "good ground" sown with the same gospel seed as the barren ground of other places, but yielding a vast harvest, all out of proportion to time and number of sowers involved.

From this we learn that God alone must "give the increase." He does so abundantly where men's hearts are open to the Word. But, even Christ could do "no mighty works" in some places "because of their unbelief." Beyond sowing, a sower can sometimes do no more, no matter what methods he employs.

However, on the other hand, Matthew 25:14-30 would seem to place a premium upon the ability of the worker to respond to his opportunities and the faithful application of God's servants to the task the Master has left him while He is away. There is every encouragement from this and other portions of God's Word for the Christian worker to be "diligent," "watchful," "zealous," and "quick" in the

carrying out of the work of God. The servants are expected to use their best judgment to gain the greatest return from the Master's investment in them.

Matthew 13:8 emphasizes the innate power of the seed to produce the harvest, where method is no factor. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:8). Matthew 25:21 emphasizes the responsibility resting upon God's servants to employ every legitimate method to further His cause. "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord" (Matt. 25:21). Both truths need to be held in balance: God is sovereign over the results of the harvest field; man is responsible for his service in the harvest field.

Whatever method of "trading" the servant with five talents used in Matthew 25:16, it paid his master a one hundred per cent increase. He won the commendation of his lord. The servant with two talents employed methods to gain two more, producing the same net increase. His commendation was equal to the first, though his capacity was evidently less. *The servants chose methods that produced good results and pleased their master.*

When we say it pays to broadcast the gospel on the foreign field, it is in the sense that such a method brings a good return on the investment involved. Radio gospel work is *effective* and it is *efficient*. These are two valid standards by which to judge any method of Christian work for its spiritual and material results.

When Jesus Christ laid out His plan for giving the world the "good news" of salvation, He chose to depend upon human agency. The great commission is given to redeemed

men and women everywhere. Simply, gloriously, the Captain of our salvation commands His followers, "Go ye into *all* the world and preach the gospel to *every* creature . . . and lo, I am with you alway, even unto the end."

From the beginning, men had confused and disobeyed this command of Christ. Some have rejected it outright, others have attempted to substitute their own plan of "Christianizing" the world instead of "evangelizing" it. Comparatively few have accepted literally the majestic import and importance of Christ's way and have obediently gone with the gospel to the ends of the earth.

It is no wonder, then, that the world has often criticized and condemned the missionary enterprise of the Church as weak and unfruitful. Christ's will for the spreading of the saving message must be and will be accomplished, but, humanly speaking, it waits upon the caprice or the consent of man. His consecration, zeal, and Spirit-controlled energy can further the cause of missions. His vacillation, selfishness, and lack of vision can hinder it.

Three factors are involved in developing God's plan for the gospel: (1) the *message* as given by Christ for a world lost in sin; (2) the *man*, the carrier of this divine message of life, light, and love; (3) the *method*, the means by which man carries the message to the world.

Of these three, the *message* is basic, unique, powerful, effective. It *never changes* with time, place, or condition of the bearers. Man may take up the torch of the gospel light and carry it away into the darkness; he may go as far as he can and then fall, like Livingstone, Carey, or Brainerd; but someone else will step in to pick up the torch and go on. *Man* may change, but the vital life-giving message never changes.

The *method* man uses may change, too. Neither the man

nor the method is sacred or permanent in this world-reaching plan of missions. Only the message is sacred, abiding, and it *must* get through! God uses temporal means to pass on His eternal message to dying men. We may question and discuss the men and methods of the missionary enterprise, but there is no question at all in our hearts about the message as given by our blessed Lord.

One of the methods that God has chosen to use and bless in sending out this glorious message at home and on the foreign fields is RADIO. Here is a modern way of efficiently reaching the masses who cannot be approached in any other manner. Radio, the winged messenger for the gospel, has been reserved, in the providence of God, for the church of the twentieth century to employ in reaching the regions beyond. After more than thirteen years of broadcasting for Christ from Quito, Ecuador, through The Voice of the Andes, we have some very definite answers to the question—*does it pay to broadcast the gospel on the mission field?*

YES! If by "payment" you mean *reaching thousands, perhaps millions, who have never listened to the gospel story before.* The radio missionary is able to reach out far beyond the frontiers of its country and city, and carry the message that saves to listeners of all social and economic conditions. There in the home, God blesses and saves in answer to His Word, "Faith cometh by hearing (even by radio), and hearing by the word of God."

YES! If by "pay" you accept *breaking down the walls and barriers of prejudice that have been built up against the missionary and his message.* Radio allows the listeners to hear and judge for themselves the value of the message, right in their own homes, secluded from outside influences that would prohibit them from other contacts with the gospel. Doors are opening for regular and traditional missionary work be-

cause radio has brought to listeners a new concept of the objective and ideas of missionary endeavor.

YES! *If you include daily blessings and Bible teaching for thousands of Christians in South America who are fed from the Word, each day, through HCJB.* In many isolated spots where the missionary can visit only once or twice a year, the gospel programs are tuned in daily to bring the bread and water of life in Christ to hungry hearts.

YES! *If you mean direct evangelism bringing salvation to listeners.* From listeners not only in Quito and Ecuador, but in South and Central America and around the world come letters telling of salvation through hearing the gospel from HCJB. We are privileged to broadcast the good news in fourteen languages over several stations, so you see what vast possibilities there are in "*Heralding Christ Jesus' Blessings*" by missionary radio. It PAYS to broadcast the gospel on the foreign field! Many will testify to this.

Even from the coldly viewed statistical standpoint of the number of people reached for Christ per dollar invested, missionary radio will show astonishing results. It "pays" to broadcast the gospel on the foreign field from a monetary consideration. But the most satisfying proof of any method is found in the final *spiritual* results obtained. Thousands of letters in the files of HCJB bear testimony to salvation and blessing that has come to listeners down through the years. They are only representative of many additional thousands of listeners who have been reached for Christ by the broadcasts but have never written in to the station. Conversation between staff members of HCJB and scores of missionaries and listeners at widely separated points proves the veracity of the above.

In addition to these more vital reasons, there are several secondary reasons why it "pays" to use missionary radio

on the foreign field. By judicious programming, other than gospel programs can be arranged and broadcast so that the general *educational* and *cultural* standard of the people can be raised. HCJB broadcasts news, music, classes in language, and history, geography, etc. These programs are appreciated by the government as aids to the country's progress. The good will thus gained is a primary factor in maintaining good relations and an unquestioned place "on the air" for the gospel.

Lending its facilities to the building of hemisphere solidarity has been a worthwhile war-time activity of HCJB. In addition to all its own programs, HCJB acts as a powerful relay station for many well-known U. S. gospel programs, thus affording them a world-coverage from one point.

Howard Ferrin once said, "One of the greatest investments you can make with your missionary dollar today is in gospel radio on the foreign field!" He, along with thousands of other friends sympathetic to HCJB, and convinced of the good returns in the investment of God's money already made, believes it pays to broadcast the gospel on the foreign field.

CHAPTER TWELVE

“ON THE BEAM”—LOOKING AHEAD

RECONVERSION” and “imagineering” are two words that the business world is using widely today to describe two important phases of economic life in the post-war period. “Reconversion” stresses the change *from* war production back to peace-time production for industry; “imagineering” stresses the change *to* a whole new type of products made from improved materials and processes that have come out of the war.

While the Church of Jesus Christ thinks seriously about the “reconversion” of its program of activity and ministry for Christ from a war to peace-time basis, there is also plenty of need for spiritual “imagineering” in the sense of planning to take advantage of every new open door offered by improved methods or devices as applied to the gospel. Upon the *leaders* of Christian forces at home and afield rests the responsibility of far-reaching decisions and world-action. Upon ALL Christians, however, rests the responsibility of prayer for the leaders and those who must carry out the future advances.

No method or device, no matter how wonderful it may be in itself, is worth anything spiritually without the anointing and guidance of the Spirit of God upon those who use it. “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” Though the imagination and enthusiasm of many Christians will be fired by what they see in future opportunities of service for Christ, we must pray that God will keep the Church from turning to fads and fancies for the mere thrill of novelty. Prudence and

sagacity are good and necessary companions to accompany vision and enthusiasm. Our “zeal” must be balanced by “knowledge” so as to avoid waste and confusion in the King’s business.

In aviation language, a plane that is “on the beam” is being guided safely to the airport by radio. For us Christians, being “on the beam” means being guided into all the will of God by the Holy Spirit. If the Lord is . . . “not willing that any should perish, but that all should come to repentance,” then Christians are “on the beam” of God’s will only when they are bending every effort toward the salvation of the souls of men.

To do this in days ahead, the Church must step into some of the new and glorious open-doors where opportunity to serve Christ and mankind beckons to larger fields and wider horizons. If industry, diplomacy, military, finance, and every other branch of our modern civilization is changing its attitude, approach, and attack on the new global problems of tomorrow, the Church dare not lag behind for lack of courageous vision and planning.

In a recent broadcast of station WMBI, the announcer was heard quoting an author as saying something that seems perfectly to state the case of Christians being “on the beam”—looking ahead:

“A *task* without a *vision* makes a man a *drudge*;

A *vision* without a *task* makes a man a *dreamer*;

But a *vision* with a *task* makes a man a *missionary!*”

If the Church of Christ catches a new glimpse of the “vision glorious” of Christ’s great commission, and sets its every energy to the task of “going”—a great spirit-guided missionary movement is bound to come to our generation in the next few years.

Christian magazines and the daily newspapers are full of

articles that represent challenging opportunities for us to get "on the beam" spiritually—in the center of God's will—for the days ahead. Of many that could be mentioned, a few ideas are outlined here as an indication of the shape these opportunities may assume tomorrow for which Christians may plan today.

1. *Missionary Radio Expansion*

In an issue of the "Radio Missionary Log," which is the monthly organ of the World Radio Missionary Fellowship, appeared the following article, an indication of the interest in the further expansion of radio on the foreign field:

"The co-directors of The Voice of the Andes have been aware for some time of an increasing interest on the part of Christian leaders, missionary societies, and other groups in extending the use of missionary radio to other missionary fields and of amplifying the use of radio in the present fields where it is now used. Investigation has proved both the volume and sincerity of this interest; conversations having been held with various missionary leaders, radio preachers and others who are thinking toward the speedy evangelization of the world.

"Recognizing that unless *interest* is crystallized into *action* it can easily be dissipated, Mr. Howard Ferrin, President of the Providence Bible Institute, issued a general invitation to all who were disposed to consider possibilities of extension and amplification of missionary radio in any field to meet in Columbus, Ohio, on *April 15* for prayer and discussion. Some sixty men accepted the invitation and at a special breakfast round-table, prayerful consideration was given to ways and means of meeting this unparalleled opportunity of quickly reaching the masses of the world with the saving gospel message, in our day and generation.

Clarence Jones of Quito, Ecuador, and G. A. Jacobson of Shanghai, China, related the history and the background of the respective radio and missionary ministries which God has raised up for Latin America and the Orient. The hope was expressed that something similar might be done for the millions of Africa and India as well as the Moslem world.

“The enthusiastic reception given to this venture for the Lord was concreted by the appointment of a steering committee headed by Mr. Ferrin, which was charged with the responsibility of securing data looking toward a world survey for missionary radio. This valuable information, which will be so pertinent to some of the postwar advances of Christian missions, is to be made available to all missionary societies, leaders, and other interested individuals and groups as soon as it is compiled. In the meantime the committee will serve as a clearing house for all information relative to the history, development, and expansion of missionary radio in various mission fields to date.

“All those interested in securing a detailed report of the Columbus Missionary Radio Conference, may write to Howard W. Ferrin, 100 State Street, Providence, Rhode Island. All of us can pray that the Spirit of God shall directly energize and guide all those responsible for the propagation of the gospel of Christ to the ends of the earth through the modern miracle of radio. If it is His will and plan, it can easily be conceived that high-powered short wave transmitter radio stations, strategically located on various mission fields, with additional low-powered long wave transmitting stations to cover local areas, can literally carry out the commission of Jesus Christ to His Church—‘Go ye into *all the world* and preach the gospel.’ As one missionary representative said at the Columbus con-

ference, 'I see in missionary radio "the air force" of missionary endeavor, laying down a mighty barrage on the beach-heads of foreign fields. Afterward "the infantry" can come in and hold the ground for Christ. The combination of the two provides a mighty spear head for missionary endeavor now and in the postwar period.' "

2. *FMR—Foreign Missionary Radio*

A new publication appears called "FMR—Foreign Missionary Radio." From the frontispiece of the first issue we learn the following:

"Foreign missionary radio has come into being as a result of the interest in missionary radio, among evangelical forces of this country which has been expressed in various quarters, and more particularly at a breakfast round-table discussion at Columbus, Ohio, in April of this year, which was attended by some 60 representative leaders from all parts of the United States. It was felt that the first step to be taken was to collect and publish all pertinent and available data concerning missionary radio as it had been developed by various agencies up to this date. It was the consensus of opinion that this publication should be undertaken by a society that has been operating for some years in this specialized field. At the request of Mr. Howard Ferrin, Chairman of the Columbus Discussion Group, Clarence W. Jones, President of the World Radio Missionary Fellowship, an organization that for 16 years has been active in this field, initiates this step as editor of 'FMR.' "

3. *Christian Technicians*

It is most indicative and encouraging to note that more and more Christian radio technicians are asking how their technical knowledge can be used in missionary radio after

the war. Not only in the field of *radio* but in *aviation* this is true, for fliers now in the armed forces are seeking contacts which will allow them to pilot missionary planes after victory. No doubt some missionary societies, contemplating the use of missionary radio and planes, will be on the lookout now for well-trained, spiritually-minded technicians and fliers who want their talents to tell for God on the foreign mission field.

4. *British Army Christians*

It was told us at a Bible Conference recently that one thousand Christian soldiers in the British Army have banded themselves together to pray now for missions and to offer themselves for foreign service in the gospel after the war. Praise God for these, and pray God for more men of the same spirit to go from the United States Armed Forces.

5. *Christian Pilots' Association*

Word has come to us from several different sources of Christian fliers in the United States Air Corps, Navy, and other sections of the services, who have formed themselves into the Christian Airmen's Missionary Fellowship to fly planes for missionary societies on the foreign field after the war.

6. *George Fiske and Aviation in Borneo*

Before the war, Mr. Fiske had made valuable use of his Beechcraft seaplane to fly from the coast of Borneo to river stations in inaccessible places of his field. Previously, he had pushed up the torrential rivers through narrow gorges in a dug-out canoe, a dangerous trip that consumed six weeks of time. In his plane, Fiske made the same journey in one and one-half hours, at less actual expense than by the canoe!

George Fiske, working with the C&MA, is a pioneer in missionary aviation. His story of God's working in Borneo is thrilling! His vision of the future possibilities of airplane and helicopters in foreign service for Christ is keen.

Without doubt, *missionary aviation* is one of the outstanding challenges to the Church for post-war missionary advance.

7. *Army Transmitters*

In "Broadcasting" of July 10, 1944, we find that the United States Army Radio Service, Morale Division, has "about 400 stations and sound systems now in operation in all war theaters—." One of the transmitters of the Signal Corps broadcast from Rome a few hours after its occupation. Concerning this equipment are some interesting questions: Will all these transmitters be brought home after the war? Could some be obtained by alert, courageous missionaries right where they are? Have we vision and faith enough to see in this a challenge to increase missionary radio on many mission fields?

8. *Growing South American Radio*

Radio trade magazines carry an increasing number of advertisements focusing attention upon the excellent opportunities offered United States radio sponsors for their products in South America via radio. No doubt many post-war advertising budgets will carry larger allotments for South American stations than ever before. Brazil and Mexico loom largest in this bid for United States radio advertising dollars. Which leads to the question: If the Latin American radio situation has developed to such an extent as to make it potent for United States radio advertising, is not Latin America also an increasingly potential field for fruitful missionary radio by the same token?

Already, they tell us, there are over 4 million receivers in Latin America (6 million in 1945).

9. *Gospel Recordings for Radio Stations*

Joy Ridderhoff and her associates are doing a masterly piece of work in their *Gospel Recordings* project. Located in Los Angeles, Miss Ridderhoff has seen her work grow by leaps and bounds under the blessing of God. Essentially "Gospel Recordings" is based upon the idea of supplying gospel sermonettes and music in foreign languages on phonograph records. Beginning with Spanish language recordings under the name "Buenas Nuevas" (Good News), this new type of gospel presentation has developed into "Gospel Recordings" as other languages were added to the library.

These records are made available to missionaries for use on the field, where many a home too poor for any other luxury boasts a "hand-wind" phonograph. The opportunity for the expansion of this work is practically limitless, and more languages are being added regularly to the long list of recordings already available, so that the largest number of language groups can be offered this facility for gospel propagation. Several radio stations, including HCJB, have long used the fine programs recorded by "Gospel Recordings" on large fifteen-minute transcriptions.

10. *Wycliffe Bible Translators*

Already widely known for its linguistic school for missionary candidates, the Wycliffe translators, under the direction of Mr. W. Cameron Townsend, represents a tremendous step forward in scientifically attacking the problem of Bible translation. For years past, the Bible societies and missionary societies have laboriously reduced to writing the languages of hundreds of tribes and peoples. Not

until Mr. Townsend, with Drs. Pike and Nyda, developed and perfected a new approach to the problem of linguistics have missionaries had such a large opportunity for a wholly new type of preparation at home to approach this vital problem on the field.

Since translation is basic to giving the people the Word of God in their own language, few advances in the mission field of the last century augur such important reaction upon missionary endeavor of the future as the work being done by Wycliffe translators. Their work is thoroughly spiritual and scientific and has won the approbation and admiration of Christians and governments alike wherever it has been introduced. The Church dare not shun the use of scientific methods in carrying out its work where the objectives of such methods are spiritual.

11. *Uses of Radio by Local Churches*

a. "FM" Broadcasting (Frequency Modulation)

Radio men have invented an entirely new type of "static-less" radio using a portion of the radio band never before employed. Essentially "FM" offers a new chance for the gospel "on the air." "FM" radio will no doubt make great strides forward after the war, and it behooves alert Christians to make preparation to use it for the gospel. Coming at a time when regular broadcast channels are overcrowded and present station schedules are reducing or denying time for gospel programs, "FM" represents an unparalleled opportunity to the church to maintain a place on the radio bands for Christ.

b. *Television*

A Christian leader posed a hard question at a pastors' conference. "What are we going to do when television brings

the vaudeville show right into the homes of our church members?”

The answer is involved and not easy, but *television* must at least be faced and examined. Not many Christian churches or institutions will find themselves in a position to consider securing and using their own television transmitters, but some will no doubt be enabled to do so. Others will be able to purchase television time even as radio time is bought now. In some forward-looking manner the church must plan to offset and counteract the worldly attractions television will offer by an adequate presentation of gospel programs through this new channel to the *eyes* as well as the ears of the radio audience.

Illustrated sermons, object lessons and “flannelgraph” Bible stories for child evangelism programs, “viewing” of pastor and the choir in regular services, missionary pageants and a proper use of Bible drama—these are a few avenues of approach the church can use in presenting the gospel tomorrow by television.

c. *Public Address Systems*

Both inside and outside the church building, a public address system offers a variety of helpful uses to the pastor, evangelist, and Bible teacher.

A church with poor acoustics can overcome this handicap by installing a proper public address system. The pre-service call to worship can be sounded out by loudspeakers installed in the church tower. A record player, very simply operated, will reproduce the best organ or chime music which the whole community will enjoy. A “PA” system also serves nobly in tent evangelistic services or open-air meetings.

Someone has well said that an aggressive and alert pastor and a microphone will always get together sooner or later. The principle of radio has many applications which will aid the local church.

d. *Gospel Sound Trucks*

To provide gospel meetings for rural areas, open air gatherings, factory and shop meetings, nothing serves so well as a P.A. system installed in a truck. This provides a portable studio and pulpit which can go to many out-of-the-way places to reach crowds for Christ. Such a sound truck, providing music and microphone announcements, is a fine means of advertising regular church services or special meetings.

To individual Christian workers, churches, and missionary societies seeking to be "on the beam" for Christ as they look ahead, there are several definite ways of meeting our increased obligations as witnesses through improved facilities. Consecrated zeal will know how, where, and when to begin planning for the days before us, but certain it is, if we do not set a goal for ourselves we will accomplish nothing. If we do not now plan to meet the challenge of tomorrow, we may find ourselves "off the beam" as soul-winners and messengers of His gospel to the world. Let us as the Church grasp our opportunities to do greater things for God than ever before. Greater sacrifices and greater consecration behind these greater opportunities will carry world-evangelism forward mightily in the days just ahead.

The message of the gospel is "power-full" to save wherever it reaches men. The new ways and means God has placed at the disposal of the church today can help it to reach more of the masses more of the time with this gospel.

CHAPTER THIRTEEN

SPIRITUAL LOGISTICS

LOGISTICS" is another of scores of new words which World War II introduced into the vocabulary of the average American and Briton. From a military standpoint it means the science and art of supplying every article needed by our armed forces at home and abroad. The early tragedy of "too little too late" which struck our fighting men gave a startling new impetus and importance to the then little known department of service and supply. The United States became suddenly and soberly conscious of the fact that we could *lose* the war unless a mighty stream of war matériel including all the thousands of "fighting" goods items was immediately started and kept flowing until victory.

Thus stirred to its foundation, the nation began seriously to consider and appreciate in stark new terms the desperate need of a solid "home front" of millions of workers to produce the prodigious amount of the things our boys would need to carry on the battle on a score of fighting fronts around the world. While the flower of our youth was being drafted by the hundreds of thousands to be fashioned into efficient fighting units for land, sea, and air forces, other millions of workers on the home front donned overalls and turned to their lathes, presses, trip-hammers, and forges. Men and women, boys and girls all sensed the stirring challenge to the ones left behind and accepted it. From farm and factory, industry and commerce, came a mighty wave of unprecedented war production to back up our fighting men everywhere.

Responsible to provide nearly one-half million different kinds of items at widely separated points on split-second schedules, the military SOS (Service of Supply) "delivered the goods" by herculean efforts and marvelous organization, receiving the accolades of our highest officials and the gratitude of a whole nation. But military men are quick to admit that without the mighty efforts of the civilian army on the home front, their word "logistics" would have been an empty term indeed.

Perhaps nothing so aptly, concisely, and completely symbolizes the relation of the Christian home front to their missionary forces on the field as this idea of "logistics" which has come to us out of war's terrible lessons. One of the all-important phases of the global warfare against sin and darkness being waged by the Church of Jesus Christ is to secure a large enough "fighting force" of missionaries consecrated to seeing the tremendous battle through to victory. A second and *equally* important problem for the Church is the adequate and timely supplying of every logical need of this spiritual expeditionary force to assure the fullest use of every factor over a long enough period of time to accomplish final results. This business of missionary supply is what we have chosen to term "spiritual logistics." This thing of giving our missionaries on the field enough supply of the materials, machinery, and means they need is absolutely vital to the successful carrying on of their spiritual warfare. Unfortunately, too often the Church has been content to gather up only the personal support and travel expenses for our missionaries to send them out without further supplying them with adequate "fighting tools" during their term of service. Did Uncle Sam's logistics terminate with his giving the soldiers a uniform, meals, and transportation to the battle zones?

Obviously if she is to advance on all world fronts according to present opportunities, it is time for the Church of Christ to re-think her spiritual logistics in terms of the practical material as well as spiritual demands of the missionary's job—the inherent requirements of the task of fighting spiritual enemies at his post of service far from home. To fulfil this requirement, the Church does well to turn her attention to the magnificent new equipment developed by a modern age which can greatly contribute to filling missionary needs. "Spiritual logistics" calls for increased prayer to back our missionaries. It also calls for the supply of every practical tool the missionary can employ to increase his usefulness.

Those things which a missionary will need on the field, only he and his mission board can best determine. This will vary widely with the general geographical location and the specific type of service to be carried out. There is no such thing as a general missionary outfit suitable at once to all persons and places. The place to which a missionary is going to labor for Christ determines not only his kind of clothing and housing equipment but also his means of transportation and communication on the field. Will he be near to good roads? Then he should have a car—maybe a gospel sound truck fully equipped for holding meetings with loudspeaker, portable radio transmitter, movie machine, etc. If he is to work in the jungle, can he best use a launch or an outboard motor with a canoe? It may be that to do the best job he will need a helicopter plane, cutting down days of horse or foot travel to hours of flight.

Is there water power available near the missionary's home sufficient to turn a Pelton wheel for electric power? Or will it be necessary for him to have a gasoline-driven generator? It is not to pamper the missionary but to help

him do a better job for Christ and the gospel that he needs electric power for his saw-mill, flour-mill, radio transmitter and receiver to communicate with his headquarters, picture slide lantern, or movie projector for meetings, etc. He can read by candle light if necessary, but he should have power to speed his work and multiply his capacity.

Will a printing press enable him to publish tracts and papers, songbooks, and bulletins for thousands in his area? Then "spiritual logistics" should see to it that its Christian soldiers are so equipped. Does he need first-aid equipment and a constant supply of medicines to reach the whole countryside for Christ? Or would a clinic or hospital turn the tide for the gospel cause where he is laboring? Perhaps a trading-post is the best approach to his particular situation. Certainly the missionary should suffer no lack in these material things nor be restricted by policies that will keep him from serving the best interests of his spiritual crusade.

Sometimes a farm, a school, or a gospel radio station will add great weight and prestige to the program of evangelism for a country or community, greatly multiplying the dividends from missionary labor. Of course it *is* possible for the missionary to get along *without* these things and still do a limited job. But it is no credit to the church that its buildings are of the finest architecture and best equipment, with its workers used to every mechanical convenience to produce good work while her missionaries must so often get along without the matériel he should have for successful warfare.

Among Christians who recognize that spiritual goals must be placed above everything else, no one questions the fact that the great spiritual objective of soul-winning is the missionary's first task. It is also evident that the finest

in material equipment will never take the place of the working of the Holy Spirit in unction and power, and that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." We are certainly convinced that of all workers the missionary brings the greatest zeal and sacrificial spirit to his task. No group in the world has a higher morale or better esprit de corps! You can count upon the missionary who has a burning love for lost souls to do his best for Christ no matter how little of "fighting tools" he may be given.

But when all the due emphasis and importance is placed upon the spiritual phase of the missionary effort, the bitter fact still remains that many Christian soldiers on the mission field are "fighting without guns." Just as high morale and patriotism in our soldiers never made up for "too little too late," neither can we expect our missionaries to fight the forces of Satan with their bare hands and hearts. They must be backed up by fervent, constant prayer at home, but also they must be provided with adequate "war material" if our mission front line battle is to be won.

In large measure this supply depends upon the church's "home front." There it is—the spiritual "home front forces"—the final answer to victory on every mission front. Not until our congregations of the large city churches as well as the country chapels and every individual Christian of major or minor significance take seriously the challenge and commission of Christ to "Go into all the world," and the threat of failure if we do not, will the Church see another mighty missionary stirring that will start her youth to marching and her veterans to praying and sacrificial giving. It is not pleasant to contemplate the fact that, while much has been done, we can still lose this spiritual battle on the mission fronts unless we determine soon to throw

everything we have into the business of reaching the last lost soul with the message of saving grace. Thousands still alive today will be gone tomorrow! Souls we should and could reach if we hurried will pass forever beyond our reach tomorrow! Doors now open to us will be closed to the gospel soon! What we do must be done quickly, using all men *and means* "to save some."

"Spiritual logistics" emphasizes the importance of every Christian's getting into the missionary program, both at home as well as on the field. Instead of being only a specialized branch of church activity left to the optional participation of a few, the missionary program must become the all absorbing passion of the entire church as a holy obligation. Thus building the Church at home is not an end in itself but rather a means to a greater end, *world evangelism!* To this task every Christian is called, not just the missionaries.

In Romans 10:14, 15, the missionary, Paul, clearly outlines the four essential factors involved in world evangelism, laying special and final emphasis on the part of the "home front" or Christians who "tarry by the stuff." These four factors are:

1. The *HEATHEN*

"How then shall they (the heathen) call on him in whom they have not believed?" (Rom. 10:14a). Before their idols and fetishes the heathen bow to implore help, because since childhood they have been taught to do so and their darkened hearts follow Satan's guidance. Their confidence is wrongly fixed upon sticks and stones they serve as gods. They do not call upon the only One who can save them because they do not know Him nor believe in Him. They lack *information*.

2. The SAVIOUR

"How shall they believe in HIM of whom they have not heard?" (Rom. 10:14b). Christ has died to save all mankind who will trust in His shed blood. But still two-thirds of the world does not know Him as Saviour and hundreds of millions of earth's population could not be saved if they wanted to because they have never really *heard* His holy saving name. Because they *have not heard* and do *not believe* and receive Him as Saviour, "a hundred thousand souls a day are passing one by one away." They lack *regeneration*.

3. The MESSENGER

"And how shall they hear without a PREACHER?" (Rom. 10:14c). This challenge has stirred the heart depths of thousands of men and women who have answered the call of Christ and gone to earth's darkest places to be the preacher—the messenger sent by God to let the dying millions "hear." Their hope and joy has been the promised process of the Spirit's working in hearts: "So then faith cometh *by hearing*, and hearing by the word of God" (Rom. 10:17). Hundreds more workers stand ready to go, and these with all those already on the field facing the heathen hordes knowing the call of God—all these and the entire missionary program of heaven wait on the last factor to move—awaiting *realization!*

4. YOU, Christian!

"And how shall they preach, *except they be sent?*" (Rom. 10:15). Those last four words tell the whole story and ring out the challenge to God's "home front" soldiers. The heathen are calling and dying. God in Christ has

done all that heaven can do for the salvation of the lost. An army of messengers of the cross stand willing to go. Upon the Christian "home front" rests the opportunity and responsibility of generating such a powerhouse of prayer, and pouring out such a treasure store of giving as shall overcome all resistance and inertia and finish the task! We need to see a mighty forward push by all of God's children to *send* men and means *at once* and in a great supply for a long enough period to evangelize the world. "*Except they be sent*" means that all the program waits upon the sacrificial sending of men, equipment, money—all that makes up "spiritual logistics" supplying all the needs of missionary forces adequately.

It finally comes down to the individual question, "Are YOU *sending* some worker or his much needed equipment and supply by prayer, money, and influence?"

To the "home front" warriors of his day and ours, David made one of the clearest and soundest declarations as to the place and importance in the fight of those who are called upon to stay at home: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: *they shall part alike*" (I Sam. 30:24). Do we feel that a William Carey will hear his Master say, "Well done, thou good and faithful servant"? Then, so also will every prayer warrior and sacrificial giver who stood with Carey back home as he went to India. Will David Livingstone receive rich rewards for African service from the Captain of his salvation? So, too, shall that unknown host of friends at home who faithfully backed him up. Thus it shall be with every giver of sons or daughters, of money and means to the missionary cause—"they shall part alike" of the victorious trophies brought in from every kindred, tongue,

and tribe, and laid at the Master's feet some day. The fullest emphasis of world evangelism shall be brought about when the "fourth factor" moves into battle line at home.

There is not only a need and demand for "spiritual logistics" among God's home front warriors, but there is also an equal reward and share in the blessings of the front line missionary fighters! If war production during World War II demanded 18 or more men working faithfully and hard at home behind every fighting man at the front, can God also find His "faithful 18" or more to back up every missionary messenger in adequate prayer and giving? This is true and effective "spiritual logistics."

The history of Radio Station HCJB is the story of many, many faithful friends in the homeland who have truly caught the vision of carrying out their vital part of the battle to keep the gospel on the air from Quito, Ecuador. Undoubtedly, the testimony of every work that has ever known a measure of spiritual success on the foreign field would be that it was due not only to a few with vision and courage to "go" but also to the many at home with the courage and vision to "send."

CHAPTER FOURTEEN

THE VITAL ELEMENT IS POWER

Pray without ceasing. I Thessalonians 5:17

THE "breath of life" for a radio transmitter is power—*electrical* power. The well designed radio circuits using tubes, transformers, wires, condensers, etc. which make up a transmitter are so arranged that they will "come to life" automatically if electrical power is fed into their complicated "circulation system." Without this energizing force acting within them, these parts remain only a "dead" piece of mechanism, useless and unproductive in the service for which they were assembled. The vital element in broadcasting and communication is the power of electricity. *Radio* can exist only because *electricity* existed before it. Therefore it is a prime requisite for a broadcast or wireless station to be near an adequate supply of electrical power.

In like manner, one can say that the very breath of life for man is more than the physical elements which make up the "mechanics" of his being. His "breath of life" is *spiritual power* and has been from his creation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*" (Gen. 2:7). It is because he has received such a marvelous capacity from the hand of his Maker that man must live by more than just physical and mental power. He cannot live "by bread alone"; his truest and greatest expression comes through spiritual power. God was man's source of spiritual light and power until man broke off his connection with God through sin, and Satan came in to dominate man's soul with the "power of dark-

ness" (Col. 1:13). Connection with God's spiritual life and power can be made now only through Jesus Christ, His Son, so that in salvation the believer is brought "out of darkness into His marvelous light" (I Pet. 2:9). To live in the full flow of this heavenly power is the Christian's highest privilege and supreme joy.

This all-important truth has been the fountain-head of blessing in the ministry of "Heralding Christ Jesus' Blessings" through the pioneer missionary broadcaster at Quito. Year after year of growth and development at HCJB has brought increases in *radio* power in the transmitting equipment until now its five stations flash the gospel messages out from Ecuador to Latin America and many parts of the world. This augmented capacity of its transmitters has brought about an increase in personnel and programs until now the Voice of the Andes broadcasts over 600 gospel programs in 14 languages. The listening audience has been increased by hundreds of thousands in the five years prior to 1945. With all this in mind, the greatest concern of the staff at HCJB has been and is that there shall be a constant and comparable increase in *spiritual* power to cope with our necessities and opportunities. Only under the continual anointing of God can so many radio messages bring salvation and blessing to the great host of listeners. The greatest and most urgent need of every missionary worker is a daily fresh infilling of this spiritual power which springs from on high and spells the difference between fruitless human strivings and an abundant divinely given harvest.

Like every missionary organization, Station HCJB needs spiritual power for its personnel and programs. It must be prayed down every day upon every staff member for his ministry at the microphone and in the multitudinous details behind the scenes that are seldom known by the

audience but which form an essential part of gospel broadcasting. For this participation by prayer, the Voice of the Andes looks to its hosts of faithful prayer-warriors in the homeland to win the battle of faith by intercession every day. Without this spiritual power and unction permeating its gospel programs, HCJB would descend quickly to the category of an ordinary radio station. The peculiar genius which makes HCJB more than an ordinary radio station is the fact that it has always been expected to operate with two kinds of power—*electrical* for its transmitters; *spiritual* for its personnel and programs. In any such missionary or gospel station, both powers must be maintained at top efficiency for success.

As the Voice of the Andes must turn to the commercial power plant in Quito for its supply of electricity, so it can turn to God for His un failing supply of spiritual power in Christ Jesus. Through the blessed Word as the "blueprint" of God's power, the Holy Spirit makes clear the various features about it which distinguish it from anything human and worldly. We may examine some features of this spiritual power.

1. From Acts 1:8 we learn that this spiritual power *proceeds* from the Holy Ghost, and *precedes* effective Christian ministry. "The power of the Holy Ghost come upon you: and ye shall be witnesses unto me"

2. From Zechariah 4:6 we comprehend the absolute necessity for this power in the Christian and its predominance over every human consideration in God's economy. "Not by might, nor by power, but by my spirit, saith the Lord." Born again by this Holy Spirit power which implants the nature of Christ within him, the believer who thus possesses Christ comes to that crisis in his spiritual life where he yields himself utterly to his Lord, now to be

possessed by the Holy Spirit in a life of divine guidance and ministry.

3. From Philippians 3:10 the Christian observes the characteristics accompanying spiritual power. He is not promised the glory and pomp of earth's vain and vanishing power; but rather the marks of suffering and death—the crucifixion of self and its strivings. By these evidences is the power of Christ shown forth within the believer. "That I may know him, and the power of his resurrection, and the *fellowship* of his *sufferings*, being made (the operation of the Holy Spirit) *conformable unto his death*."

4. Paul announces the results of spiritual power in Romans 1:16. "I am not ashamed of the gospel (channel of power) . . . for it is the power of God *unto salvation*" Wherever heavenly anointing attends the preaching of the gospel, these glorious results of salvation can be expected and obtained. Any kind of force and power must produce expansion and movement. Inevitably the cause of Christ in this earth moves forward and outward under the mighty impact and impetus of spiritual power from God.

5. The method of maintaining an unbroken connection with this spiritual power in Christ is revealed in I John 1:7. For the true believer, salvation is constant and secure through God's unchanging grace. But the Christian's spiritual power, flowing from the Holy Ghost, depends upon his keeping the contact unbroken by sin or disobedience. This is his *functioning* power for daily living and warfare. "If we *walk* in the light (keep the connection), as he is in the light, we have fellowship one with another (because we are all connected to and directed by His power); and the blood of Jesus Christ his son cleanseth us from all

sin." *Factually* I am forever His; *functionally* I must derive daily power from Him.

6. In I John 1:9 we are told what to do about "broken contacts." Human frailty and lack of faith often fail God and fall short of His best wish and full provision for the Christian as to spiritual power. Weakness, debility, and futility are the results of a "broken contact" between us and God's power. For the powerless, defeated, and backslidden believer the Word of God clearly indicates the method of re-establishing the contacts and re-affirming our ministry as His son. "If we (as His sons) confess our sins (which have broken off the spiritual power and left us impotent), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

7. Ephesians 2:2 shows that the child of God must be constantly enveloped in and guarded by the power of Christ if he is to win in the daily struggle against the forces of Satan. The "prince of the power of the air" is ever alert and seeking to defeat God's warriors. Nowhere is this more evident than in the realm of gospel broadcasting where we are directly invading the devil's territory. Prevailing prayer that claims the virtue of the shed blood of Christ is sufficient against all opposition of the enemy of our souls, and "greater is he that is in you, than he that is in the world." The spiritual presence and power of God in us through the Holy Spirit is our guarantee of victory both personally and for His work through us.

Granted, then, the utter necessity and importance of maintaining spiritual power in every ministry and minister of the gospel at home and on the field, how imperative prayer becomes to sustaining the worker and work of God. The greatest help that can possibly come to the missionary is to have his hands held up in the hour of battle by the

faithful prayer warriors at home. Many a conflict of faith on far away mission fronts is won by such valiant heroes at home; and spiritual power is prayed down like dew from heaven upon many a war-weary fighter by his comrades behind the lines.

Legion are the veterans of prayer who in mighty conflict against Satan by prayer have learned its power to bring forth into realization a work of God against all odds (Elijah in I Kings 18:36). Others have seen the power which prayer exercises to protect and release from danger a servant of God (Peter in Acts 12:16). God's praying children know how prayer gains and sustains a victory over the forces of the enemy (Samuel in I Sam. 7). For every phase of a work and part of a worker, prayer's spiritual power brings health and prosperity within God's plans (James 5:16). Once more Holy Writ confirms the essential oneness of heart and purpose which must exist between God's people at home and on the mission field when, through Paul, the Holy Spirit says, "Ye also helping together by prayer for *us* . . ." (II Cor. 1:11). You, dear praying friend, hidden away though you may be from the sight and plaudits of men, have the full blessing of heaven upon you when you pray for spiritual power not only for yourself but also for His servants. This is "the effectual working of *his* power" (Eph. 3:7).

To honor Christ and properly carry out his functions as a member of the body of Christ, a believer must maintain *full* spiritual power in his life and ministry. Nothing less satisfies God nor the demands of our task, and nothing less need be accepted or allowed by the Christian. Paul challenged believers by saying, "Be filled with the Spirit"—not half-filled but completely filled. This is the *normal* means of Christian living and serving. It is the same with a radio

transmitter. Unless it is filled with electrical power it is not broadcasting.

Here is how it works in radio: I might walk in to the transmitter building at HCJB early some morning before the day's broadcasting has begun, to watch the engineers and operators putting the stations "on the air." I see them throw the switches and push certain buttons and soon the water-circulation pump is working and the radio tubes in the cabinets light up. "Fine!" I say to the engineer, "you're already broadcasting?"

"No," he would answer, "just warming up the transmitters."

"That's strange. Everything is lighted up and looks like we're broadcasting," I reply.

"Surely, everything except the meters look the same," the radio man answers.

Not yet satisfied, my curiosity prompts one more question. "What *is* happening then if the transmitter looks like it's broadcasting and isn't?"

The engineer tells me in response, "We're only using *low voltage* now. Stay around a moment and see what happens soon. You'd better stand away from the transmitter; I'm going to put on the high voltage—10,000 volts!" As I quickly back away he pushes a final switch and the relays begin to "click-click," and that's all that happens as far as I can see. "Now we're really on the air; if you talk into the "mike" they'll pick you up in India and Africa. You'll have power behind your words now!"

There may be very little outward difference between the low-voltage "warming up" of a transmitter and its "high-voltage" broadcasting, but there is tremendous difference in listening results. "Low-voltage" Christians may appear to be "sending" but nobody hears their message. Too often

some believers seem perfectly satisfied only to look like a Christian and go through the acts of worship without revealing "the power thereof." God wants us to be Spirit-filled, "high-voltage" Christians with a witness that counts for souls and reaches lost mankind with His message.

Salvation means more than only the *privileges* of sonship. It brings with it the *responsibility* of Spirit-filled service. We dare not function with less spiritual power than our soul-winning task demands and that He provides. For this purpose He saved us, saying even as to Pharoah, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."

Friends of missionary radio, if you would see His hand working in the salvation of souls and blessing of believers through the Voice of the Andes and other gospel stations and programs on the mission field, then "pray without ceasing." The vital element is power!

CHAPTER FIFTEEN

HOW TO TUNE IN

DO you have only half a radio?" With you we would have to answer, "No, my radio receiver is *all* there. The manufacturer did a wonderful job in producing something efficient in results and yet mysterious in action." What the question really means to ask is, "Do you only *use half* of your radio—the local longwave half?" Perhaps your receiver also has shortwave bands built into it—the "other half" that opens up great listening possibilities to you.

Probably the room where you are reading this is filled with radio programs—music and message you don't hear at all! This radio "barrage" is coming to you from all parts of the world. There are words and songs of hate and love, propoganda and politics, news and drama—in a score of languages—all being flung at you from the four corners of the earth without any effect at all, if you don't "tune in." Some of these international radio programs you would rather not hear anyway; others might be of real interest and value, especially the foreign gospel programs broadcast in English or other languages.

That's the problem with many radio listeners: How to tune in direct to these many foreign broadcasts? Some who possess only the smaller longwave radios must get their programs locally, hearing from other countries only when some chain announcer says, "And now we take you to Moscow" or ". . . to London," etc. Others who are fortunate enough to own a receiver with both longwave and *shortwave* bands can go exploring the ether for themselves,

encountering many a surprise and thrill in "visiting" far-off countries by tuning in their radio stations. This is one way of "going" to the mission fields!

Since there is little doubt that the number of gospel stations and programs in foreign lands and languages will increase in years to come, it behooves us all to know "how to tune in" on these far-flung world horizons of radio. Especially where English language programs are offered is this type of radio listening pleasant and profitable.

The Voice of the Andes (Station HCJB) in Quito, Ecuador offers regular English programs daily. Gospel programs in English are also on the air from some Cuban stations, from London, South Africa, etc. Missionary broadcasting in many languages brings the mission field and missionary close to your door—if you'll tune in the programs regularly. And you can!

Here are a few practical suggestions on *How to Tune In* when you want to listen to radio programs around the world:

1. *Be sure your radio has SHORTwave bands.*

You cannot "tune in" foreign countries handily on longwave, although some Mexican and South American stations come in clearly at times on longwave. But *shortwave* gives best *distance* reception.

2. *Be sure of the correct time for the program you want.*

Foreign time may differ from your *local* time by an hour or more. You must calculate the difference in time—earlier or later than your own. For example, Quito (Ecuador) time is the same as *Eastern Standard Time*. Listeners in Chicago can tune HCJB one hour *earlier*; in New York, at the *same* hour; in Los Angeles,

three hours *earlier* than the Quito schedule. (See World Time Chart at end of Chapter.)

3. *Turn the band-switch to "shortwave" on your radio dial.*

Then tune carefully and *slowly* in the "band" where the station you want is located. There are four major shortwave bands used by stations around the world. They are usually called the 19 meter, 25 meter, 31 meter and 49 meter bands. However, on your radio dial they may be marked in *megacycles* instead of *meters* (just a different technical way of saying the same thing). Thus you may find stations coming in around number 15, 12, 9 and 6 on your radio. For the sake of comparison, supposing you wanted to tune in one of the five stations operated by HCJB:

A. One HCJB wavelength is 24 meters (12½ megacycles). Tune to between 12 and 13 on your dial.

B. A second HCJB wavelength is 31 meters (9.9 megacycles). Tune to near number 10 on your dial.

C. Another HCJB wavelength is 19 meters (15.1 megacycles). Tune to near number 15 on your dial.

These examples should help you to find any shortwave station if you know its wave length (in meters) or its frequency (in megacycles).

4. *Always tune SLOWLY on shortwave.*

You will pass right by many shortwave stations unless you tune *slowly*! Certain characteristics of shortwave radio make it imperative that you observe this rule; otherwise you will be disappointed in the results. Reception is usually better at *night* or *early morning*. There is less *static* on the shortwaves.

Some of the special "characteristics" of shortwave just mentioned are called "fading" and "seasonal change." Clayton Howard of the HCJB Technical Staff makes the following non-technical explanation about these phenomena which may help you:

Radio stations are constantly receiving letters from listeners with questions of every type imaginable. We understand that one station received a letter from a man, inquiring as to why the power was reduced at 7 o'clock each evening. Because the reception became poorer at that hour each evening, he assumed that the power had been reduced. This, of course, was not the case, but merely a result of changing reception conditions. Perhaps you would be interested in knowing a bit more about the factors that affect radio waves and cause changes in the reception of a given station.

All shortwave reception is made possible by the presence of the ionosphere in the upper atmosphere. This consists of an ionized layer of gasses extending from 70 to 250 miles above the earth and has the property of reflecting radio waves which strike it in much the same manner as a mirror. Without the ionosphere, sometimes called the Kennelly-Heaviside layer, radio signals leaving the transmitter in an upward direction would continue into space while those radiated along the surface of the earth would soon be absorbed by the earth and be heard only a few miles away. Because of the ionosphere, the waves do not continue on into space but are reflected back to the earth at a distant point where reception is possible. The waves may be reflected back and forth between the earth and the ionosphere several times and so be heard around the world.

Why, then, do not reception conditions remain constant at a given point? The answer is simply that the conditions of the ionosphere are constantly changing. It is the causes of these changes that are of interest to us. The most important of these are the sun, the frequency of transmission, and the angle at which the waves strike the upper atmosphere. The energy of the rays of the sun as they pass through the upper atmosphere has the ability to ionize the particles of the gasses present, which means that the ionosphere is more dense or effectively lower during the day than at night. The same reasoning shows that the layer is effectively lower during summer than winter. Furthermore, the sun passes through an eleven-year sunspot cycle which results in an eleven-year cycle of ionosphere conditions. The frequency of the transmission, which might also be expressed as the wavelength of the waves, causes changes in the effects of the ionosphere due to the fact that the higher the frequency, the farther the waves penetrate the ionosphere before being reflected back to the earth. If the frequency used is too high, the waves will pass clear through and not be reflected at all. The angle at which the waves strike the ionosphere has a very apparent result. The more verticle the waves, the nearer to the transmitter location will they be reflected back.

We now see why a shortwave station cannot operate on one frequency all the time and be heard well all over the world. During a summer day

the ionosphere is low and signals of a high frequency are needed to penetrate deeply and be reflected back to earth at a distance. Programs on a lower frequency will be reflected back at a closer distance and be good for local reception. As night comes on this high-frequency station will be reflected back to earth at a greater and greater distance as the ionosphere rises, until finally it will penetrate completely and be heard by no one. So at night most stations change and operate on a lower frequency so that they might continue to be heard well. For the same reason, lower frequencies must be used during winter than during the summer. It must be remembered that most broadcasts originate in one time zone and are heard in another, and so the average conditions of the path must be considered.

HCJB is licensed to operate on four shortwave frequencies: 6,240, 9,958, 12,455 and 15,115 kilocycles. The latter in the 19 meter band is used only during daylight hours, while the first in the 48 meter band is used only after dark and is especially valuable during the winter. The other two are used at all hours but reception is better during the day at closer localities than at night, when those farther away are better able to hear. The man who complained that the power was reduced each evening should have tried a lower frequency band and no doubt would have been able to hear well again.

Your radio receiver has brought you blessing, no doubt, from listening to many a local gospel broadcast. It can do the same thing for you by tuning in *foreign* gospel programs. A whole new world of radio awaits your beck and call. You can invite some unsaved friend to "tune in" on missionary radio stations and thus get the gospel to them in an unique way. When you know how to tune in, use your own radio more on these foreign shortwave gospel programs and tell your friends to do so, also.

But knowing how to "tune in" is more than a mechanical operation; it is also spiritual in meaning. Remembering that the objective of sound evangelical radio broadcasting anywhere is the salvation and blessing of the souls of listeners, the Christian with a radio learns he has a spiritual responsibility as well as a pleasure in knowing how to "tune in." There are four things he can do to back up every true gospel broadcast, whether it emanates from some local or foreign station:

Pray. The greatest contribution you can make is to *Pray* as the Word is given out through the microphone. You may not know the radio preacher or missionary. You cannot know how many are listening to the message. But you do know the power of God's Word—and you can pray that it shall "run and be glorified." Cultivate the habit of prayerful listening—for yourself and others.

Write. It is estimated that only one in 500 listeners writes in to a radio station. Are you one of the 499? The best radio programs come to us with so little effort on our part that we make no effort to respond to them. Remember to write, at least once in a while, to your favorite radio programs—especially the gospel broadcasts. *Letters mean much to every broadcaster.* They indicate interest and appreciation. No doubt if more Christians wrote to radio stations, showing their appreciation of gospel programs they hear, the station managements would have a better concept of the listening public's desires. Maybe their attitude toward religious programs would improve if the public made its wishes known more by writing letters. Why don't you start a letter off today?

Sustain. When you write your gospel broadcaster enclose a gift to keep the message of the air. Most of us object to hearing over-emphatic pleas for money made in gospel programs. Perhaps if more of the Christian listeners helped sustain good gospel programs a bit more by their regular gifts fewer legitimate appeals would have to be made on the air. Radio time costs a good deal at commercial rates. By giving to the true-to-the-Word programs you help sustain them. Conversely, by withholding your gift from religious radio racketeers you help suppress them. Investigate where your gospel radio dollar is going—and then keep it company with others.

Publicize. Your recommendation to a friend is the best publicity any gospel program can have. It is as *priceless* to the broadcaster as it is *easy* for you to give. Many people who will not go to church will listen to the gospel if you invite them. Afterward, they may be won to Christ and the church by your helpful suggestion to listen. Invite your friends and neighbors to tune in on the programs that have blessed your heart and home. Your cooperation can bear great fruit.

To do these is to "tune in" on gospel programs with your *heart* as well as your *fingers!*

COMPARATIVE TIME CHART

To help you calculate *when to tune in* for foreign shortwave radio programs.

Note: The 24-hour clock system has been universally adopted for world radio programs. By this method everything up to 12 noon is exactly the same as the ordinary 12-hour AM and PM system. Then 1 PM becomes 13 (12+1) in the universal system; 6 PM is 18 (12+6); 10 PM is 22; etc. It is much simpler and avoids errors.

1. Determine what TIME ZONE you are in with relation to New York, the fixed zone for the chart.
2. Determine what TIME ZONE the station you want to hear is in.
3. Calculate the difference between the two zones and tune in at that hour.

WHEN IT IS 12 NOON (EASTERN STANDARD TIME)
IN NEW YORK, N.Y., USA, IT IS

- 15.04 in Asuncion, Paraguay
- 19.48 in Berlin, Germany
- 19.29 in Berne, Switzerland
- 14.38 in Buenos Aires, Argentina
- 21.00 in Cairo, Egypt
- 0.48 in Calcutta, India
- 19.55 in Copenhagen, Denmark
- 13.25 in Havana, Cuba
- 12.59 in Lima, Peru
- 18.18 in Lisbon, Portugal
- 18.54 in London, England
- 10.00 in Los Angeles, California
- 18.40 in Madrid, Spain
- 15.10 in Montevideo, Uruguay
- 20.56 in Moscow, Russia
- 13.00 in New York, N. Y.
- 19.04 in Paris, France
- 4.41 in Peking, China
- 12.00 in Quito, Ecuador
- 16.00 in Rio de Janeiro, Brazil
- 19.48 in Rome, Italy
- 13.33 in Santiago, Chile
- 13.38 in Sucre, Bolivia
- 19.44 in Vienna, Austria



Radio^{*}

THE NEW
MISSIONARY

BY CLARENCE W. JONES