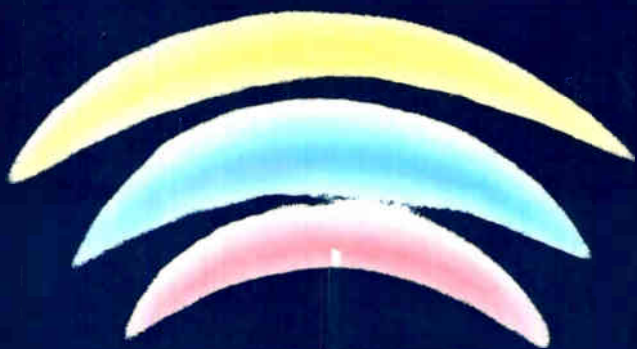


CATCH THE VISION



The story of HCJB

The Voice of the Andes



HCJB World Radio exists to communicate the gospel of Jesus Christ to all nations so that people are transformed and become an active, vital part of the Body of Christ.



CATCH THE VISION

*The story of HCJB—
The Voice of the Andes*

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HCJB
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RADIO

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This history of what God has done in and through the ministry of HCJB World Radio is lovingly dedicated to those of the founding families who are still with us—Katherine Jones, beloved wife of cofounder Clarence W. Jones, and D. Stuart Clark. Our hearts overflow with thanksgiving to God for these faithful, committed servants who have been wonderful examples of Christlikeness to the staff and friends of HCJB during more than fifty-seven years of ministry.

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HCJB—THE VOICE OF THE ANDES

1931 • First missionary radio broadcast to Quito and Ecuador in the Spanish and English languages.

1988 • Largest non-government radio broadcast center in the world—actually eleven stations.

Broadcasting

- Via shortwave from Quito in fifteen major languages and more than twenty Quechua dialects around the clock, around the world—more than a hundred program hours daily.

- Transmitted from thirty antennas supported by forty-eight towers, including the unique steerable antenna.

- With combined transmitter power of more than one million watts.

- Powered by HCJB's two hydroelectric plants at the headwaters of the Amazon, generating six million watts of electrical power.

- Beamed to Central, South and North America, the Caribbean, Great Britain, Europe, Scandinavia, the Soviet Union, Japan and Australasia.

As well as:

- Television production of Spanish-language videos and special programs.

- AM/FM Spanish radio in Ecuador, Panama, and six stations along the Mexican-U.S. border.

- HCJB-Europa with personnel providing engineering and programming expertise to national churches and Christian individuals wishing to be involved in local radio and television ministries.

Evangelism and Discipleship

- Preaching and music teams.
- Bible correspondence courses.
- Training Christian leaders in communication.
- Pastors' workshops and music seminars.
- Bookstore.
- Printshop.

Health Care

- Hospital Vozandes-Quito—a fifty-four bed teaching hospital with ophthalmology clinic.
- Hospital Vozandes-Shell—a thirty-five bed hospital strategically placed on the edge of the Amazon jungle.
- Mobile medical clinics taking health care to remote areas by van, foot, canoe, bus and plane.
- Community development training Ecuadorians to provide basic health care.

Approximately 450 missionaries from more than twenty countries working with some 400 employees—**Heralding Christ Jesus' Blessings!**

FOREWORD

In a world of television and videos, of FM and AM radio, is anybody listening?

Yes, praise God; radio, and particularly shortwave radio, is still a viable tool in the battle for men's minds and souls—a valuable instrument for getting the gospel to the two billion people who live beyond the reach of traditional missionary activity.

One of the best indications that there is a listening audience is the amount of investment that the governments of the world put into their broadcasting. The Soviet Union, the United States of America and the United Kingdom all pour millions of dollars into shortwave transmissions.

In many countries of the world, the only information source is government radio. People who live in these countries tune their shortwave radios to outside stations because they want to know what is going on.

There are still people living in rural areas who have to use shortwave radio for satisfactory listening. Even though big cities may each have twenty-five or more AM and FM radio stations, the strongest AM signal (fifty thousand watts is the highest power allowed in the United States) will only reach two hundred miles in daytime, increasing at night to a possible five hundred miles. By contrast, shortwave signals literally go around the world—from Ecuador over the North Pole or South Pole, east or west.

In the Soviet Union alone there are at least forty million shortwave receivers. In 1983, one denomination in Russia had twelve thousand additions to its membership, and eighty percent of these—almost ten thousand—said their first contact with the gospel came through missionary shortwave radio broadcasting.

According to the World Christian Encyclopedia, "There are more than forty thousand Christian congregations that have come into existence through radio alone."

HCJB broadcasts only one-and-a-half hours per day in Japanese and yet has received as many as seven thousand letters per month in response. The English Language Service beams over most of the world as well as into North America. Even with many AM and FM stations available to listeners, the mail from North America in response to English programming amounts to nearly two thousand letters in some months.

Years ago Dr. Donald Barnhouse, speaking over HCJB on the "Back Home Hour," tried an experiment. One day he announced: "To anybody who writes to say they are listening, I'll give away one of my books." By the next morning a dozen cables had come in, and he sent out 275 books during the next few weeks.

Once on my early morning Spanish broadcast from Quito, I asked listeners to send in a picture of themselves sitting by their radio receivers, and I offered a prize for the best picture and for the one from the farthest distance. The replies came in all the way from Alaska in the north, from Tierra del Fuego in the south, and everywhere in between.

Just recently in Brownsville, Texas, I met an Hispanic pastor who told me this story:

I grew up in Cuba where every morning our family listened to HCJB. Through HCJB I received my call to train for the ministry. I graduated from seminary just as Castro came to power. I started a small work for the Lord; it grew, and they jailed me. I was able to get out of Cuba and fled to New York. From there I made my way to Texas where I started a church which is now flourishing. I have a fifteen-minute daily radio program aired on fifty

radio stations. The whole direction of my life was influenced by HCJB.

The Lord keeps doing this sort of thing all over the world. Yes, people are listening to shortwave radio, and untold thousands of lives are being changed because of it.

Abe C. Van Der Puy
Lincoln, Nebraska

f

Dr. Abe Van Der Puy has served with HCJB since 1945. For twenty years he was president of the mission and is now chairman of the board, as well as president of World Radio Network. He is also well-known as "the voice of missions" for Back to the Bible Broadcast.

three worldwide missionary radio broadcasting ministries and to many other groups. With the Lord's help it can be done. And it all started with a vision of doing what we could do for His kingdom.

What is your vision? The Bible tells us that "without a vision the people will perish." I hope as you read this book, as you interact with the people and the stories, as you sense their vision—their concern for the lost—that you will allow the Spirit of God to give you a vision and that you will "catch" it.

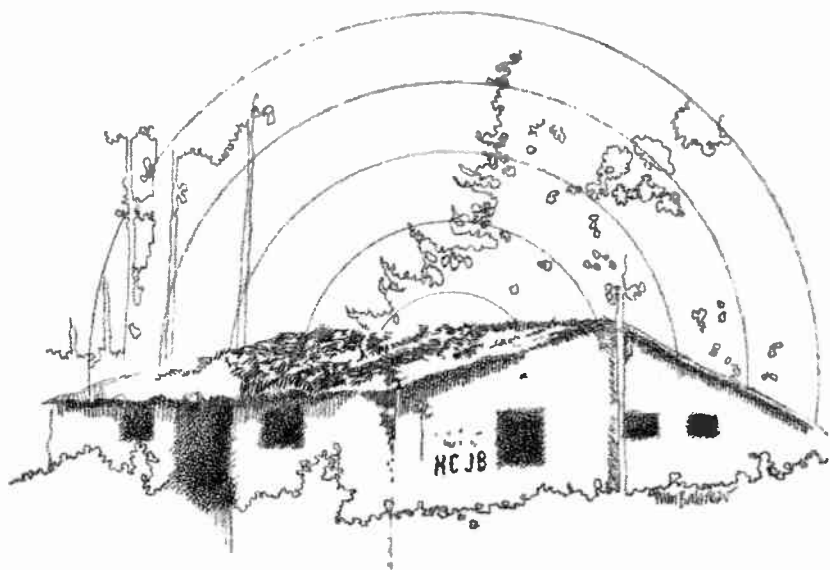
There are two billion people on this earth who have no idea who Jesus Christ is. Sixty percent live in countries where normal missionary activity is not allowed or is greatly restricted. If we wait for a Christian to contact them, it may never happen. Twenty percent of those people can't read so must be personally contacted. Do you see why we have a vision for international radio? We can go right into homes and talk freely of Jesus Christ and His love.

May this book expand your vision. We want you to understand that the people in this book are people just like you. They have caught a vision of the lost, and God has prepared them to respond. Because they caught the vision, they have responded.

May you catch the vision.

Ronald A. Cline
President, HCJB World Radio

THE VISION OF MISSIONARY RADIO



**“At last, we’re going to fight Satan in his own
territory—the air!” — Paul Rader**

Chapter 1

THE VISION—THE VERY BEGINNING

There is a genius of broadcasting that fits Scripture beautifully. Psalm 19 says, "The heavens declare the glory of God. Their line is gone out through all the earth, and their words to the end of the world."

This is radio the psalmist is talking about. I believe radio was in the mind of God from the very beginning. —*C.W. Jones*

The long, cold winter night had settled over the frozen Siberian wasteland. In one dwelling a group of Christians quietly gathered to pray and share Scripture portions. Suddenly the door burst open and in strode three Russian army officers. The little group froze with terror. The three men whipped off their fur hats and then, with beaming faces, announced, "Comrades, we, too, have come to trust this Jesus Christ as our Savior."

Then they told their story. They had arrived in a nearby army outpost some months earlier. The evenings were long in

the frigid winter, but one of the men had a fine shortwave radio, and this provided amusement. They soon discovered HCJB's clear signal, bringing in hauntingly lovely Russian music and the message of God's love that sent His Son, Jesus Christ, to die for them. "One night we three knelt together around the radio and accepted this Jesus into our lives," they told the astonished group of believers. "Now we would like your pastor to baptize us."

In the mountains of Nicaragua, an hacienda owner listened to early morning radio. "*Esta es la Voz de los Andes, Radio-difusora HCJB* (This is the Voice of the Andes, Radio Station HCJB), Quito, Ecuador." Day after day he listened.

"These are messages of encouragement and hope," he told his wife, and she, too, began to join him in this pre-dawn watch. Both trusted the Lord, and the hacienda owner gave orders to his workmen to come up to his house and listen to the HCJB radio programs. Several trusted Christ as their Savior and shared the good news with their neighbors. Almost overnight, in this mountainous area around El Coral, there were many new Christians rising at four o'clock in the morning to listen to HCJB before going out to their daily chores. They learned to sing the gospel songs they heard on the station, they carried the Scripture in their hearts throughout the day, and came to think of the missionary broadcasters as close personal friends.

"*Himnos de la Vida Cristiana*" (Hymns of the Christian Life) became a favorite program. Gospel songs were dedicated to listeners according to requests mailed in from all over Latin America. From this program the new believers learned that there were missionaries and other believers in their own country of Nicaragua. They set out to find them and brought back to El Coral a missionary from the Central American Mission. The missionary was astonished to find a church ready for baptism,

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well-taught and grounded in the Scriptures.

Next, the El Coral Christians began to reach out into the surrounding area so that soon they had established churches in twenty villages, some as far as two hundred difficult miles away. And the number of believers keeps growing.

In upper New York State, the September moon slipped behind the Adirondack Mountains, but still the young man stayed glued to his shortwave set. Finally, in the wee morning hours, he bowed his head: "God, just take over this rotten life." And God did. Pete got up from his set and turned to the shelves of filthy magazines. He gathered them up and walked out into the crisp night, tossed them into the backyard incinerator and set a match to the lot. Next he went back into the house and emptied all his beer down the kitchen drain. Then he took up pen and paper. "It's been a long struggle, and through it all the only evangelist I've had has been the Voice of the Andes," he wrote to HCJB's English Language Service.

Across the world and around the clock they are listening:

- The captain of a commercial airliner flying high over the Pacific.
- The radio operator aboard a submarine in the North Atlantic.
- The missionary isolated in a village on the shores of the Arctic Ocean.
- A lonely soldier on the hills in Afghanistan.
- A Japanese family far from home in a remote area of Brazil.
- A group of Romanian believers listening secretly day after day.

By the dozens, by the hundreds, by the untold thousands they are listening—have been listening for more than fifty-seven years. And by the untold thousands, they have been putting their trust in the Lord Jesus Christ and claiming His blessings.

Yet it all started in a sheepshed, December 25, 1931. No, before that. It started when God gave the vision of radio as a superb missionary tool, and when He brought together in Ecuador five couples who had caught that vision, three of them American, two British.

Clarence Jones (C.W.)—thirty-one-year-old music director under evangelist Paul Rader at the Chicago Gospel Tabernacle, trombonist, composer; and **Katherine Jones**, who had given up her dream of becoming a concert pianist to mother their children.¹

Reuben Larson—thirty-four-year-old American “missionary extraordinaire” with the Christian and Missionary Alliance (C&MA) in Ecuador’s eastern jungles since 1924, school superintendent, road supervisor, trusted by government officials and Indians alike; and **Grace Larson**, a highly literary woman, “a hostess of consummate artistry and grace who could turn a thatch-roofed hut into a palace.”

D. Stuart Clark (D.S.)—a Jamaican-born Britisher whose dignity and gracious charm endeared him to Ecuadorians of every rank, field director for Ecuador of the Christian and Missionary Alliance; and **Erma Clark**, a tiny American with snapping black eyes, always the life of the party, whose wealthy father used every possible enticement to lure his daughter from the mission field.

John D. Clark (J.D.)—brother to D.S., also with the Christian and Missionary Alliance, director of their Bible school in Ambato, Ecuador, and probably the most loved of all missionaries in Ecuador; and **Ruth Clark**, witty, fun-loving and vivacious,

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a talented teacher.

Paul Young—one of the earliest C&MA missionaries, arrived in Ecuador in 1919. Through constant one-to-one witnessing, he won many souls to the Lord. Paul was marked by his great love for the people and a passion for souls, a great prayer warrior; and **Bernice Young**, a cultured, dedicated American who backed Paul totally in his commitment to missionary radio, although she was not as directly involved as the other wives.

“These ten were totally committed,” says Abe Van Der Puy, chairman of the board of HCJB World Radio and president of World Radio Network in Texas. “They put upon the mission the stamp of total integrity and wholesomeness. What Jesus said about Nathanael—‘Behold an Israelite in whom is no guile’—could be said of them. They were true sons and daughters of God in every situation. They exhibited a commitment that is rare today, but for them it was the norm. They would do anything, go anywhere, be anything, just to get the job finished. The job? *To make known to all the world the gospel of our Lord Jesus Christ, whom to know is life eternal.*”

Of course, it never occurred to them that those first broadcasts would go any farther than across the city of Quito. They never dreamed that those faint, two hundred watt whispers transmitted from a homemade antenna would be heard up and down the length of the Andes Mountains—that within ten years the message *Heralding Christ Jesus’ Blessings* would be ringing around the world, leaping over man-made walls designed to shut out the gospel, homing in on hungry, lonely hearts in the deserts of Inner Mongolia and Afghanistan, the frozen wastes of Siberia and the Antarctic, the steaming tropics of Uganda and Irian Jaya.

But perhaps we should back up a little. It was in 1922 that

evangelist Paul Rader decided that the newly developed radio was not a device of the devil, but rather a gift from God to multiply one man's ministry in an unimaginable way. "At last we're going to fight Satan in his own territory—the air!" Rader exulted.

Clarence Jones played trombone for that first Christian radio broadcast atop Chicago's City Hall on June 17, 1922. The response from listeners across the city was exciting, and a thought began to form in Jones' mind and heart. Could radio be used on the mission fields of the world to speed the gospel over forests and mountains to remote tribes? South America was the continent God laid on his heart; he would go there and establish a pioneer missionary radio station.

"Crazy Jones" the young people at Chicago Gospel Tabernacle dubbed him as he left a flourishing ministry where throngs of people gathered and many knelt at the altar, committing their lives to Jesus Christ as Savior. In 1928 he left all this to search for a site—first in Venezuela, then in Colombia, Panama and Cuba. All refused him.

He went back to Chicago, discouraged, doubting his vision. Then God dropped into Jones' path two vibrant young couples from the little country of Ecuador, which sits astride the equator on the western bulge of South America. First came John and Ruth Clark, who captivated Clarence and Katherine with their descriptions of the magnificence of mountains and jungles and sun-washed Pacific shores. "And wait till you meet the Ecuadorian people—the Quechuas, proud descendants of the Incas, who live high above the clouds; the Shuar headshrinkers and the fierce Auca Indians of the eastern jungle; the charming *señores* and the beautiful *señoritas*, whose Spanish blood can be traced from the conquistadors."²

Then Reuben and Grace Larson came to Chicago, fresh from their pioneering among the Indians of the Amazon headwaters. In January 1930, Clarence invited Reuben to speak at

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the Chicago Gospel Tabernacle's missionary conference, and the Larsons stayed with the Joneses. J.D. and Ruth Clark joined them one night after the evening service. While the children tumbled off to sleep, the three young couples sat around the kitchen table and talked the night away.

Thus it was that in the Joneses' apartment, just before dawn, the hearts of the three men were knit together with the vision of missionary broadcasting. "We must build a radio station in Ecuador. Clarence, you get the equipment and finances, and I'll arrange the government permits," Reuben promised.

But first the Larsons and the Clarks had to obtain permission from their Christian and Missionary Alliance headquarters if they were to spend time developing such an unusual enterprise. Also, Paul Young, who was working in Guayaquil, Ecuador, had arrived in the States for the C&MA annual conference, and Clark and Larson shared their idea with him. Paul, too, quickly realized the potential of radio. The three made a presentation to C&MA Foreign Secretary Dr. Walter Turnbull and were elated to discover that he had a vision for missionary radio even greater than their own. "It's a glorious way to reach the whole world with the gospel of Jesus Christ. If you can get a start in South America, great!" he enthused and wished Reuben "Godspeed" as he returned to South America to negotiate a government permit.

Back in Quito, Reuben had another hurdle. Before getting sidetracked into this new venture, he must enlist the support of his C&MA Field Director Stuart Clark. It could seem like a hair-brained scheme. With scarcely half a dozen receiving sets in the country of Ecuador, why put time and money into broadcasting? But D.S. Clark caught the vision at once. "Let's do

it!" he responded joyously and went along to the government offices when Reuben presented the contract he and Jones had hammered out. Among other things, this contract would give twenty percent of broadcasting time to the Ecuadorian government in exchange for exemption of duty charges on any goods brought into the country for the use of the fledgling radio station or its personnel.

The government thought very highly of Reuben Larson's work in the jungle. As well as making him superintendent of roads and schools, they had asked him to supervise the distribution of salt, a most precious commodity to the jungle people, and also to take charge of the large amounts of gold the Indians gathered, making sure it got into the Central Bank. Just before going home on furlough, Reuben had been summoned to meet with the president of Ecuador, who wished to express his personal thanks for Larson's work with the Indians of Ecuador's *Oriente*, as the eastern jungle is known.

The senior official responsible for presenting the contract to Congress was troubled. "How can I possibly approve the establishing of a Protestant radio station?" he wondered to himself. He set the application aside.

And so the waiting began. Eventually Larson had to return to his mission station over the Andes Mountains at Dos Ríos, a six-day trek. But in Quito the C&MA field director's office just happened to be immediately across the street from that of the government lawyer, a highly esteemed citizen of great influence. D.S. Clark began to watch, and when the lawyer left his office, D.S. would duck out and manage to "just meet him." They talked and became friends.

This man, Dr. Luís Calisto, became intrigued with the prospect of radio in his country. He had open admiration for the work that missionaries such as the Clarks and Reuben Larson

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were doing. "They have come to help my country," he began to defend in the face of any criticism.

"Where God's finger points, God's hand will open the door," said C.W. Jones. One day the senior official who was holding the application submitted by Larson and Clark felt compelled to once again read through the document. Again he felt the conflict—the whole background of Ecuador was one of strong opposition to all religions other than Roman Catholic.

"But there was something inside me that impelled me to put my signature on this contract," he told Clark and Larson. So he stamped it with his *visto bueno* (approval) and sent it over to the president's office.

The president's young secretary, Carlos Andrade Marín, saw this application for a radio station for Ecuador. This excited him so tremendously that he put it on top of the pile of papers. The next morning he saw that the application had been buried at the bottom of the pile, so he pulled it out and once more placed it on top. This he did several times before it finally got the president's attention. At last the application was presented to Congress. The whole Congress voted, and the president signed the bill which permitted the establishment of the first radio station in Ecuador. "The hearts of kings are in God's hands," Reuben simply explained.

Many of the members of Congress were open to new things. As strong patriots they felt it was right for Ecuador to move ahead into the twentieth century, even though by and large the attitude throughout the country might not be favorable to what they were doing. "Clearly we saw the hand of God moving on the whole Congress of Ecuador, causing them to allow, in this closed Roman Catholic country, a ministry of gospel radio," Reuben stated.

* * * * *

On August 15, 1930, the men in Quito flashed off a cable to Jones in Chicago: "25-year contract granted. Jeremiah 33:3⁴ and Zechariah 4:6⁵. Come!" But C.W. Jones was already on the way. Absolutely assured that God's hand was moving to Ecuador's doors, he had booked passage and on August 19 sailed from New York.

Arriving in Ecuador's port city of Guayaquil, Clarence happened to meet a team of American radio engineers who had just completed researching the possibilities of broadcasting in Ecuador. "But there's no way," they told Jones. "Ecuador has too many mountains. The high mineral content with its strong magnetic force will seriously weaken, absorb, or hopelessly scramble any radio signal. Whatever you do, stay away from the mountains!"

Clarence's heart sank because this was the second time within the month that he had been advised not to locate in Ecuador. Enroute to South America he had stopped in Washington, D.C., to check out the best place in Ecuador to locate a radio station. "Ecuador? Transmission conditions there are nil. You must get away from the equator. We would suggest you avoid Ecuador altogether," they counseled.

Avoid Ecuador! But they were committed. They had signed a contract with the government pledging to broadcast, and Larson was looking for property to buy in Quito on which to erect a station. Yet according to the experts, Ecuador was just about the worst place on earth to put a radio station.

Particularly Quito! "Stay away from the mountains," they had said. Quito, at more than nine thousand feet elevation, was completely surrounded by mountains! "Stay away from the equator!" Quito was only ten miles south of the equator!

"Maybe we should consider locating the station in Guayaquil," Clarence pondered as he walked beside the broad Guayas River in the warm tropical night. It was farther from the equator and at sea level. The church was more established

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here. As the port of entry, Guayaquil was certainly the commercial center for Ecuador. Yes, there was much in its favor.

But in spite of all this, a verse was ringing in Clarence's head and heart—"Come up to the top of the mountain"—the call of God to His servant Moses.

"Come up to the mountain? When all these engineers tell us we're crazy to even be in Ecuador, let alone Quito? Can you really be telling us this?" C.W. asked the Lord.

"Come up to the top of the mountain." "Call unto me ... and I will show you great and mighty things." There was no mistaking the refrain. And what was Reuben's verse? "Not by might, nor by power, but by my Spirit."

Unreasonable, illogical though it seemed, Jones was absolutely certain that Quito was God's place for His voice to South America. But this was a matter they all must be sure of: Reuben, D.S., J.D., and Paul.

Before leaving Guayaquil, Jones worked out a deal with two local Christian businessmen, John and Alan Reed. If the mission team would produce daily radio programming, the Reeds would import and sell receivers throughout Ecuador. This was another obstacle out of the way.

Up in Quito the pioneer missionary broadcasters met. Jones shared the reports of the experts versus the strong "divine radar." He felt that God was telling them to go ahead with their plans and locate in Quito. They agreed.

"There is one big advantage to locating in Quito," the group decided. "This is the seat of government. It will be good for us to be operating right under their noses so they'll be able to see for themselves exactly what this evangelical, Protestant radio station is doing. Quito it will be."

"After all, radio is to be the new missionary," Jones reminded them. "Surely we can trust our God to do a new thing, to make a way in the wilderness."

"What are we going to call this new radio station?" someone asked.

"It has to start with 'HC,' the international call letters assigned to Ecuador," Reuben explained.

"Can we come up with some kind of slogan?" Larson and Jones, both keen promoters, asked. "And it has to be in Spanish because that is what most of our programming will be."

"How about '*Hoy Cristo?*'" Stuart suggested.

"*Hoy Cristo Jesús Bendice!*" Larson proposed. "Today Christ Jesus Blesses."

"HCJB—that has a nice ring to it," Jones agreed. "Can we think of an English slogan to fit as well?"

"HCJB—Heralding Christ Jesus' Blessings!" Grace Larson suggested. And they had it. "Radio Station HCJB—the Voice of the Andes." The date was October 3, 1930.

Chapter 2

OBSTACLES, OPPORTUNITIES

The more obstacles you have, the more opportunities there are for God to do something.

View your pressures no longer as burdens but as a platform to His glorious sufficiency. — *C.W. Jones*

With the government license granted and the missionary radio station named, Jones returned to the States to conclude his work at the Chicago Gospel Tabernacle and to raise funds. He and Larson recognized that in order to issue receipts they would have to form a legal corporation. "What will we call it?" they wondered.

They decided they wanted to use the word "fellowship" to include the many different kinds of people, the different churches, the different backgrounds, all fellowshipping around Christ and the idea of broadcasting. And they visualized a worldwide outreach.

Consequently, on March 9, 1931, the "World Radio Mission-

ary Fellowship" was duly incorporated in Ohio with Clarence Jones as president; Adam Welty, his father-in-law, as treasurer; and sister-in-law, Ruth Churchill, as secretary. Board members were Reuben Larson, D.S. Clark, J.D. Clark, and Paul Young along with Howard Jones, Clarence's brother, and Lance and Virginia Latham, Clarence's coworkers during Chicago Tabernacle days.

But where were the funds to come from? Scarcely more than a year earlier, in November 1929, the western world had been plunged into deep depression with the crash of the stock market. It hardly seemed an auspicious time to launch a new faith-mission project, totally dependent on people's freewill giving.

"That all could very well be," Clarence Jones observed. "But when you start a work of this kind, everything is an obstacle. And the more obstacles you have, the more opportunities there are for God to do something!"

And that is exactly what happened. In addition to Paul Rader and Dr. Walter Turnbull of the Christian and Missionary Alliance, several other outstanding evangelical leaders caught the vision and lent their support to this pioneer missionary radio venture. Howard Ferrin, Jones' buddy from Moody days and then president of Providence Bible Institute in Rhode Island, promoted Jones at every opportunity. Dr. R.R. Brown of the Omaha Christian Tabernacle proved to be an invaluable friend and advisor. Dr. Gerald Winrod of Oklahoma City invited Jones to set up headquarters for the southwestern part of the United States in his new tabernacle and allowed the new mission to use his mailing list, thus opening doors to even more resources, prayers and gifts. Winrod also ran a series of articles in the Defender magazine, urging readers to include in their tithing this faith pioneer radio project which offered tremendous possibili-

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ties. The April 1931 Defender carried Jones' description of the project:

Our whole creed of service is to use everything that God has given us in this twentieth century to speed the taking of the first-century message. Thus we restate Paul's challenge: "By all means save some" (1 Corinthians 9:22).

Even though Satan may have captured a good many devices, we can still reclaim them for Jesus' glory—cleansing them in consecrated usefulness and setting them apart to help us witness better to others of the saving grace of Christ.

Thank God for the many advanced methods that today are at the missionary's disposal. Radio Station HCJB with its five thousand watts on short-wave is in itself a most revolutionary step forward in missionary endeavor.

But it was not five thousand watts that Clarence Jones took with him when he returned to Ecuador later that year. Rather, it was a puny, four-foot high, two hundred watt transmitter, hand-built by a brilliant young CBS radio technician, Eric Williams, in his garage. Eric had been assigned by CBS to help produce the programs from the Chicago Tabernacle, and it was not long before he believed the message and accepted Christ as his Savior. Eric and his wife, Ann, caught the vision and volunteered to join the HCJB team. In August 1931 Clarence, Eric and Ann sailed for Ecuador with thirty-one boxes weighing 6,400 pounds. A big load, they thought. (Katherine Jones stayed behind in Chicago awaiting the birth of their third child.)

Fifteen times their precious cargo was loaded and unloaded—

Obstacles, Opportunities

tossed onto a launch, dropped onto a dock, thrown into the customs shed, dumped onto the train, banged about on buses and trucks—until at last it was delivered miraculously undamaged and with only one trunk missing to Quinta Corston, the attractive compound Reuben had managed to rent with option to buy. Basically, they needed a studio and control room, a transmitter building, towers and antenna.

The house on the property was a charming, ivy-covered English cottage set in a two-and-a-half acre park of eucalyptus trees and formal gardens, with a profusion of magnolias and bougainvillea, lilies and roses, apple and peach trees.

They decided that the living room and adjoining sun porch would be ideal for the studio and control room. A hole was simply cut through the two-foot-thick adobe wall dividing the two, a small glass panel set in and two switches installed in the “control room” for the microphone and phonograph. For better acoustics, they dangled an old-fashioned carbon-model microphone by “haircurler” springs inside the “cavern,” as they called the two-by-four-foot packing case the transmitter had been shipped in.

Then they looked around for a transmitter building. The previous owner had built a shelter for his thoroughbred sheep. It wasn't much of a place, just two mud walls with a corrugated-tin roof. Jones and an Indian helper walled up the open ends with adobe brick, poured a cement floor and whitewashed the whole thing. Then they brought in the “mighty whisper of the Andes,” all two hundred watts, which could sit easily on a kitchen table.

Now for towers. Jones had sketched stately steel structures on the first HCJB letterhead, but ended up going to the Quito telephone company and asking for two of their tallest poles. Eighty-five foot eucalyptus poles were delivered. Clarence and

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Eric commandeered a group of Indians off the street and pushed the two "towers" into an upright position, two hundred feet apart, with a single antenna wire strung between.

December 25, 1931, was set as the target day for the first missionary radio broadcast. Six radio sets arrived in Quito from the Reeds, and Larson distributed them to key people in the city, making a grand total of thirteen receiving sets in the whole of Ecuador.

By Christmas Eve Clarence and Eric had everything purring nicely. Suddenly there was a sickening silver-blue fizzle. "Our tube has blown!" Williams cried. "All our spares are in that missing trunk that hasn't come through customs yet."

There was only one man in the whole country who might have the tube they needed, a mercury power rectifier. Clarence jumped into the car and tore off to Riobamba, a six-hour trip, to Ecuador's only ham operator, Carlos Córdovez. "Most certainly you may borrow my tube," the gracious Córdovez agreed and removed it from his set.

Clarence returned to Quito with the precious tube just in time for the scheduled broadcast to go on. By early afternoon on Christmas Day, all the pioneer missionary broadcasters had assembled at Quinta Corston with their families, except Katherine Jones and the children who were still in Chicago. At exactly three o'clock in the afternoon Clarence Jones poked his head inside the "cavern" toward the microphone: "*Hoy Cristo Jesús Bendice!*" Ruth Clark struck up the first notes on the old portable organ, and Clarence played on his trombone what was to become HCJB's glorious signature hymn, "Great Is Thy Faithfulness."

"*Esta es La Voz de los Andes, Radiodifusora HCJB,*" Reuben announced. John Clark delivered the first prayer; Erma Clark, with missionaries Edna Figg and Ruth Popejoy, sang; and then Stuart Clark spoke briefly in English. Finally Reuben Larson

preached in Spanish, for the first time sending the gospel of Jesus Christ over the airwaves to listeners in a foreign land.

They wondered, "Was anyone listening?" Indeed they were. Right after the thirty-minute program, the hand-cranked telephone rang, first one caller, then another, congratulating and thanking HCJB for this wonderful event.

That evening the group broadcasted a simple Christmas program in English, with carols, several solos and a short message by D.S. Clark. After the half-hour, the telephone rang again with English-speaking listeners telling how they had cried during the whole program.

"This is the start of Heralding Christ Jesus' Blessings, and we've begun in a sheepshed. But the Lord really began broadcasting nineteen hundred years ago in Bethlehem with an angel choir singing 'Immanuel—God with us' over a cattle shed where the Christ child lay," Jones reminded the exultant group. "May this beginning of missionary radio overseas reecho the same lovely story of the Christ child, His death and resurrection. It is all His doing and glorious in our eyes. *Hoy Cristo Jesús Bendice!* Today Christ Jesus blesses!"

Now they must go on to make good their promises to produce programs in Spanish. It took some scrambling. All these missionaries had assigned duties with their own mission. Only Clarence Jones and Katherine, who soon joined her husband, and the Williams were committed solely to radio, but they didn't have the language. However, the others gave unstintingly of their time whenever they were in Quito. Reuben Larson came up from Dos Ríos at every opportunity, as did Paul Young from Guayaquil and J.D. Clark from Ambato. In fact, all evangelical missionaries passing through Quito were pressed into service preaching and singing, and D.S. Clark was never far away.

Because of the missionaries' other involvements, most meet-

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ings for HCJB business started at ten in the evening and went on into the small hours of the morning. They had to hammer out the policies that would govern the operation of the mission. The Clarks and the Larsons had set a standard of scrupulous care and exquisite courtesy in all their dealings with individual Ecuadorians and the government, and this became the pattern to be followed.

They recognized that it was a great privilege to be allowed to broadcast in a foreign culture, hence they decided on a very simple policy—HCJB would never meddle in politics, and they would preach a positive gospel.

We're not here to shove a new religion down their throats but simply to share the revelation of God: that Christ Jesus came into this world, being born of a virgin, lived a perfect life, and then went to the cross where by His shed blood He paid for the sins of men who would believe on Him; that now He is at the right hand of the Father and He has sent His people out to tell this plain, wonderful story that God so loved the world that He gave His only begotten Son.

“That is essential, that is basic, that is final,” they agreed. “Nothing can be added to it, nothing need be subtracted from it. It's spiritually sound; it's the dynamic—the power of God unto salvation, the message that in its simplicity and purity, with the power of the Holy Spirit, can bring about transformation in lives of university professors or Indian peasants. It's the everlasting message of God to sinful men in a dying world. It's the only hope. It's absolutely necessary and sufficient.”

In their initial presentation to the government, the founding group had stressed that the station would be first, educational; second, cultural; and then religious. Jones adhered to this policy relentlessly, making sure there was no back-to-back religious programming.

They encouraged the government to make use of their twenty percent broadcast time. An HCJB microphone stood on the podium during sessions of Congress, and special events were carried live over HCJB. The station developed a "University of the Air," preparing programs of agriculture, health and hygiene helps, and these were broadcast under the name of the Central University of Quito. One of the professors, Francisco Cruz, was impressed and came to HCJB. "I'll do anything I can to help you," he offered. Thus he began broadcasting for HCJB and eventually became station manager. At the time he was not an evangelical, but he was a patriot. "You are benefiting my country," Cruz explained.

Another distinguished Latin joined the HCJB staff—Dr. Manuel Garrido Aldama, a Spanish priest who had been wonderfully converted and was ministering in Peru with the Evangelical Union of South America. At first Dr. Aldama was skeptical about radio ministry, but then he visited a coworker in Peru who placed a radio tuned to the Voice of the Andes at the entrance of his little mission church, and when passersby heard the delightful music, they stopped to listen and then came inside.

Dr. Aldama caught the vision and joined HCJB where he became a powerful radio preacher. With his beautiful Spanish and his deep understanding of the Roman Catholic religion and Latin culture, very quickly Aldama's programs were drawing large listener response. "We stay home from the movies to hear what Dr. Aldama has to say," people wrote in. In Bolivia, a schoolteacher assigned her class to "listen to Dr. Aldama on the radio to learn

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to appreciate the beauty of your master tongue—Spanish.”

Other Spanish programs were added: “*Escuela Dominical del Aire*” (Sunday School of the Air), and Grace Larson’s popular talk show, “*Mamá Blanca*” (White Mother).

Programming in English was also carried because the class of people who owned radios wanted to learn English. Thus HCJB taught “Basic English.” The “Spanish Galleon” programs, dramatizing Ecuador’s history in English, were favorites.

In addition to Spanish and English programs, HCJB began broadcasting to the millions of Quechuas of Ecuador, Peru and Colombia almost immediately after Señora Carmela de Ochoa phoned in following that first broadcast to say she wanted to know more about the living Christ. She became HCJB’s first convert, and although of Spanish ancestry, she was fluent in Quechua. “I learned it from the servants at home, and now I can preach the gospel to them,” she eagerly volunteered and launched a half-hour daily program in Quechua.

Most of the music was live. Jones brought together an HCJB Ecuadorian orchestra and arranged Ecuadorian songs for them to play. A classical string trio performed, and Jones also trained a fine Spanish singing group. Katherine Jones did a classical music program on the wheezy, old pump organ. Whether Ecuadorian, Spanish or Quechua, ethnic, classical or gospel, HCJB’s music was always bright and appealing.

With broadcasting, the sales of radio receivers throughout the country soared. But the poor people could not afford radios, so HCJB placed fifty “listening posts” around Ecuador. “*La cajita mágica que canta!*” (the little magic box that sings), the people called them. These sturdy receiving sets were entrusted to Christians to share with their friends—like the tailor with sixty-five neighbors jamming his little home, or the cotton mill worker who gathered all the children of the village into his quarters for the “Sunday School of the Air.”

* * * * *

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In addition to radio broadcasting, a Sunday afternoon “English Fellowship” was led by Stuart Clark in his home and later moved to Quinta Corston. D.S. was always formally attired for these services which were attended by the British ambassador and other leaders in Quito’s English-speaking community. (Eventually, after Stuart and Erma’s daughter died, an English Fellowship building was dedicated in her memory, the Peggy Lord Memorial Chapel.)

In 1933, after some fifteen months of broadcasting, Jones and D.S. Clark were invited by the government to take HCJB’s equipment on the “Silver Anniversary Exposition Train,” celebrating twenty-five years of operating the Guayaquil-Quito railway, which linked the isolated mountain capital with the seaport and coastal people.

The little black and gold woodburning locomotive chugged slowly up the tortuous canyons through the mountains. As the train drew to a stop at every little hamlet, the national anthem blared out from HCJB’s speakers mounted on a boxcar. The villagers gaped, openmouthed. They had seen trains, but a singing boxcar, never! Then D.S. would open the boxcar door, and at the microphone Clarence, with his trombone, would swing into a lively military march. The representative of the minister of agriculture would step to the HCJB microphone to begin his speech. “Music, we want more music!” the protests of the crowd would drown him out. So C.W. would sit down at the little portable organ and play some of the plaintive Ecuadorian melodies, then D.S. would preach the gospel, and finally the government official would get to make his speech.

This worked so well that they decided to fit up a *Radio Rodante*, or traveling radio—simply a gospel sound truck with public-address system and radio hookup with the station in Quito. At every opportunity, Jones and D.S. Clark would leave the ra-

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dio station in the capable hands of Cruz and Aldama and head out into the villages to Herald Christ Jesus' Blessings with this *Radio Rodante*. And soon they were finding that where previously missionaries had been stoned on the streets, now they could minister openly. Even when they saw a sign hung on a door, "Protestants Not Welcome," often from inside they could hear *La Voz de los Andes, HCJB*. Everyone seemed to be listening.

Chapter 3

CLIMBING—FORWARD, SIDEWAYS

There are never mountain tops without valleys in between. Climbing is not always going forward; sometimes you go sideways, looking for a better way to climb the mountain. — *C.W. Jones*

Glorious as those early days were, they were not without problems. Katherine Jones became deeply upset with the long hours Clarence was spending in the studio and out on mission business, and she announced she was taking the children and going home. There was no room in Clarence's life for a wife and family. But this changed. "Clarence allowed the Lord to change him," his family simply explained.

Then Grace Larson's health began to fail after the death of a baby born to her at Quinta Corston. She stayed on for months, but couldn't seem to get her strength back. Finally, in 1934 the Larsons were forced to head home for medical treatment and a furlough that lasted two and a half years.

Also, the new mission was plagued with financial problems

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almost from the start. The Depression in the States was even deeper, and there were months when no checks came through. Clarence worked at whatever he could to earn a little money—selling radios, teaching English, leading the Quito Municipal Band. “Work of any kind is acceptable; there is no high work or low work, only a job to be done,” he always insisted. But in May 1933, the bank holding funds for the Chicago Gospel Tabernacle folded, and the Tabernacle eventually went bankrupt. This left Jones and Williams absolutely strapped.

An electric bill came in for \$6.15, and Clarence just could not find the money. There was nothing else to do—they would have to go off the air.

He went down to a little toolshed at the bottom of the garden to spend the day alone before God in fasting and prayer. “Have we made a terrible mistake?” he asked the Lord. “Are we to carry on with HCJB or pack it up and go home?”

God met him and reassured him that Jeremiah 33:3 was still good: “Call unto Me,” not to a church or people who cannot follow through with their commitments. “Call unto Me and I will answer you.” *I’ll* show you great and mighty things, bigger than you’ve ever dreamed of!

Clarence left the little toolshed rejoicing, totally convinced that God was going to do “a new thing,” to make a way where there was no way, that HCJB was going to grow from this little two hundred watt “acorn” into a mighty “giant oak” of undreamed proportions.

Stuart Clark came by. “Something has been bothering you,” he said, and Clarence told him the whole story. D.S. was able to advance the needed funds. Praising the Lord, Jones went to the bank and arranged a mortgage to cover the next bills. “Climbing is not always going forward; sometimes you go sideways, looking for a better way to climb the mountain,” Jones reasoned.

He fired off a flier to supporters: “We have had to mortgage our transmitter, the heart of our work and South America’s

greatest chance to hear the gospel in this generation.” The response was immediate. Soon they had enough to clear off this mortgage with an additional \$5,000 to purchase Quinta Corston.

In the Ecuadorian Congress another miracle was happening. According to the country’s statutes, all foreign-owned property would have to revert to the country at the end of five years, including HCJB’s property. One day the leader of Congress stood up and addressed the assembly: “Gentlemen, I am standing before a microphone of HCJB. Through the courtesy of HCJB all the citizens of Ecuador know what this government is doing. I would like to ask that HCJB be exempt from this ruling.” Miraculously, this passed without a dissenting vote.

In addition to the two hundred watt transmitter, in 1937 HCJB was able to install a one thousand watt transmitter designed by Victoriano Salvador, HCJB’s first Ecuadorian engineer employee and long-time friend of the mission. (Victoriano, many years later, accepted Christ as his Savior and was baptized on the HCJB compound shortly before his death in 1986.) The mission family helped Victoriano build the transmitter, and Marian Jones, daughter of Clarence and Katherine, became especially good at winding transformers.

With this increase in power, the gospel radio message was clearly available to the estimated ninety million Spanish-speaking people of South and Central America. As well, Jones acquired a ham radio and was making voice contacts with ham operators around the world. The vision began to grip him. What would it take to broadcast the gospel via a strong, consistently clear signal “to the uttermost parts of the earth?”

* * * * *

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Just about then, HCJB received word that there was a five thousand watt transmitter available for \$10,000 in Chicago. It was decided that Jones would go up to have a look at it. He was free to leave Quito because the Larsons had returned and were loaned by the C&MA to HCJB and to a ministry of evangelism-at-large throughout Ecuador.

"If this transmitter looks good and you can find the money, go ahead and buy it," the pioneer radio trustees authorized Jones as he and his family set out for a furlough in 1938.

Jones went to Chicago and agreed to purchase the transmitter when he had the funds. But as his year in the States drew to a close, he had only been able to raise \$3,000 of the \$10,000 needed. Feeling discouraged, he and Katherine headed for a last visit with her family before returning to Quito.

A telegram was waiting for him. "If you want to see me before sailing, come!" signed R.G. LeTourneau. LeTourneau was one of God's choicest Christian businessmen, a builder of large earth-moving equipment, who gave at least ninety percent of his company's earnings to further God's work worldwide.

Jones chartered a plane and was in LeTourneau's office the next morning. "What I'd really like you to do is build a radio station in the Philippines. I'll underwrite the whole operation," LeTourneau told him.

Jones was staggered. A radio station in the Philippines! This was exactly what Dr. Turnbull of the C&MA had envisioned when they had first presented the idea of missionary radio to him years earlier, and he had responded: "Yes, we need a station in South America, but we also need one to reach the vast hordes of the Pacific and the Orient and a third in Israel." Jones, too, shared this vision to blanket the world with the gospel by radio. Was God beckoning them to broaden their World Radio Missionary Fellowship already?

But the answer in his heart came back, "No, stay with Ecuador."

Jones stood to his feet. "I'm sorry, my call is to South America. We have a long way to go yet with that project. You'll have to find someone else for the Philippines," and he turned to walk out the door.

"I may do just that," LeTourneau countered. "But in the meantime I want to help you get that five thousand watt transmitter." He handed Clarence a check for \$7,000—the exact amount lacking.

Jones flew into Chicago. The purchase papers for the used transmitter were drawn up, and Clarence took out his pen to sign. But something held him back. It was as if a red light were flashing. He turned to the engineer who was selling it. "I'm sorry, I just don't feel free to go ahead with this."

Jones walked out into the night. He felt bewildered. Here was the transmitter. He had the authorization and money to buy it. How could he explain his action to the other trustees? Totally baffled, he returned to his family on the East Coast.

Not many days later there was a phone call from John Meredith, founder of the "Heaven and Home Hour" and a member of HCJB's advisory council in Chicago: "C.W., about that transmitter we're planning to buy—it's a heap of junk!"

It turned out that two clever, young amateur radio operators felt impelled to look over the equipment. "It's completely obsolete. There's no way it can be rebuilt," they were convinced.

"I've got to meet with those young men," Clarence decided. The two fellows flew all night, and on New Year's Eve 1938, the three men sat down in a Boston hotel—Clarence Jones, Bill Hamilton, and Clarence Moore, nephew of C.W.'s longtime friend John Meredith.

"For a year I've been trying to raise money to buy that five thousand watt transmitter. God has sent the money in, but now you tell me it would be foolish to go ahead with the purchase of the only piece of equipment available, as far as we know, for this kind of money. What do you suggest we do?"

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Then Jones had an idea, and with the same certainty that had kept him from signing the purchase agreement, he turned to the young men. "Could you build us a new five thousand watt transmitter for \$10,000?"

"Impossible," they responded. But as they prayed together, they knew it could be done. One of the men, Clarence Moore, knew that under God he would do it.

LeTourneau gave a corner of his factory in Peoria, Illinois, and Moore took a leave of absence from teaching high school and pastoring a Mennonite church. One day when LeTourneau dropped by, Moore had a suggestion: "For very little more money, we could double the output to ten thousand watts."

"Go ahead," LeTourneau ordered.

And so it was that instead of a used five thousand watt unit, in late 1939 Clarence Moore arrived in Quito with a brand new ten thousand watt transmitter.

But now the mission faced real problems. They had drawn up the radio and communication laws for Ecuador, so they had to abide by them. One of those laws limited the size of transmitter allowed within the city limits. They'd have to locate their new, more powerful transmitter elsewhere.

Fortunately, the C&MA needed a new school site for the increasing number of missionary children. So Stuart Clark and C.W. went looking, and together bought a cabbage patch, the size of a large city block, on the north side of Quito. They divided the property into equal halves.

On the HCJB compound, the transmitter building was the first to go up. Next, using a floor plan from Good Housekeeping magazine, they built the guest house, which would also serve as home for the Jones family with the studio and control room to the right of the front door in the garage area. Jones laid out the gardens with an avenue of graceful palms, rows of

white calla lilies, magnificent rosebushes, and tall geraniums. Bougainvillea spilled over the walls, and hibiscus bushes enclosed the vegetable garden.

Tubs were filled with well water each night for cooling the transmitters. But out of appreciation for the radio station, the city soon extended its electricity and water to the HCJB compound. "All Ecuador is witness to the great efforts by HCJB to serve the country in the fullest meaning of the word," officials said.

Clarence Moore was working to get the new transmitter operational. He built a hundred-foot tower using a series of slender eucalyptus poles lashed together, topped with a new rotary-beam antenna. The night he tested the equipment, Jones, who had not yet moved over from Quinta Corston, received an excited phone call. "C.W., get over here with your camera! We've balls of fire and music on the mountain!" Clarence rushed over to see four-foot arcs sparking like blue lightning off the antenna ends, floating the music of the station across the countryside. This was possibly the first modulated-flame, high-fidelity loudspeaker.

No one had ever encountered this sort of thing because no one had ever attempted to put such a large antenna at 9,300 feet. People passing the station at night could see this arcing, or round balls glowing at the ends of the antenna terminals, caused by high voltage in the rarified atmosphere. It was spectacular, but the intense heat at the terminal ends was literally melting the antenna.

Moore was stymied. There had to be a way to prevent this. He went off to the coast alone to pray, and a full understanding of the problem came to him. Returning to Quito, Moore mounted copper toilet-float balls on the terminals, which eliminated the antenna ends. Problem solved!

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Moore knew he was onto something and developed a square of two turns of wire, spaced about a foot apart and fed in series, which presented a cube shape and was bidirectional. The antenna was placed on a circular pad that could be turned to change the direction of the beam. Thus was born the “cubical quad” antenna. (Parasitic elements or reflectors were later added by Moore for ham radio use, and this type antenna is one of the popular antennas with ham operators today and has made HCJB and Quito famous in the world of amateur radio.)

On Easter 1940 President Andrés Córdova expressed the gratitude of the nation to HCJB as he threw the switch, and HCJB’s new ten thousand watt transmitter was officially on the air to fling the gospel around the world.

And it did. Letters began to pour in from Japan, Germany, India, New Zealand—and Russia, just as the Iron Curtain was coming down.

All through the war, in spite of restraints, word kept trickling in that the powerful new voice of HCJB was being heard. An airman flying a mission toward Japan was astonished to pick up the voice of his pastor back in the States, broadcasting his message over Quito’s HCJB. From Sumatra, from Sweden, from the high Arctic of Alaska and Canada, Christians were being encouraged and souls saved.

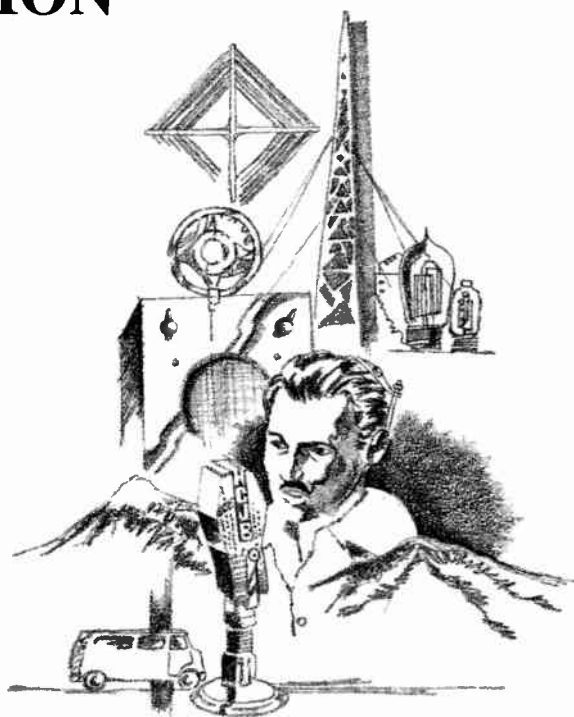
But how could this possibly be? How could a ten thousand watt station carry such great distances? The truth of the matter is that from the beginning, with just a two hundred watt transmitter, HCJB was broadcasting via shortwave. Additional explanation was supplied at the 1946 International Meeting of Radio Technicians in New York where Clarence Moore was honored for his cubical quad antenna. He was greeted with compliments, too, for HCJB. “What a smart operation, to put a radio station on the equator, the very finest location for north-

Climbing—Forward, Sideways

south broadcasting! And with your one-hundred-foot tower sitting on a 9,300-foot mountain, you virtually have a ten thousand foot antenna. The higher above sea level you can get your tower, the farther the signal will travel. Amazing how your engineers could have chosen the best site on earth!”

Moore chuckled. This was not exactly what the “experts” had said in 1930. “But we knew all along Quito had to be the best, because it was God’s choice. It’s nice that technology finally has caught up!” the staff rejoiced together.

TO EVERY TONGUE AND NATION



**“God never asked me to do a job but that
He sent along men to help me do it.”**

— Jonathan Goforth

Chapter 4

IN THEIR OWN LANGUAGE

In this struggle for the minds of men, the air is the last great missionary frontier. —C.W. Jones

Now that it was absolutely certain that the mountaintop station was indeed reaching “to the uttermost parts of the earth,” the logical step was to add more languages to the programming so that the untold multitudes could hear the gospel preached and sung in their own tongue. In 1945 the HCJB staff numbered only fifteen expatriate missionaries and sixty Ecuadorian employees, but during the next ten post-war years it grew to fifty-five missionaries—including D.S. and Erma Clark, who came full time with HCJB in 1946, and J.D. and Ruth Clark, who joined in 1951—and more than a hundred national employees.

More audience = more programming = more staff = more funds. On the basis of this simple equation the mission decided to open an office in North America, with Jones and Larson alternating their time, two years in Quito and two years in the States and Canada. Consequently, most staff recruiting was done by

Jones or Larson at missionary and summer Bible conferences in North America.

“What are the requirements to become an HCJB missionary?” they’d be asked.

They counseled: “First there should be a total commitment to God, then to a country, and finally to a mission. Then you must be a specialist in one or two areas, and very good in several others. Bring along a tuxedo to meet the president and overalls to do whatever work comes to hand.”

Once a part of the staff, missionary department on and off the mission compound was expected to be impeccable. The missionary leaders—Jones, Larson, Young and the Clarks were all models of gallantry—courteous, perfect gentlemen. “Hands off all but your wife,” they cautioned the younger men. “And never forget that you are guests of a forward-looking government in the most beautiful country on earth. We have no rights. We must be understanding and agreeable.”

Absolute excellence was demanded; incompetence or slipshod performance was never tolerated. This team of pioneers worked like crazy people infected with a sense of urgency to use every God-given minute of the day or night to get out the gospel.

HCJB missionaries were always encouraged to become involved in community life by joining civic clubs and teaching at the university or music conservatory. HCJB was not to be an isolated missionary compound; all personnel were expected to be useful members of the community.

All the while it was necessary to face up to the fact that radio is perhaps the most exacting of all ministries, and it is not for everyone. “It is a tyrannical master. You can’t allow yourself the luxury of late nights if you are to be bright and optimistic when you go before the microphone early each morning. You must keep yourself in shape,” young recruits were warned.

“But life can’t be all seriousness and discipline. The Chris-

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tian worker must have as much fun, as much playing of games as possible," the directors would tell the staff as they turned off the transmitters and all piled into buses each Monday for picnics and days of football, baseball and races of all kinds. It was not until the early 1950s that HCJB commenced broadcasting on Mondays, both locally and worldwide shortwave. Volleyball with the Ecuadorians was a fun part of every day with integrated departmental teams. The Fourth of July, Thanksgiving and Christmas were days of great celebration, and the American colony was always invited to join in the festivities.

Yet the whole world revolved around the HCJB microphone—getting the gospel to Latin America and to the ends of the earth. The integrity of the mission was carefully maintained. Jones, particularly, watched the programming with an eagle eye. If someone began to talk about politics, he would signal the control operator to cut the microphone and put on a record, and the speaker might never know. HCJB developed a written policy for its music, and C.W. was known to go into a studio, snatch a distasteful record from the turntable and smash it on the spot.

These basic principles were maintained in all the language services as they developed. The first language to be added after Spanish, Quechua and English was Swedish, a natural step once the Swedish-American Reuben Larson was full-time with the mission. Others followed as personnel became available to produce programs and follow-up the responses from listeners.

CZECH LANGUAGE SERVICE

During high school years, God had given Georgina Kladsensky (now Gonzalez) a burden to reach Czechoslovakians with the good news of salvation. Georgina is the eldest child of Czech immigrants who moved to Ecuador after World War II, established a thriving business and raised their family in this

new homeland.

As a thirteen-year-old, Georgina accepted Jesus Christ as her personal Savior. Accompanying her parents on one of their many trips to Czechoslovakia, she could hardly wait to tell the Czech people about Jesus, but no one was interested in hearing what Georgina had to share. How discouraged this young girl was!

Then her cousins took her on a boat trip up the river. As they made camp for the night along the riverbank, Georgina noticed a group of other campers with wires running out from the top of their tents. She asked her cousins about the wires. "Those are antennas for shortwave radios. The people are listening to broadcasts from foreign countries," the cousins explained.

As if the light had dawned, Georgina knew exactly why God had put her at the location of HCJB in Quito. She knelt on that river's edge and committed her life completely to God, vowing to someday broadcast the gospel to her people by shortwave.

She completed her high school and college education in the States, returning to Ecuador with her bachelor's degree from Houghton College and master's degree from Wheaton. And now as a pastor's wife and mother of two, Georgina has been reaching out by shortwave radio to the people of her ancestry for nearly fifteen years.

Knowing God's leading to start the Czech Language Service at HCJB, Georgina asked herself what was happening when only twenty-seven letters from listeners arrived that first year in 1975; "But the Lord taught me He wanted faithfulness not immediate success," she says. Encouragement came in 1983 with 226 letters, double the amount of the previous year, at a time when some other HCJB language services had a decrease in their correspondence reception.

In spite of continued persecution and difficulties behind the Iron Curtain, God is allowing many to listen, and because of

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hearing God's Word on the programs, many seek out Christians and turn their hearts over to Christ. The five hundred kilowatt transmitter has made a big difference in the program reception in Europe and Iron Curtain countries, but it is politically dangerous for Czechoslovakians to write.

In 1984 the listener response climbed to 485 and to more than 1,200 in 1988. Georgina's mother has helped with correspondence, personally answering every letter for a number of years.

Meda Chamrad has been added to the staff of the Czech Language Service. Georgina states, "Meda was sent from God. In 1982 in Miami, Florida, I had made a slide series asking God to send someone to help in Czech. Meda, an opera singer from Prague, escaped from Czechoslovakia after the war, came to know Christ in the United States and studied at Miami Bible Institute.

"Without knowing anything about me, Meda received God's call to work full time for Him. He decided to leave his job by faith and wait for God's opportunity. The last day of his job, I was invited by his wife to his home for a missionary presentation. There he heard the message of the slide series about the need for someone to work in the Czech Language Service, and he could not believe it. As one of the favorite Czech speakers, he is taping two programs a week, and he also sings on each of his programs."

Seven hours of programming each week in the Czech and Slovak languages include evangelistic and edification programs, Bible studies, children's programs and one DX program. Listener response such as the following, indicates spiritual hunger.

Hi, I am Karel. I heard you by accident two months ago. We need your programs because they give us hope for our life. We can't stand all the garbage day and night they are giving us. I cannot

send you my address because they would send me to court. But do know there are many like me who are listening, but don't dare write. Keep up your work.

Zdenek writes:

I am one of those you call non-believers, but truly appreciate the hope and comfort your programs give. Here we have been taught so different that it is taking me time to digest what you have said. I enjoy your Latin music, as well as Meda who sings professionally, but sings to God.

"All due to God's grace only," Georgina says with thanksgiving.

ENGLISH LANGUAGE SERVICE

Broadcasting in English was carried on from the very first, but it was several years before the department was formally organized. In those early days everyone pitched in and did programs and answered mail. "It was a shoestring operation," D.S. Clark recalls.

During World War II the English Language Service became particularly meaningful to the thousands of American and British troops stationed far from home around the world. The "Service Stripes Hour" was especially for them, and the Red Cross in New York used HCJB to relay messages from home.

In 1941, David, a New Zealand electronics specialist, was a prisoner of war in a Japanese camp in the South Pacific. His captors brought him some radio parts. "Build us a shortwave receiver," they ordered. He did that, but there were enough

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pieces left over to build himself a tiny radio, which he hid. Secretly he listened for world news and whatever else he could find. One night, from faraway Ecuador he caught an English program. Every night after that he tuned in and tried to latch onto one thought, even one Bible verse, that he could share with his fellow prisoners, something to help them through the next day.

The guards were pleased with their radio and asked David, "Is there anything we can do to make you more happy?"

"Yes, you could bring me a Bible," David requested. Four Bibles appeared, and the men in David's group devoured the Word of God during those next three and a half years in the prisoner-of-war camp. "Through the Bible and your radio programs we were living very close to the Lord," David later told HCJB.

As HCJB's English Language Service staff increased, program hours also increased, and today letters pour in from every part of the globe.

From Belize, Central America:

I am a Mayan Indian. For several years I have tuned in HCJB. I accepted Jesus as my personal Savior; my wife and two daughters also became believers. Our lives have changed; we now make Scripture reading our daily habit. Your programs open our vision to more spiritual living and awake my soul to help others come to Christ.

From Texas:

I am eleven years old. Your speaking about Christ is magnificent. I have accepted Him. From

now on I'll try to listen every night.

From New Delhi, India:

By chance I came across your station on my little transistor radio. Is it really true that by believing in Christ we can achieve salvation? I am a seventeen-year-old college student, and I have so many questions about God.

From a teenager in Connecticut:

I tuned my shortwave radio to HCJB, and my roommate told me to turn that junk off. But I insisted that we listen. The next evening when I walked in, he already had HCJB tuned in. A week later he accepted Jesus Christ as his personal Lord and Savior.

From Kent, England:

Thank you for your letter and the booklet you sent me. I have decided to accept Christ as my Savior. Thank you for giving me the final push off the fence of indecision to the path of Christian righteousness.

From Florida:

I want to thank HCJB for guiding me back to Christ. Over the past years I have drifted far from church, but now thanks to HCJB I can rejoice in Christ Jesus' blessings! Now I can say that if I

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died today and stood before God, I am assured He would accept me because of what Jesus Christ did on the cross.

From Afghanistan:

It was with great joy I received the literature you sent me. It is with great interest I approach the New Testament, but will I be able to grasp it? I have never been able to study the Bible, which I cannot find here in Afghanistan. I have such interest in learning more about the Lord Jesus. I would be thrilled to receive literature that would teach me more. Please forgive my boldness in asking you this, but try to understand my longing to know more and understand better about the Lord and how I should believe in Him.

From a blind listener in Australia:

Since I cannot read, HCJB has been a great blessing to me, giving much joy and encouragement.

A paraplegic wrote:

Through listening to HCJB, I am able to turn my wheelchair into a magic carpet and fly over the world.

And then there was the young woman who had set out to sail the South Seas with friends, desiring to escape her Christian home in New Zealand. While sunbathing on the deck of the

yacht tied up in Guayaquil's harbor, she flipped on her radio and heard a gospel program from HCJB. Memories of home and her Christian upbringing flooded back, and right there she gave her life to the Lord. She returned home and enrolled in Bible school.

Most of the people who write are men under twenty-five years of age. These young men usually have no interest in religion and never attend church, but they still are looking for answers to the age-old questions: "Why am I here? Why would God bother with me?" Most are lonely, and they respond to a sincere, friendly voice. The music is appealing, and bit by bit the message of God's love works its way down into their hearts.

And it did just that for Andrew Steele, who now serves in the HCJB-United Kingdom office. He was just seventeen when he was given a broken shortwave set. He repaired it, began listening and picked up HCJB. He listened every night and began to write to the English language broadcasters. Andrew's father died, and he shared with HCJB staff the hurt he was feeling, and from Quito he received letters of loving understanding and encouragement.

Still, it was not until he was a student in the university that he made a commitment to Christ. For Andrew there was no commitment other than total! He went to work with the British Broadcasting Corporation still pondering God's claims on his life. He applied to HCJB, attended the Missionary Bible Training program near London, and arrived with his wife in Quito in 1979 to work in English programming for several years before returning to his homeland where, besides serving as director of HCJB-UK, he produces programs and trains young people in the art of broadcasting.

* * * * *

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In all, nineteen and a half hours of English programming go out each day from HCJB. Programs are beamed to the Americas, Great Britain and Europe, Asia and Australasia.

Approximately half of all English programs are produced in Quito by missionary staff members. One of the early favorites was, and still is, "DX Party Line," which is designed for short-wave hobbyists, known as DXers. It features technical data and spiritual items to ponder. This program continues to draw the most listener response along with another very popular program called "Happiness Is" with long-time programmer/hostess Dee Baklenko. Staff programs such as "Happiness Is" and "Passport" blend Ecuadorian folk music, culture and news with Christian overtones in natural, flowing formats that have attracted a wide spectrum of listeners over the years. "Morning in the Mountains" is a live program beginning the Andean day with gospel music and inspirational thoughts.

Non-staff programming features the best in gospel broadcasts from around the world. Favorites such as Billy Graham's "Hour of Decision," J. Vernon McGee's "Thru the Bible," "Radio Bible Class," "Insight for Living" with Chuck Swindoll, "Children's Bible Hour," "Focus on the Family," "Back to God Hour" and "Back to the Bible Broadcast" are appreciated in all of HCJB's major target areas.

The "Old Fashioned Revival Hour" with Charles E. Fuller was the first share-the-cost sponsored program. In 1937, when they began on HCJB, the programs were mailed to Quito on sixteen-inch aluminum-based transcriptions.

In 1974 Clayton and Helen Howard, at that time the well-known hosts of "DX Party Line," started a club for the many DXers who listen to HCJB. The Howards saw this organization as a means of keeping in touch with listeners through the club's bimonthly bulletin. This publication features activities and

progress at HCJB, as well as information about other shortwave stations around the world. Life and customs in Ecuador are featured along with some Christian input and the DXer of the month.

HCJB's DX club is called Andes DXers International, or ANDEX. There are currently 1,150 active members from sixty-three countries, and these ANDEX members range in age from eight to eighty-four years. The club is closely associated with the "DX Party Line" program of the English Language Service.

From Alaska to Afghanistan, from Greece to Guyana, from Iceland to Indonesia, from Jerusalem to Jakarta, from Norway to New Zealand, from Malta to Malaysia—Scotland, Denmark, Germany, Canada and every state of the United States—the list goes on with more than 120 countries responding to the English Language Service programs each year. Even Ecuador:

Ever since my husband was posted in Quito five months ago, I have been listening to your wonderful programs. I came from a far-off country. I was not a Christian. However, as a school girl I studied in a convent and was taught from the New Testament. When I heard the Bible being read and explained over your programs, a new light was lit in my heart. Now I no longer feel lonely for I have the Lord Jesus with me. For this I have you to thank.

FRENCH LANGUAGE SERVICE

Dr. Miner B. Stearns and his wife were missionaries in Bel-

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gium, but could not return to Europe during World War II. They went to Ecuador and started daily broadcasts from HCJB in French, and sent programs from Europe after their return to Belgium in 1945. Recorded programs from cooperating broadcasters were used from 1945 until 1959, and then the French Language Service programming was interrupted for five years because French-speaking personnel were not available to carry on this ministry.

Programming picked up again in 1966 with programs being produced in Europe—“*La Voix de L’Evangile*,” “*L’Heure de la Grâce*,” and “*Paroles de Vie*.” A new program from Quebec was added in the early 1970s along with a DX program produced by a listener in Paris, France. HCJB missionary Rosemarie Manney directed the French programming and read and answered the listeners’ letters for a number of years by herself.

She rejoiced as God answered prayer by sending Daniel and Françoise Dossmann, native-born Parisians, to Quito to direct HCJB’s French Language Service. Daniel is a specialist in classical guitar and medieval music. God spoke to Daniel while he was reading the story of the wise men in the gospel according to Matthew in the New Testament of the Bible on board an aircraft flying home from India, where he had been searching for truth in oriental religions. He believed in Christ as Savior several years later.

The Dossmanns produce seven programs weekly along with missionary Beth Rodgers, and with the help of an Ecuadorian employee, answer more than two thousand letters that come in each year in response to the total of ten and a half hours of weekly programming. Listeners write from Europe, eastern areas of North America and the Canary Islands.

From Belgium a writer says:

Dear friends of HCJB: After a long silence,

I'm writing to you to tell you that now I'll be able to listen more often. I have to admit that your programs comfort me a lot, and I like hearing about Ecuador, too. Over the last few years I've lost my faith in God for various reasons, but I hope to find it again by listening to your programs.

From France comes word:

It is always fascinating to hear messages coming from far away. It is with pleasure and interest that the Voice of the Andes comes to me. Your simple programs are easy to follow and make one engage in personal reflection. In spite of the distance, your programs are received here quite easily.

A Canadian listener writes:

I appreciate your programs because they present to us the Holy Scriptures with a relaxed but not monotonous manner. More than that, the large choice of religious programs permit us to understand better the message of God. HCJB possesses another advantage in that it is fully adapted to its surroundings. Your station helps us to know the life and customs of the people in Ecuador, which symbolizes to us the middle of the earth, the sun, the high mountains of the Andes and happiness.

GERMAN LANGUAGE SERVICE

In 1953, Clarence Jones met A.E. Janzen, secretary of mis-

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sions for the North American Mennonite Brethren Church, and challenged him to seize the opportunity of Heralding Christ Jesus' Blessings to the millions of German-speaking people in the world by means of radio.

"We'll do it!" the Mennonite Brethren agreed, and began to supply HCJB with German personnel to prepare programs for broadcasting into Europe, including the many Germans isolated in Russia, and for the three million living in South America—one and a half hours for Europe, one and a half hours for South America each day, or twenty-one program hours weekly. Eighty percent of the German programs are original material prepared in Quito studios.

Only 164 letters came in during the first year, but it was not long before one thousand letters were pouring in each month. Many contained thrilling stories of God at work in listeners' lives.

From Romania:

At first we just wanted to hear the news and the music, but then we began to listen eagerly for the message. We began to love the Word of God. Now our whole family has found Jesus as Savior.

From Berlin, West Germany:

You dear ones in a land without zones and divisions:

From my window I can see my sister's house in East Germany, but I cannot visit her. At this time we need God's Word more than bread, so I have told many of my colleagues about your broadcasts. Recently ten of us in the shop listened to your program at 6:45 a.m. It was so clear that it was hard

to believe it was the Voice of the Andes from so far away.

From Germany:

I want to tell everybody that the seed you planted has sprouted, not suddenly, as I am told sometimes occurs. In me the faith has grown slowly, and today I cannot imagine living without the Lord.

From Peru (in German):

Because of HCJB, after many years of searching for the true God, I finally have found the Lord Jesus Christ. My days have new purpose and content. Each morning at five-thirty I tune you in, so that before I begin my work, the day has already become precious to me. Just how much help your programs have given me, only the Lord knows. In His name I thank you.

From Brazil:

We listen to your broadcasts attentively every day. There are hundreds, perhaps thousands, who hear your gospel programs here. If I could fill my house with gold three times over, I still wouldn't trade it for my salvation in Christ, which I have found through listening to HCJB.

Also from Brazil:

One day I decided to leave my wife, but that

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evening as I was making plans, a voice inside me said, "Why don't you turn on the radio?" I caught the end of the HCJB program with the prayer for all those who have left Christ out of their life. It spoke to me. I gave my life over to Christ and did not leave home. A few weeks later my wife accepted Christ. If you ever come this way, would you baptize us?

Through faithfully responding to every piece of mail received, a strong rapport has been established between listeners and the German Language Service staff in Quito. For example, after listening for several years in Peru, Eva wrote to the German Language Service. At first her letters were stormy:

How can you preach about the love of God when He is so cruel? My mother was widowed and sick and could not work. We had nothing to eat. She prayed to God, but no food came. My sister was a true Christian, but one day she was horribly raped and murdered in the basement of our home. Where was God when we were hungry? Where was God when my sister was murdered? Don't talk to me about a God of love!

German programmer Peter Hübert replied:

I can't give you answers to these hard things you have gone through. Why some people suffer so much we will not understand here on this earth. But this I do know—that God loves me. God proved His love by giving His Son to die for me.¹ And He loves you.

Eva accepted this and wrote again:

The blows continue to fall on me; my husband has threatened to kill me if he catches me listening to HCJB. The war has left its mark on him—on one side he is kind and good and on the other, cruel and brutal. Our twenty-three years of marriage have been an endless sea of tears and loneliness. I am seeking to know God, but it all seems so difficult.

The following year:

My husband has had a stroke and now is listening to HCJB. I tune in to nearly all of your programs and take time to really follow what you say. I do not want to grumble against my fate anymore. I want to share with you that it was only through your help that I found the way to the cross and to faithful reading of the Scriptures. They have taught me that God does care about every detail of our life if we look to Him and trust.

With all my heart I thank you for your faithful guidance through a year of testing. The literature you sent me always came at just the right time, when my soul had hit an absolute low.

How much support and encouragement I receive through your songs! When darkness creeps over my soul, I repeat the verse of the song:

*Child of God, wait patiently and quietly,
no matter how dark the path,
And commit to Him all that troubles you,
to Him who always has a way.*

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I have learned to look unto Jesus more and more, waiting and looking for His coming. May God's blessing continue to rest on your mission so that many more might come to know Jesus Christ as Savior, as I have done.

Please pray for my husband, and please send me some tracts that I can give to others to help them find the Lord.

Also from South America, from the jungles of northern Argentina, came the story of Siegfried, the sixteen-year-old son of a sawmill owner. The young man was struck by a falling tree and his leg severely fractured. He would have to stay in bed for many months, the doctor told his parents, who bought Siegfried a shortwave radio to help pass the time.

He began fiddling with the dials and suddenly heard a German voice coming in clearly. It was the Voice of the Andes, Quito, Ecuador. What a surprise! Soon the whole family was listening, and they soon realized things were not right in their lives.

Siegfried's mother encouraged him to write to the Voice of the Andes, and when Sally Schroeder (now Mrs. Frank Isaak) answered, she included a book of the songs often sung on the German broadcasts. Siegfried and his family, in their isolated jungle home, began to learn the songs. One day when Mary Wiens and Sally Schroeder sang, "*Wenn Friede mit Gott meine Seele durchdringt*" (It is Well with My Soul), Siegfried's mother gave her life to the Lord. All the family soon followed.

Then they wrote to their German grandfather living in a different area of the jungle, begging him to buy a shortwave radio and listen to the Voice of the Andes. Some time later, word came that the old man was dying. Siegfried and his family rode all night through heavy jungle rains, but they were too late. Grandfather had passed away. Clapsed in his hand was a worn

piece of paper, and on it was a prayer that he had written and prayed over and over, a prayer of repentance and thanksgiving for God's salvation. Yes, he had bought a radio and had been listening to HCJB.

Tearfully, but with the assurance in their hearts that they will see grandfather again, Siegfried's family buried the old German in the Argentine jungle.

Siegfried met his wife after hearing her name mentioned on an HCJB youth write-in program. They lived in the same province. They were married and started a children's class in their home, then another in a neighboring area, and a Bible study for older people too. For their jungle neighbors they also teach classes on hygiene and preventive medicine and how to establish a Christian home. Siegfried and Elena wrote to HCJB: "We have little education for this big task. It is only because of the many years of listening to the Christian programs from HCJB that we are able to do it."

In both East and West Germany it is mostly young DX fans who tune in. (DXers are hobbyists who like to listen to as many stations as they can from as far away as possible.) DXing is an increasingly popular hobby with young people worldwide. The majority of German DXers never go to church and have little contact with Christianity. But they are fascinated with the high-quality cultural programs coming from Ecuador, "the Switzerland of the Andes." They enjoy the dramatized real-life stories sprinkled skillfully between the religious programs.

One such story is about Hans, who was fourteen years old when he discovered HCJB, the Voice of the Andes. He bought a New Testament, began reading it, and soon trusted the Lord. He started writing to the German Language Service every month, and the staff faithfully, encouragingly, responded to his questions about the Christian faith and the Bible.

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“I am the only believer in my village,” he wrote. Later, “My brother now has found Christ. In the high school I have organized a Bible-reading club. I think the Lord is calling me to the ministry.”

HCJB has steadily gained regular listeners in Germany. In an annual popularity poll among the fifty shortwave stations transmitting German programs, HCJB has ranked in the top five for the past five years.

Many listeners write simply to request a QSL (verification) card, but frequently the mail brings a letter stating the listener has just heard a German program for the first time and found it just wonderful. Until now he was not a believer, but thanks to the program, he found faith in God. He asks for more information about the German schedule of programs.

Rainer was born in a World War II prisoner-of-war camp. He was raised with little, if any, spiritual input. In 1977 he became ill and was hospitalized. While in the hospital, his radio was knocked off the table and broken. The person responsible insisted on replacing it with a radio having shortwave bands. Rainer began to play with the shortwave receiver and heard Cornie Balzer sharing Christ from Quito. Day after day he listened until the seeds of truth took root in his heart. Rainer trusted Christ and became a keen witness for the Lord in Germany.

Others, like Rainer, write to tell of finding new life in Christ through programs of the German Language Service. How many others are listening and finding Him but not writing to tell about it?

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JAPANESE LANGUAGE SERVICE

Akira Hatori, was a flight leader in the attack on Pearl Harbor on December 7, 1941. This same man twenty years later, as a Japanese radio pastor, was leader of an attack against the stronghold of Satan in the lives of his people.

In 1961 Dr. Akira Hatori, who had served as an interpreter for the Billy Graham Crusade in Tokyo and is now the chairman of Pacific Broadcasting Association, made a trip to Brazil to visit some of the 800,000 Japanese who had immigrated there over the previous seventy years. These immigrants were living in their own colonies and had kept their own culture. Dr. Hatori felt a burden to reach them with the gospel. Flying over that vast land of Brazil, an idea came to him. He knew that HCJB was carrying Russian and German broadcasts. Why not Japanese?

Hatori stopped in Quito. "Could you broadcast Japanese programs?" he asked.

"Of course, if you have someone to produce them," he was told.

Back in Tokyo, Dr. Hatori had his young assistant, Kazuo Ozaki, prepare taped programs—fifteen minutes of news happenings in Japan, plus ethnic music and a ten-minute message—thirty minutes each day. Sunday programs were entirely Bible teaching. They shipped over the first fifty tapes, and HCJB put them on the air, beaming them from Quito into Brazil.

HCJB's broadcast director at that time was Hardy Hayes, who previously had been a missionary in Japan. One day he checked the Japanese program and found the tape was running backward! HCJB fired off a note to Tokyo: "The tapes are not enough. You've got to get Japanese personnel over here to make sure things are going right."

At that point, the church in Japan had not caught the vision of sending out missionaries. Yet Kazuo felt the Lord was call-

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ing him. He, his wife, Hisako, and their children arrived in Quito in May 1964.

Letters were coming in from Brazil, but the Ozakis were surprised when the first letter came in from Tokyo. "We heard your program loud and clear, just like a local broadcast!" a listener wrote. The beam was not only dropping into Brazil but going nearly halfway around the globe! That month there were thirty-three letters from Japan and one hundred from Brazil, plus letters from Argentina, Canada and the United States.

"Many of these listeners were Buddhists; so first we had to tell them who the true God is, who Jesus is, and what His redemption is all about," Kazuo explained.

He made contacts with local pastors who would visit interested Japanese. The pastors' reports began to come back: "I visited that person, and he accepted Christ."

A woman wrote in that she had attempted suicide. Kazuo passed this on to a pastor who immediately drove two hundred kilometers on a scooter to visit her. "Praise God, she accepted the Lord!" the pastor rejoiced with Kazuo.

Kazuo knew it meant a good deal when he received a letter from the Japanese in Brazil. In the first place, most of them live in rural areas where there is probably not a post office. Then they have to address the letter in Portuguese. How could they do that when they only write in Japanese? They wouldn't even know how to write "HCJB."

"Still the hour-long broadcasts go out every day at seven in the evening to Brazil, and we know they are listening faithfully," Kazuo says.

An evangelist, visiting a Japanese area of Brazil, asked the congregation how many listen to HCJB, and every hand went up. "How many have written?" he asked. No one had.

* * * * *

The story from Japan is totally different, especially since 1976 when God did a miracle, as Kazuo tells it. In 1973 the young people of Japan began getting into shortwave listening. Especially twelve- and fourteen-year-old boys were caught up in the electronics craze. This was a generation that was questioning the old ways, the old Shinto religion. They were searching for new values, open to the excitement of new ideas and new hobbies such as DXing.

By 1976 all the major radio industries were selling reasonably priced shortwave radios and promoting them, particularly among the young people. The advertising campaign for one special model, "Sky Sensor," resulted in sales of two and a half million sets in one year!

Radio stores printed overseas listening schedules to give to customers, and they began to feature "HCJB, the Voice of the Andes." Ads began to appear in leading magazines showing Kazuo on location in Ecuador. They published interviews with HCJB engineers. One Japanese television station sent a crew to do a documentary on Ecuador, HCJB and the Ozaki family's life and work.

The letters began to pour into Quito from Japan—up to seven thousand in one month. Most of the correspondents were young people who had formed DX or BCL clubs in their schools. BCL, or broadcast listening, had become a new word in Japan.

Kazuo and Hisako responded to this upsurge of interest among Japan's youth with lively programs featuring the culture and music of Ecuador, technical reports, and reading letters from listeners—the most popular segment of all. Toward the end of each hour, Kazuo talks about serious things, with a straight gospel message always included.

In 1978 Kazuo went home to Japan for a visit, and he discovered he was a celebrity. When the plane stopped in Honolulu, he was mobbed at the airport by fans all wanting his autograph.

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In Tokyo the leading Japanese radio magazine was on hand to photograph the arrival of his family. This magazine asked if he would take one page each month to tell of the work of HCJB. They published the times of all his meetings in Japan. The Sony Corporation sponsored rallies for shortwave fans to meet Kazuo. He visited DX and BCL clubs in all the major cities. The department stores and radio display rooms sent out invitations: "The radio personality from the Voice of the Andes is coming. This is your chance to meet him."

Takumi was one of the youthful fans who responded to the invitation. Only eleven years old when he began listening to shortwave, he soon discovered the Voice of the Andes from Ecuador. At first he was delighted to hear broadcasts from so far away, but gradually he began to listen to what Kazuo Ozaki was actually saying—that Jesus loved him. Takumi got a Bible and for three years listened with his Bible open, seeking and learning.

Then he read in a radio club magazine that the missionary broadcaster from Ecuador was going to be meeting listeners in a church close by. Takumi found a seat in the front row and was enthralled to hear, in person, the voice that had become so familiar and dear to him. When once again Kazuo told the simple gospel of God's love, Takumi accepted Jesus Christ as his Savior.

The mail has leveled off to between seven and eight hundred letters each month. Many are simple requests for QSL cards. (DXers and shortwave listeners try to collect as many of these as possible, and to do so they have to listen carefully and report on the content of a specific program.) As they come in from some twenty-six countries around the world, scores of letters reveal, "Through HCJB I've become a Christian."

An example of the kinds of letters received by the HCJB

Japanese Language Service is this one from North America:

My American father brought his Japanese bride to the United States, but after I was born, he left her. She was too disgraced to return to her home in Tokyo, so she stayed on making a living by sewing. She never really learned the English language.

Each day when I came home from school she was listening to a Japanese radio program. "What is that?" I demanded to know. In her poor English she told me that a man from Quito, Ecuador, was talking about Jesus Christ and salvation. Each day she explained to me what the man was saying, and through this I have come to know the Lord Jesus Christ as my Savior. Even though I don't understand a word of Japanese, I have found the Lord through the Japanese Language Service programs!

NORDIC LANGUAGE SERVICE

Shortly after the one thousand watt transmitter went on the air in 1937, Reuben Larson and his family returned from their time in the States. Reuben was happy to learn of the listener reports coming in from Europe. "I wonder if we could reach as far as Sweden?" Reuben mused, and he started a fifteen-minute weekly program to find out. The response was immediate and encouraging. The program was kept on the air.

Ellen Campaña emigrated from Sweden to Chicago. While living there, she married the Ecuadorian vice consul and returned with him to his native Quito in 1931, just at the time Radio Station HCJB went on the air. In 1941 when the Larsons were scheduled to move again to the States for two years, Reuben persuaded Ellen to take over the radio ministry, which had

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been increased to thirty minutes, two days a week.

“But what will I talk about?” she protested.

“Just read the Bible in Swedish and tell your listeners about life in Ecuador.” It sounded easy. Ellen was amazed when she received three hundred letters in response to her Mother’s Day broadcast.

World War II was blazing, and the new ten thousand watt transmitter was reaching around the globe. One dark night in a remote area of occupied Norway, a young member of the resistance group heard an aircraft low overhead. He stepped outside just in time to see the plane circling a nearby clearing and a small, white parachute floating to earth. He retrieved it and found a tiny box attached to the chute with a note: “Friend, here is a radio receiver as an encouragement from Britain’s Royal Air Force.” He turned it on, heard a report from the British Broadcasting Corporation and news from the Voice of America. News from the free world!

Ole was elated, yet a little afraid. If you were caught listening to radio, the penalty was death. He hid the radio in an abandoned barn and each night would steal out to listen. Soon he began fishing up and down the shortwave dial, and he discovered a new station with a woman’s voice speaking Swedish (which he could understand) from faraway Quito in South America: “We want you to remember, Christian brothers and sisters in occupied countries, that God loves us and wants us to be filled with love, even for our enemies and those who are oppressing us.” A lovely Scandinavian hymn followed. Ole wept as he listened.

Ole was a believer, and he invited others to join him. Soon each night a dozen Christians were gathering in the darkness of the barn to listen in secrecy to HCJB and the good Bible teaching their souls were hungering for.

They were listening to HCJB the night of May 7, 1945, when they heard the joyous news that Germany had surrendered, and they were free once more. But a lasting bond had been forged between occupied Nordic countries and the faraway radio station that had been their souls' lifeline through the dark years.

In 1952, Ellen Campaña was honored by King Gustav VI Adolf of Sweden with the Vasa Orden, Eighth Size in Silver. She was the first woman to receive a medal of this Orden, a very prestigious award, and she was decorated in Ecuador by the Swedish ambassador to Colombia, who made a special trip to Quito for the occasion. "Your friendly voice has the rare ability to pierce deep down to your fellowman's heart roots and to bring help, comfort and consolation in life's most difficult moments," Swedish listeners told her gratefully. Ellen was affectionately called "the Grand Old Lady of Shortwave."

Sonja Persson arrived in Quito as part of the Nordic Language Service staff in 1959. She became director of the service, taking over the responsibilities Dolores Van Der Puy had assumed in 1945. Over the years, many other Swedes have augmented the language service staff.

A library of Swedish Christian music has grown, gospel tracts have been written, and Bible courses offered to listeners over these years. HCJB airs two half-hour programs in Finnish in addition to Swedish for a total of nine program hours per week. Danish and Norwegian broadcasts go out when available. The programs include experiences of the staff living in Ecuador and their involvement with Ecuadorians on a day-to-day basis, which gives credibility to the answers they have for the listeners in regard to the Christian view of life and its world complexity.

HCJB often ranks as the most popular station with Swedish

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shortwave fans, according to listener polls. About half of the audience are teenagers, and approximately seventy-five percent have no personal knowledge of Jesus Christ.

Ellen Campaña and Sonja Persson have both been awarded a silver plaque of recognition for their personal participation in programs. This award is extended to special radio producers by the DX alliance of Sweden. In days before television, Auntie Ellen, while visiting in Sweden, was especially thrilled when a Swedish shoe salesman recognized her by her voice.

Home ministry assignments provide opportunities for Nordic personnel to keep in close touch with Scandinavian life and to make personal contact with many listeners. This is a unique ministry that most of the other language services do not enjoy.

One such listener was an elderly man in Stockholm who was affected in his lungs by some chemical encountered in years of work as an organ builder. He had listened to Swedish programs for three years, and a great deal of correspondence crossed the ocean between him and the Nordic Language Service personnel.

He wrote, "I know I need to understand my relationship with God. I see what Jesus Christ has done by giving his life for me—He has finished it all. But I just cannot make it apply to me, to my former life." Correspondence went back and forth, always setting forth and explaining the truth of God's Word in answer to his questions.

Then it was time for Sonja Persson to return to Sweden for her home ministry assignment. This man wrote to Sonja: "I understand you are coming to Sweden. I hope I will live until you come. Please come to talk face-to-face. I want to find peace with God."

Upon arriving in Sweden, Sonja had two days in Stockholm before being caught up with a month of travel and many meet-

ings. She debated, "Do I contact this listener now or wait until the pressures of my schedule ease up next month?"

She decided to call, and someone staying in the listener's home said, "Please come. He is waiting for you. He is a very sick man." That evening Sonja spent more than three hours going over the Scriptures and explaining God's plan of salvation to him.

His face lit up, and he said, "I see it! I see it!" Sonja prayed with him, and they separated that evening as one in Christ.

Sonja phoned again upon her return to Stockholm a month later. The same kind voice answered, "He left us last night."

Programming, correspondence and personal follow-up are the important ingredients of the ministry of the Nordic Language Service staff in reaching their people with the gospel of Jesus Christ.

PORTUGUESE LANGUAGE SERVICE

For the approximately 120 million Portuguese-speaking people of Brazil, each day HCJB beams six and a half hours of programming. A Brazilian staff, two couples of whom are HCJB missionaries, prepares programs for the whole family—stories for children, homemaker tips for the wife and mother, youth programs and Bible studies for every age, including daily reading of the Scriptures. In many areas, churches or individuals replay the programs over a public-address system to the whole community.

Most listeners are Christians isolated in the bush or some small settlement of that vast land. Yet many letters say, "I lived in spiritual blindness without peace and motivation in my

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life, but since I have been listening to your programs, Jesus Christ has become my Savior.”

Sometimes the signal skips and bounces down into Africa, and from there a Portuguese-speaking listener writes, “I was looking for some news about soccer when I heard you talking about Jesus. From then on I have been listening to your programs, and they inspire me to have confidence in God.”

The Portuguese Language Service had a brief season of five years after its beginning with Martin and Isa Jansen in 1945. There was no office staff after the Jansens left Ecuador in 1950, but taped programs continued to be aired. An Ecuadorian employee, Stella Kosiel, who understood the language, auditioned the Portuguese programs and helped with the listeners’ letters.

However, HCJB missionaries handled the office and the ministry again in 1964 with the arrival of the Arndts. Victor and Helena Arndt, Brazilians serving with the Mennonite Brethren Church, came to Quito with a real desire to reach their homeland with the gospel. Radio certainly multiplied their efforts.

In June 1975 the Arndts moved back to Brazil to manage the office and produce Portuguese programs in HCJB studios located south of the city of Curitiba. The HCJB-Brazil office moved into their new two-story building in January 1986, and the office there operates completely on donations from within Brazil. One part-time employee and three full-time employees work with the Arndts. In this office eighty percent of the listener mail is taken care of. The follow-up ministry and association with the local churches that help support the work there add a familiar touch and give an awareness of the listeners’ needs.

In the Portuguese Language Service offices on the HCJB compound in Quito, Jonas and Iria Braun, with one employee, also produce programs, handle listener mail, and route program tapes for airing each day. The Brauns, from Brazil, joined the

HCJB missionary staff in 1981.

For a year during 1986 and 1987 a trial signal was directed to Africa for one hour per day. More than one thousand letters from Angola were received by the Portuguese Language Service in 1987, making a total of 15,622 listener letters for that year when added to those from Mozambique and several South American countries.

A listener sent in the following story, which was used on one of Jonas' programs to tell of God's love and faithfulness.

Mr. Bento, a man of few resources, went to the small city of Jarú, Brazil, hoping to better his living conditions. There, together with his wife and children, he worked hard in the fields, dreaming of the day he would have better land and a better house. His friends talked to Mr. Bento about the things of God, but he was not interested.

One afternoon, after a hard day of work, Mr. Bento sat in front of his house to rest while he enjoyed the evening. His six-year-old son, José Carlos, left the safety of his father's arms and ran off to pick some fruit near the jungle's edge—not far from his house.

After some time, Mr. Bento returned to reality when his wife called. José Carlos had not come in with the other children to prepare for bed. Mr. Bento called out for José several times with no response. He went out to look for his son, but José Carlos was nowhere to be found.

Night was falling as the entire family searched without success. Some of the neighboring men went into the jungle with lanterns and weapons, since snakes and wild animals roamed the area. They looked all night without results. For several days people searched.

On the third day, Mr. Bento decided to go to the home of the witch doctor and ask for help. The witch doctor charged a

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large amount of money for his services. After doing his "magic," he announced that José Carlos had been attacked by a tiger; half of his body was food and the rest would be buried. With his eyes full of tears, Mr. Bento told the witch doctor that he wanted to see at least a piece of the body of his son, but the witch doctor could help him no more.

After going home and not being able to rest, Mr. Bento remembered his Christian friend who could at least comfort him in his distress. His friend told him to give the whole thing over to the Lord Jesus, who could solve his problem. He also promised that the entire church would pray for him and his family.

When nine days had passed, two people came to the home of Mr. Bento with the happy news that his son had been found in a field about twelve miles from home. Workers on the plantation had heard a weak voice calling for daddy. They gave the boy some milk and took him home.

When Mr. Bento saw his son, he hugged him and cried much; God had heard the prayers of his friend and of the church. The doctor, who treated José Carlos at the hospital, said, "This is a miracle of God!"

Mr. Bento went to the church and asked that a special service of gratitude be arranged to thank God for his son. At the thanksgiving service, many people came to believe in the power of God just as Mr. Bento and his family had believed and trusted God.

What had happened to José Carlos? He had wandered into the jungle and, without realizing it, lost the direction to his home. He said that many nights he would come by various animals, but they did not touch him. He ate fruits, and all the time he was guided by someone he didn't know. "The angel of the Lord camps around those who love Him, and He defends them" (Psalm 34:7).

The Arndts and the Brauns minister to their own people with insight and a very personal touch. Thus, from two fronts the

Portuguese-speaking people of Brazil, and even Africa, are hearing the good news of Jesus Christ our Savior.

QUECHUA LANGUAGE SERVICE

The tremendous moving of the Spirit of God in Ecuador is not limited to Spanish-speaking people. Among the Quechua Indians, descendants of the Incas and a people who had been consistently closed to the gospel, there has also been an awakening . . . possibly not equaled in the annals of church history. "And without a doubt, this has come about almost entirely because of HCJB's steady, daily broadcasting of the gospel in the Quechua language," states Gospel Missionary Union (GMU) missionary Roberta Hostetler, who in 1960 arrived in the village of Colta in the high Andes where GMU had established a base, having taken over the C&MA work in that area. (Gospel Missionary Union was the first evangelical mission to establish a base in Ecuador, in 1896.)

"Along with radio, the faithful, persistent witness of many GMU missionaries over the years contributed greatly to this encouraging response among the Quechuas," Abe Van Der Puy adds.

In the first half of the century, throughout the mountains of Ecuador, Peru and Colombia, there were only one or two very small congregations of Quechua Christians. Then "the miracle of fire on the mountain," as they call this blaze of church growth, swept the Andes from northern Argentina and Chile up through Bolivia, Peru, Ecuador and into southern Colombia. In mass conversions, entire communities came to Christ. The result: among the more than twelve million Quechua-speaking people there are at least 200,000 believers organized into more than two thousand church groups. Some one thousand Quechua brethren are enrolled in Quechua Bible correspondence courses

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printed by HCJB's Vozandes Printshop.

As late as 1960, in the province of Chimborazo, missionaries reported less than a dozen Quechua believers. But in the mid-1960s, cheap transistor radios became available to the Quechuas, so that soon many of them had a radio jogging along with them down the jungle trail or perched precariously between the rows of corn on a steeply sloped hillside of the high Andes or sitting beside their weaving loom.

From the early beginning in 1932 until the mid-'60s, HCJB's Quechua programming was only a half-hour daily, produced by Mrs. Carmela Ochoa until she became ill. HCJB missionary Nancy Woolnough stepped in to direct the Quechua Language Service until 1967, then Ralph and Gwen Horn of HCJB filled in for a short time, followed by missionaries Dick and Jane Farstad, who have remained involved in the Quechua ministry for almost twenty years.

Dick and Jane had worked for twelve years among the jungle Quechuas before going into broadcasting, and hence brought to the programming an intimate understanding of the people who in turn love and respect the Farstads. Programming was stepped up to twenty-nine hours weekly, then fifty. And still a delegation of Christian Quechuas, in early 1978, made a formal request to HCJB for more program hours in their language.

"We can't do it with our present equipment," they were told.

"What would it cost to get more?" the Quechuas asked.

"Seven thousand dollars."

"We'll pay for it," they agreed.

By September 1979 their own ten thousand watt transmitter was ready, with a special forty-nine meter daytime band and a ninety-meter tropical band going straight up into the ionosphere, then bouncing down into every little valley of Quechua territory.

To celebrate, the Quechua church convened the first National Quechua Music Festival with twenty-seven groups from all over Ecuador performing their own gospel music. A second ten thousand watt transmitter was added in 1980 just for Quechua broadcasting.

HCJB engineers provide technical help to a radio station in Colta and also at Illuchi, south of Latacunga, and to the one at Macuma in the Amazon jungle among the Shuar Indians. (GMU was the source of funds and personnel for all three of these stations.) Local church groups are responsible for programming, but HCJB provides maintenance as required. HCJB engineers also assist the Norwegian Lutherans with a station in Cañar in southern Ecuador, which broadcasts in Quechua and Spanish. The Norwegians provide the financing and act as advisors, but the Quechuas operate the facilities.

Today from HCJB, 112 hours of Quechua programming go out each week in more than twenty Quechua dialects under the direction of José Manuel Naula, a Quechua believer.

José's parents were the first Christians in their village of Troje in Chimborazo province, and they were thrown into jail and severely persecuted for it. Now many Christians gather in Troje each Sunday to worship God and His Son Jesus Christ. All six children in the Naula family grew up to love the Lord—two as medical doctors. José came to HCJB in 1973 to produce programs and serve as the "beloved Quechua radio pastor," as he is regarded among the Quechua-speaking people.

The broadcast day begins at four in the morning (the Quechua rising time) with José's popular breakfast talk show, "*Chapuna*" (mixed grains), lasting an hour and a half. His sister-in-law, Inez Vinlasaca de Naula, combs Quito's newspapers

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and the UPI reports for news of special interest to the Quechuas. She also prepares women's programs with health and household tips. All programs feature their own distinctive high-pitched music of flutes, recorders, panpipes, and fast-strummed guitars. Listeners may request special numbers and send greetings to one another. "It has all the charm of a small-town newspaper, and this seems most appealing to the Quechuas," programmers say.

There are times of simply reading the Scriptures, because most of the listening audience is still illiterate. Dick Farstad speaks more than thirty Quechua dialects and reads the Scripture as it has been translated by Wycliffe Bible Translators, Gospel Missionary Union and others, making comments as he goes. Dr. Roger Brown, who worked for more than forty years among the Quechuas of Bolivia, does a half-hour Bible study three days a week in his dialects. (Dr. Brown records his programs in his homeland of New Zealand, where he is now retired, and sends the tapes to HCJB for airing. Dick Farstad records in Dallas.)

Dr. Francisco Naula also assists with Quechua programming. In addition, twenty Quechua churches send in programs, and these help fill the program hours with a variety of dialects. Manuel Bueno, one of the first five Quechuas to be baptized from the Colta area, helps with follow-up, either writing or visiting the listeners who write in. Several Quechua volunteers help in the office too.

At first the mail response was scarcely a trickle because of the high illiteracy rate, but now with most of the young people able to read and write Spanish, the Quechua Language Service receives about two hundred letters each month.

Quechua broadcasters are constantly invited out to the villages and remote settlements to show gospel films, preach and baptize new believers. One listener traveled longer than four hours by bus to meet with José Naula. José led him to the Lord,

and he became the first Christian in his village. When the Quechua team visited him a year later, there were twenty-five believers meeting in his home.

Many highland Quechuas live miles from the nearest road, often a day's trek or more over treacherous trails, higher and higher into the *sierras*. Some live above the tree line in little caves in the side of the mountain where they spend the night around a dim fire, emerging in the morning to till their handkerchief-sized plot of land set on a forty-five degree slope on the windswept hillside. There is no gospel witness in those places besides radio. Others live in dense jungles that are difficult to penetrate on foot, but radio programs can reach there.

The Word of God has become available to the Quechua church. The first gospel was translated in 1943, then in 1953 the United Bible Societies of Ecuador distributed thousands of copies of the New Testament. A revision of this New Testament was dedicated by HCJB pioneer Paul Young in 1977. Paul had by then traveled the length and breadth of Ecuador as a colporteur for the Bible Society and had personally raised funds for printing the first five thousand copies of the revised issue. HCJB's Vozandes Printshop has also printed a Quechua Bible concordance and hymnbook. The complete Bible was completed for the Quechuas in 1988 in four dialects.

Tremendous change has come about as a result of all this, especially since 1973 when the Quechuas regularly began to hear the gospel preached in their own language by their own people. In fact, the biggest church growth in all of Latin America has been among the Quechuas, particularly in Ecuador where they experience more freedom and where there is more interest in the gospel than anywhere else.

And with this spiritual revival, the Quechuas are standing tall, they are speaking out and being noticed. They are recog-

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nized as a potential political power group, and Communists are working hard to capture their thinking. Radio Moscow, Radio Beijing and Radio Havana are all beaming several hours of programs each week into Quechua territory.

The cults, too, have moved in, causing confusion among the Christians. "How do you distinguish a real Christian from a non-believer?" José Naula asks. "Let him that names the name of the Lord depart from iniquity."² And this is happening.

In Bolivia, new Christians, without anyone directing them, immediately give up chewing coca leaves from which cocaine is made. A new believer in Otavalo, Ecuador, tells how his life was changed:

My brother-in-law became a Christian and told me I should let Christ take charge of my life. But I would not listen. I spent much time and most of my money drinking with friends. Then I would stagger home to mistreat my wife and shout at my children who were crying for bread.

"You are the only one going to hell," they told me, and that made me uneasy. I began to listen to the Quechua programs on HCJB, and they started me thinking. I asked God to forgive me and change my life.

What He did in me was really a miracle. My friends dragged me to the public house and put a drink in my hand. But I did not want it. I poured it out. I had been a chain smoker, but the Christians in the church prayed, and God delivered me from this too.

Now I have a happy home life. My children no longer cry for bread. My wife no longer nurses the bruises I caused. Now when I finish working I am at home, and we read the Bible together. I am

an officer in the church, and everyone can see what God can do in the life of a drunken scoundrel.

With personal testimonies like this, there is real advance for the gospel. All over Ecuador Quechuas are coming to the Lord, then leading others. Still, it is not without opposition, but there have been miraculous deliverances.

An Indian believer was kidnapped by three antagonists to the gospel. They put him in a car and sped off. But in a mountain pass the car stopped, unexplainably. They could not get it going. His captors got out and began tinkering with the engine. Quietly the Christian moved into the driver's seat, started the car and drove off. Once a safe distance from his kidnappers, he left the car and escaped on foot over the mountains.

From an area in the southern part of Ecuador comes the story of some new believers who were beaten and abused, but still the movement of God is growing.

Some ruffians got together. "The only way we can stop these believers is to get their leaders," they decided. So they all got drunk, then boldly marched to the house of the Indian Christian leader. But they found it surrounded by an Ecuadorian army guard, so they backed off.

The next morning one of the ruffians spoke to the Christian: "We were on our way to kill you last night, but we found a guard around your house. How did you come to have their protection?"

The Christian was surprised. "What guard? I didn't know there were any guards outside my house." The little company of believers could only conclude that it was "the angel of the Lord encamping round about those who fear Him."

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After attending a conference of several thousand Quechua Christians in the Colta area, Dr. Abe Van Der Puy reported: "What a thrill it was to be sitting among them in the open air, praising God! They have come from being downtrodden alcoholics to being servants of the Lord Jesus Christ, reflecting His image. Truly God has done great and mighty things."

RUSSIAN LANGUAGE SERVICE

In 1941 Peter Deyneka Sr., founder of the Slavic Gospel Association, stopped in Quito on his way home from meetings among the three million Russians who, following the 1917 revolution, had immigrated to Argentina, Brazil, Uruguay and Paraguay.

"Why don't we see if there are any Russians listening to radio?" C.W. Jones challenged his old friend from Chicago. (Both men had worked with Paul Rader, who was the first preacher to use radio on a nationwide basis.)

Deyneka wired his wife in Chicago, telling her the time of the proposed broadcast. She reported back, "I heard it clearly!" So Peter stayed in Quito for a month, broadcasting in Russian, and letters began to flow in from Russian listeners in North and South America.

"Let's carry this on," the Slavic Gospel Association decided. They agreed to provide Russian-Ukrainian personnel for the first missionary radio outreach to Russians worldwide, starting with fifteen minutes each week. Alex Leonovich was the first Slavic Gospel Association missionary to go to Quito to handle Russian programming. Constantine and Elizabeth Lewshenia were among the early pioneer radio missionaries of the Russian Language Service followed by Helen Zernov, Elizabeth's sister, Jack and Ruth (Deyneka) Shalanko, and Stella Jarema. In the 1970s Alex and Elodia Kuvshnikov and Andrés

and Elena Ralek augmented the staff, with other Russian-speaking people serving from time to time.

From Quito, Russian programs go out six hours daily, beaming one-half hour to the South Pacific, where many Russians fled from China, another half hour to South America, and five full hours into the Soviet Union, covering all eleven time zones. The potential listening audience in Soviet Russia numbers from ten to twelve million people. The Russian Language Service has listeners, but in the beginning, several years went by before this was a certainty.

It was known that in South America hundreds of Russian families were listening regularly, but during the war, no word was coming out of Russia. And then the Iron Curtain came down over Eastern Europe as well.

The Slavic Gospel Association staff in Quito stepped up broadcast hours, praying, praying. "Much prayer equals much power," their founder urged them on. Each evening in Quito, with a stirring fanfare of trumpets, the Russian gospel programs went out over the mountains and around the world arriving in Moscow at dawn's breaking. At last letters trickled back:

We greet you in the name of the Lord! With us here listen many people, those who love the Lord and those who do not know Him. All send their greetings. Your music is beautiful. Your choir sings just like a bride for her bridegroom, with much feeling. If you do not hear from us, do not be discouraged.

Another wrote:

I have sold my cow so I could buy a radio. One can live without milk but not without the Word of God.

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The young people were forbidden to listen, so, of course, they did just that. One wrote:

I am a young Christian in Siberia. I was brought up in an unbelieving home. My father is a Communist. At the age of thirteen I was seeking a purpose for my life. I hoped to find it in music, art and politics. My family purchased a radio, and I soon found your broadcasts. Through these programs the Lord brought me out of darkness into His glorious light. Oh, how happy I am! I am praying that God will reach the hearts of my family.

Another letter arrived from East Germany:

I have been listening to your broadcasts for almost a year now, and in them I find the fulfillment of my longing. I grew up and was educated in the U.S.S.R. I have not had the opportunity to hear any sincere and love-inspired broadcasts from either the Old or the New World. But from faraway, almost unknown, little Ecuador, I have heard messages of love.

A Russian soldier wrote:

I found the Lord as my Savior through your broadcasts as I listened in my army barracks. Now I am a Christian and witness to the other men by showing them how to tune in your programs.

* * * * *

From Poland:

I want to tell you that through your radio programs I found the Lord Jesus Christ. Now our entire family serves the Lord. Two years ago my older daughter was baptized. I praise the Lord He has changed my life entirely. He changed my husband's life as he had been an alcoholic; now he sings in the orthodox church choir along with my daughter.

Another from Poland wrote:

We want to tell our neighbors and everyone about the Lord. We want them to know how He can change their lives and help them bear their burdens. We are trying to bring up our five children in the Lord; we want them to love Christ. How we thank the Lord that His Word is being preached through all the world. And the music we hear from Quito—it is beautiful. The words touch my heart; they teach me to live closer to the Lord.

The letters continue to come from all fifteen republics of the U.S.S.R. and some eighty-nine other countries. Every letter tells a story of what the Lord is doing—souls are being saved, lives changed and Christians encouraged. It is estimated that until glasnost, or openness, only a fraction of the letters got through from the communist countries, perhaps one in twenty-five, between thirty and forty a month. By November 1988 that number increased to 179 letters from the U.S.S.R. alone.

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One Russian, who managed to escape from his homeland, wrote to HCJB from Brazil:

Within the Soviet Union our brothers in Christ suffer greatly. They are discriminated against in getting jobs; children of believers are not admitted to institutions of higher learning; church buildings are turned into storehouses, libraries, even chicken coops. Some Christians are sentenced to prison or exile in Siberia.

On Helen Zernov's second visit to Russia, a story about a Pastor N was given to her. Pastor N was condemned to thirteen years in Siberia. After six years of hard labor, he was allowed some privileges, and he began to preach the gospel on weekends. Word of this spread, and one day he had a visitor, a woman from a remote northern Siberian village. She told him: "I come to you as a delegate from a group who have all believed on the Lord Jesus Christ through listening to gospel programs over shortwave radio. The radio preachers always read from a book they call the Bible. They say it is the Word of God and that all believers should read and study it. We have heard, Pastor N, that you preach like that, so we decided to ask you, 'Is there a book called the Bible? Is it the Word of God? Can we find it in our country?' "

The pastor replied, "Yes, there indeed is such a book as the Bible, and it is the Word of God. Such a book is hard to find, but it just happens I have an extra copy."

The woman clutched the Bible to her breast and fell to her knees. With tears streaming down her face, she thanked God for the Bible—His Word—which she could now take back to her village so that all the believers there could learn more about their Savior.

In Their Own Language

In the Ural Mountains, an atheist, who had never been in church, had the job of repairing radios. As he tuned in these radios, he came across shortwave missionary programs and eventually became a Christian. He prayed to God, "If there are any other believers in this city, please show me." And like Acts 10, God brought Christians across his path who invited him to a meeting. He began to feel he should preach, but no training was available. He listened intently to his radio for three years and now is preaching the gospel in Russia.

A professor at a Russian university was assigned to write a book on Christianity. To get at the source of the Christian faith, she began listening to Christian broadcasts on shortwave radio. As she analyzed the message, she became a Christian. She turned in her party card. "I can no longer fulfill my assignment against the Christians; I am one of them," she confessed.

The programs going from HCJB into Russia are almost entirely evangelistic and Bible teaching, with no cultural segments. Various gospel programs are tailored to meet the special needs of women, young people and atheists. For the intellectual, they present scientific programs such as "Radio Academy of Science," which once featured a series of interviews with astronaut James Irwin.

Peter Deyneka Jr. explains, "For the Russian people, missionary radio becomes:

- Their *Bible*, as we read the Scriptures to them.
- Their *Sunday school*, because no Sunday school is legally permitted in the U.S.S.R.
- Their *seminar* on special needs in their lives.
- Their *bookstore*, as we read excerpts from new Christian books.

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- Their *hymnbook*, as they hear hymns of faith.”

The music used on Russian programming is all religious, produced and recorded in Quito studios by the Shalankos, Stella Jarema and the Raleks, or selected from HCJB's library of three thousand plus Russian songs. This is believed to be the world's largest recorded collection of evangelical Russian music.

Russian believers are especially serious about memorizing hymns and Bible passages, often learning them from HCJB broadcasts. This is what has sustained many who have been locked up for their faith in prisons, especially psycho-prisons. Remembering passages of Scripture and songs of their Christian faith has kept them sane and hoping.

Rev. Georgi Vins was imprisoned eight years for his faith and then expelled to the West where he sought out the Slavic Gospel Association and HCJB. He told them about feeling very alone in the concentration camp where he was deprived of any contact with other Christians. He had no Bible or any Scripture material. But one night he was roused by an officer who took Vins to his room. There they listened to the officer's shortwave radio. The man was full of questions about the gospel and deeply moved. For Vins, this was a "direct gift from God, like welcome showers in time of drought."

"Thank everyone for the Russian gospel broadcasts," Georgi Vins tearfully told Elizabeth Lewshenia of the HCJB Russian Language Service and Abe Van Der Puy. Vins tried to express the gratitude of the Russian Christians for HCJB: "These broadcasts are very important. They tell the believers to be firm, steadfast and immovable. They encourage and inspire."

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In Their Own Language

One grateful Russian listener slipped off her two rings, tied them in a handkerchief and handed them to a relative visiting from South America, requesting, "Please sell my rings and give the money to HCJB for more Russian broadcasting."

Peter Deyneka Jr. believes that the entire ministry of HCJB has been worthwhile if only to get the gospel into communist Russia. It is almost impossible to reach these people by any means other than radio. Another result of glasnost is the end of jamming foreign broadcasts, making way for a clear signal.

In agreement, Peter Sr. often said, "The devil may be able to put a wall all around Russia, but there is no roof on top. Radio can leap over that wall and drop down inside. Radio is the only missionary that can reach into Russia and Iron Curtain countries today."

"Gospel broadcasts are our lifeline, the gift of God from heaven," Russian Christians say. "We feel God invented radio just for us."

SPANISH LANGUAGE SERVICE

That first half-hour Spanish broadcast on Christmas Day 1931 included music by North Americans, prayer by an Englishman and a sermon by an American-born Swede. More than half a century has passed since that eventful day, and now twenty Latin American missionaries and employees are responsible for 140 hours of Spanish programming each week with a potential audience of over 275 million in the Spanish-speaking Americas and Spain.

Carmen was only eight years old and living in Otavalo,

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Ecuador, when her uncle took her to hear the great Guatemalan evangelist and hymn writer, Alfredo Colom. The priest warned them, "Don't you go anymore. Those people have sold their souls to the devil." Still they went and began attending a little Christian and Missionary Alliance Church.

They moved to Quito, near the HCJB compound, and attended the Divine Redeemer Church. Carmen, at fourteen, got a job at HCJB helping with Spanish programming and typesetting Bible correspondence courses. She became interested in studying the Bible and went to the Latin American Seminary in Costa Rica. There she met and married José "Chema" Reinoso, a student from the Dominican Republic.

After graduation, the Reinosos came back to Quito and HCJB, Chema to be a program producer and eventually director of the Spanish Language Service. Chema returned to school at Wheaton College to get his master's degree in communications in the late 70s.

He also serves as a member of the pastoral staff at Iñaquito Church, one of the larger evangelical Spanish congregations in Quito, and is director of HCJB's National Personnel Department. Carmen produces a daily thirty-minute morning program for women, sharing beauty and decorating tips, recipes, health aids, and a short devotional. As HCJB missionaries and Christian leaders, Chema and Carmen are involved in the local community as well as ministering to Latins everywhere through their radio broadcasts.

Lenin De Janon became an avid Communist while still in his teens. When he was twenty he began to feel an emptiness. He talked to his Communist leaders about this, and they laughed at him and mocked him. "We Communists don't have time for feelings," they said.

Lenin realized he was being taught to hate, and he didn't want that because by nature he liked people. He began to realize that the leaders didn't care about him as a person, he was just a number in the Communist Party. He saw that they were using the young people to yell in the streets, "Go home, Yankee!" and to smash windows and destroy churches.

One night when walking along a Quito street, Lenin happened to look in the window of a church and saw a man very skillfully drawing a picture on a blackboard. It was HCJB chalk artist John Mosiman. This attracted Lenin because he was a technical draftsman by trade, having studied at Quito's Central University. Fascinated, he went into the church—the Divine Redeemer Church.

He was given a New Testament, and he began to read about Jesus. The Communists had often talked about Jesus. "He was the first revolutionary," they had taught. But in the New Testament, Lenin discovered a different Jesus. Within the year he came to HCJB to accept Christ.

Now, it was the goal of every Ecuadorian interested in radio to work for HCJB. Employees who were involved in technical aspects of the mission or as program producers were recognized as "the ultimate professionally, the most excellent." Lenin had been acting in dramas for commercial radio since he was nine years old, and consequently, he volunteered to direct half-hour Spanish dramas for HCJB. The staff liked his work and invited him to join HCJB full time.

Lenin went to the United States, however, and graduated from Biola University in California. While working at the school to help defray expenses, Lenin was assigned to clean the bathrooms. Never having done such a job before, he felt this responsibility was somewhat beneath his dignity until one day a man entered the restroom and seeing Lenin's downcast countenance said, "Here, young man, let me show you how to do this. Every job, no matter how small, is important and deserves your

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very best.”

Lenin handed over his implements, and the man proceeded to clean the toilets. Shortly after this encounter, Lenin discovered that man was the president of the university. His task took on new significance.

While in the States, Lenin met and married his wife Nellie, a Puerto Rican. They became missionary staff members of HCJB World Radio in 1969.

Lenin is the bubbly host of the early morning news magazine, “*Café con Música*” (Coffee with Music), an hour and a half Spanish program each morning. He serves as pastor of a growing evangelical church in Quito, and is well-known throughout Ecuador as a master-of-ceremonies par excellence.

Nellie is active as a pastor’s wife, supporting her husband’s ministry, as well as handling her responsibilities as a social worker in HCJB’s Health Care Division.

In a Quito park an HCJB missionary was preaching on John 3:16 to the crowd that had gathered. Among them was twelve-year-old Gonzalo Carvajal, and the Scripture took root in his young heart.

When two Gospel Missionary Union missionaries rented rooms in his mother’s house, he watched them and decided he wanted his life to be like theirs. They took him to church, and soon after he trusted the Lord as his Savior.

Gonzalo knew God wanted him to be a pastor. He studied at the Gospel Missionary Union Bible Institute in the jungle frontier village of Shell, and then spent three years of seminary training in Brazil. After quite a few years of evangelism and pastoring, Gonzalo came to HCJB to serve as radio pastor in Spanish programming, and later he and his wife, Violeta, became HCJB missionaries involved in the Spanish Language Service.

In Their Own Language

For many years the very first fifteen minutes of each Spanish program day would feature Pastor Carvajal's Bible reading and devotional. Every Sunday he leads the hour-long "Church of the Air," and for many listeners up and down the Andes Mountains, he is their personal pastor, their only pastor. In many remote areas Christians gather in little groups around a radio to sing and pray and listen to his message.

God has sent these Latin missionaries to proclaim His Word to their people in their language. Programming to a Spanish-speaking audience includes many newscasts each day, Latin American and Ecuadorian music, cultural and educational programming, as well as gospel and Bible teaching broadcasts. In response, more than 2,500 listener letters are received each month in the Spanish Language Service. Many of these listeners require counseling, either through correspondence or in person.

Like the young man who burst into Gonzalo's office one day. "You're the one who spoke to me in the car. Your voice grabbed me and dragged me back from the precipice." He then told Carvajal the story. He had been driving along Ecuador's mountainous Santo Domingo road looking for a spot to drive his car over the cliff and end his life. He flipped on the radio.

"Your voice spoke right into my ear," he said. "It was as if you were there beside me reading my thoughts and answering questions that I couldn't even put into words. I took my foot off the gas. The car slowed down and stopped. I forgot about the cliff as you forced me to look at the truth. I had to make a decision right then. I made it. I accepted Christ. Now I've come to thank you and get some more help."

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And then there was the man who dashed in and plunked a battered suitcase on Carvajal's desk. He opened it and spilled out a heap of sparkling jewels.

"I stole these. I am only a poor tailor, and I need extra money for my family. But after your program this morning, I know I should not be doing this. *Señor Carvajal*, what will I do with all these things I have stolen?"

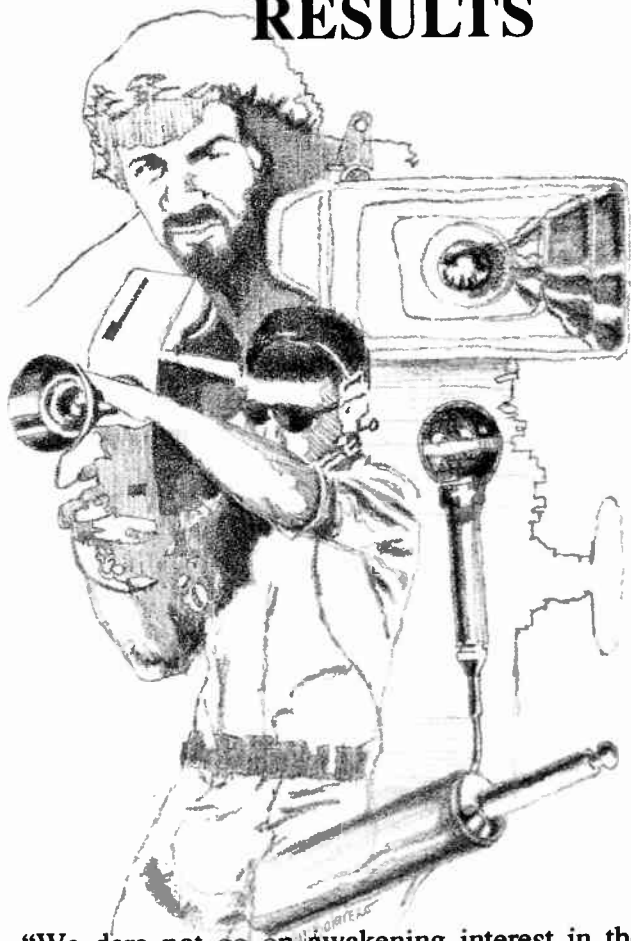
"First, we put these back in the case," Gonzalo instructed. Then he led this man to Christ.

Carvajal counseled, "You have confessed your sins to the Lord, but you must also confess your wrongdoing to the police."

They went together, and the man returned the stolen goods and gave his testimony to the officer. To his surprise the police let him off. "The purpose of the law is to rehabilitate criminals. You have obviously been rehabilitated by God, so why should we send you to prison?"

The Spanish Language Service staff rejoices in the opportunity to lead many to faith in Christ through radio programs and follow-up, as part of the local church, and in day-to-day contacts within their community. People reaching people as the Apostle Paul says in 1 Corinthians 9:22: ". . . by all possible means we might save some."

NOURISHING THE RESULTS



“We dare not go on awakening interest in the gospel unless somehow we can nourish and preserve the results.” — C.W. Jones

Chapter 5

A CIRCLE OF LISTENING FRIENDS

Not merely a circle of listening friends . . . a circle of brothers and sisters in Christ. — *Frank Cook*

In 1934 the HCJB Radio Circle started. The sets imported by the Reeds were sold to Ecuadorians to increase the listening audience, but few people could afford them. Then HCJB engineer Marion Krekler dreamed up a mouse-sized earphone crystal set with a coil, a crystal and a few connecting wires mounted on a block of wood no bigger than three inches by five inches. He started making these on his dining room table, and then with Kermit Beougher, devised small battery and electric sets, pre-tuned to HCJB, that could receive the HCJB message almost anywhere in the entire country of Ecuador and yet could be sold for five sucres monthly (thirty cents) for two years. However, even that was a lot of money for most people.

The Radio Circle began producing battery, then electric, and then transistorized sets, pre-tuned to HCJB. The first sixty or seventy "listening posts" distributed during the 1930s were

five-by-six-by-eight-inch boxes with the Voice of the Andes symbol on the front and two or three tubes, depending on how far they were located from the station. There was no tuning dial, simply an on-off switch. These were fastened on a wall with an antenna wire strung between two trees running down to the set. A missionary went around to check them every two or three months.

These receivers were extremely popular, and so it was that the gospel began to penetrate into village after village throughout the length and breadth of Ecuador by means of these tiny "magic boxes" or "little messengers" as the Indians affectionately called them. From the Pacific coast, over the ranges of the Andes, eastward into the jungles, in place after place the first converts came to the Lord as they bowed their heads and accepted Jesus Christ beside their pre-tuned HCJB radios. Everywhere little groups of Christians were beginning to meet—in the home of the blacksmith in the mountain village of Yaruqui, in the shopkeeper's store in San Antonio, in the telephone operator's home in San José de Tingo.

HCJB kept a list of where pre-tuned radios had been placed and tried to follow up with a personal visit. J.D. Clark and Kermit Beougher set out to visit a village deep in the Amazon jungle where no foreign missionary had ever been. But HCJB radio had been there. They were amazed at the changed lives, the radiant testimony of those who had come to the Lord. The villagers had an astonishing knowledge of the Scriptures and could sing almost seventy gospel choruses and hymns. They had had no pastor, no outside help—only the radio. J.D. baptized some fifteen converts.

All over Ecuador now, wherever Christian workers go, representing any of the evangelical missions, they find that the gospel has arrived there first. "We have a church—are you from HCJB?" the new believers ask, and they testify to the change brought about in hearts and minds because of the messages they

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have been hearing on their radios.

One day Wycliffe Bible translators, with some trepidation, made their way to a village deep in the jungle where the Indians were reputed to be vicious killers. But the missionaries were astonished to find they were welcomed into an orderly community with a group of new Christians and a school. The reason for the change was a self-appointed missionary named Ignacio and HCJB radio.

Ignacio, a native Ecuadorian, was bored with the isolation of his lumbering work in the eastern jungle. He bought a Bible from a coworker and began to read it. Shortly after, he discovered the radio programs of HCJB and began listening regularly. One night he accepted the Lord.

Ignacio had heard about this group of legendary killers in the jungle, and God laid it on his heart to go to them. He quit his job and persuaded an Indian to guide him to the village. Somehow he won the confidence of this hostile group. He learned their language, and there, deep in the forest, without any training, Ignacio began to teach the Scriptures. He taught the villagers to read and write. Together they listened to HCJB and depended on the radio for their spiritual help and fellowship.

All in all, some thirteen thousand pre-tuned HCJB radio sets were placed throughout Ecuador before the arrival from Japan of inexpensive transistor radios in the late 1960s. But pre-tuned radios were the first receivers many Ecuadorians had. "The people may not have much, but with their first money they buy a good radio," Ecuadorians would explain. You might meet a man coming out of the jungle with a minimum amount of clothing on, but more than likely he'll be carrying his prized radio.

Chapter 6

COMMITMENT TO PREACHING AND TEACHING

Please, will you send someone to teach and baptize us? —HCJB listeners in southern Ecuador

THE BIBLE INSTITUTE OF THE AIR

The tremendous harvest of souls in response to increased programming brought an additional concern to mission leaders. "We dare not go on awakening interest in the gospel unless somehow we also can nourish and preserve the results," Jones realized following a 1946 swing through Latin America.

Many new Christians had introduced themselves to him, saying, "We have found the Lord through listening to your programs. Now we are hungry to study the Word of God. But how can we? We cannot leave our families to go off to Bible school. Besides, we're too poor to quit our jobs."

C.W. was still thinking about this when he went to Los Angeles during the summer of 1948 to conduct a course in Christian

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broadcasting. He told about meeting scores of new believers resulting from Christian radio and about the many pastors with very little schooling and no formal Bible training, struggling to shepherd their flocks. And he shared with the class an idea he had for taking Bible-school training to these eager, but isolated, young Christians via the airwaves in conjunction with mail-out lessons. (Dr. Allen Hamilton had started the Bible Institute of the Air at HCJB several years prior to this meeting, but had left the mission at this time.)

In Jones' class that day were Donald Turner and his wife, Faith, who had served for twenty-seven years in Venezuela with the Orinoco River Mission. They caught the vision and asked to be loaned to HCJB to prepare courses for an all-Spanish *La Academia Cristiana del Aire* (The Bible Institute of the Air [BIA]). The first course, "Getting Acquainted with the Bible," would be sent out free. After that the charge would be approximately \$1.67 U.S. per course.

Frank and Clara "Barney" Cook and Mel and Marjorie Whitaker were involved for many years in the ministry of the BIA, which ministered to the Spanish-speaking world through Bible correspondence courses and radio. The Cooks wrote courses, and Frank had an excellent teaching radio program that included time for questions and answers. He also developed a radio magazine with special helps for pastors, which proved to be a real blessing and asset. Barney had a teaching ministry also.

Mel did a lot of visitation and follow-up as well as counseling the many people who came to the BIA for help. Marj saw that the courses were sent out, kept the records, graded the exams, and helped in a number of ways over the years.

Nineteen major courses were developed on different books of the Bible—Old and New Testament, the life of Christ, a series on doctrine, exposition, Bible geography, Christian ethics and more. Some of these were even put into braille. Later, all were

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published in Portuguese in Brazil.

Students included doctors, shoemakers, prisoners, pastors, farmers, mechanics and teachers. From Colombia one man wrote:

I have had only six months of formal school and am the least of the Lord's children. I have now studied six courses with the BIA. I am pastoring a flock of about one hundred souls. We lack experience, but live glorifying and praising the Lord.

From Bolivia:

These studies have served as a fountain of help to me. I am the leader of a small congregation of forty-two members, and I believe that the sheep need to be taught by their pastor. Your letter took six months to reach me. I live 250 kilometers from the nearest town. I am a farmer and work on the mountain, contracted by a landowner. All of this makes it almost impossible to send and receive mail. My wife and I thank God for your love toward us.

From Costa Rica another student wrote:

It has taken me a long time to send in these examinations because so little time is available. My only hour of study is from four to five in the morning.

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A father of eleven said:

I am not an evangelical, but I want my family to study the Bible systematically.

In Quito's prison a convicted murderer attended a gospel service and accepted the Lord. He discovered that life could have a purpose, even in prison. "I must prepare myself because I want to serve the Lord here in prison and when I am free," he decided. A visiting missionary started him on BIA courses. Soon he was leading other prisoners to the Lord. Every morning they met together to pray and study BIA courses.

One by one the prisoner completed the eighteen courses required for a diploma and tacked his diploma up on his prison wall. At times he was given a weekend pass so he could go out into the villages to preach the gospel. He directed the new believers to enroll in BIA courses too.

In Guatemala, Eduardo finished his studies and gathered thirty-one young people around him and began to teach them the material he had studied.

In Spain, Frances, an eighty-year-old resident of a nursing home, signed up for the "Christian Ethics" course, all the while continuing to share with fellow residents what she had learned in earlier courses. She received her diploma at age eighty-four.

In the southern part of Ecuador, the little village of Palestina is three hour's walk from the nearest road. Although no evangelist had ever visited these people, they daily listened to HCJB and some had accepted God's Son as Savior.

Jorge was one of them. He sent for a BIA course, and the group met daily to discuss the lessons. Four wanted to be baptized. "Please, will you send someone to teach and baptize

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us?" Jorge requested for this group of new believers.

In the next thirty-five years, 186,000 courses were distributed by the BIA to Spanish-speaking people in thirty-seven countries. Fifty seminaries and Bible institutes have used these courses.

EVANGELISM DEPARTMENT

HCJB started its evangelism outreach almost at the birth of the radio station with everyone involved in one way or another. It was not officially organized as a department until 1949.

Abe and Delores Van Der Puy arrived in Quito in 1945. Abe, with the full responsibility for the gospel sound bus, was given the assigned task of promoting national evangelism. Therefore, he listened carefully as Field Director Bob Savage reminded him that there was only one Spanish-speaking church in Quito, the Christian and Missionary Alliance Church on Cuenca Street. "The time is ripe for church planting," Bob urged.

But HCJB personnel had not seen themselves in this role, so they approached the C&MA with the recommendation that plans be made to establish another church in Quito. "We don't have the personnel," C&MA replied.

"Would you mind if we do it?" Bob and Abe asked.

Bob had managed to get a big three-poled army-surplus tent shipped down from the States, and they set this up in El Ejido Park in downtown Quito. The people thought the circus had come to town and piled in—about seven hundred people the first night. This caught the local citizens by surprise. By the second night some had organized a protest march against the evangelicals. They attacked the tent and cut the ropes. Abe ran for the police while Bob kept the crowd singing.

There were many converts from the tent campaign—seventeen were baptized on the HCJB compound and formed the founding membership of the Divine Redeemer Church, the sec-

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ond evangelical church of Quito. (During those next few years, HCJB missionaries were responsible for establishing what are today some of Quito's most active churches.)

Bob and Abe, accompanied by members of the new congregation, took the tent out into towns where they'd sing, preach, and show gospel films—the people packed in.

They weren't always welcome on these excursions. One Saturday afternoon, Bob, with a handful of Ecuadorian believers, traveled to the isolated little Indian town of Pastocalle, about three hours from Quito, at the invitation of a family who had been listening to HCJB. They met in a little adobe hut on a windswept hillside. Outside a crowd of fanatics gathered and hurled themselves at the group, kicking them, stoning and beating the evangelists. Only a miracle spared their lives. Two of the Ecuadorian men were battered and mauled beyond recognition, but thankfully they recovered. That encounter was not in vain. Soon eighty believers were meeting in that area.

It was time for HCJB to obtain and equip another sound bus for village evangelism. The old one Jones and D.S. Clark had used was beyond repair. Jones said to Abe, "You have the privilege of directing the project. But, of course, you will be responsible to raise the money to buy the bus and to cover operating expenses."

Having to pray in the financing for a project you propose certainly keeps you frugal, Abe quickly learned. Nevertheless, he managed to get the funds, with the help of Maranatha Bible and Missionary Conference in Muskegon, Michigan, and the bus was delivered to Guayaquil, Ecuador's port city. Abe and D.S. Clark went down to pick it up.

They started back up the treacherous road through the mountains. "Rains have washed out a bridge ahead. You'd better turn back," they were warned. But with the rainy season on

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them, if they delayed it could be a month before they could get up to Quito. They decided to push on. At the washed-out bridge they paid local men to level off the banks down to the river and up the other side. Then with the four-wheel drive vehicle, they drove into the river, churned through the rushing water and mud, came up the other bank with all wheels spinning, and on to Quito.

They used this vehicle to climb up into villages above the clouds, down into the eastern jungle and back to the coastal jungles. At Esmeraldas, another seaport, they left the bus and boarded a fishing boat going north up the coast—a day's trip. They then journeyed two days up the Cayapa River by dugout canoe to join forces with Missionary Church missionaries based at Zapallo Grande for evangelistic meetings among the Cayapa Indians.

Back at Esmeraldas they set off south with the bus, driving along the hard-packed sand beaches because there was no road connecting the villages strung along the shore. They'd have to watch for the incoming tide and head back across the sand into the jungle—off to another area in need of the gospel as the Evangelism Department continued to reach out to the people of Ecuador.

CENTER FOR EVANGELISM AND DISCIPLESHIP

The Center for Evangelism and Discipleship (CED) was born out of the union of the Bible Institute of the Air and the Evangelism Department in the early 1980s.

For thirty years the Bible Institute of the Air had ministered to the Spanish-speaking world primarily in the area of Bible correspondence courses. The Evangelism Department had its ministry since the beginning of the mission. Using preaching, music, literature distribution, and gospel films, the good news was

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presented through evangelistic campaigns in local villages throughout Ecuador.

Because of HCJB's continued commitment to both preaching and teaching, these two departments were joined together to form the Center for Evangelism and Discipleship, which is a part of the Spanish Ministries Division of the mission. The center has been committed to ministry in five areas:

Evangelism

At the request of a local church, a team is sent to minister in that church according to the people's needs. The meetings can be held outside in the open air, inside a coliseum or within the church building. During the day, opportunities to present the gospel are found in schools, homes and mini-seminars, with evangelistic meetings for the general public in the evenings.

Many times the members of the local church will work alongside HCJB's teams. This gives the believers a chance to help one another and to become aware of opportunities for ministry.

Films and filmstrips as well as projection equipment are used by evangelistic teams and are available to the Ecuadorian churches. Many decisions are made for Christ as God uses this means of outreach. Américo Saavedra, director of the Center for Evangelism and Discipleship, reported that during 1988 more than sixty thousand people viewed Christian films through the audiovisual ministry with more than eight hundred registered decisions to follow Christ.

Sermon Telephone

Although discontinued in 1987, the Evangelism Department and then CED operated a very successful sermon telephone ministry for many years. More than a thousand calls were regis-

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tered each month. An ad was placed in the Quito newspapers, including an intriguing question. One ad read, "Do you want to find true happiness? Call 240-593."

The caller was first answered with a brief recorded message designed to start the spiritual theme being dealt with that week. Themes which touch on marriage conflicts and adjustments were quite popular and generated a great number of calls.

If the person calling desired to talk further, then a second telephone number was offered and the opportunity to call back was made available. This second call was handled personally with the hope of setting up an appointment in the office for personal contact. Almost ten percent of those who called availed themselves of the second phone number. Some requested literature, but many came to the station for personal counseling.

A lawyer, seeing these ads from week to week, became curious and called. He listened to the recorded message, then was invited to dial another number. He dialed and was surprised to find himself talking personally to one of the pastors, who told him about the friend he could have in Jesus. The lawyer came to the station for further conversation and accepted Christ.

Dedicated and trained Christians from Quito's evangelical churches helped staff the twenty-four-hour service, and contacts referred to local pastors. Many souls found the Lord through this simple "plastic cathedral," as someone dubbed the telephone ministry.

Counseling

The natural outgrowth of personal ministry has been the desire to provide serious, biblical and professional counseling.

Education

Correspondence courses continue to be used to help new be-

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lievers. Along with the Bible-study courses, new courses with a new look are being developed. The staff is writing study guides for good Christian books by well-known authors, such as John Stott, F.F. Bruce and others.

Also, seminars are held in regard to the family, marriage and other special needs plaguing society today.

Pastors' workshops, directed by several of the missionary staff of the CED, are very helpful to national pastors. Approximately one hundred pastors receive this special training each year.

As further assistance to them, Reuben Larson developed the concept of a pastor's mini-library. He selected thirty-two main study books, including a concordance, a Bible dictionary and several commentaries, all in Spanish. He managed to purchase these at greatly discounted cost. Then he made them available to congregations and pastors all over Ecuador and Latin America for a most reasonable price. Again, this was a great boon for pastors struggling to prepare sermons without any Bible-study helps. CED personnel instruct pastors in the use of these books in the pastors' workshops, as well as giving training in inductive Bible study, sermon preparation, and church administration.

Mission personnel have taken the workshops to other Spanish-speaking countries. In the summer of 1988, HCJB missionary Rodrigo Zapata spent a week in Cuba directing sixty pastors through this training ministry.

Another means of education is through the Christian Center of Communication (CCC), designed to prepare Latin young people for Christian service in the areas of Spanish ministry. The center opened in 1984 with fifteen full-time students. Major studies in music, communication (radio and television) and

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Christian ministries are complemented by core courses in Bible and English, which are required of all students during the three-year course. HCJB missionary Elsi Peñaranda is the director, and Rodrigo Zapata is the dean. The CCC operates as part of the Spanish Ministries Division of the mission.

The first class of eleven students was graduated in the summer of 1987. Some of these students have become employees of HCJB since their graduation, working in television production, Spanish radio and offices.

Twenty teachers were involved for the 1987-88 year with thirty-eight students, preparing Ecuadorians for Christian commitment and leadership.

Literature

The CED operates a Christian bookstore in Quito, with more than 1,500 titles stocked. Records and cassettes are also sold. Local church lending libraries and bookstores are also supplied by HCJB's bookstore, making good literature readily available for Christian laymen as well as clergy.

HCJB's Center for Evangelism and Discipleship is a vital part in the growth of the body of Christ in Ecuador. Ben Cummings, senior vice president of HCJB World Radio, remembers when he arrived in Quito in March 1955, there were only six evangelical churches in the metropolis. But that has changed.

There were two events that had a significant influence in moving the people of Ecuador toward God, Christian nationals and missionaries feel. First, the 1970 Evangelism in Depth program, coordinated by HCJB missionary John Christiansen, created a spirit of cooperation among all the churches of Ecuador, sparking congregations and individual Christians to renewed vigor in personal witnessing. The city of Cuenca, for instance,

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reported 664 new converts during the Evangelism in Depth outreach where previously there were only sixty-four baptized believers. Guayaquil had a total of 1,200 recorded decisions. In Quito more than three thousand marched in a three-mile-long parade to the meeting, and more than one thousand decisions were made.

And secondly, the edict from the Vatican giving Catholics permission to read the Bible removed many barriers to the gospel. Not all Latin Americans can read, but now they could openly listen to Scripture on the radio. When you walked down the streets of cities and towns, you would hear HCJB in many homes and shops. With such an eagerness for the Word of God, one priest came into HCJB's bookstore and purchased 1,400 New Testaments. Requests came from others: "When are you going to come and teach us?"

On a 1971 HCJB evangelism trip to the southern part of Ecuador, the two Ecuadorian evangelists were given a cordial welcome at a school for nuns. They showed films and sold New Testaments. In the next town, which twenty years earlier had been completely closed to the evangelical gospel, the priest used his amplification system to call the townspeople to a meeting in the convent "with our HCJB brethren!"

"It used to be hard to say we were evangelicals," Chema Reinoso stated. "But now we are greeted with eagerness. 'You must know the people from HCJB!' they exclaim and welcome us warmly."

Chapter 7

THE SOUND OF HCJB

O sing unto the Lord a new song! — *Psalm 98:1*

Write this song, teach it to the children, put it in their mouths, that it may be a witness for me.

— *Deuteronomy 31:19*

HCJB has a mandate to provide music that accurately conveys divine truth. — *Bob Beukema*

Another great assistance to the emerging church in Ecuador, and indeed in all Latin America, has been HCJB's help in developing indigenous Christian music.

The music of HCJB has always been distinctive. As one seventeen-year-old Ecuadorian woman described it: "Your music is so different; it comforted me. It seemed that HCJB was pursuing me, and I had to listen. I accepted Christ."

Programmers have always agreed: "The music of HCJB, the sound of HCJB, is what has always drawn listeners. It

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should be a refreshing oasis in the wilderness of radio. You should be able to turn the dial and know immediately 'This is HCJB.' Don't send out to listeners the sounds of despair!"

Music can touch the hearts of believers and non-believers. It can move people, either saved or unsaved. It's a universal language that can be used to build bridges. This was a basic premise, so that, along with the finest renditions of sacred songs, HCJB from the start presented ethnic and classical music, both live and recorded. The Indians loved it when they heard the lively "San Juans," folk songs of Ecuador.

In Chile, a Jesuit priest, who was a fine organist, enjoyed listening to HCJB's classical music as background while he prepared his sermons. One day he tuned in early and caught the "Hour of Decision." He was enthralled with Billy Graham's message. "That's what I'll tell my people next Sunday," he decided. But as he preached that sermon he broke down in the pulpit and fled to his study where he fell on his knees and accepted Jesus Christ, the free salvation of God.

One of the greatest blessings over the years has proven to be the live musical program, "*Himnos de la Vida Cristiana*" (Hymns of the Christian Life). This was started in 1945 by missionary Bob Savage for airing each morning at the time most people were getting ready to go to work. And the program very quickly was making an impact on both Christians and non-Christians. "You don't know what these songs mean to me," listeners from all over Latin America began to write.

One such listener was Alicia, mother of eight, whose husband had left her. She had no money to feed or clothe the children, and one morning, in desperation, she decided to end it all with a dose of animal poison. But somehow she felt compelled

to first turn on the radio.

She heard Bob Savage and the happy music of this early morning hymn-sing. "Those people have something I need," she sensed. She put away the poison and began to listen. She listened all day and came to understand the plan of salvation as she heard it explained on different programs. Alone by the radio Alicia accepted the Lord. "I'm so happy, it doesn't matter what happens," she wrote. She prayed for her husband, and he repented. The family all gathered around the radio and listened to HCJB. One by one they came to the Lord.

Bob Savage noted that the greatest response came as a result of listening to Latin American songs, music indigenous to the people. When these songs were sung in a meeting, people's eyes would sparkle in a way they did not for English hymns that had been translated into Spanish. But Latin hymns and choruses born in the hearts of Spanish-speaking Christians were scarce.

Bob decided to build a collection. Wherever he went in his continent-wide ministry with Youth for Christ (in which he was active for ten years, simultaneously with his responsibilities as HCJB's field director for Ecuador)—in the villages and towns of Colombia, Brazil, Venezuela, Cuba and Central America—he would ask the Christians, "Do you sing any songs that are not in the songbook?"

"*Sí* (yes)," they might reply.

"Sing them for me," Bob would request, and as they sang he would scribble the music down on a piece of wrapping paper or anything he could find. Back in the studios at Quito, he'd get a group together, they'd sing the new song on "Hymns of the Christian Life," and before you knew it, people would be singing it up and down Latin America.

In Cuba, during pre-Castro days, Bob discovered a song that became a favorite of all Latin America, the lilting "*Si Fuí Mo-*

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tivo de Dolor oh Cristo" ("If I was the Cause of Pain, Oh Christ," better known to us as "According to Thy Loving Kindness, Father"). He collected songs Brazilian Christians were singing in Portuguese and Quechua favorites from the Indians of the high Andes. He noticed that many were simply Scripture set to their own kind of music. "It is natural for Christians to sing," they explained. "Once we know the Lord, the music bursts from our hearts!"

But the biggest contribution to Latin American hymnology came from a Guatemalan evangelist and musician, Alfredo Colom, a man who had found the Lord in prison. In his cell he had vowed, "When I leave this prison, I go forth no longer to serve Satan but to serve the Lord." Although lacking musical training he became a most prolific hymn writer—"the John Peterson" of Latin America. Every time he met Bob Savage, he'd say, "*Don Roberto*, the Lord has given me a new hymn." He'd sing it, Bob would write it down, and then they'd use it on a broadcast.

The first Spanish chorus books were published in the late 1940s, *Adelante Juventud* (Forward, Youth) followed by a number of books in the *Adelante Juventud* series. Many years later, Bob compiled a hymnal, *Himnos de Fe y Alabanza* (Hymns of Faith and Praise), with the help of John Christiansen, published by Singspiration of the Zondervan Corporation in Grand Rapids, Michigan.

"Music in the church is equally important with preaching," Savage and mission leaders agreed. "When you help a church to sing, you help them to worship. Music stirs the heart; it produces a sense of the greatness of God, a sense of joy. And it is a wonderful bridge to the unsaved."

Yolanda was one whose heart was touched by a Latin Ameri-

can song. Her husband had trusted the Lord, and this made Yolanda furious. She would tear up his Bible and turn off HCJB programs. One day she heard Alfredo Colom's hauntingly lovely Spanish hymn, "*Manos Redentoras*" ("Redeeming Hands"). Yolanda was deeply moved. "We may disagree on everything else about your religion, but I like that song," she admitted to her husband. She kept listening to HCJB, hoping to hear that beautiful melody once more. In the process, she heard so much of the gospel that she was converted and became "just as fanatical for Jesus."

The splendid annual *Conciertos de Gala*, or Quito Day concerts, provide another outstanding bridge to the Ecuadorian people. These were started in December 1965 by Gene Jordan, one of HCJB's music directors, as the mission's contribution to festivities marking the birthday of the city of Quito, founded December 6, 1534, and proclaimed the oldest capital in the Western Hemisphere.

HCJB missionaries and Ecuadorian employees form the core of the choir and orchestra, supplemented by Quito musicians together with singers and instrumentalists from various evangelical missions in Ecuador, including Gospel Missionary Union, Christian and Missionary Alliance, Presbyterian Church in America, Wycliffe Bible Translators, Mission Aviation Fellowship, Southern Baptist Mission, Covenant Church, and others.

One gala concert a year in Ecuador's National Sucre Theater was such a success that several other performances were added. With six presentations in the Sucre Theater and others in various places around the city, the *Conciertos de Gala* have become one of the highlights of the Christmas season. The performance begins with the national anthem and sacred music, followed by folkloric songs of Ecuador. It is HCJB's way of saying "thank you" to Ecuador for their cordial hospitality to the mission

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while presenting the gospel via music and literature given out at each concert.

In 1987 the concerts were not performed in the national theater. The HCJB choir and orchestra, under the direction of Lois Vásconez, performed in four public concerts in the Alliance Academy auditorium, in several Quito high schools, as well as at the police academy and the military academy. Government officials were invited to a dinner concert with mission leaders, staff and choral ensemble at the Hotel Colón, introducing the guests to Jesus Christ and to the ministries of HCJB World Radio. Eleven thousand New Testaments were distributed during the week of Quito Day presentations.

For the growing national church, HCJB's Music and Audio Department devised short-term music schools to introduce young people to Christian music and to teach the use of various instruments. Two- and three-day music seminars are provided out in villages among the eastern jungle Shuar Indians, among the western jungle Colorado Indians, and up in the mountains with the Quechua Indians. Annually a two-week seminar is held in Quito. Students of all ages from all over the country are taught composition theory and basic playing skills.

The purpose of musical training has been to encourage the people to create Christian songs in their own language and music form and to teach them to play guitar and accordion, which have become popular instruments for church meetings. Some of the Indian tribes have been helped in publishing their collection of hymns and choruses including guitar chords.

Music tapes are produced in HCJB's multitrack facilities in Quechua as well as in Spanish, German, Portuguese, English, Russian and other languages, and the Music and Audio Depart-

The Sound of HCJB

ment is responsible for the tape and disc library, which station personnel use in programming. HCJB has a large selection of national and classical music in addition to sacred selections.

The Music and Audio Department assists in all facets of HCJB's ministry and in the local churches, and as part of the Spanish Ministries Division, is training Christian Ecuadorian musicians to take a leading role in indigenous music in Latin America.

Chapter 8

A MARVELOUS TRAP

A contemplation of the past must not in any way
blind our eyes to the challenge of the future.

—*an HCJB trustee*

Local radio was also capturing the imagination of HCJB. Following the mission's twenty-fifth anniversary celebration in 1956, there was a growing awareness that although the programs were virtually covering the earth, this was not happening within Ecuador. Sometimes the shortwave signal skipped over great areas of the host country.

When HCJB began operations in 1931, it was the only station in Ecuador. By the mid-1950s there were more than one hundred commercial AM stations competing for the Ecuadorian ear.

"Why don't we use these stations to carry the gospel?" was the challenge facing the mission leaders, and they founded the All Ecuador Gospel Network (AEGN). The goal: to saturate every mountain, valley and plain of Ecuador with the gospel. They'd do it by offering the commercial stations, which were

hungry for good programming, a thirty-minute tape with fifteen minutes of HCJB's high-class cultural programming, followed by fifteen minutes of the message of HCJB. The tapes were free in exchange for airing the gospel.

In 1957, Bob and Marian (Jones) Clark were assigned to launch the project. New studios were opened in Guayaquil for recording and duplicating tapes. By 1966, while HCJB was broadcasting in Spanish eighteen hours daily, the AEGN was contributing one thousand bonus hours monthly, aired without charge over sixty commercial stations.

Later, when Bob and Marian were reassigned to the new television ministry, Reuben and Grace Larson took on the task of directing the AEGN outreach.

HCJB-Quito was also operating an AM station for Spanish programming. With the advent of FM-stereo broadcasting, which was attracting the highly educated professional class, HCJB applied for FM frequencies in Quito and Guayaquil. The frequency for Guayaquil was awarded first. Property was purchased, a tower and studios erected, and HCJB-2 went on the air on November 1, 1972, with an easy-listening format of light instrumental numbers, classical music, popular and gospel music, interspersed on the hour or half hour with three- to five-minute "good-news capsules," many prepared by Rev. Miguel Lecaro, pastor of a large C&MA church in Guayaquil and a long-time employee of HCJB. Lecaro also read the abbreviated newscasts.

The praise immediately received from listeners was amazing. A Guayaquil newspaper, *La Razón*, ran an editorial as follows:

* * * * *

THE LANGUAGE OF GOD

It seems that music was born in the whistling of the wind, in the murmur of the fields, in the trilling of the birds which waken the dawn, in the babbling of children, in the triumphant cry of the woman who gives birth.

It seems that music is the panacea for all pain—the joy and the purest and most lasting expression of the arts. It is the daily hymn by means of which we give thanks to our Creator for our measure of intelligence and our life on earth. All this has been well understood by those who have put on the air on the FM band a new and extraordinary quality in stereo.

Suddenly, by chance, we found enchanting music and cultured, pleasant voices of a calm and measured kind, with pleasant modulation and proven experience. I am speaking of the new radio station HCJB-2, which begins its broadcast at 12 noon and signs off, unfortunately, at 10 p.m.

From noon until 2:30 p.m. it sends out the most beautiful pages of immortal music of the most famous composers interpreted in recordings of high quality by the greatest orchestras in the world.

But they do not only broadcast music. They explain the circumstances of its creation. They tell something of the lives of the composers, short but clear and precise incidents.

These broadcasts are never interrupted by any kind of commercial advertising. Only once every half hour there is a short, pithy, as well as agreeable, commentary on peace, human dignity and the virtues which men are forgetting. These never in

any way are in the form of a dull sermon. Sometimes they are short, pleasing stories in the form of parables. And thus they introduce Christ to your spirit and “oblige” you to meditate.

They do not proselytize. They mention no specific religion. They only quote short, instructive passages from the Bible in a brief interval between each half hour of moving, beautiful music. HCJB-2 FM stereo is a great factor in lifting the cultural level of our citizens in general. It has come to fill a real need.

“The gospel in stereo” we would say. Marvelous “trap” by which to find God by means of music. It is worthwhile tuning in to this extraordinary and unusual station.

And it was not just the intelligentsia who were listening. One day a policeman was on guard duty outside an official's home in Guayaquil. The only shade he could find was under a tree at the house across the street where a foreigner lived—HCJB missionary David Manney who was in charge of HCJB-2. Dave invited the policeman in for a cold drink and offered him a New Testament.

The policeman began listening to the radio station. “Your station talks a lot about the Bible, doesn't it?” the policeman asked Dave. “I'm supposed to be a good man, but every time I look in the Bible, I don't see myself as good.”

Manney kept answering his questions and supplying him with books to read. He was stationed by Manney's house for two months.

The policeman's next assignment was in a slum section of the city. He heard some singing coming from a little bamboo house—the same song he had heard on HCJB-2 many times. He walked in. A meeting was in progress. “If Jesus is here, I need

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to talk to Him," the policeman requested.

"Yes, Jesus is here." And the pastor of the group led the policeman to the Lord.

HCJB-2 added a sermon telephone, which was soon receiving 250 calls each day. They also serve as branch distributor for HCJB's gospel films as a service to the local church.

In 1973, a year after HCJB-2 went on the air in Guayaquil, FM-stereo was added to the radio outreach in Quito as well. Following much the same format as HCJB-2, the gospel message was broadcast from a studio constructed at a strategic location in a modern shopping mall in Quito. Several years later it was moved to the HCJB compound.

Local HCJB radio has earned the reputation of being a reliable source of unbiased, objective news. National music and promotion of Ecuadorian culture form another sizable part of the local radio schedule. HCJB radio participates actively in public health campaigns and promotion of civic events. It works alongside the Ecuadorian government in striving for a better-educated and healthier citizenry.

But first and foremost HCJB radio is an instrument of communicating the gospel of Jesus Christ. Provocatively placed on the AM schedule are evangelistic programs, Bible studies, Bible reading and programs designed to help the listener in his daily walk, while the FM format on both stations consists of good music interspersed with pointed, short gospel messages.

Early in 1983, HCJB, in cooperation with the Missionary Church, another evangelical mission serving the church in Ecuador, put into service the first of what will be a series of FM re-

peaters. This first station was installed in Esmeraldas on the northern coast of Ecuador. A second repeater went into service in Ambato, about seventy miles south of the capital city in October 1988. There are dreams of additional repeaters to reach all the major cities of Ecuador.

HCJB's former Broadcast Director Roger Stubbe relates, "A high level of interest still remains in radio stations in other Latin American countries. HCJB has aided a number of such stations, technically and with programs, and we are buying time on another. The mission is making attempts to acquire stations in strategic locations, and some applications are pending."

HCJB's local radio outreach has been effective in bringing many people to Christ, as well as preparing the way for others involved in more conventional evangelistic efforts.

Chapter 9

TELEVISION—WINDOW OF THE ANDES

To open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith.

— *Acts 26:18*

Another new thing was on the horizon of HCJB's development at about the same time local radio outreach blossomed—the potential for impacting the cities of Latin America with television.

HCJB made its first application for a television station in Quito in 1956. Television had not as yet come to Ecuador. The application was set aside, and the praying and waiting began.

Meanwhile, in Syracuse, New York, a television engineer had caught the vision of television being used as a missionary tool. On his own, Giff Hartwell began collecting equipment. He learned that a couple of TV stations had gone bankrupt and returned all their equipment to General Electric where it was to

be scrapped. Giff approached the company personnel: "Could I have it to build a missionary TV station? I have \$200."

"Take it," Giff was told.

Other manufacturers heard about Giff's dream and donated equipment, some new, some scrap. Soon his garage and basement were jammed with cameras, monitors, switching gear, transformers, intercom sets and an assortment of parts. Giff didn't know where it would be used.

Then at a missions conference he met HCJB missionaries Joe Springer and D.S. Clark. Giff was impressed. Could HCJB use this equipment? By now he had assembled a complete TV station, worth approximately \$150,000. He'd put it together for a cash outlay of \$1,100 plus two thousand work hours.

"We'll take it," HCJB told him. "But we need you, too, to set up this first missionary television station." (They still had no permit, but they were absolutely certain God was going to open this "window of the Andes" for them.)

The equipment arrived in Ecuador in time for the National Trade Fair in August 1959. HCJB was asked to produce twenty days of live telecasts from the fair. Joe Springer had been appointed by the mission to head up the proposed television ministry, and he and Giff set up an antenna and transmitted the first television broadcast in Ecuador.

Still awaiting authorization, Giff began to train Ecuadorian technicians in the basics of TV installation and servicing. Eventually, permission was given to air programs weekly on a test basis.

In May 1961, after five years of negotiations, a contract was finally granted. The TV team installed a hundred-foot tower about halfway up Mt. Pichincha to the west of the city of Quito. Programs could be picked up as far south as Ambato, Ecuador, and north to the Colombian border.

* * * * *

Catch the Vision

The story of HCJB television cannot be told without mention of Bob Clark, D.S. and Erma's son, who served as director of the Television Department from 1960 until 1969. A man with very innovative ideas, Bob initiated many of the programs. Since most of his life had been lived in Ecuador, the Ecuadorians considered him one of them.

Laws had not been written to govern this new medium in Ecuador, and often government officials sought Bob's advice. He practically wrote the country's television regulations.

Under Bob's direction and encouragement, HCJB television flourished. The two hours of programming three nights each week were soon expanded to four hours every evening. It was just like the pioneer days of radio at HCJB with everyone pitching in to help after their regular day's work.

Each evening they moved into the radio studios, set up their equipment and began telecasting. And just as in radio, the mix of programs included educational, cultural and spiritual emphasis. Jan Terry trained an Ecuadorian children's choir, The Singing Jewels, and Dixie Dean produced a lively children's hour. Marian Clark, C.W. Jones' daughter who is married to Bob Clark, started a women's program called "The Lighted Window," and Bob Savage's "Saturday Night Sing Along" with Ecuadorian music was very popular. Ben Cummings read the news and did special effects for dramas. Sally Schroeder taught a "Listen and Speak English" program twice weekly. Sally's program was the only one in English, all the rest were in Spanish.

At Christmas and New Year's Day the staff went all out. "Rudolph, the Red-Nosed Reindeer" was presented as a cartoon, complete with blinking nose. The young people from Divine Redeemer Church acted out a Spanish adaptation of Dickens' "Christmas Carol," the HCJB chorale presented a cantata and the president of Ecuador and the mayor of Quito made speeches. It was a gala occasion. Gradually a full-time staff was assigned

to television and their own studio was acquired.

Who was watching? Once regular programming started, TV sales zoomed so that there were five hundred sets in Ecuador by 1962, and ten thousand by 1968. Diners in restaurants could pay one sucre (five cents) to watch an evening of HCJB-TV. Mostly it was middle- and upper-class families who were the viewers. These families gathered their children around and invited their friends to watch.

Sunday night was prime family-viewing time, so HCJB televised the Spanish Radio Chapel at eight. Frank Cook read poetry from the Spanish classics, moving into Scripture to present eternal truths; John Mosiman drew chalk pictures to illustrate Bible teaching or musical numbers; Barney Cook portrayed women of the Bible. Frank Cook, Abe Van Der Puy, D.S. and J.D. Clark were the Bible teachers. Many HCJB staff members blended their voices in a special TV and radio choir. And as always, the music of HCJB attracted viewers. "Your music is like a bath of peace," they wrote in.

One night Bob Clark presented a bold thought to the TV staff: "We know that TV is the most powerful means of communication devised by man—hearing and seeing a message at the same time leaves a deep impression. We know we are reaching into the best homes in Quito in an intimate, personal manner. Most of these people would never come out to special meetings, but could we take an evangelistic campaign to them? Where could we get a good Latin evangelist to speak on the air, and then have people telephone in for counseling right on the show?"

Two men came to mind—Luís Palau and Santiago Garabaya, both from Argentina. Luís Palau had committed his life to the Lord at sixteen years of age while listening to Billy Graham preaching on HCJB. He had knelt by the radio and prayed,

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“Lord, make me a preacher like that.”

“Will I come to preach on HCJB-TV? You bet!” Palau eagerly responded. The first night he spoke on knowing God. There was no response. The second night they brought a telephone onto the set, and it started to ring. During the five evening programs, many callers accepted the Lord right on television.

Luís Palau had never before tried the call-in idea on a television program, but he quickly fell in line. Before the next evening finished, he was enthusiastic and has since used the idea in his campaigns.

One woman caller asked for more personal counseling, so Palau met her the next day. “She spent the first half hour insulting the Lord and me,” Palau recalls. Gradually he learned that she was the secretary of the Communist Party of Ecuador. She and her youthful followers had been at the core of much violence in the nation—beating policemen, burning buses, and even murdering opponents. She herself had stabbed a comrade. She had been married and divorced three times. For all this she carried a tremendous load of guilt.

As she poured out her hatred and anger, Luís was praying for guidance to know what to say. Finally she stopped for breath. “Madam, is there anything I can do to help you?” Luís asked. And with that she began to cry like a baby.

“In my whole life no one has asked if they could do something for me. They have always said ‘Give me.’” She told him her sad history and ran down the list of her sins. “Palau, if there is a God, and of course I don’t believe there is, do you think He could forgive a woman like me?”

Palau remembered R.A. Torrey’s method of presenting the truth of Christ to an atheist—take one verse and drive it home. Palau chose Hebrews 10:17. “God says, ‘Their sins and lawless acts I will remember no more,’” he told her.

“But I don’t believe that.”

“It doesn’t matter. The Bible says, ‘Your sins and lawless acts I will remember no more.’” Seventeen times Luís repeated that verse to her as they talked. “Even though you are an atheist and have insulted God, Christ can change your life. Why don’t you give Him a try?”

“All right, I will,” she finally agreed and followed Palau in the sinner’s prayer.

Wiping her tears, she told Luís, “If my life changes, it’s going to bring a lot of changes for Ecuador.” She took a Bible and left.

Two months later, in January 1966, Palau returned to Quito for program recording, and she visited him. He gasped when he saw her. She had been beaten by her ex-comrades, her face was black and blue and three teeth were missing.

At a Party meeting she had boldly declared, “We’re a bunch of hypocrites. We all know that business of ‘no God’ is a lie. Look at the flowers—who do you think made them? I believe in God. I believe in Jesus Christ. I’m leaving the Party.”

Now, her colleagues had been planning a revolution for June 1966. Four key university communist leaders approached her, “What has happened to you?” She explained the gospel to them and gave them New Testaments and Billy Graham’s book, *Peace with God*. All four received Christ as their Savior.

The chairman of Ecuador’s Communist Party, who had been hiding in Colombia, came into the city to take part in the revolution and went looking for this woman. “Is it true that you have become a Christian?” he demanded.

“It’s true, and I wish you would become a Christian too.”

“It’s a strange thing,” the communist leader said. “I’ve been listening to HCJB radio and those so-and-so’s have convinced me that there is a God. I don’t know what to do.”

She gave him a New Testament and Billy Graham’s book. “Check it for yourself.”

Luís Palau never learned what happened to this man, but one

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thing is history—the planned revolution never took place.

The Television Department was greatly encouraged by all this, and the next year invited Santiago Garabaya to preach for eleven nights straight. Again viewers were invited to phone in, and there was a tremendous response—several hundred calls during the eleven programs.

Calls came from doctors, an army major, university professors and leaders in society. Several wished to be baptized, so the HCJB staff invited viewers to join them Sunday afternoons for a studio church service, known as the Tabernacle of Faith. It grew rapidly, and Garabaya moved to Quito to pastor the congregation. Pastored by Lenin De Janon of the HCJB missionary staff, this active, growing church now has its own sanctuary in a north section of Quito after sharing the English Fellowship building for many years.

Undoubtedly, HCJB-TV was having a great impact. So it was a difficult decision the HCJB board of trustees faced in 1972 when the government asked them to review their strategy. Competition was very evident, and the prospect of being ordered to stop commercial sponsorship was a major consideration. Also, color television was coming on the scene, and the cost for adapting to color was prohibitive for the mission.

The board found it had three options:

1. Spend half a million dollars to convert to color, continue as a religious, cultural station, and work at competing for an audience.
2. Include secular programming to attract a broader audience.
3. Sell the station, let the new owner convert to color, and HCJB concentrate on producing high-quality gospel television programs for showing on commercial stations.

“There was no way we could justify spending that enormous amount, both the immediate capital investment plus ongoing costs for what was basically a local ministry,” President Abe Van Der Puy explained. “So we chose the third route, with the proviso that HCJB-TV crews would have access to the studio’s new color equipment, and also they would be granted thirty minutes in prime time each evening for the next ten years.”

In 1974 the entire television staff moved to Puerto Rico where facilities were available at reasonable cost to produce Christian programs in color for circulation throughout the Spanish-speaking world. One of the productions, “*Rayuela*” (Hopscotch), a children’s series that combines jokes, drama, crafts, music, sports and travel with puppets teaching Bible truth, drew six thousand immediate requests for a giveaway booklet after a showing in Costa Rica. Follow-up consisted of a Bible correspondence course supplied by Child Evangelism Fellowship.

After a few years in Puerto Rico, HCJB television production returned to the Quito location where new missionaries joined the team, as well as several talented Ecuadorian employees. Today the crews keep the cameras rolling in the production of many outstanding Christian programs.

Special Easter and Christmas dramas have brought great viewer response. Station managers are enthusiastic about a series of thirteen dramas, “God Comes Down to Man,” with Bible stories acted out by Ecuadorians in settings around Quito, which is remarkably similar to the terrain and villages of ancient Israel. “The Beggar of Christmas” was one hundred percent Ecuadorian—the writer, actors, scenery, production, editing.

The “*Familia en Crisis*” (Family in Crisis) series was filmed locally, again using Ecuadorian actors from the local churches. The thirteen programs deal with such pertinent topics as divorce, abortion and how to raise Christian children. They

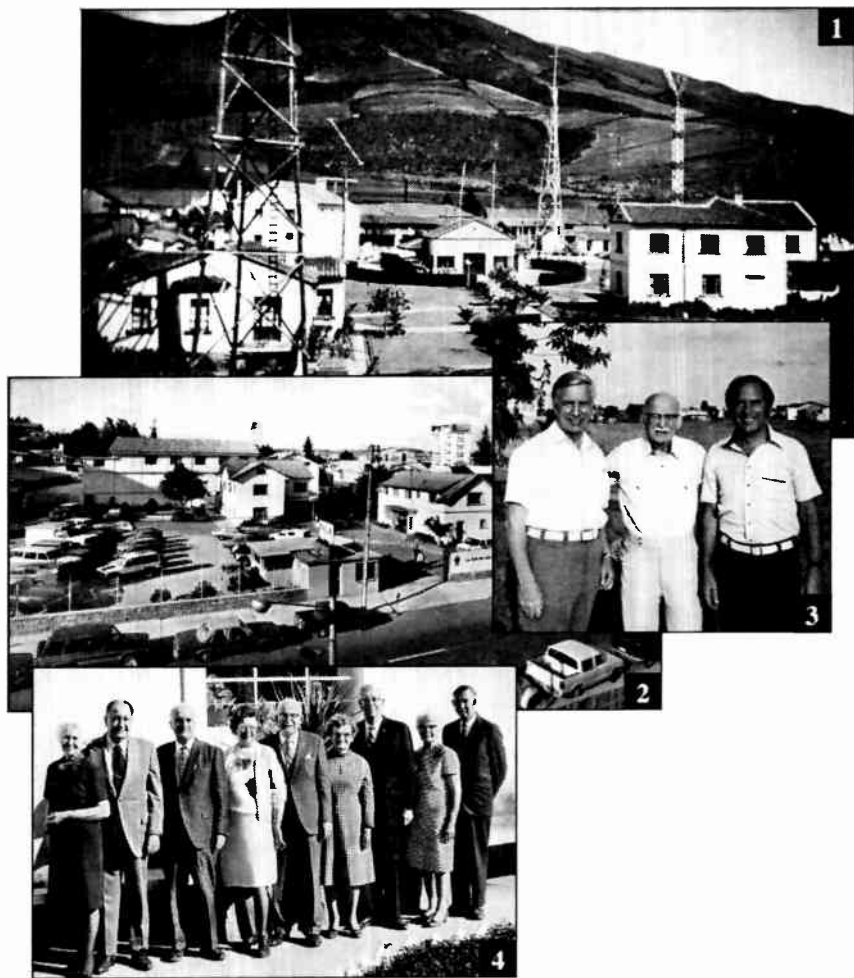
Catch the Vision

have been checked by an editorial board of Ecuadorian pastors to be culturally appropriate. HCJB's printshop has published a sixteen-page study guide for each of the thirteen presentations. This series was produced in cooperation with the Presbyterian Church in America, which funded the project.

HCJB's television staff was thrilled to receive the *Ocho de Oro* (Golden Eight) award in 1986 for their "*Prisma*" series, geared to young people. The students of the Christian Center of Communications, who studied television production and techniques under the tutelage of HCJB missionary Nanci Ralph, were responsible for writing the script, developing the sets and actually producing the programs. They were so encouraged to win this prized award, which is equivalent to the Emmy in the United States.

Roundtable discussions led by the Rev. Alfredo Smith, pastor of El Batán Christian and Missionary Alliance Church in Quito, are featured in "Logos." This television series, produced by HCJB's staff, was aired on a nationwide network in Ecuador in 1988. Discussion topics include abortion, suicide, education and the role of women in society.

"These programs provide a welcome change for viewers throughout Latin America because most programs on South American television are imported: 'Six Million Dollar Man,' 'Kojak,' 'Starsky and Hutch,' for instance, with Spanish dubbed in," TV director Dwight Lind explains. "Our emphasis has been to use national preachers, singers and actors, so HCJB-TV productions are well-received. Most stations seem to be starved for national programming. With all of these opportunities, how can we stand idle?"

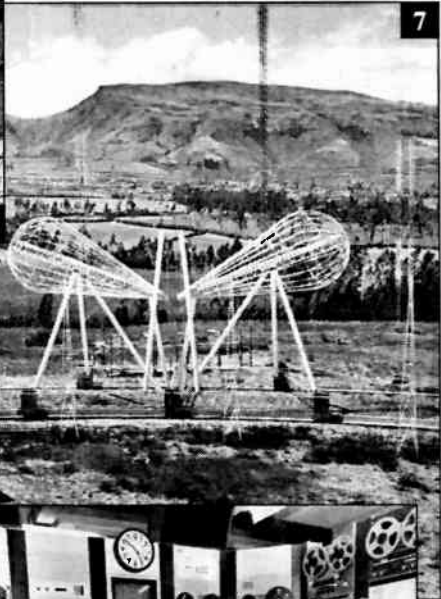


1. HCJB compound in 1950s with offices, studios, antennas, transmitters and some residences all at one location in north Quito.

2. Eastern end of HCJB's Quito compound in 1987, including main gatehouse, administration and accounting offices, broadcasting studios and offices, post office and engineering facilities.

3. Dr. Abe Van Der Puy, Dr. Clarence Jones and Dr. Ron Cline, the last three presidents of World Radio Missionary Fellowship, Inc.

4. Five founding families—Grace and Reuben Larson, Paul Young, Katherine and Clarence Jones, Erma and D. Stuart Clark, Ruth and John Clark.



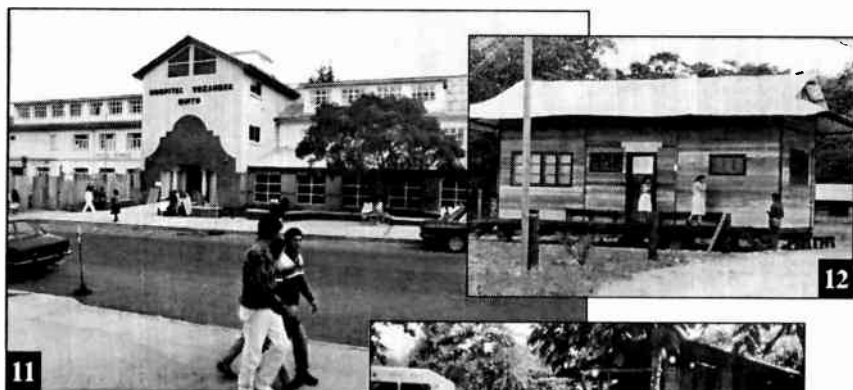
5. The powerhouse and dual penstocks after completion of the second hydro-electric plant in 1982, which boosted the electrical power output to six million watts.

6. Engineers assembling prototype 100,000-watt high-tech transmitter at HCJB's Engineering Center in Elkhart, Indiana.

7. Movable unit of the large steerable antenna in Pifo.

8. HCJB engineers Herb Jacobson and Art Larson in 1956 checking the power supply for the 50,000-watt transmitter, designed and built in Ecuador by these men and others of the HCJB engineering staff.

9. Program Automatic Control System (PACS) capable of broadcasting six programs simultaneously—connecting the correct program to the designated transmitter for efficient, accurate broadcasting.



10. Thirty-five bed Hospital Vozandes-Shell, dedicated in March 1985.

11. New face of Hospital Vozandes-Quito in 1988 as Phase 1 of the five-year renovation process nears completion.

12. The original medical clinic built by Dr. Ev Fuller and Nate Saint in Shell, on the edge of the eastern jungle.

13. Mobile medical clinic team from Hospital Vozandes-Quito ministering in small jungle village in mid-1980.



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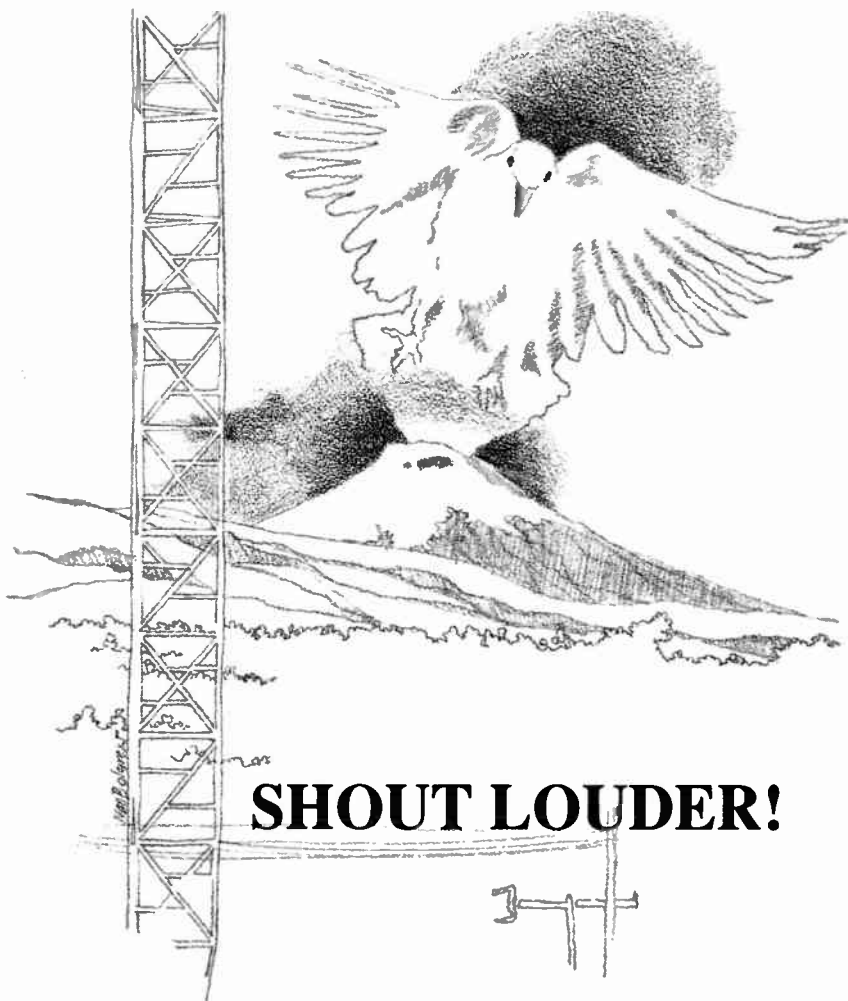
14. Lynne Lind, HCJB missionary, teaching English to students of HCJB's Christian Center of Communications, a three-year study program of training Ecuadorian Christian young people in music, Bible, television and radio production—helping to develop qualified Christian leaders.

15. HCJB engineer Stan Swanson managing KBNL-FM in Laredo, Texas, one of the six member stations of World Radio Network, reaching out with the gospel to people along the U.S.-Mexican border.

16. Dr. Abe Van Der Puy signing a new twenty-five-year contract with the Ecuadorian government in Quito, October 22, 1974.

17. The first television station in Ecuador, HCJB-TV films Quito from a spot up Mt. Pichincha to the west of the city in early 60s.

“O Crier of Good News, shout ... from the mountain tops!” — Isaiah 40:9



Chapter 10

A STRONGER VOICE

And the greatest thing of all, I think, is that this work was not just done for earth's short, useless joys, but for our God, the triune power.

— *from a birthday greeting dated December 11, 1951, from Dick Jones at Wheaton College to his father, Clarence Jones*

During the 1940s, the HCJB staff knew that the broadcasts were reaching throughout Ecuador, Latin America, even encircling the globe. Radio Station HCJB had room on the frequency bands without too much jostling or interference, but after the war that changed as more countries put more powerful transmitters on the air. The big nations, including communist governments, were literally splashing their propaganda over the weaker signals.

The HCJB World Radio staff knew it needed a stronger radio voice. But how long would they be allowed to stay in Ecuador? Their twenty-five-year permit would run out in 1955. "Dare we

invest large sums in capital expansion when our days may be numbered?" they questioned.

One day Ecuador's President Galo Plaza came to Jones and said, "Your mission has been very good to our country. I want to do something for you."

"OK," Jones replied, "renew our contract." Galo Plaza put the bill before Congress, requesting a renewal of the twenty-five-year contract, but it ran into opposition.

Now it so happened that one Sunday during this period, a prominent member of the Ecuadorian Congress visited an hacienda in the country. Mid-afternoon the Indian workers gathered around the porch, requesting of the owner, "Please, may we listen to the radio now?"

The congressman was astonished on two counts: first, that the Indians were sober, because it was accepted that on Sunday every Indian got drunk, and second, that they wanted to listen to radio. "These simple peons have no mind for this," he protested.

"Ah, but Señora Ochoa speaks to us in our Quechua language," the Indians explained. The visitor was impressed as they sat quietly, listening to the broadcast, and then graciously took their leave.

"Now they'll go and get drunk," the congressman was sure. "I've got to follow these fellows." But at their homes he found them happy and content with their clean and neatly dressed children.

He returned to the hacienda owner, "What makes the difference? Why are they not off getting drunk?"

His host replied, "It's the Voice of the Andes. I don't know what they talk about, but whatever it is, it changes them to the kind of people you just saw. I wish that more would listen."

Back in Congress, discussion on the bill continued. The

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Communists were protesting, and another group stormed in demanding, "Whatever you do for the Voice of the Andes, you must do for us."

The congressman, who had just seen the transformed Indians, replied, "Whenever you do anything as good for Ecuador as the Voice of the Andes, you can have help. Gentlemen," he continued, "I move that we pass this bill without further delay."

So out of appreciation for HCJB's contribution to the country, Congress renewed the contract. It was January 1948, seven years in advance.

Assured of another twenty-five years of broadcasting, HCJB felt free to invest in a stronger voice—perhaps up to fifty thousand watts. But here again, the radio laws they helped write for Ecuador caught up with them. With that kind of power they would have to move their towers farther out of town. And they were looking at acres of antennas. Not as many acres as they had thought though, because of a new kind of antenna.

Jones heard of a new design, a "curtain antenna." "Get ready to dump your rhombics," he told HCJB engineers. "These new antennas won't take up nearly so much space, and they are twice as effective."

The strategy to raise funds for more powerful transmitters and an antenna system to accommodate the new transmitters was called the Advance Program. Reuben Larson, as director of this ambitious program, set up an office in Wheaton, Illinois.

Some of the HCJB men, began scouring the countryside around Quito looking for a suitable site for towers and transmitters. They found a choice property on the far side of town, but the owner was reluctant to sell to evangelical missionaries. They fired off an SOS to supporters and called the staff together for a special day of prayer. But the purchase was blocked.

One day a friend of HCJB came to the station. "I hear you

are looking for property. I want to sell my land to you.” It was perfect—in a little town called Pifo, nine miles from the equator and eighteen miles by road or a forty-five minute drive east from Quito—forty-five acres with a water supply for cooling the diesel generators. And it was in a direct line across the mountain valley through a break in the mountain ridge to their studios in Quito.

Work started in clearing the land and putting up the transmitter building. While this was going on, up in the States supporters had learned that some audio transformers, the most expensive component of a transmitter, were sitting in a warehouse. They had been built for export to Russia for their shortwave service, but an embargo had been placed on them and they were for sale, cheap. HCJB snapped them up, and they arrived in Quito still bearing their “Destination Moscow” labels.

Also discovered were numerous transmitter parts stuck away in storage as “discontinued stock” and these, too, were practically given to the mission. Actually, a smaller transmitter was planned at this time, but with God's provision of all these surplus parts and the land for the transmitter and antenna site, a fifty thousand watt unit it would be. Missionary engineer Herb Jacobson was responsible for the design of the new powerful transmitter, which was built in Quito by HCJB engineers.

Next, twenty-three sections of war-surplus radar antenna were found, and again the price was right—next to nothing. Three big diesel generators were sitting in Panama, also army surplus, and bought for a reasonable price.

A few months later a heavily loaded train ground to a stop in Pifo. Missionary engineers wondered how they could possibly unload those nine-ton generators without a crane.

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“Lord, you’ll have to show us how to handle this,” they prayed. This would be their prayer so often over the next years. Miraculously, God showed them the way. Inch by inch, with rollers and jacks, throughout a night of drenching rain the men eased the heavy diesel generators from the flatcars to the truck to take them one by one to the HCJB property in Pifo. Then digging a slanting roadway until the belly of the truck was even with the ground, they used lead pipe rollers to slide the generators onto the ground.

The first antenna towers in Pifo were made in sections approximately twenty-feet long. The sections were individually assembled and welded on the ground, and after painting, they were pulled up and welded together one section at a time. (It was not until several years later that fully assembled towers, with winches, pulleys and restraining guy wires, were pulled by trucks to a vertical position. This system of raising a tower is now the norm for HCJB engineers in Pifo, the highest tower eased into a standing position as one unit measuring 417 feet.)

P.K. Myhre, as director of engineering, worked tirelessly with his men erecting the antennas in Pifo and seeing the transmitter building take shape. “In reality, he was the motivating force in moving the pioneer broadcasting facility from an overgrown ham radio station to becoming an honest-to-goodness, significantly strong voice on the airwaves,” relates Herb Jacobson.

All was ready in time for HCJB’s twenty-fifth anniversary in Ecuador. President of Ecuador Galo Plaza said at the dedication, “I hope you are here to remain with us forever. I am sure that is the heartfelt wish of all Ecuadorians.”

Dr. Carlos Andrade Marín, mayor of Quito, threw the switch that officially set in operation the new and powerful fifty thousand watt transmitter. Carlos Andrade Marín was the same

young man who twenty-five years earlier as the president's secretary kept on placing HCJB's first application for a license on top of the pile.

Chapter 11

HARNESSING THE HEADWATERS OF THE AMAZON

High above the timberline on the remote eastern slopes of Ecuador's Andes Mountains, the Papallacta River is born. The tinkle-bell sounds of myriads of raindrops gathering into a thousand streamlets break the eerie silence. Quickly they gather, flowing down hills and through lush valleys, tumbling over rocks on their way.

Near the town of Papallacta, the river drops almost 500 feet to another valley in a series of beautiful waterfalls. It is here that the river intersects *El Camino de Orellana*, the road named for the discoverer of the Amazon River, the road that leads eastward into the Amazon jungles.

Here the engineers of missionary radio station HCJB have married the river to an old hydroelectric turbine. At the power plant site a portion of the river is channeled through a pipe three feet in di-

ameter and more than a quarter-mile long. Falling 440 feet, the tiny droplets of water unite, each lending its weight to help turn the mighty generator producing 1,800,000 watts of electricity for HCJB's powerful shortwave transmitters. The transmitters, in turn, convert electrical energy to radio energy, combine it with the missionary message, and send the gospel around the world in twelve major languages.

Thus the little Papallacta River has become a source of gladness as the message of Christ's sacrifice for our sins reaches out and touches hearts.

— *Steve Hunter in the HCJB Radio Log, July 1981*

Bob Wittig joined the engineering staff in Pifo in 1953. On an outing with GMU missionaries, Frank and Marie Drown, they drove up over "the great divide" and down into the village of Papallacta. Admiring the scenery and waterfalls, Bob remarked, "This would be an ideal spot for a hydro plant." But after much discussion, the engineers came up with too many negatives, especially the length of the line and the problems of the terrain. Surely there must be a place closer to Pifo.

Water weirs were placed in streams throughout the area to test the flow year round. Then Gordon Wolfram, a civil engineer, joined the staff, continuing the search and widening the circle until finally all were agreed; it had to be Papallacta. It had taken five years to be sure!

In the meantime, Bob Wittig had been called to take over the responsibilities on his dying father's ranch in Washington. The local newspaper featured the story of the missionary from Ecuador, the radio station, the transmitters, the diesel plant and all. A U.S. government employee working on a big hydro project read the article and drove to town to see Bob. He told him about the plant which belonged to the city of Seattle and which would

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be trashed with the completion of the larger facility. Would Bob be interested? His friend in the city plant, Lyle Ellefson, would talk with him.

The matter was discussed by the mission board, but they felt they were not ready for the large expenditures that would be involved. They encouraged continued investigation. They were thinking and praying about additional transmitters and increased power, and they knew that running the diesels at capacity still would not provide enough power for this increase. The logical answer was hydro—but the cost!

God knew about that too. He had already started the answer on the way. Some years before He had put it into the heart of a man in Philadelphia to include HCJB in his will. Now came word that the man had died, and the lawyer notified the mission that their portion would be somewhere near \$80,000. This seemed like the Lord's go ahead.

In Seattle a price was agreed upon—\$2,500, half the scrap value of the hydro plant. The condition to be met: get the plant out of its basement location without knocking down the building. And they did it! After dismantling it, a crew of men worked eight hours to get the biggest part out the door, moving it one inch here and another there. At last it was free.

Also acquired were \$30,000 worth of circuit breakers for \$100, a \$5,000 oil switch for \$150, \$35-a-piece insulators for 26 cents each—all used, but reconditionable. And a \$30,000 job was done by a Christian friend who gave all his time. The only cost was \$200 for parts.

Finally 181 tons in 116 crates arrived at Guayaquil, and, honoring their original agreement, the government of Ecuador let it all in duty-free. D.S. Clark made the trip to line up the twenty trucks that would be needed to transport all this material up the curvy mountain roads from the coast to Pifo. Later it would be taken to Papallacta as needed.

The twenty-ton turbine, the nine-ton generator and the

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penstock were sent up by railroad flatcars. The railroad company knocked \$300 off the shipping charges to show their goodwill.

The safe arrival of all this equipment seemed a miracle, and it was indeed. But a greater miracle was the safe transfer later to Papallacta in a truck which HCJB mechanics had managed to put together with parts salvaged from vehicles the Shell Oil Company left behind when it pulled out of Ecuador. To drive the twenty-five miles by car from Pifo to Papallacta on a good day took about two hours. But a truck easing its cargo over the slippery, narrow dirt road, winding around the mountains over the 13,500-foot pass into Papallacta was an eight-hour ordeal.

“Truly, God’s ways are not our ways!” Abe Van Der Puy marveled. “If we had had our way ten years ago and purchased that ‘choice’ site on the far side of town for our transmitters and towers, a direct linkage would not have been possible. But the Lord knew that Papallacta was ahead for us, so He put us in Pifo.” And the Ecuadorian government allowed HCJB to purchase the water rights of the river to develop a power plant.

In 1961, C.W. Jones stepped down from the presidency of World Radio Missionary Fellowship, Inc., so the responsibility to see the hydroelectric plant come into being fell on the new president, Abe Van Der Puy.

There was still much work to be done. Gordon Wolfram had drawn up plans for the powerhouse, water canal and reservoir to be built, for the quarter-mile of penstock to be put in place and welded, and for the twenty-four miles of power lines to be strung from Papallacta to Pifo over fourteen thousand foot heights where temperatures year-round hover between thirty and fifty degrees. Icy winds lashed the crew as they struggled to

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erect the 189 slippery cement poles. Often sleet coated the wires. Tirelessly, more than fifty Ecuadorians worked side by side with HCJB missionaries and volunteers.

On April 10, 1965, the HCJB hydroelectric plant in Papallacta was dedicated to the glory of God, surging out 1.8 million watts of power, or six times the three hundred kilowatts produced by one of the diesels and much more than HCJB required. The savings on diesel fuel would completely cover the cost of construction within five years, and the plant would continue to produce.

"It's wonderful to be harnessing the headwaters of the Amazon River in order that we may go on Heralding Christ Jesus' Blessings in an even better way," C.W. Jones expressed with thanksgiving at the dedication.

However, within a couple years, it became evident that in spite of studies they had done, there were drought times when the flow of water was not sufficient to drive the turbines. (It takes forty thousand gallons per minute.) Then they had to switch over to diesel at a cost of \$200 per day.

"Let's dam the river so we have better control," HCJB engineers decided. They chose the spot where the river exits from Lake Loreto, six miles upstream from the hydro plant at an elevation of 12,400 feet in the clouds.

To build the 136-foot long, 23-foot high concrete dam was a monumental task. There was no road. More than 110 tons of supplies, including hundreds of bags of cement, had to be loaded onto mules and carried over the treacherous trail through bogs and swamps, across mountain streams, and up over a 14,200-foot pass. To carry in the cement mixer took twelve hours and twenty-six men.

Harnessing the Headwaters

More than a hundred Ecuadorians at a time worked on the project, living with the missionary crew in primitive sod-walled, thatch-roofed huts. A bone-chilling fog hung in the air much of the time. Temperatures were often freezing, seldom higher than forty-five degrees. The men worked eleven days straight, then went down to lower altitudes for three days of rest and warmth. The project time was cut considerably when Texaco Oil Company, from their base down the mountain, offered to transport materials to the damsite with their helicopter.

More than 250 Ecuadorian men in all worked on the dam, and 143 of these received the Lord Jesus as their Savior during the eleven months. On March 22, 1971, while icy fog swirled around high in those mountains of South America, Ecuadorians and missionaries once more joined in singing "Great Is Thy Faithfulness." The plaque on the dam reads: "WATER FOR THE GLORY OF GOD — Revelation 22:17."

The dam raised the level of Lake Loreto by twenty feet. The three outlet gates were opened and closed by men who walked that long, hard upward trek periodically when the water supply was low. In 1984, thirteen years later, an automatic gate control was installed at the power plant.

The dam furnishes the Voice of the Andes with a steady, controlled supply of water. Surplus power from Papallacta is sold to the nearby Texaco Oil Company pumping station and to the city of Quito. Electricity is given free of charge to the little village of Papallacta in the valley just below the powerhouse. HCJB engineers also, as an act of goodwill and to help the village, ran a pipe from some natural hot springs above the reservoir down to the village swimming pool.

Chapter 12

BATTLE FOR MEN'S MINDS

The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. — Romans 8:6,7a

As the number of voices with increasing power began crowding the shortwave bands, it was recognized that in order to maintain HCJB's strong signal to most of the world, more and bigger transmitters were needed. The design and development of larger and more efficient antenna systems was also necessary. Thus Project Outreach was born in 1964.

Funds started to accumulate, transmitter manufacturers were contacted, equipment became available, decisions made and changed as God led, continuing to show the "great and mighty things" He had in store for those willing to be led and willing to trust.

Radio Corporation of America (RCA) offered HCJB two 100,000-watt transmitters for \$95,000 each—\$130,000 was the going price for such a transmitter. They would make a gift of a

third, the prototype. Before delivery, a fourth transmitter became available, and a generous gift of \$25,000 was also included.

On October 8, 1967, two planes arrived at Quito's airport delivering the nearly fifty tons of high-powered, shortwave transmitter equipment for the Voice of the Andes. Within twelve hours the precious cargo was loaded onto waiting trucks, and the fleet was on its way to Pifo. "Now we have to translate this into the gospel message!" President Van Der Puy enjoined.

For the engineers the work was just beginning—assembling the various components, checking each section, testing and adjusting the final unit, adapting the antennas to the increased power, designing and developing new directional arrays, building an antenna switching system and many other things had to be done. Six years quickly passed before all the provisions of Project Outreach were fulfilled in 1971, and three one thousand watt RCA transmitters were *Heralding Christ Jesus' Blessings* around the world as designated on the signs above the antenna switches: "Tokyo—7,801 miles; Capetown—5,728 miles; Saigon—10,109 miles; Beirut—6,590 miles; Moscow—6,260 miles" and more. Total transmitter power was now more than 500,000 watts on the fortieth anniversary of HCJB World Radio.

Southern Bell Telephone Company was junking a microwave system. Through the sensitive awareness of HCJB friends and a United States senator, this equipment was given to the Voice of the Andes. Via the microwave reflector located high up on the slopes of Mt. Pichincha to the west of the HCJB studios, the programs are bounced more than fifteen miles east to the transmitter and antenna site in the Pifo valley.

A Program Automatic Control System (PACS) was designed and built by HCJB engineers. Bill Dufendach, an electronics engineer from Grand Rapids, Michigan, joined the HCJB staff

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in 1973 to direct the project, and missionary engineers Dan Anderson, Jim Childs and David Cooper helped design and build the system. Using microprocessors, the system is capable of sending out six different programs simultaneously. Solid-state electronic devices select the various audio program sources from more than twenty tape decks and ten studios and route the programs to the right transmitter at the right time. One man controls the complete system, which has been operational since 1975.

While all this was happening, around the world the "battle for the minds of men" continued to be stepped up into a veritable free-for-all. HCJB had 510,000 watts of transmitter power, but this was split many ways, whereas Russia and others had single 500,000-watt shortwave transmitters that were causing significant interference. Also, the splatter of Russia's policy of jamming politically oriented stations made great segments of the band unusable.

"Are we going to let them drown out the gospel of Jesus Christ? Let's add a 500,000-watt transmitter and beam it right into Russia!" C.W. Jones challenged at a board meeting. "We'll never win the war with one gun. We must get a whole barrage up there!"

Five hundred thousand watts! That was much larger than any other shortwave transmitter in Christian broadcasting. "We'll help do it," British supporters said and named the project Operation Leap from the Scripture: "By my God I can leap over a wall!" (Psalm 18:29). Half a million watts of power to leap over the Atlantic, over the curtains that governments have raised against the gospel. The cost: 125,000 English pounds sterling, or \$750,000 U.S. It would send a consistent, five-times-as-strong signal into the British Isles, Eastern Europe and Russia, so that the gospel could be heard clearly.

Building the big "500," a genius of modern-day broadcasting, was a formidable, pioneering task which took five-and-a-half years. HCJB assigned twelve engineers to the team with Herb Jacobson as senior design engineer, Don Spragg as project manager, and Steve Hunter as general project director.

In 1975 the first two engineers moved to Elkhart, Indiana, where Clarence Moore had provided space in his electronics plant, along with the use of his tools and machine shop, with his engineers available as consultants. (This was the same Clarence Moore who, as one of HCJB's first engineers, had won international acclaim by inventing the cubical quad antenna.)

Not only was the "500" a totally new transmitter for HCJB, but it had to be built to function well at high altitudes, with minimum maintenance and operating problems. The project involved designing and developing hundreds of components—adapting, innovating, breaking new ground. The engineers found that the mechanical parts were as complex and time-consuming to design and fabricate as the electronic circuitry. They provided for a sophisticated metering system with electronic displays on 190 potential trouble points. "This helps to show where it's hurting before damage can occur to the expensive components. The main tubes, for instance, cost \$45,000 each and there are three of them," engineers explain.

Often the men found themselves thinking of that skilled craftsman of old, Hiram-Abi, who helped build Solomon's great and marvelous temple. Hiram-Abi was a master craftsman, skilled in understanding, expert at working metals and wood, at carving and inventing any device assigned to him (2 Chronicles 2:14). "If God could inspire a man and bless him with such creative skill to do His work back then, we can trust Him to do it now through us," they reminded each other.

Finally, in June 1980, the "sleeping giant" arrived in Pifo—three large containers full of incredibly sophisticated circuitry and components, seven tons to be uncrated, reassembled and

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coaxed back to life.

By December 1981, the Golden Jubilee year celebrating fifty years of Heralding Christ Jesus' Blessings, the "500," capable of changing frequencies and antennas in less than thirty seconds, was on the air:

- another 500,000 watts for the glory of God.
- a new and most effective tool to help HCJB shout louder.
- a grand Golden Jubilee present, doubling the Voice of the Andes transmitter power to more than one million watts.

Meanwhile, HCJB engineers Don Hastings, Rick Riggs and Herb Jacobson, with HCJB Special Representative Carl Smith, added something. "We think we can design an antenna that, linked with the 500,000-watt transmitter, could give the center pinpoint of the radio beam one hundred million watts of power." And they did it! Much like the reflector of a powerful searchlight concentrates a beam of light, they designed a unique parabolic curtain antenna that can reflect and focus the signal as it comes from the transmitter into a sharp pinpoint of sound. What's more, they made it steerable, so that they can aim it precisely into Moscow, Leningrad, East Berlin or wherever—no spattering shotgun effect but a pointed radio beam, zeroing in on its target with utmost clarity.

And it is immense. The mesh reflector curtain with squares measuring six feet by two feet is 250 feet high and 560 feet in diameter at the base. It encloses fifteen acres—that's two-and-a-half football fields. The screen is made up of eighteen miles of wire and is supported by six miles of aluminum-clad steel cable.

Dominating Pifo's incredible array of forty-eight towers is the 417-foot main tower from which the steerable antenna is suspended. It stands forty stories high! And it was raised in one piece, as are all the antenna towers at HCJB. Engineer Don

Hastings was in charge.

Using a shorter tower as a lever and attaching a heavy old truck to the end of a cable to act as a restraint, the huge structure was pulled up to a vertical position. Slowly, the giant was inched up, up, up. Suddenly the old truck acting as a restraint was slipping in the mud, the tower began to bend like a boomerang! "Stop! Stop!" the missionary engineers yelled, knowing that the metal structure could snap. Tensions on the guy cables were adjusted to relieve the strain, and with thanksgiving to God, the tower came to stand in place. Seven shorter towers, which also support the reflector antenna, complete the array.

The steerable mechanism, which runs on a 120-foot semicircular track, is pointed at the curtain to produce the maximum reflection to send the signal in the direction desired. It is just like pointing a big megaphone when you want to call to someone.

This big versatile antenna can be used with other transmitters as well as with the 500,000-watt transmitter. Reports from Russia indicate that the signal is strong and clear—hitting with "a whole barrage."

Chapter 13

POWER PARTNERS—GOD AND MAN

When you're working at eleven thousand feet and miles from nowhere, you often have to come up with a new way to do things. Sometimes we've been batting a problem around, and we've just bowed and prayed, "Lord, you'll have to show us how to handle this one." And miraculously an idea comes. It has to be from the Lord, because we don't know that anyone else has ever done it this way. And it works. We give God all the glory for the creative things our engineering team has come up with. — *Eric Moore, director of HCJB's Technical Services Division*

"It's great to be doubling the radio power for the Voice of the Andes," the HCJB power engineers reported at the 1978 Annual Members' Meeting in Quito, "but now we haven't enough hydro power to put a 500,000-watt giant on the air. We'd have to shut down some of the other transmitters. We're

going to have to at least double our electric power supply.”

Even before the 500,000-watt transmitter was planned, in fact, within two years of completion of the first power plant, the power engineers were checking the availability of more hydro power. They had advised that the sixty-eight-year-old Seattle power plant had become unreliable. They were having to shut it down for major repairs several days each year for as long as two weeks at a time. There were too many parts in seriously weakened condition. It could be coaxed along as standby or auxiliary power, but a new power plant should be built with the potential of carrying the whole load.

The staff went to prayer about what God would have them do. It was a huge project to undertake, the biggest ever for HCJB. It would take three years and cost \$2 million. Financing would come from Power Partners who would pledge \$1 a day for three years.

Sonja Persson of the Nordic Language Service had a suggestion. “In Sweden, whenever we know God is leading, and we need money to do it, we put a big washtub in the center of the gathering and dance around it giving our offerings.”

“Alright,” Abe Van Der Puy agreed. “This afternoon come prepared, and Sonja will show us how they do it in Sweden.” When the staff congregated that afternoon, the praise-giving began. For twenty minutes nearly two hundred HCJB missionaries walked around a barrel, singing and throwing in their cash and pledges. The offering totaled \$40,000.

“When missionaries give \$40,000 out of their own pockets, you know they mean business,” Abe concluded. “We’d better get a study going.”

Gordon Wolfram dug out the old surveys for the Papallacta site, and he and Eric Moore drove out. They stood on the bridge above the 1.8 million watt power plant. “Gordon, can you envi-

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sion a four million watt plant here?" Eric asked.

"Not really," Wolfram conceded. Nevertheless, in October 1979, the first crew moved out to the Papallacta site to begin the expansion of the hydroelectric power station. Steve Hunter was named director of the project.

They'd have to dynamite solid bedrock out of the side of the mountain to excavate a new reservoir. They'd have to blast a new riverbed to move more water down to the bigger turbine. They'd need to lay bigger penstock. To do all this, fifty tons of equipment would have to be transported over the treacherous mountain road from Quito to Pifo to Papallacta and then another five hundred feet uphill along the road to the damsite. They'd need trucks, bulldozers, backhoes, pneumatic drills, shakers and mixers—and men to run them.

The first man God brought along was Hugh McKay. Hugh was an experienced hydroelectric engineer who had been involved in some large projects for Duke Power Company in North Carolina. Steve Hunter met Hugh in the States and told him about the proposed expansion. "But we're just babes in the woods," Steve admitted. "Our first power plant was virtually donated by the city of Seattle. We've never bought new equipment. What should we be looking for? What are the pitfalls?" Steve asked.

"First, you really should get your own consulting engineer," McKay advised. Then he shared with Steve that he, too, was a Christian. "Two weeks ago I told the Lord I wanted to do something for missions; maybe there was some mission that needed help with a power plant." Hugh McKay became HCJB's hydroelectric consultant. He made the feasibility study, mapping out the scope of the project and delineating the size of equipment compatible with the water flow.

* * * * *

Power Partners—God and Man

Over in Lausanne, Switzerland, Abe and Marj Van Der Puy were asked to speak at a home Bible study, and they told of the proposed hydroelectric project. Afterward, one of the men asked, "What size plant are you looking for?"

Abe told him, and he replied, "My brother works for a factory in Norway that makes that size." He telephoned his brother. "Give these people a Christian quote." This proved to be the best deal HCJB could get worldwide.

Down in Quito, Eric Moore and his wife, Anne, were entertaining Pastor Jack Lockhart from Grace Baptist Church in Santa Maria, California. Eric told him what HCJB was hoping to do out at Papallacta. "What is your greatest need for this project?" Pastor Lockhart asked.

"A good bulldozer," Eric quickly responded.

Lockhart's church sent down a D-6 Caterpillar tractor with a qualified operator, Phil Sievert, who with his wife, Shirley, contributed several years of hard work to the hydro project. Then the church added two dump trucks and a front-end loader. Senior Vice President Ben Cummings of HCJB officiated at the dedication of the big dozer: "Some dangerous times lie ahead in this construction project. Let's pray for the Lord's protection," Ben said.

Dangerous times indeed. On the way out to Papallacta the flatbed truck carrying the bulldozer slid off the mountain road and rolled down into the valley, turning over twice. Miraculously, driver Andy Neuman and passenger Phil Sievert were uninjured, and there was no damage to the bulldozer, although the cab of the truck was totaled. Missionaries brought in two other Caterpillar tractors with winches and dragged the dozer back up to the road.

* * * * *

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Another visitor, Norm Duininck from Minnesota, came up to the site and saw the need for heavy equipment. He consulted with his partners in Duininck Brothers, Inc. As a result, the company sent down two cement mixers, a shaker screen, conveyor belt, tractor loader and a considerable amount of associated equipment. Furthermore, Duininck Brothers provided the services of some of their skilled construction workers who came to help on the project during the northern winter season.

A lot of rock blasting had to be done. The team knew they needed someone who could blast with precision, and they began to pray about this specifically. Ron Cline, then pastor of English Fellowship Church in Quito, made this need known to two breakfast guests, Tom and Stephanie Hale, not knowing that Tom was an expert. Tom volunteered to help with the dynamiting, and he taught the Ecuadorian workmen the skill.

But what were they to do with the hundred thousand tons of rock and earth removed from the reservoir area? A local company requested it as fill and gladly hauled it away.

In Miami, HCJB mechanics picked up three used trucks. They scrounged Florida junkyards looking for used four-speed truck transmissions, because the automatic transmissions could not make it over the mountains. In Quito the boxes were removed from the trucks and used for storing materials, and wooden siderails were added to make the trucks adequate for hauling men and parts. These became the workhorses of the project, running up and down from Pifo or Quito every day.

Then they took an old eight-ton truck and mounted the four-cubic-yard cement mixer on the back. The 130-foot wide, thirty-

foot high dam was poured in three sections, and the truck could be moved up to the mixing station at the damsite, filled by using a conveyor belt, and then backed right out onto the dam. It took six thousand tons of concrete to complete the dam.

When it came time to pour the concrete for the thirty-five "saddles" or supports for the penstock, a cable was hooked on the old truck and then attached to the winch on the bulldozer. The truck was eased down the forty-five degree slope to pour the cement. It took two dozers to pull the truck back up again. The weather was always misty and chilly. Many days the rain poured down, making the hillside dangerously slippery. The first run with the truck down the mountain was always made by a missionary so that the Ecuadorians knew it could be done, but for the most part, the crew of thirty nationals worked on their own.

At one point, a border dispute between Ecuador and Peru shut off the main supply of cement. Work came to a halt. Missionaries in Quito took turns queuing up at five each morning trying to purchase even fifty bags of cement. After almost six months of this, construction supervisor Larry Buckman decided to see the manager of the cement company and walked around the building to find him. The manager's secretary greeted him warmly, "*Señor Lorenzo!* It is so long since I have seen you. What can I do for you?" She had met Larry some months earlier out in her home community where Larry was assisting with a mobile medical clinic and had pulled some distressing teeth for this grateful young woman. Quickly she led him to the manager who arranged to deliver two truckloads, equal to one thousand bags of cement, to HCJB.

* * * * *

Catch the Vision

Next they had to pour the footings for the new powerhouse. Then, just below the ground surface, they built the tailrace, which would carry the water that had passed through the turbine back into the river. As many as eighteen working visitors at a time helped with the project.

It was decided to have the penstock built in Guayaquil, Ecuador's largest port city. They would need an on-site inspector—but where would they find an expert welder who speaks Spanish and would be willing to live in that hot, humid climate for four to six months?

Rick Cummings, son of HCJB's senior vice president, was their man. Rick left his job in Texas, supervised the work at the Eteco-Predios Company, then moved up to Papallacta to lay the first few sections and teach the Ecuadorian crew how to do on-site welding.

Placing this heavy pipe on the steep slopes was the most dangerous part of the whole project. To complete the 1,903-foot penstock took sixty-three sections of three-eighths-inch-thick steel pipe, forty-nine inches in diameter. Each section was almost forty-feet long and weighed four to six tons. How would they ever put these long, heavy pieces of pipe in place?

Eduardo Bustamante, the Ecuadorian construction foreman, came up with the solution. He invented an A-frame on the back of the D-6 bulldozer that ran off a winch. But there was no way to test it. The first pipe was delivered. They welded some steel clamps at the end of the pipe, ran cables to the A-frame and lifted it off the truck. But the cable drum could not hold the weight and dropped the pipe. Eduardo remembered a trick of using the hydraulic transmission to brake the winch, and it worked. There were no more dropped pipes.

The old D-7 Caterpillar bulldozer served as an anchor to keep the heavily loaded D-6 from toppling down the hill. The

Power Partners—God and Man

men would back the dozer with the pipe slung from the A-frame down the forty-five degree slope. Once the pipe stopped teeter-tottering, they'd lower it onto the cement saddles. Then the D-7 would pull them back up the hill.

The pipe was welded as it was laid. A man was lowered inside each section to fit it to the other section. The welder was positioned on the outside. Every couple of days Larry or Eduardo were lowered on a rope down inside the steeply-sloped pipe to check the welds.

At the powerhouse the new turbine and generator were brought in and positioned. They'd been built by Norwegian firms—Sorumsand Verksted and Norsk Elekstrisk. The governor was built by the Woodward Company in Illinois.

The power lines had to be modified to carry the increased power. The voltage on the line was 23,000 volts. To lower the losses in the line, it was raised to 46,000 volts. The electricity comes into the Pifo transmitter site and what is not needed there is passed on to Quito's power company. The connection provides for power to flow in either direction.

“Nobody had all the knowledge needed to build the power plant,” Eric Moore summed up. “Yet each time that we needed special skills, the Lord provided them. God's hand was so obviously on this project that we never doubted He wanted it to happen.”

At last all was completed. Water was flowing from

The first concrete dam, 136-foot wide and twenty-three feet high at Lake Loreto, moving six miles downstream to

The second dam, 130-foot wide and thirty-feet high, form-

Catch the Vision

ing a reservoir which acts as a settling pond. Trash racks prevent any debris from entering and damaging the turbines. The water then feeds into

The penstock, 1,903-feet long, with a vertical drop of 460 feet, or the water may be routed into the old penstock for the old turbine. The water flows through the penstock to

The powerhouse, spinning the blades of

The turbine, generating 4.2 million watts of power.

The electricity goes out through

High-voltage power lines, twenty-five miles to Pifo, to power

The eleven transmitters. The transmitters then, with more than one million watts of transmitter power, send the programs to

The antennas, which reflect, focus and beam the message—Heralding Christ Jesus' Blessings to the designated target areas in many languages and dialects

To the ends of the earth.

“Good! Good! Good!” enthused C.W. Jones as he and Katherine toured the new development. “To think we have all this to get the gospel out. But the message is still the same: ‘*Hoy Cristo Jesús Bendice*—Today Christ Jesus Blesses!’ ”

In November 1982, the new power plant became operational. It was dedicated to Dr. Abe Van Der Puy whose vision and drive during his twenty years as president of HCJB had led to that day. Ecuador's vice president cut the ribbons and pushed the button to start the turbines rolling, with Abe and Marj (Saint) Van Der Puy assisting.

The official plaque is inscribed, “*A la Gloria de Dios, sirviendo al Ecuador y al mundo*” (To the Glory of God, Serving Ecuador and the World). The project was completed on time and within budget.

Power Partners—God and Man

“Today we are here to say ‘thank you’ to God, for His protection, for the miracles,” stated Ron Cline, who had taken over as president of the mission in January 1982. “We want to say ‘thank you’ to the marvelous Power Partners who committed \$1 a day to help pay for all this. We say ‘thank you’ to those workers who have given many hours to this project, in some pretty incredible situations, to provide this facility so that the gospel of Jesus Christ can be communicated to every nation.

“For many years to come, this plant will provide all the power necessary to run our transmitters as we send the Word of God around the world. Without it, if we had to purchase diesel fuel to run our transmitters, the cost would be over \$500,000 U.S. each year at today’s prices,” Cline continued.

“We are taking God’s free gift of water on this mountaintop and using it to give His Water of Life to thirsting listeners everywhere.

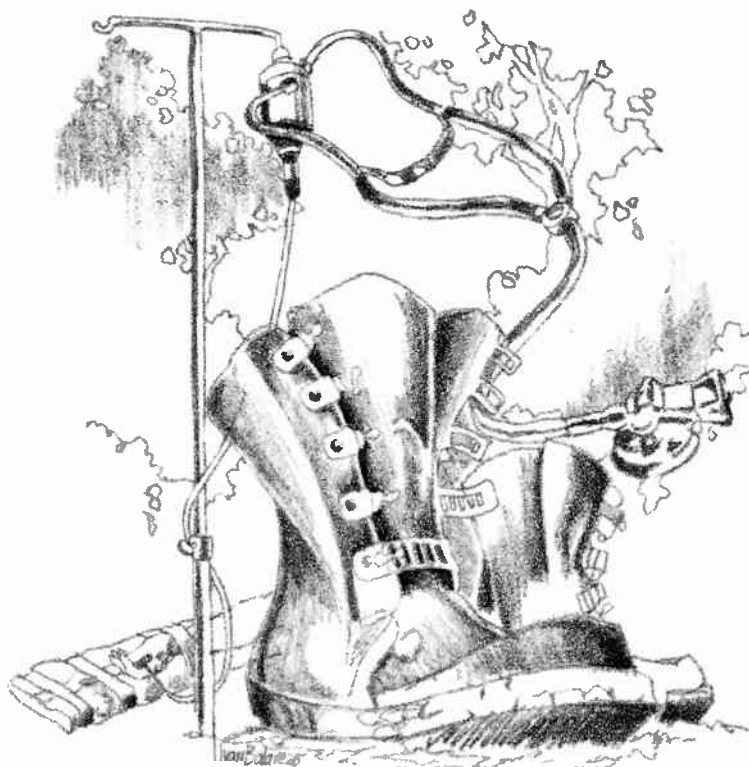
“ ‘Call unto me,’ God said. We called.

“ ‘And I will show you great and mighty things.’ And He has.

“ *‘To God be the glory, great things He has done!’* ”

**“Jesus sent them out to preach the
gospel and to heal the sick.”**

— Luke 9:2



**DISPENSING MEDICAL
CARE AND
CHRISTIAN LOVE**

Chapter 14

GOD'S PROVISION

All we need is a little clinic by the roadside.

— *C.W. Jones*

HCJB never intended to get into medical work. But day after day as Clarence Jones watched the Indians traveling along the Pan American Highway—so poor, so sick, often bleeding after their drunken brawls or being pushed about and beaten in the marketplace, and at that time not sufficient medical facilities in the city to care for them—his heart became burdened. “Why isn’t someone doing something about this?” he asked. He was appalled to discover that in the fifty years of missions in Ecuador there had not been one Christian doctor. He talked about this with the various missions. “All we need is a little clinic by the roadside,” C.W. pled. But no one showed any interest.

One night at The People’s Church in Toronto, Canada, Jones reported the tremendous blessing of God on the radio ministry of

H CJ B. After the service, a young man told C.W. that he felt God's call to the mission field. Would there be any chance that he could join H CJ B? He had no radio skills, except that he could play the trumpet, but with their growing staff could they use a medical doctor?

Clarence Jones was thrilled. "God always provides men when He wants a job done." C.W. knew this from experience. Was God telling them to move out in faith? Was he going before them and lining up everything for a medical ministry in Quito?

"Let's do it," the directors of the mission agreed. "There certainly is a desperate need among the Indians and with fifty-five members in our own missionary family, and more being added, it would be a good idea to have our own doctor." They rented a house on the main thoroughfare, readily accessible to the Indians going in and out of Quito, just big enough for a waiting area, smaller rooms for examining, and a dispensary.

In April 1949, Dr. Paul Roberts with his wife, Barbara, arrived in Quito. A nurse, Kathleen Erb (now Mrs. Ernest Berry), joined them a few days later, and soon the Voice of the Andes Indian Clinic was jammed with patients.

Almost immediately after arrival of the small medical staff an earth-rending earthquake buried the town of Pelileo and shook the city of Ambato and surrounding area. The May 5, 1949, quake killed 6,000 and left 100,000 homeless. Ecuador's President Galo Plaza called H CJ B: "Could the H CJ B medical team go down?" Of course! Quickly they sped south over the seventy-five miles, followed by the Vozandes sound bus.

The destruction was shocking. Whole towns had been leveled. Digging people out of the ruins and binding up broken bodies commenced immediately. Via H CJ B radio, President Galo Plaza appealed to the nation for relief to the stricken area.

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Hearing the news, NBC in New York called HCJB, asking if they could arrange a direct hookup. Mission personnel were in constant touch with NBC that first day, and the next afternoon the weary president, from the HCJB sound bus in Ambato, told the world about the dreadful devastation in the high Andes.

HCJB missionaries moved in as frontline helpers in the nation's time of crises. J.D. Clark was given the job of relocating the orphaned children. HCJB carpenters built prefab houses and shipped them down, and D.S. Clark coordinated the whole relief effort. Dr. Paul Roberts and Kathleen Erb took turns staying in the area for a month at a time.

In 1946 Dr. Harry Rimmer, the noted Bible teacher, had visited HCJB and was impressed with the work. A couple of years later he met C.W. Jones at a conference in the States. "What can we do for you that no one else wants to do?" Rimmer asked.

Jones was quick with the answer: "The medical work. We've just rented a place and started an Indian clinic. You could buy it for us." Rimmer served as missionary voice for George Palmer's "Morning Cheer" radio program in Philadelphia, and raising the funds proved to be easy.

But more was required. "We need live-in facilities so we can keep some of these patients overnight, plus accommodations for any family members who might be along," Dr. Roberts pointed out. A little hostel was built behind the clinic, and it was always crowded out. Missionary patients stayed right in the Roberts' home, and many missionary babies were born in the "maternity ward" fixed up in the lower level.

Then Dr. Paul Roberts shared his vision: "Medicine can be the magnet that will draw Ecuadorians right into our mission and

then to Christ. We need to provide a proper hospital facility that will be available to all, both missionaries and Ecuadorians, whether they can pay or not," he proposed to the board.

The board met. This was a big step. "Getting the building up would only be the beginning and relatively easy. Keeping a hospital running is a costly and demanding operation," they considered.

"Yet we believe we are in Ecuador not just to preach the gospel to the world but to serve the people of the country that has been so kind to our mission. This would be a grand service," they decided. "We've proved that a hospital is desperately needed, and, of course, we'll have a receptive audience to preach to while patients are in the hospital."

Dr. Rimmer was contacted. Would he take on the project of raising \$150,000 to build and equip a thirty-bed Voice of the Andes hospital? Dr. Rimmer was enthusiastic and set himself to the task. But before the full amount was raised, Dr. Rimmer died, and Dr. Paul Roberts was invited to Philadelphia to take his place for one month on the "Morning Cheer" program.

With compelling winsomeness, Paul presented the plight of Ecuador's downtrodden Indians and the need for adequate medical facilities for evangelical missionary personnel serving in the country. "Our mandate is not just to preach the gospel, but to heal the sick."

The money poured in. On October 12, 1955, Dr. George Palmer dedicated the Rimmer Memorial Hospital (RMH), "To the glory of God, in the service of Ecuador, in memory of Dr. Harry Rimmer." The hospital quickly became known in Quito as *Hospital Vozandes* (Voice of the Andes Hospital).

Clarence Jones commented:

In Luke 9:11 we read that Jesus healed them

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that had need of healing. No one ever left the presence of the Master without His healing touch upon their body and soul.

As we ponder the mercy and might of God which has raised the temple of healing known as the Rimmer Memorial Hospital, we pray that our Savior's presence shall so permeate its corridors and rooms that no one will ever go away untouched by Him.

Missionary doctors and nurses have come to give their lives in His service at RMH, but His presence in them is what makes their loving ministrations effective. Hospital equipment stands new and sparkling, provided by God's stewards at home, ready to be used by trained and expert hands, but the Master's love in the hearts behind those hands is what will make RMH more than just another hospital.

He healed them in the days of His flesh, and the Savior still heals the wounded, broken bodies and spirits that yearningly turn their faces in hope for alleviation to RMH.

PRAY! Pray hard for our wonderful colleagues of the HCJB Medical Department that, miraculously and constantly through their faithful efforts, it will always be said of Rimmer Memorial Hospital, "*He healed them!*"

The first patient admitted to Rimmer was seventy-year-old José Córdova, who needed emergency surgery to save his life. He was visited by Gustavo Molina, the national pastor who had been appointed hospital chaplain, and on the second day of his hospital stay, José accepted the Lord.

This proved to be a pattern of tremendous spiritual harvest to come. During that first year, more than sixteen thousand patients were cared for both in the hospital and as outpatients. Most had heard the gospel over Radio Station HCJB. But it was at the hospital that they decided to trust Jesus Christ as their Savior—at the rate of twenty-five in-hospital patients per month, and fifteen to twenty outpatients! Chaplain Gustavo Molina was finding that fully one-third to one-half of those requesting baptism in his church had trusted the Lord directly as a result of their contact with the hospital.

It was soon discovered that Hospital Vozandes-Quito was not just ministering to missionaries and Ecuadorians. The city of Quito, being the composite of a variety of subcultures—Indian, mestizo, Spanish and a large, growing international community living and working in Ecuador's capital city—as well as the crossroads of travelers and worldwide dignitaries, avails itself of the good medical care and Christian love dispensed there.

The hospital was expanded to fifty-four beds during the 1970s, and the Medical Department became the Health Care Division of HCJB. The hospital staff increased to almost a hundred Ecuadorian employees with about twenty-five missionary personnel, and the ministry continued to reach out as a Christian witness, even into the life of a mysterious patient.

Dozens of questions ran through the mind of Janet Anderson, an English programmer with Radio Station HCJB, as she stared down at the dying man in his bed at Hospital Vozandes-Quito. Only a shadow of a once-sturdy man remained—an emaciated body enveloped in glistening white hospital sheets. Long strands of dark, unkempt hair curled down to hollow cheeks, his skin sallow and sullen.

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Why hadn't he sought help for hepatitis sooner? Was he really from Denmark? How long would he live? Was he interested in God? Where did he come from? Did he want anyone to talk to him? Could anything he said be believed?

One by one Jan would learn the answers to some of her questions—others would never be answered. All Jan knew when she first met him on June 8, 1986, was that he had been flown into Quito from the jungle and was suffering from a deadly form of hepatitis which he'd had for weeks.

The man identified himself as Kaj (pronounced "KI") Nielsen from Denmark. He had been a sailor on registered Danish ships for at least ten years, but mysteriously disappeared one or two years before his arrival at Hospital Vozandes-Quito. Apparently he disembarked while his ship was docked at Esmeraldas, a port city on Ecuador's northwestern coast. Claiming he'd lost his passport, he contacted the Danish consul general in Ecuador, who quickly supplied him with the official Danish passport he was seeking.

Kaj then worked his way across the Andes Mountains and moved to the eastern jungles of Ecuador, eventually settling among the Shuar Indians where he helped fix their simple machinery.

HCJB missionary Sara Risser believes she saw Kaj in April 1986 while she was working with an HCJB mobile medical clinic in that rural area. Sara reported that Kaj already had yellow eyes and skin—telltale signs of hepatitis. He did not seek help from the clinic personnel, but he brought his Indian friends who needed attention. He was very tender and caring with the people with whom he lived.

On May 31, the same consul general who had helped Kaj obtain his Danish passport called Gene Jordan at HCJB. The Danish official had heard that Kaj was deathly ill after walking four days from deep in the jungle to a village in southern Ecuador where there was a grass airstrip. Kaj needed medical help fast,

and the consul general was looking for an air ambulance service.

HCJB personnel made contact with Mission Aviation Fellowship and arranged to fly the sick man to Quito. When Kaj arrived at HCJB's hospital, the prognosis wasn't good. His abdomen was distended to the size of a football, and his liver had stopped functioning due to severe cirrhosis.

Upon hearing of Kaj's arrival in the hospital, Janet decided to pay a visit. "He was very sick but very coherent," Jan recalls. "He was able to see several visitors."

Kaj not only spoke Danish perfectly, but was also fluent in German, English, Spanish and Shuar. He was very gifted in languages and could speak them all without an accent.

Several days after Jan's first encounter with Kaj, a call came from Ruth Jordan, who had just spoken to the Danish consul general. "Kaj is really thirty-eight-year-old Johannes Brosig. He has six passports, but the only valid one is from West Germany. He had been serving time in a Danish prison, but somehow had escaped," she related.

Despite his true identity, Jan still called him "Kaj" and slowly began to unravel the mystery surrounding this fascinating man. "I promised him that I would bring my guitar the next day and sing to him," Jan says. "I really surprised myself, because this isn't the sort of thing I would normally do."

Jan did just that and sang several selections, among them a song called "Lonely Voices." Tears poured from brown, blood-shot eyes and coursed into rivers on thin cheeks. Kaj had seen himself—a lonely voice, a lonely man. Hesitantly Jan began to share the truth of God's love with Kaj, unsure how he would react. But he was always hungry to hear more.

Several days later he announced to Janet and Ruth Jordan: "In two weeks I'll either be back home or dead." Did he think he would recover and return to Germany?

HCJB's Swedish broadcaster Iris Lundberg joined Janet in

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her visits to Kaj—often two or three times a day. “We started relating the gospel to him. We reminded him that God loves him regardless of his past.”

Then Kaj burst out, “Could God love somebody who has killed somebody else?”

“Yes,” Jan and Iris assured him. “We are all the same distance from God because of our sins. We all need forgiveness. God even forgave the thief on the cross who must have committed some horrible crimes—he was crucified.” Kaj nodded his head.

Kaj’s condition took a turn for the worse. He started vomiting blood and was placed in intensive care. “We really thought that he was near death,” Jan says. “He was peaked and very weak and tired—slipping in and out of consciousness. We decided that some one should stay throughout each day. He had become like our brother.”

Kaj did not respond when several people shared God’s plan of salvation with him that day. Jan decided that he needed to be confronted more directly with the gospel. She leaned on the bed and said, “Kaj, I have a very important question for you: What are you going to do with Jesus Christ? Do you want to receive Jesus?”

He rolled his eyes and said, “Of course!”

For the first time that day Kaj was coherent. With trembling lips he followed Jan’s lead, repeating a prayer of repentance and acknowledging God’s forgiveness. Then he fell asleep and enjoyed the best rest he’d had since entering the hospital.

“We noticed an immediate change,” Jan said. “He used to have this wrinkle on his forehead—possibly a wrinkle of guilt. That was gone! We thank the Lord for helping us know that Kaj knew he was forgiven.

“Suddenly Iris and I realized our job was to disciple a dying man! We reminded him of God’s forgiveness and love. This helped us sort out what was really important in the Christian

life.”

Although renewed spiritually, Kaj continued to worsen physically. Then early Sunday, June 29, 1986, he died. The next day a simple Christian burial was presided over by German broadcaster Rüdiger Klaue who rejoiced that Kaj, like the thief on the cross, was with Jesus.

Hospital Vozandes-Quito affords the opportunity for many to come to a saving knowledge of Jesus Christ. The chaplains devote themselves full time to evangelism, counseling and encouragement. The Christian health care staff has this privilege as well. Indeed, it is the work of the whole team of HCJB personnel to minister both physically and spiritually to those who seek help at the mission.

The burden of sharing Christ's love with patients is emphasized through an incident in chaplain Gustavo Molina's experience. As a boy, he vividly remembers going with his father to the river, which was swollen and surging over its banks from torrential rainfalls. There in midstream was a man in great danger of drowning.

Immediately Gustavo's father plunged into the turbulent waters, fighting hard against the current to reach the struggling man. The desperate man grabbed Gustavo's father as he drew near, and with much difficulty the two men reached the river bank where Gustavo waited. The men strongly embraced each other on safe ground. Gustavo said, "My father didn't know how to swim."

"How many times I have stood on the 'bank' watching someone dying, struggling, when I guard in my heart the hope of the world, our Savior Jesus Christ," Gustavo adds. "Time is short and a rescue must be quickly initiated. I have been personally challenged to reach out through the Lord's strength, despite my inability, to those dying without the Lord." Truly the

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hospital chaplains are “fishers of men,” pulling in the nets of loving care and witness wrapped around the patients by the hospital staff.

The thirty-two-year-old hospital building is in need of renovation and expansion to meet the needs of a city with more than one million people. While the services and ministry of Hospital Vozandes-Quito have increased, the building itself has remained virtually the same.

Health Care Division personnel, with approval of the mission board, initiated Project Life to actively raise the necessary two million dollars needed for hospital expansion and improvements. These changes are being accomplished in four phases. The construction will progress as funds become available.

Tom Fulghum, field director for Ecuador, says, “Project Life is an exercise in human compassion for the cause of Christ. To touch a life at a moment of crisis in Jesus’ name is to say, ‘God cares about you and so do we.’ ”

The initial phase, which commenced in March 1987, provides a large waiting room built across the front of the existing building, a second stairway leading to a new emergency exit, and a new mechanical room which houses boilers, hot water heaters, backup generators and other equipment. Additional phases will triple the present floor area with a total 100,000-square feet of new space. These will include two new wings of patient rooms with twenty-five more beds, an expanded emergency room, a new laboratory, a new surgical area and underground parking.

“Project Life is at the very core of the purposes of HCJB World Radio,” says President Ron Cline. “How can we communicate the gospel of Jesus Christ to a person without caring for his or her physical needs? Jesus was the greatest model of this full ministry—a ministry committed to do whatever it can for

the spiritual and physical needs of those created by God.”

Thanking God for His provision in the growing health care witness and trusting Him for wisdom, direction, personnel and funding for the future, the missionary and Christian national health care staff continue loving, caring and ministering to people as they guide them a bit further along their journey into faith in Jesus Christ.

Chapter 15

JUNGLE CLINIC: A MISSION FIRST, A HOSPITAL SECOND

When I return home from the hospital and fall into bed, I thank the Lord for allowing me to touch the lives of so many people for His name's sake.

— *Kevin R. Kerrigan, M.D., Hospital
Vozandes-Shell missionary surgeon*

Shell Mera was located at the end of a narrow little dirt road that wound over the mountains eastward down into the foothills, coming to a stop at the edge of Ecuador's eastern jungle. Beyond that, travel was on foot or horseback or by canoe on the rivers. Shell itself was just a dirt street with a Catholic church, a hotel and a few houses strung along it—maybe twenty families in all.

Nate Saint and his wife, Marjorie, had been sent to Shell Mera in 1948 by Mission Aviation Fellowship (MAF) to establish a flying service for the half-dozen scattered jungle mission bases. Nate had seen, firsthand, the desperate needs of the In-

dians living in the vast Amazon headwater area known as the *Oriente*, a 25,000-square-mile territory—machete wounds, snake bites, burns, broken limbs and very limited medical service available.

In April 1950, Dr. Everett Fuller with his wife, Liz, arrived in Quito to join the HCJB medical team. One day when Nate was in Quito on business, he stayed overnight at the HCJB guest house, and there he met Dr. Ev Fuller. “We need more help for people in the jungle,” Nate told Ev bluntly. “Come and see.”

So the Fullers took a holiday and journeyed to Shell. They were convinced. And whenever they could, Paul Roberts and Ev Fuller flew to the Amazon jungle outpost at Shell Mera to lend a hand to Nate and Marj, who frequently treated people on the porch of their home.

Shell Oil Company had based its unsuccessful oil explorations in Shell, but because of an insufficient supply of the black liquid in this area, the company began to pull out and were selling off their property. Nate Saint took the inheritance he had recently received from his grandfather and bought five acres of land for MAF, plus the five adjoining for a hospital.

As soon as a third doctor, Art Johnston, arrived with HCJB in Quito, Ev and Liz moved to Shell. They hadn't even unpacked when Nate flew in with a woman needing an emergency cesarean section. By this time, December 1954, Gospel Missionary Union (GMU) had bought property and put up a Bible school. Dr. Fuller commandeered a room in the girls' dormitory and set up a delivery table. Liz dug out their pressure cooker to sterilize instruments. Nate rigged up photo floodlights overhead

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and donned clean pajamas to assist as anesthetist.

It wasn't long before Nate and Ev began clearing the land for a little clinic. Armed with machetes, they hacked back the virgin jungle. With their own hands they built that first clinic—just a rough wooden shed on stilts with a corrugated aluminum roof. Behind it they put up a couple *casitas*, little shelters for the families accompanying the patients. A Brethren missionary, Jim Elliott, wired in the electricity.

One day G. Christian Weiss of Back to the Bible Broadcast came through Shell enroute to inspect Gospel Missionary Union's outstanding work among the headhunting Jivaro (Shuar) Indians' in the remote jungle base of Macuma, a fifteen-minute flight southeast of Shell. He was impressed with the need for developing medical work at Shell and went home and raised \$10,000 from "Back to the Bible" listeners for a proper jungle hospital.

Rejoicing, Nate and Ev dug in. This would be an inter-mission effort—Wycliffe Bible Translators' Dr. Ralph Eichenberger helped Ev draw up plans, Roger Youderian and Frank Drown came out from GMU's base at Macuma to lend a hand with construction, and the national students from the new GMU Bible school all pitched in.

Yet, even with this help, work progressed slowly. A landslide closed the road from Quito for more than eight months. At best, it was a tortuous trek over the mountains from the capital city down to Shell. The narrow road snaked around the mountainside with drop-offs of hundreds of feet straight down. Rushing streams cascaded from the heights, spilling right across the road in places. At Baños, the road ended at a sheer mountain face. The construction materials had to be unloaded, carried

up over the mountain and down the other side to waiting trucks for the remaining thirty miles into Shell.

Most of the wood was purchased from a nearby hacienda. Stones were extracted from the local swimming hole, and Liz Fuller was pressed into service as a truck driver to haul them. Nate Saint flew all day for MAF, then poured cement and hammered nails at night.

The concrete-block foundation had been laid and the floor joists and uprights were in place before Nate Saint laid down his hammer on January 8, 1956, and flew off into the jungle with his four companions—Jim Elliott, Roger Youderian, Ed McCully and Pete Fleming—to make personal contact with the Auca Indians. These men would not return.²

With Nate's death along with the other four at the hands of the Aucas on "Palm Beach" on the Curaray River, work on the hospital slowed down. But on May 10, 1958, Theodore Epp of Back to the Bible Broadcast arrived to dedicate the new twenty-bed Epp Memorial Hospital as a tribute to his father, J.B. Epp. The commemorative plaque was inscribed with these words (translated into English from Spanish):

Voice of the Andes Hospital
of the eastern jungle in Shell

Dedicated to the Glory of God

May 10, 1958

**"NOT BY MIGHT NOR BY POWER,
BUT BY MY SPIRIT"**

There were seventy surgeries that first six months, many of the patients flown in by missionary aircraft. This can be a terri-

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fying experience for a jungle Indian. Many of them have never before seen a bed or a chair, let alone having to fly in an airplane. It's a continual challenge to have translators on hand and to provide suitable food for the various tribespeople—yucca, plantain, bananas, hard-boiled eggs, fish—whatever they can be persuaded to eat. The poor have come to know that they will not be turned away from Hospital Vozandes-Shell even though they cannot pay. Some patients share in the expense of their hospitalization, turning in live chickens, hammocks, blowguns and spears, or string-net bags as payment. Many bills are paid by the hospital charity fund and missionaries.

Hospital Vozandes-Shell is very much a frontier jungle outpost. "The radio and MAF are what make it all happen," the staff says. Each day MAF missionaries are in contact with the various mission bases deep in the jungle, and if there is a need, one of the HCJB doctors in Shell can talk directly to the base, suggesting treatment or requesting that the MAF plane fly the patient to the hospital.

Dr. Peter Rae was on the radio in the summer of 1969 when Rachel Saint, Nate's sister who had gone to live among the Aucas Indians and now had a little group of Christians around her, described a strange disease that was striking the Aucas, reaching epidemic proportions. "Polio!" Peter thought. "Rachel, we'll have to come in to see what we can do to stop it from spreading."

"You can't," Rachel told him. "You know the Aucas may spear to death any outsider who trespasses on their territory."

But as the Aucas continued to die from the disease, HCJB medical staff knew they had to try. HCJB missionary doctor Wally Swanson, who had arrived in Shell in 1965 with his wife, Charlotte, and Wycliffe nurse Lois Pederson flew in. They were accepted in the village of about three hundred Aucas, and imme-

diately set up a portable chest respirator and two rocker beds for those whose breathing was paralyzed.

Back in Shell preparations were made to receive the first of eighteen Aucas who needed hospital treatment. The health authorities gave permission to set up the Shell hospital as the treatment center for the epidemic. An iron lung, borrowed from the Baca Ortiz Children's Hospital in Quito, was flown down. Extra nurses volunteered from all over Ecuador, and an anesthesiologist flew down from the States to help manage the respirator patients. The food had to be prepared right in the patients' rooms. When the medical staff and patients needed to communicate, a two-way radio set up in the ward was used to allow Rachel Saint to act as an interpreter from her jungle station out at Tiwaeno.

Dr. Swanson's brother, Ellsworth, a physiotherapist, brought down therapy equipment from the States and set up a rehabilitation unit so that all but one of the patients became relatively self-sufficient, even though some had to have special leg braces and crutches. Only one man was permanently hammock-ridden, but even he could make blowgun darts which he traded to hunters for meat.

There was one death. Nurses were almost afraid to tell the other tribesmen, knowing how they would react. It was left to Rachel to explain to them via the radio. The Auca patients pulled the covers over their heads, and it was some time before they gradually emerged.

In all of this medical activity, the hospital chaplain, Joaquín Noroña, was a closely integrated member of the healing team. And here again, just as at Hospital Vozandes-Quito, the spiritual harvest has been tremendous.

- Sixteen-year-old José was fishing with dynamite sticks to stun the fish, and he blew his lower arm off. He found the Lord

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in Hospital Vozandes-Shell.

- A ten-year-old boy had his hand amputated accidentally by a machete. After ten days in Hospital Vozandes-Shell, he accepted the Lord.

- An older man, José, lay in the hospital looking out at the snowy cone of the volcano Sangay. He had never before thought of religion, but Chaplain Noroña had been speaking to him and left him a Bible. Now he was reading: "Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18). "White like the snow on Sangay!" he marveled, and it was not long before he asked God's forgiveness. He went back to his remote village where there was no church and led eight adult members of his family to the Lord and started a Bible study.

- Carmelina, a twenty-four-year-old prostitute, was drinking and dancing with friends until they got into a drunken argument. One of the group threw alcohol on her and set her afire. The others smothered the flames, but not before Carmelina was badly burned on her neck, arms, chest and abdomen. They took her to Hospital Vozandes-Shell.

The doctors started treatment, and when the chaplain visited, he could see she was very distraught. She listened quietly while he read various Scriptures and explained the way of salvation to her. Tearfully, she asked God to forgive her sins and come into her heart. When the radiant Carmelina left the hospital she took with her an HCJB Bible correspondence study course and the determination to live a new life in Christ Jesus.

- Twelve-year-old Ignacia was playing with friends in a jungle clearing when suddenly a poisonous snake bit her foot. Soon the foot and leg were swollen and hard. Her father called the witch doctor, but his treatment didn't help. "Take her to the missionary downstream," the witch doctor suggested. "If you don't, she's going to die."

The father carried his very sick daughter to the dugout canoe and set off. He didn't know where the missionary lived, but

he was willing to go. Finally he arrived at the mission station, but the missionary was not there. "Wait, the mission plane will come in a few days," the nearby Indians urged.

They waited, and the Wycliffe plane came. Ignacia's father had never seen a plane on the ground, only flying thousands of feet overhead. But now he placed his very sick daughter in the strange craft, entrusting her to total strangers, not knowing if he would ever see her again.

At Hospital Vozandes-Shell, Ignacia lived, but her leg had to be amputated just below the knee. During her long stay in the hospital, including therapy, Ignacia became a believer and learned to read. Then, guided by missionaries, she read the entire New Testament onto cassette tapes in the language of her tribe so they, too, could know God's Word and believe in Jesus Christ. She was fitted with a prosthesis and returned to her village where she is now the school teacher.

- In a little frame house hugging the mountainside halfway between Baños and Shell, the kerosene lamp was flickering. Someone picked up the fuel can. There was an explosion and screams of terror as the wooden dwelling was quickly torched.

An hour later a taxi screeched to a stop at hospital emergency. Nine-year-old Margoth and seven-year-old Silvia, horribly burned, were carried in. "Could they live?" the medical staff wondered. Possibly, but they would never be the same.

Days of around-the-clock nursing followed, with tepid baths to slough off the charred, dead skin ... then gentle applications of sterile dressings. It was decided to transfer the girls to Hospital Vozandes-Quito. Carefully they were placed aboard the MAF plane, and missionary pilot Gene Jordan Jr. took off for the flight up the canyon between the towering mountain peaks.

In Quito the little girls were also lovingly cared for and told about the Savior. One day the director of nurses from Shell visited the girls in Quito and once more spoke of God's love. Silvia put her trust in Christ, and Margoth followed.

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The girls know that plastic surgery will not be able to remove all the scars. But they know they can trust their new Friend to help them and be with them in everything.

“And this is what Hospital Vozandes is all about,” comments MAF’s Gene Jordan, who grew up in Quito. “I’ve brought in hundreds of patients, sometimes six in a day, and all are treated with compassion and love. But the big concern is for the souls of men. Hospital Vozandes has always been a mission first and a hospital second.”

A new thirty-five-bed hospital was dedicated in Shell in March 1985. The move from the old hospital to the new, spacious building across the ravine was well-planned and expertly managed by Eleanor Boyes and Beth Huddleston. All of the staff and patients cooperated, and none of the hospital services were interrupted. A woman was admitted and gave birth just shortly after the move . . . a great day of celebration.

This new facility was paid for by the Swedish International Development Agency. The old wooden building served the eastern jungle people well for twenty-seven years, but the larger, modern hospital means more efficient, more sanitary and much-expanded health care delivery.

In 1988 the old hospital was opened as a guest house for visitors to the mission work in Shell. Named in honor of Dr. Ev and Liz Fuller, the Fuller Guest House provides sixteen rooms for overnight guests. Trevor and Doreen McLeay of New Zealand manage the new facility that has developed after extensive renovation. Former patient rooms and surgery areas were converted to guest rooms, a living room and laundry area. The guest

house also includes a large main kitchen and a smaller one for use by visitors. An historical photo gallery as well as an insect collection and display of Indian crafts from the area are among the pleasant decor interests.

Ecuadorian medical students can fulfill their rural practice requirements at Hospital Vozandes-Shell, and American medical students with an interest in missions are also occasionally accepted for short periods of service and training here.

As Dr. Steve Nelson affirms, "People can be drawn into the sphere of love that Christ offers by our concern about physical and spiritual needs at the same time—by caring for the whole package that comes wrapped around the soul."

Walking through the door of HCJB's hospitals may just be a beginning step in a growing walk of faith for many patients, staff affiliates and students. In many cases, it is the first time they have ever met evangelical Christians, or it is the first time they realize that Radio Station HCJB is also involved in health care. For each of these persons, the missionary staff of Hospital Vozandes-Quito and Hospital Vozandes-Shell is really modeling Christianity—always a mission first, a hospital second.

Chapter 16

MEDICINE WITH PREACHING

**Just like picking ripe fruit! — *Connie McElheran,*
*patient advocate, Hospital Vozandes-Quito***

It was this dual concern—this deep caring not only for bodies racked by disease and pain, but for souls perishing without a Savior—that prompted HCJB's Health Care Division to take their care beyond hospital walls with mobile medical clinics. Such an outreach became a monthly occurrence in the 1950s, but was limited to visiting mission stations or government dispensaries at that time.

Actually, HCJB doctors have always taken time to visit mission outposts by auto or plane whenever they could get away. Before either hospital was built, Dr. Paul Roberts and Dr. Ev Fuller would go out on horseback or trekking on foot, if necessary, over tortuous mountain and jungle trails.

More recently Dr. Steve Nelson, medical director of Hospital

Vozandes-Shell, was out at GMU's Macuma station for a few days. He noticed an Atshuar Indian headed toward the clinic carrying what appeared to be a log. But it was a child, stiff as a board in the advanced stages of tetanus. The father had carried eleven-year-old Chuim for three days on his back over the jungle trail to Macuma.

Steve radioed for the MAF plane and began the battle for Chuim's life. At the hospital, huge doses of muscle relaxants made his breathing so shallow that they could only tell he was alive by taping a piece of paper to his chest and watching to see if it was moving.

Finally Chuim began to recover and came to the point where he could talk. But he didn't know any Spanish, and no one in the hospital could speak the dialect of his isolated tribe. He seemed to be saying the same thing over and over again, but nobody could decipher what he said. At last a translator was found. "What is it you are saying, Chuim?"

"Are you God's people?" the young boy asked eagerly. This is what he had been wanting to know. In his jungle village he had listened daily to Quechua programs on HCJB radio and had heard over and over again about "God's people." He was totally unaware of where he had been sent, but as awareness returned, his young mind registered, "Surely this must be heaven and these must be God's people."

"Yes, we are indeed privileged to be called God's people," the translator replied and then explained to Chuim how he, too, could become one of God's children.

"Chuim was a fruit ripe for harvesting, thanks to HCJB's Quechua radio programs. He was totally ready, and the decision was quick and solid," Dr. Steve reported.

Chuim spent many weeks in the hospital, but when he returned home, the first thing he did was explain to his family what he had heard and how they, too, could be God's people. His sister believed in Jesus Christ right away and accepted Him

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as her personal Savior, followed by his father and his mother, who had tried to commit suicide when she saw her son fly away in the "huge beast." Dr. Nelson has since visited Chuim in his village where he is a strong, able, intelligent teenager and part of the local church.

Better-organized mobile medical clinics began in 1973. The Shell hospital chaplain, who was also pastor of the local church for Ecuadorian believers, often went out on missionary journeys into hard-to-get-to places in the jungle and foothills beyond Shell. "It would be great to combine medicine with my preaching," Joaquín Noroña encouraged the hospital personnel.

Eleanor Boyes, nurse and long-time assistant administrator at Hospital Vozandes-Shell, organized the staff to participate in mobile medical clinics, prepared the boxes of medicine, food and other items, and arranged for air transportation with MAF.

And so the first medical clinic group, consisting of the pastor/chaplain, his wife and a nurse's aide went to two jungle villages. They gave out oral polio vaccine to the children of both villages, and during the afternoon the pastor directed a Bible lesson for the villagers.

A request came from Sinai, a village of about sixty families of white homesteaders from the Loja area in southern Ecuador who had been relocated in the jungle three years previously, a very isolated place. No missionary or medical personnel had ever been there. The leader of the village had been listening to HCJB. "Will you come and visit us?" he asked. The MAF plane flew the clinic team into the nearest airstrip, one of nearly a hundred in the eastern Ecuadorian jungle, and the party trekked for six hours along a muddy trail. Darkness came before they reached the village, where they were warmly welcomed.

Medicine with Preaching

The group included the hospital chaplain, an Ecuadorian nurse's aide, missionary nurse Lois Price and summer missionary Kathy Jo Wall, who is now Mrs. James Estes. (Later, as members of HCJB missionary staff, Jim, Kathy Jo and their children lived in Shell for several years where Jim served as the hospital administrator.)

The nurses gave the children inoculations for diphtheria, tetanus and polio and also conducted health classes. The chaplain showed films and directed evangelistic meetings each evening. They stayed three days, then stumbled back along the trail to the airstrip where a pickup had been arranged. A month later they returned to give the second in the series of shots. Today an active church is functioning in that village.

This became the blueprint for mobile medical clinics sent out from Shell and from Quito. A team, made up of a doctor, nurses, sometimes a dentist, and an evangelist or chaplain, visit a village or other remote area where the people eagerly look forward to these clinics. Announcements of where the mobile medical clinics will be made on HCJB radio.

Usually a local missionary or national pastor invites the mobile medical clinic team to come to a particular area. During the day the step truck becomes a mini-clinic, the site of medical and dental attention, or a small school room is curtained off for an examining room and a dental clinic. In this way, several thousand patients are cared for each year. In the evening, people are invited to meetings where health films are shown, and then either by film or spoken word from the missionary or pastor, the gospel is explained.

Frank Mikell, director of the mobile medical clinic program from Hospital Vozandes-Quito, is careful to state that people are invited but not coerced into attending the evening sessions. Nevertheless, time and again the clinic team has left behind a

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small group of new believers. "These groups," says Frank, "have gone on to become churches in a number of cases, often nurtured by radio programs."

In this way the mobile medical team provides an impetus for fledgling missionary work. Upon return to an area, the team has the opportunity of encouraging the newly formed young church. HCJB mobile medical staff have enjoyed working with different evangelical groups.

Darkness began to shroud the little jungle village of Dos Ríos as people gathered at the small, evangelical church—the only church in town. Frank Mikell scanned the twenty-by-forty-foot structure with its crudely-built pulpit and the simple but adequate benches—boards nailed on top of log stumps—and the roof made of tin nailed to open beams. Frank thought it was a nice place to worship for a tiny village like Dos Ríos; must be about three hundred people living in this area. Why weren't there more people at the clinic today?

He was lost in his reverie of the day's happenings when someone nudged him. "Could the doctor see a baby with convulsions?" The mother had just arrived, having walked an hour and a half over the mountains.

Frank jumped, quickly found the doctor, and together they went out into the blackness. Baby Carmen, fifteen months old, had such severe diarrhea and fever that she was not responding to her mother's voice. Occasionally she let out a shrill cry.

The doctor worked fast. First, an injection to stop the seizures. Next, intravenous fluids. As they bathed her to lower her temperature, the seizures gradually diminished, and Carmen's dusky color began to fade.

The number of babies in the world who die from dehydration is incredible. Frank couldn't help but think of the statistics. But Carmen was not going to be a statistic. They would do

everything possible to save her life! He ran back to the church and asked the people to pray.

What next? Should they take a chance on admitting the child to a local hospital only forty-five minutes away? Would she receive the best care possible? Should they try to go all the way back to HCJB's hospital in Quito over the long winding, fog-covered mountain highway? Carmen's mother was reluctant. She couldn't even begin to pay a hospital bill. How would her family know where she'd gone?

Several hours later Carmen's mother was convinced by the doctor that her child would die if she didn't receive immediate treatment, and in a borrowed car, a little group slowly climbed toward Quito. Upon arrival at Hospital Vozandes-Quito at one o'clock in the morning, Carmen was beginning to respond to the voice of her mother.

Before Frank left at six that morning to return to Dos Ríos, he wrote a note to HCJB missionary Connie McElheran, asking her to follow-up this new little patient.

"It was just like picking ripe fruit!" Connie said later as she related her story to Frank. "Carmen was so much better when I went in to see her later that day. During our conversation, I noted that the mother seemed hungry spiritually, and she gave her heart to Jesus Christ."

Isn't that just like God? The pastor's wife in Dos Ríos had planted the seed just a month before by giving Carmen's mother a Bible, which she had been reading. Then, during a critical time in her life, God had made provision for the mobile medical team to be in her village to meet little Carmen's physical need and to water the planted spiritual seed with His love and compassion. Then Connie had come on the scene and "picked" the fruit.

The hospital bill was taken care of by HCJB's charity fund, and Carmen's daddy demonstrated significant spiritual interest when he came to visit little Carmen in the hospital.

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In recent years there have been one or two mobile clinics a month—twenty-three clinics in seven of Ecuador's twenty provinces in 1987. More than eight thousand patients were attended. Both of HCJB's hospitals have sent out mobile medical clinic teams for years.

Yes, mobile medical clinics were one of the earliest forms of HCJB's health-care outreach, but the purpose has remained the same: to carry medical help in the name of Christ to areas where there is need.

Chapter 17

ENABLEMENT FROM DEVELOPMENT

If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? — *James 2:15, 16*

HCJB cofounder Reuben Larson and his lovely wife, Grace, were the first evangelical missionaries to attempt to reach the Auca Indians of Ecuador, along with Raymond Edman, who later became president of Wheaton College. Young Raymond Edman had to turn back at Baños, Ecuador, because of a foot infection, but Reuben and Grace persevered over the trail by foot and dugout canoe, penetrating the jungle further down the Napo River than perhaps anyone had reached since the Spanish Conquest. There they built their home on the side of the river opposite the fierce and unknown Aucas.

Reuben and Grace didn't reach the Aucas, but one day the Aucas reached the Larsons' jungle camp. By God's loving pro-

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tection, Reuben and Grace were off on a trip up the river. They returned to find stashed spears and the biggest footprints they had ever seen. They traced one on a sheet of paper and wrote to their friends, asking them to pray that God would reach the Aucas with His message.

Years later, five missionary men went to preach to the fearsome Auca Indians. The seed of the gospel was planted in the rich jungle hearts of the Aucas in January 1956 on "Palm Beach." Several mission groups have faithfully worked to water that seed since then, and now more than nine hundred believers live in Waodani communities. ("Auca" is the Quechua word meaning "savage," and the name the Aucas use for themselves is "Waodani," which means "the people.")

One of the Waodani villages recently asked HCJB's community development team to help them procure a supply of pure water. Jon Sevall, who had dedicated his life to God for full-time Christian service in 1956 as a result of the deaths of the five men who attempted to reach the Aucas, was one of the three-man HCJB community development team now installing a pure water system for these once-savage people.

What a celebration when the faucets were opened and gallons of water gushed out! For all their lives the Waodani people had been drinking contaminated water and now several hundred of them enjoy the luxury of pure water.

Jon visited "Palm Beach" with two of the killers and the sons of the other men who had speared the five men. Shamefully they answered questions and recounted the scene. One of the killers stated: "I would be honored to be speared while preaching the gospel."

Jon preached at the three-hour Sunday afternoon praise gathering. As he reflected on how God has led him through these years and is now using him in the ongoing witness and harvest of those souls touched by the gospel more than thirty years ago, Jon rejoices in the opportunities community development affords

for Christian outreach.

HCJB's mobile medical clinics are used in specific areas of the country to provide health care to those who would not or could not come to the city. These focus on the curative care more than preventive. But what about the Indian and his daily living problems? What about the many diseases which were killing so many Indian children? What organized plan of action had been undertaken to educate a community on how to insure a clean source of water, build bathroom facilities and start communal nursing care?

In 1975, Hospital Vozandes-Quito asked Medical Assistance Program (MAP) International to help develop workshops and programs in health and community development, and in 1976 personnel from both organizations held a workshop in Quito. From that session, two yearly workshops were developed in the States that orient people to community health and non-formal education.

The USAID office was interested in supporting projects in rural health care. Don Miller of MAP, HCJB missionaries Dr. Steve Nelson and nurses Lois Price and Sara Risser organized a plan for Morona-Santiago province. After submitting a proposal and a budget of \$50,000 to the officials of USAID, they learned that the USAID directive was for much more, so the group quickly expanded the plan to include three other provinces, which later increased to a total of six.

Sara relates that importing equipment and working with the Ecuadorian health department and USAID was quite a challenge. She worked directly with Manuel, an agnostic Ecuadorian in USAID. He respected her as a Christian, but couldn't really understand what Christianity was all about.

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“His wife was in an accident and was admitted to Hospital Vozandes-Quito where I was able to work with this couple and share my concerns with them,” Sara says. “I had opportunities to tell them about God and His Son, Jesus.”

“I remember talking with Manuel about how overwhelmed and frightened I was with the responsibility of managing a program of \$500,000 and training people to be responsible in the area of health.” None of us were experienced in this requirement.

Manuel said, “But, Sarita, you told me that you have a great God and that He would help you.” Sara was jolted by what he had said.

Manuel never did come to accept Jesus Christ as his Savior, but he did accept a Bible and promised to read about development in the book of Nehemiah. (Jon and Judy Sevall, who joined the community development team in 1980, also had several opportunities to share the gospel with Manuel. In June 1986, Manuel and his wife were guests in the Sevall home before leaving for another assignment. In July 1986, just one month later, Manuel dropped dead on the street in Honduras.)

An organized pilot project to train village primary health care workers began in October 1978, which formed the basis for HCJB Community Development under the direction of Sara Risser. The goal of the program was to provide inhabitants of selected rural populations in four provinces access to primary health care with the purpose of improving their health status.

Approximately sixty thousand Quechua- and Shuar-speaking people living in these provinces, people who are culturally and geographically isolated and do not have access to health care or information about services provided by government agencies, were the targeted groups. Funding for the project was granted by USAID for four years. The Christoffel-Blindenmission Inter-

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national (Christian Blind Mission) of Bensheim, West Germany, also backed the program financially and with personnel.

Other evangelical organizations have had direct influence on each of the community development project areas, and they have played an important part in the history and background of the project. Gospel Missionary Union missionaries were involved in medical treatment with the Quechua Indians since 1902, and the Berean Mission has worked in Bolivar province for more than twenty years, with Mission Aviation Fellowship and Brethren missionaries working alongside.

Actually, Dr. Wally Swanson of HCJB started training "health promoters" in 1968. The health workers were people usually chosen by their village to learn basic first aid, personal hygiene, simple medicines for the common stomachaches and colds, and to learn to use what their government had to offer, such as vaccines for childhood diseases. How exciting to graduate that first class with diplomas signed by the provincial health director. Dr. Wally worked with Gospel Missionary Union missionaries, Nettie Buhler, Sarah Watkins, Phyllis Yoder and Marie Drown, as well as HCJB missionary, Dr. Steve Nelson. By 1974 there were already thirty trained health promoters serving in many villages.

Development of people is the intent. Development is the process by which people gain greater control of themselves, their environment, and their future in order to realize the full potential of human life that God has made possible. There is a desire to make the program belong to the people. Promotion by radio has helped increase participation.

Government teaching manuals became available during 1980, and at that time the government actually took over the

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training of the health promoters or health auxiliaries as they are now called. The government pays these people for their work—ten to forty hours a week, depending on the size of their communities. Some of the villages have resident rural doctors, and some of the health auxiliaries have become licensed practical nurses or nurse's aides. Many of these health workers are believers and strong Christian leaders. Missionary personnel continue to cooperate with the government program in the area of supervision and continued education.

Many of the highland Quechua health auxiliaries were trained by the late Dr. Manuel Naula who was the first Christian Quechua doctor in Ecuador. Manuel studied medicine at the Central University in Quito and then served as a medical resident at Hospital Vozandes-Quito. He also had a master's degree in public health. Dr. Naula died of stomach cancer in January 1985, just after his forty-fourth birthday—a great loss to his people and to the Lord's work among the Quechuas.

From the basic program of health care evolved the project of providing pure drinking water and disposal of human wastes. The community development team began training water technicians in installing water systems—digging wells, installing hand pumps, tapping springs or building rain water collection systems.

Hand pumps made in Ecuador became available in December 1981. Jon Sevall coordinated the hand pump project, and an engineer from Georgia Tech brought to Ecuador by USAID worked with Jon and the manufacturer as a consultant in order to obtain the best type of hand pump for use in the villages. The pilot pump program was initiated in Chimborazo province in Ecuador.

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Numerous requests are made for help in securing pure water, such as the one from the Missionary Church in the province of Esmeraldas. Two trained Quechua water technicians from Chimborazo province accompanied Jon Sevall to the small community nestled in the tropical jungle on the Pacific coast.

The team met with the community leaders and surveyed the area. They explained to the community what their responsibility would be, and that the Quechuas would be teaching them the maintenance chores. Two wells were dug and hand pumps installed.

Also, house-to-house visitation was done to invite people to evening evangelistic services. The Quechua brethren were elated to find two Christian Quechua families in this Afro-Ecuadorian community. The two families, also from Chimborazo province, had moved to the coast looking for an easier life, but they had no Christian fellowship in their new location. They were encouraged to have Bible studies in their home, from which a church has grown.

Community development staff assists in many facets of God's work in Ecuador. Lois Price, Martha Craymer and Miriam Gebb have lived most of their years as missionary nurses in different villages, helping train the people in regard to clean water systems, good health practices and improved daily living as they learn of God's love for them. Instruction and help is given in the construction of latrines. Also, villagers are encouraged to pen up their animals in specific areas away from the living and playing areas.

Primary eye care and eye screening was a specialty area of service added during 1983, supported by the Christoffel-Blindenmission International. The Christian Medical Societies of

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Canada and the United States sponsor groups of volunteer ophthalmologists who donate two or three weeks at a time of service to isolated Ecuadorian communities.

In Colta, a Quechua Indian community about 120 miles south of Quito, ten thousand people were screened and examined in an eight-day period. More than three hundred cataract operations were performed and twenty thousand pairs of donated used eyeglasses were available for distribution as needed. One young mother received her first pair of glasses. She thanked the doctors and helpers, then looked at her infant daughter with surprise, glee and giggles.

Seeking to improve their nutrition, almost one hundred communities have developed family garden projects, and Dr. Phil Westra, a missionary agronomist, worked hand-in-hand with the people to improve crop production from their little garden plots.

On the urban scene, community development personnel have become involved with the local evangelical churches in urban ministries. The God-given potential in this area is phenomenal: handicapped children's camps, working with children of prisoners and other needy groups who can be helped in becoming a contributing member of their society and who need to find purpose in their lives through their relationship with Jesus Christ.

Difficulties that present themselves in such an extensive program include working with multiple languages even within one province, lack of full-time missionary personnel, working with government agencies with frequent changes of personnel, and the geographic logistics of the program—traveling to remote areas of six provinces requires a lot of physical fortitude and spiritual fitness.

HCJB's community development program in cooperation

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with other missions, the government and the people has resulted in one of the most successful programs in the world, and Sara Risser has had the opportunity of presenting HCJB's program at two health conferences—one in Israel and another in Washington, D.C. She reported how the program deals with the whole person as much as possible—physically, mentally and spiritually.

Training health workers to care for their own people gives everyone a tool to help themselves. Christian Indians now realize that they are individuals with a God-given potential for development as human beings—human dignity restored to these beautiful people. They direct their own businesses and plan what needs to be done in their own communities. They are feeling better physically and are able to help themselves, their churches and their neighbors. Enablement—resulting from development.

Chapter 18

HEALTH CARE PLUS

Our ministry has built a foundation of trust among the people. I am so thankful that our presence adds fuel to the ministry of Christ here in Ecuador.

— *Dr. Ron Guderian, pathologist*

Training national nurses and other medical personnel from a Christian perspective has been part of the ministry of HCJB's Health Care Division from the early years. Before the Quito hospital was complete and functioning, thirteen young Ecuadorian women were being trained in the Palmer School of Nursing as part of the then Medical Department. The nursing education building, Palmer Hall, named after George Palmer of the "Morning Cheer" radio program, was located behind the hospital and housed the students, and also included offices and an employee dining room. Up to twenty nurse's aide trainees could be accepted into the program at one time. Missionary nurses Betty Harkins and Nancy Larson, both of whom served as director of nursing at HCJB's Quito hospital, were very much

involved in the education of student nurses in the capital city. Nancy helped form the Christian Nurses' Association for Ecuador. Margaret Corin, also former director of nursing at Hospital Vozandes-Quito, is presently on loan from HCJB to Nurses' Christian Fellowship International in Latin America.

The Shell hospital has been designated by the government as a training hospital for the required one-year rural practice for medical students. This has proven to be a wonderful opportunity in developing relationships with these young medical students and in some cases with their families—many times making lifetime friends. Most rewarding is seeing some of them come to accept Jesus Christ as their personal Savior and going on to other areas of the country to set up their practice as a believer in Christ.

In 1978, the dean of the new medical school of the Catholic University of Cuenca in southern Ecuador, came to Quito to talk with missionary doctor Evert Bruckner about the possibility of Hospital Vozandes-Quito becoming a teaching hospital for training Cuenca interns. How exciting, and especially knowing that the training doctors have full freedom to share the gospel with these young students as they teach them the techniques and know-how of being good physicians.

Six students came in 1979, the number increased to eight or nine the following years. HCJB's doctors have the privilege of deciding which students they will accept as interns for the one-year program. Also, medical students from the Central University of Quito are selected for a year of training as residents at Hospital Vozandes-Quito, which has earned the reputation of having an educational program that is very hard and very good. There is always a waiting list of students who wish to

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train there. A three-year family practice residency and also a three-year residency in internal medicine were introduced in 1987 to replace the one-year residency program.

Each work day opens with residents and interns reading together two chapters out of the New Testament of the Bible. A weekly one-hour Bible study is part of the official curriculum, and other voluntary Bible studies, which also include the wives or husbands of the students, are available in the evenings. "An adequate, well-trained physician must be able to minister to all the patient's needs—physical, emotional and spiritual. But we cannot share what we do not have. Where are you in your spiritual pilgrimage?" they are challenged. Every year some of the students come to know Christ.

Vincent Corral is one of those who accepted Jesus Christ. He was born prematurely in Cuenca, and the only incubator available at that time was brought in from HCJB's Epp Memorial Hospital in Shell. Twenty-five years later he was accepted into the intern program at Hospital Vozandes-Quito where he found the Lord.

In addition to medical education, an eye clinic, started by the late Ecuadorian ophthalmologist Dr. Gustavo Moreno, was added to the Quito hospital's services. A survey of children who had failed in school revealed that eighty percent had eye problems. Dr. Moreno discovered that children had been placed in schools for the blind when an operation to remove congenital cataracts could restore their sight.

The clinic, set up in a separate building behind the hospital, now operates with two resident ophthalmologists, one full-time and four part-time ophthalmologists, a chaplain, a nurse and a social worker. They see fifty to sixty patients a day; many are school children. Consultations for school children are free, and the cost of their glasses is heavily subsidized, thanks to funding

from the Cristoffel-Blindenmission International.

In October 1983, home health care service became a part of the ministry of Hospital Vozandes-Quito. Needs were apparent, and there was an opportunity and necessity to serve the patient and his family in his home. This also meant that the door was wide open to share the gospel of Jesus Christ with the person at home where the atmosphere is more relaxed and where other members of the family are present.

The vision became reality as Mary Gardeen, R.N., began visiting some patients in their homes to give additional nursing care, and Sheryll Erickson, R.P.T., began helping out in the area of physical therapy. Then missionary nurse Betty Van Engen joined the team and became the director of the service.

Patients are permitted to leave the hospital sooner because of this quality care in the home—changing bandages, giving instruction about medicines to take, what diet to follow, and what activities are allowed after surgery. Injections can be given on a daily basis, if necessary, until someone else in the family can be taught to give them. Helping a new mother learn to care for her new baby is an opening to share God's love with her.

Another opportunity is visiting the patient who has a terminal illness. The nurse can help the patient adjust to his illness, help the family deal with the fact that the person will not improve, and help the patient and the family face the reality of death, sharing with them God's provision of eternal life through Jesus Christ.

Nurses from other evangelical missions have also become involved in this ministry that extends the witness of God's love and care begun in the hospital into the home setting.

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Hospital Vozandes-Quito has also become involved in very important research in tropical diseases. It started in 1976 when Dr. Ron Guderian, clinical pathologist and research scientist, was leading a medical team up the Cayapa River in Ecuador's coastal jungles. Accompanied by Les Meisenheimer, a missionary with the Missionary Church in that area, they traveled by dugout canoe deep into the interior, visiting village after village, setting up the HCJB generator each evening to show films on the life of Christ and presenting the gospel.

During this trip, Dr. Guderian discovered a disease not known to exist in this area of Ecuador, although Dr. Luís León had described the same disease some years before in the country—the telltale nodules of the dread river blindness (onchocerciasis), a tropical parasitic infestation that can cause blindness. Since this discovery, Dr. Guderian has been working with the government of Ecuador along with the World Health Organization and Christoffel-Blindenmission, both of which have provided substantial funding to research and develop effective treatment for the disease which has infected some fifty million people in the world.

On a recent trip to the afflicted people near the northwestern coast of Ecuador, more than three hundred people came out to the evening evangelistic meeting. The missionaries were amazed, but the local leader explained, "Nobody has ever come to help us with our terrible disease, but you have come. You care about us. We are curious to know what has made you come to help us?"

Dr. Ron says, "Our ministry has built a foundation of trust among the people. That means that after we leave, the believers can continue to share Jesus and His love with villagers who will listen to what they are saying. I am so thankful that our presence adds fuel to the ministry of Christ here in Ecuador."

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In 1978, Guderian went on another research trip, this time into an isolated area in the southern part of Ecuador near the Peruvian border. In the party were Leonardo Riofrío, an Ecuadorian missionary representing the Association of Evangelical Ecuadorian Missionaries (AMEE), the missionary association organized by the national evangelical church of Ecuador, and Dave Osterhus, GMU missionary who served on the AMEE board. The party was led by Pancho Farez who works with MAF in Shell and was the first Christian to walk the trail from Zumba to Zamora seven years earlier.

The men were flown by MAF from Shell to Zumba. There they loaded up eight mules and set off for a 125-mile trek over narrow trails through this mountainous area. Often the path was muddy and slippery, with sheer drop-offs into the canyons far below. Their purpose was to visit believers in nine remote villages, hold medical clinics and preaching services. Most of the Christians in this area had come to know the Lord through HCJB broadcasts.

One of them, Teofilo, began to evangelize his own community after he was saved. Now almost all were believers, and Teofilo had moved on to the next town to evangelize there. Another outstanding Christian leader in the area was Diojeno Castillo. He had studied fourteen Bible correspondence courses from HCJB and was also busy doing the work of an evangelist.

There was one town the team did not intend to visit. Porvenir had not accepted evangelists previously, but as the men passed through the town, they were asked if they would stay. "We'll stop on our way back," they promised, pushing on to the next point where they knew the people were waiting for them because of information given over HCJB radio about the team's scheduled visits.

When the men returned to Porvenir, they found food prepared for them and a place to hold their clinic. That night when they set up their projector, the people insisted on seeing all the

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gospel films they had with them—three hours of movies. Five men immediately indicated they wanted to become Christians. They had been listening to HCJB and were just waiting for someone to come and show them how they could accept the Lord. They were so hungry for Bible teaching. With their families, they sat up late into the night talking with the men, and in the morning when the missionaries woke up, the new Christians were waiting for more instruction and fellowship.

Two weeks after beginning their journey, the four weary missionaries emerged from the forest, passing over the Continental Divide, coming down into Zumba where the MAF plane picked them up and returned them to Shell.

During those two weeks, Dr. Guderian saw almost one thousand patients and pulled four hundred teeth. And more than two thousand people had attended the meetings. “This is what it’s all about—unless our medical microscope is focused on the spiritual needs, we might as well pack our bags and go home!” affirms Dr. Ron.

COMPELLED BY CHRIST'S LOVE INTO ALL THE WORLD



“Bless us, O Lord . . . That your ways
might be known on the earth, your salvation
among all nations.” — Psalm 67:1, 2

Chapter 19

THE CROSSROADS OF THE WORLD

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. —*John 3:16*

To build a railroad, to hunt for gold, to develop business and open banks, to conquer the land and its inhabitants, to build a canal that carries more than seven thousand ships a year through its isthmus, people have come to settle in this little country of Panama. They have come from the four corners of the earth to this "crossroads of the world"—Chinese, Jews, Dutch, Arabs, Scots, Spaniards, Americans, Greeks, Jamaicans and more.

Two million people live in this tropical country (slightly larger than West Virginia). More than ninety percent of the population is Roman Catholic and six percent is Protestant. Oil refining, shipping and international banking are the main industries, and bananas, pineapples, coconuts, cocoa and sugar are the chief crops.

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In 1949 Rev. William Beeby, pastor of the First Baptist Church of Balboa Heights, with five businessmen saw the need for Christian radio in Panama. And that same year their vision became reality when Radio Station HOXO, the Voice of the Isthmus, began broadcasting the gospel message just a few hours each day from a rented office behind a bar in the center of Panama City.

Latin America Mission and World Radio Missionary Fellowship, Inc. were asked to jointly take over the management and staffing of HOXO in 1954, and in 1963 the full responsibility of the radio ministry came under the umbrella of World Radio Missionary Fellowship. Latin America Mission wanted to devote more of its energies to other projects in Panama. Ricardo Lay, who served as the legal advisor for HCJB World Radio in Panama and a great servant and help to the mission, was the station manager for many years.

HCJB missionaries Bob and Winona Beukema went to Panama in 1950, but visa problems prevented their staying. "We returned as missionaries in January of 1956," Winona says, "and stayed with HOXO until June 1966. As a radio station it seemed to be a 'one-horse operation' with one very tiny studio and a short hallway." But the operation expanded. HOXO procured a larger studio, and the hallway was increased in size to become the record library.

Also serving as a missionary at Radio Station HOXO was Dick Jones, son of Clarence and Katherine Jones. He was scheduled to take over Bob Beukema's responsibilities, but as a result of an automobile accident in 1966, Dick stepped into the presence of the Lord.

Ben and Mary Lee Cummings of HCJB, who had spent a year of missionary service at HOXO in 1963 and 1964, returned to Panama to fill the vacancy in 1966 and remained until 1973.

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In November 1971, Radio Vida (Life) FM-stereo commenced broadcasting as an augmentation of Radio Station HOXO ministries. Although the format is predominantly easy-listening music, Bible-teaching programs such as Dr. Chuck Swindoll's "Insight for Living" in English and Dr. J. Vernon McGee's "Thru the Bible" in Spanish are very fruitful.

An Indonesian who had murdered a man was thrown into prison and placed in chains in Panama. But he could listen to radio, and there he heard J. Vernon McGee day after day. He persuaded the guard to call Radio Station HOXO for him. "I want a Bible," he requested. "I was guilty of everything they said of me. I deserved everything they gave me. But now I have found freedom in Jesus."

One day a woman walked into the office. She had walked eight hours, then traveled another six hours by bus, holding money wrapped tightly in her handkerchief. "Here," she said, handing the money to Alcibiades "Alci" Lopez, the station manager. "This is for J. Vernon McGee. I hear him every day."

On a special occasion, Alci went with a group to his uncle's farm in a remote area to do some hunting. After hiking all day to get to the farm, they all sat down to eat, and Alci said, "It is my habit to pray before I eat, so I would like to lead you in prayer."

His uncle said to his friends, "You'd better get used to a lot of praying while my nephew is here. He's a pastor."

The people who ran the farm for Alci's uncle were so excited when they heard this news that they asked Alci to lead them in worship on Sunday. "We are many believers, and we have

never had a pastor to hold a service for us.”

So Alci preached and served the Lord's Supper to about twenty-five members of seven families that Sunday. It was the first time they had ever had the opportunity to have a communion service. They rejoiced!

Alci asked the people how they had come to know the Lord. One man told him: “About three years ago I bought a portable radio, and my family and I listen to Radio Station HOXO in Panama City. Through the programs on that station I came to know the Lord and then my family accepted Him too. We talked to our neighbors and soon they became believers also. Have you ever heard of that radio station?” How thrilled they were to meet HOXO's station manager!

Bob and Doris Hall, HCJB missionaries, have worked with Radio Station HOXO more than twenty years. Faithfully, Bob served as English program director for AM and FM broadcasting and assisted Alci Lopez, a former Baptist pastor, in managing the station.

It is true that in the rural areas the people rise before dawn to work in the fields. Then in the evening many gather around and listen to the radio. “Please come and visit us,” they request the station personnel. Alci and Bob often took a jeep and went out into the mountains or jungles to preach and to baptize those who have accepted the Lord Jesus.

HCJB World Radio and the HOXO staff had the vision that someday the radio station would be a Panamanian ministry. Bob Beukema, Dick Jones and Ben Cummings were all involved in training national staff. In 1970 the vision of nationalizing became a reality, and *La Asociación Tropical de Radiofusión* (The Tropical Broadcasting Association) took the reins, and HOXO

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became a ministry completely under the direction and authority of a group of Panamanian believers.

In 1983 the Tropical Broadcasting Association and World Radio Missionary Fellowship, Inc. came to an agreement which included an expanding vision in Panama:

1. Reaching the lost with the message of the gospel.
2. Encouraging the saved and orienting them in Biblical teaching.
3. Supporting and uniting the local church.

It is the desire of all associated with the station that HOXO become a more dynamic ministry in Panama. Yes, there are other radio stations in Panama City, but there is very little gospel witness to the people of that city who make up almost half of the country's total population. There are an estimated eighty thousand believers in Panama and fifty different evangelical groups, but it is known as one of the least evangelized of all the Spanish-speaking countries.

Programs go out twenty-four hours each day in Spanish, English and Kuna, an Indian dialect. Personnel is needed to follow-up people who have made decisions as a result of programming. HOXO sponsors seminars to educate pastors and Christian leaders in the use of radio in ministry. More seminars are being planned to train pastors to be better communicators and to encourage and excite Christian leaders to greater ministry and service.

“One afternoon a man burst into the office, asking in a loud voice, ‘Is this the Voice of the Isthmus, Radio Station HOXO?’ It had been a hard day with one problem after another,” Bob Hall recounts. “Nothing had seemed to go right all day long, especially in the technical department. From the tone of his voice it sounded like another concern to add to an already overloaded day. However, the man went on to say that he was a taxi

driver, and that he always listens to our station. He likes the programs and music, which are a constant comfort to him, even though, as he said, 'I'm not of your religion.'

"We relaxed and thanked the Lord for this small blessing. We told the visitor that we were happy that he was a listener. We hear that our stations are being listened to in all sorts of places.

"What he said next made our day. Earlier that day he had picked up a lady who seemed to be under a great deal of stress. She was weeping when she got into his vehicle. He asked her where she wanted to go, and she told him. She sat back, and he noticed that she was listening to the music and the short Bible message on the radio. Then she leaned forward and asked him what it would cost to rent the taxi for an hour. He told her, and she gave him the money and told him to drive anywhere he wanted to for the next hour, but 'Leave the radio on! It is just what I need.'

"After the drive he could see that she was visibly changed and relaxed. She thanked him profusely, and he told her he would express her gratitude to the station."

In November 1986, HOXO broadcast its first share-a-thon. Panamanians were given the opportunity to share in the financial responsibilities of operating a Christian radio station. And they responded with over \$25,000 in gifts. What an encouragement to the staff and board! What an occasion for praise and thanksgiving to God!

As a result, more people will be reached with the good news of salvation, such as the woman who called in to say she was putting her trust in Jesus to save her. Day after day she listened. Then she became sick and was dying. She called her pastor: "When I die I want you to bury my radio with me because Radio HOXO is my best friend."

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The turbulent political atmosphere in the late 1980s has burdened the staff of Radio Station HOXO in the areas of financial stability and development. However, the Voice of the Isthmus continues to reach beyond closed doors, even into a taxi driving along the streets of Panama City, into the hearts of country folk in the remote mountain and jungle areas, to the sick and the dying—a voice at the strategic “Crossroads of the World.”

Chapter 20

LIVING WATER FOR THE VALLEY AND BEYOND

It is our dream to move all the way along the border from the Gulf of Mexico on Texas' shore to San Diego on the Pacific Ocean with Christian stations devoted to Spanish programming. It is a great challenge and a greater opportunity.

— *Ron Cline*

In the hot, dry, flat countryside along the border between the United States and Mexico, God is raising up the voice of Christian radio to reach Spanish- and English-speaking people of both countries. Even as irrigation water from the Rio Grande transforms acres of hard, dry ground into fertile soil, so the "Water of Life" broadcast from stations of World Radio Network is bringing life to those who are spiritually dry, not only along the Texas border but deep into Mexico where religious broadcasting is forbidden.

The vision of gospel broadcasting for this needy people was

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the dream of John Pankratz, a missionary in Pharr, Texas. (John is the brother-in-law of HCJB missionary Mary Lee Cummings.) In 1966, John visualized a Christian radio station broadcasting the gospel in English and Spanish to residents of the Rio Grande Valley and northern Mexico. With a group of local Christian businessmen, the Rio Grande Family Radio Fellowship Inc. was formed, and Radio Station KVMV (the King's Voice in the Magic Valley) went on the air in March 1972 with 76,000 watts of power.

A listener from Edinburg, Texas, writes:

Thank you so much for the beautiful music and the various speakers for the Lord. The programs fill my soul with delight and comfort. I feel much closer to the Lord each day by listening to KVMV. I certainly recommend your programs to anyone who is hungering and thirsting for the Word of God.

From a few yellow brick buildings in the corner of a cotton field, the message goes out to a potential audience of approximately one million people in an area where eighty-five percent of the people have Spanish roots. KVMV, a listener- and friend-supported ministry, had broadcast the good news of Jesus Christ for six years when its board of directors asked to become associated with World Radio Missionary Fellowship, Inc. in 1978. And God has blessed.

In conjunction with the agreement, HCJB World Radio missionaries arrived in Texas to complement the KVMV staff. In 1978, Stan and Shirley Swanson came from the Republic of Panama where for nine years they had worked with Radio Station HOXO. Stan filled the vital need for a full-time, well-qualified engineer at KVMV.

A year later Hardy and Lois Hayes came from Minneapolis, Minnesota, to take up the reins of management of the station. In addition to receiving the "Outstanding Broadcaster Award for Management" in his junior and senior years at his university, Hardy had many years of radio experience—in Japan with Far Eastern Gospel Crusade, where he met Lois; in Tulsa, Oklahoma, at KOME; at HCJB in Quito, where he originated the "DX Partyline" program; in Florida, where he owned and managed a radio station; and at Northwestern College Radio Network, KTIS.

And in 1980, shortly after KVMV became an FM-stereo station of 100,000 watts, Hernán and Thelma Meneses joined the staff. Hernán had come to know the Lord in his native Colombia, and for eight years he studied and served at Moody Bible Institute in Chicago. He works in Spanish programming, training and ministering in the local communities, many times doing follow-up with listeners. Hernán translates the "Radio Bible Class" into Spanish for all of Latin America.

And the radio outreach expanded. In Edinburg, Radio Station KOIR-FM is operated under license to the Rio Grande Bible Institute, a school which trains young people from Latin America as pastors and church leaders for ministry in their home country and offers Spanish-language training to missionaries en route to Spanish-speaking countries. Half a million people have had the opportunity to hear the message of Christ daily since 1983 from KVMV's first sister station, KOIR, as it targets the Edinburg/McAllen, Texas, and Reynosa, Mexico, areas in the Spanish language.

KBNR-FM, Brownsville on the Gulf of Mexico, was the next Spanish-only station added. On April 10, 1984, the first broadcast heralding the *Buenas Nuevas de Redención* (Good News of Redemption) went out to listeners on both sides of the

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Mexican-United States border. There had been many delays in getting KBNR up and going. One problem was with the antenna tower and transmitter, which sit forty yards from the Rio Grande River. The structure proved to be an enticement for target practice, and the transmitter was pocked with bullet holes. The transmitter was eventually wrapped in a quarter-inch thick bulletproof shield.

With new stations becoming part of the radio outreach and more HCJB personnel involved, a network was established—World Radio Network. This knit the stations into a closer relationship and provided a means of coordinating service to each one. As president of World Radio Missionary Fellowship, Inc. and then as director of the network, Abe Van Der Puy has been invaluable help in developing this ministry.

Christmas Day 1984 the fourth station was added to the network—KBNJ-FM, serving the Corpus Christi vicinity. In the English and the Spanish languages, inspirational and educational programming reaches a bicultural audience in one of Texas' metropolitan areas.

Bridging the border with its powerful broadcasts from Laredo, Texas, KBNL-FM joined the network in 1985. An AM station, KRIO, was given to the Rio Grande Bible Institute in 1986.

Six stations—a mushrooming start for a chain of gospel radio stations to Herald Christ Jesus' Blessings to the millions of Spanish-speaking people on both sides of the U.S.-Mexican border from the Gulf of Mexico to the Pacific Ocean.

HCJB World Radio provides not only missionary personnel, but Spanish programming, technical assistance and training for this network of radio ministries. Many volunteers from local churches, including "winter Texans," who come to South Texas to escape the winter cold of the north, put in hours at the control

boards as well as assist in the offices.

The program schedules for each station offer a variety of inspirational, educational, Bible-teaching, medical and scientific programming, as well as Christian music broadcasts—all oriented to family listening.

Most churches in little Mexican villages do not have pastors who have been prepared with proper tools and trained in biblical knowledge. “Our aim is to maintain a format whereby the pastors can be fed by the programs while at the same time we want to meet the needs of the people,” say Mardelle and Malcom Brown, Gospel Missionary Union missionaries on loan to the World Radio Network and working at KBNR. “When we visit different churches, we stress that we are their servants. We are not in competition with them; we are part of them—helping them, teaching them, encouraging them, developing leaders.”

David Hormachea, a young Chilean from the Iñaquito Church in Quito, Ecuador, and now an HCJB missionary, was in the United States for further theological training and hosted a daily phone-in show on KOIR-FM. Most of his callers were men: high-level professionals—doctors, lawyers, and psychologists—non-Christians.

A husband and wife called one night from Mexico, and David led them both to the Lord right on the air. They invited David to Mexico to meet with them and the friends they had gathered in. There is no evangelical church in their area, but network stations are ministering to them.

And this is the report from so many listeners in the Rio Grande Valley:

By the grace of God through listening to your

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station, my husband and I accepted the Lord Jesus as Savior. We and our family are really blessed by your station. We listen to it all day. Our parents listen. We are growing in the Lord, for faith comes by hearing and hearing by the Word of God.

Another wrote:

Two years ago my sister accepted the Lord through listening to KVMV. Now I have accepted Him. I pray for my two children. They have never been to church. Your station is the only church we have.

One day Betty Larson, sister-in-law of HCJB cofounder Reuben E. Larson and full-time missionary with HCJB World Radio, was taking phone calls at KVMV. She soon realized that the man on the line did not know Jesus Christ. After answering many questions about Christianity, Betty finally asked, "Would you like to accept the Lord?" Yes, he would.

Betty explained the "Four Spiritual Laws," and he prayed, accepting Christ as his Savior. "Would you get me a Bible with large print?" he requested.

A Bible was sent to him, and a few weeks later he called back. "I want to thank you for the Bible. I've been going to the jail and reading it to the prisoners. I want to do something for my Lord. I can't preach, but I can read God's Word to the men there."

October 22, 1981, was a red-letter day as KVMV became the first station in the valley with United Press International audio-satellite news broadcasts. Stan Swanson was the first engineer in Texas to install the parabolic reflector and receiver for satel-

Living Water for the Valley

lite reception. On hearing that delivery and installation would take many months, Stan called the Harris Company and told them to send the equipment immediately because he would install it himself—a first for Stan. The news service is received from Westar III satellite, which is in “stationary” orbit 22,300 miles above the equator. The satellite receives the UPI signals from either New York or Dallas.

In compliance with Federal Communication Commission regulations, a tall tower of twelve hundred feet to support the antenna was dedicated in 1987 to service KVMV, making this station the most powerful gospel FM voice in South Texas—a stronger source of “living water” for the valley and beyond.

Chapter 21

EUROPE—A MISSION FIELD?

Europe must be considered not only as a mission field, but as one of the *most strategic* of all mission fields of the world. — *Harold Van Broekhoven*

In Europe, a continent of many cultures and languages, Christians are being drawn together by the Spirit of God for one common purpose—to reach their own people with the gospel of Jesus Christ. But that is not something new as far as HCJB World Radio is concerned.

Almost from the beginning Europe has been recognized as an open mission field by HCJB personnel. Reuben Larson was burdened to reach the land of his ancestors, Sweden, during the early years of HCJB's history. Spanish and English programs were already being received on the continent years before Peter Deyneka experimented with a Russian broadcast in 1941.

HCJB commissioned Harold Van Broekhoven in 1956 to assess the possibility of establishing a "Voice of Europe" radio station for HCJB in Europe. Only Holland was ready to open

the door to evangelical broadcasting, and then just a crack. But the time was not ripe. Personnel would have to be from the Netherlands itself.

Trans World Radio, another major Christian broadcasting organization, succeeded in leasing time on Radio Monte Carlo for broadcasting into Europe, Great Britain and to the Middle East. But in most European countries the governments held a tight monopoly on all radio and television broadcasting. Private stations seemed out of the question.

Shortly after World War II, C.W. Jones went to Europe. There he met with Christian leaders in several countries urging them to become involved in follow-up of listeners in their areas, to encourage shortwave listeners to tune to HCJB, and to look for personnel to serve as missionaries in the individual language services at the radio station in Ecuador. There was definitely interest in six countries, although more than twenty years would pass before these groups would become actively involved with the mission, and committees or councils would be formed.

In 1964, HCJB missionaries Joe and Betty Springer opened an office in Switzerland to direct the preparation of French language programs which were aired over Radio Luxembourg and Radio Europe four mornings each week, targeting France, Belgium and Switzerland. These same programs were packaged and sent to several countries in French-speaking West Africa where missionaries used them on local stations. And by this time Portuguese, German and Japanese languages were added to the international shortwave schedule of Radio Station HCJB in Ecuador with vital responses.

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From East Germany a letter related:

I always talk about your radio station to my friends and colleagues at work. I tell them the purpose of your broadcasts. Many of them did not know that you existed. We have a shortwave radio at our place of work and often listen to your morning releases. Of course, not everyone agrees with what you preach, but I have learned a lot from your programs.

Recently someone gave me an old Bible. Since I'm reading it, I'm changing my way of thinking. Perhaps this is of little importance to you. It means very much to me, because you see, until recently I had no contact with God whatsoever.

A sixteen-year-old student from Finland wrote:

I've written to your station four times before and noticed that you are so kind and always ready to help if one has spiritual problems or whatever. That's really something!

A listener in Belgium said:

I love to listen to HCJB's broadcasts because they have completely changed me, and I feel the need to listen to them more and more. I feel like another person since listening to HCJB.

How encouraging to receive listeners' letters. The message was being heard and effective in lives in lands where the gospel was not allowed on local broadcasts.

Then, in 1974, a foot slipped through the crack in the door of evangelical broadcasting restrictions in Europe.

ITALY

A group of students, workers and radio technicians formed a cooperative and began broadcasting from Bologna, Italy, according to a report by Ron Fisher, a UFM missionary in Milan. This first “pirate” station, which challenged the government broadcasting monopoly, attracted attention as an example of democracy in action and commitment to addressing local problems. Within a year three hundred such stations had been launched in Italy—more than thirty of them owned by Christians.

Back to the Bible Broadcast, which prior to this time had bought time on commercial stations, watched the new developments carefully. They became instrumental in helping churches and missionaries get radio stations going with financing and equipment. But many stations folded because people were not trained to manage and program such an enterprise.

Desiring to reach Europe with local Christian radio, HCJB considered Italy as a place to start, encouraged by the door that had been opened to privately-owned broadcasting. Experienced missionary broadcasters Harry and May Yeoman left Ecuador for Italy in 1979.

Back to the Bible Broadcast was about to build a center with new offices and studios, and they offered space to the HCJB team. From this developed *Societa Radio Mondiale-HCJB* (World Radio Society-HCJB).

The Yeomans at once began to encourage the Italian congregations to do their own programming, perhaps an hour of light music interspersed with words from Scripture or a short message by one of their own evangelists. They brought in Italian believ-

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ers to prepare programs that HCJB would duplicate and then circulate among the Christian stations. The Yeomans began to communicate to church leaders that broadcasting should not be a half-hearted operation on the side. Rather, they showed them how radio can be a great evangelism tool—how to build an audience and then to minister to them.

The pattern for starting a local Christian station in Italy was first a visit to the center where Back to the Bible and HCJB personnel explained their services. The next step was to open an account with Back to the Bible to have access to loans and to purchase equipment. The center offered the best prices and wanted stations to use equipment that HCJB could service.

A small transmitter was loaned to locate a frequency in the target area. A technician was sent to help scan the zone. Finding an open frequency is easy in smaller cities, but in places like Rome and Milan, it is almost impossible. In Milan there are eighty stations crowded into a broadcasting band that would accommodate a maximum of forty by United States standards—it's even worse in Rome. The only hope of breaking into the FM band is aiming out from the city into a suburb where another's signal does not reach. The other solution is expensive: buy an already established commercial station, paying thousands of dollars for the equipment, frequency and audience.

Once a frequency is located, a music cassette is broadcast that sporadically gives a telephone number to call if there is interference with another station or local television sets. When broadcasting has begun, a declaration is sent to the police informing them of the existence of the new station. Italian law supports stations that can prove they were on the air first at a given frequency. In case of dispute, the date of the declaration becomes the deciding factor.

By using automation, a station can broadcast for hours with-

out a local studio or live broadcasting. The immediate goal is to get on the air and gain an audience. But to keep that audience and reach souls for Christ, most stations aim to be producing local material and live broadcasts to some degree.

The Yeomans were joined by other HCJB missionaries from New Zealand, Great Britain, Germany, the Netherlands, Sweden and the United States, all supported by their home countries. Johannes and Anke Wiegers from Hamburg, West Germany, wrote and produced radio programs, responded to listeners' letters and distributed programs to other Christian stations. Sture and Eva Nordqvist from Sweden directed program production as well as maintaining the studio and helping other radio stations; Ron and Lilian Rolston from New Zealand took over as director for Italy, freeing the Yeomans for a ministry to Europe-at-large.

Benefiting from a course taught in Cambridge, England, by Rupert Neve, a long-time supporter and then board member of HCJB World Radio, Ron Rolston developed a valuable training seminar. The HCJB-Italy team saw the urgent need for training Italian believers and missionaries in programming skills so that their ministry would have more impact. But how would they do it? Most people could not get away for a week's training since they have regular, full-time jobs.

So HCJB-Italy took the training to the people. A portable training laboratory was taken to a group of believers for teaching on Friday evening, all day Saturday and Sunday afternoon for three consecutive weekends. This gave actual hands-on experience with studio controls—turntables, tape recorder, mixer, microphone, headphones and playback equipment. The trainees were taken out on the street to learn to do spot interviews.

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A training manual accompanies the course, and technical aspects such as properly placing microphones, using your voice and writing radio scripts are demonstrated. "It's not enough to sit down and just talk; you need to schedule your conversation and music," directs Ron Rolston, who has held many seminars—some at the HCJB-Italy offices for a full week of intensive instruction and practical work, some weekend courses on location.

A trainee responded:

I thank God for allowing me to attend your course. Your professional and technical qualities were a demonstration of the power of the Lord.

Ron wrote the introductory training course in Italian and later revised and translated it into English. Then Andrew Steele, of HCJB-UK (Great Britain and Ireland), revised the course again and enlarged it. By 1984 it was also translated and taught in France by Jean Rohner, a council member of HCJB-France. Spanish, German and Swedish editions followed. The course is also available for translation and use in other countries.

Whereas Back to the Bible Broadcast gave technical assistance to stations in the beginning, that function fell to HCJB, which provided invaluable engineering help to cooperating stations. Sture Nordqvist and Bill Rapley from England not only advised new stations but also serviced all equipment, some of which was designed by HCJB engineers to meet specific needs in Italy. Maintenance servicing has brought HCJB missionaries from the HCJB offices in Formigine, Italy, into direct contact with the more than forty Christian radio stations in Italy. "Thanks for sending Bill to help out. He was a great help and many problems were corrected during his stay. We appreciated

his patience," was one note of gratitude.

The HCJB-Italy staff report that there is a new interest in religion among the young people. "There has been a marked returning to the old values, the old standards of morality. They are searching for truth and reality, a god who is consistent and dependable. Italy's young people are listening to radio—they walk down the street with a radio hooked over their belt and ear-phones on. Many have motorbikes with stereo speakers," a staff member indicates.

Men listen to radio while they drive to work. Women working around the house listen. At noon the television comes on for the children who get out of school. In the evening the family watches television, but then radio takes over again for the hurting, grieving people who can't sleep, for truck drivers on a late run. Some evangelical stations stay open all night to take calls. Many people develop a sense of need after listening to the Christian programming, and they respond to the gospel message.

Batista was working in the hospital maintenance shop when, impatient with the rock music on his radio, he turned the dial looking for something else. "Ah, that is nice," he thought as he came across some easy-listening classical music. At the station identification he was surprised: "Why that is the Christian station down at the Lido Bible Chapel."

Batista had never had anything to do with any religion. Although he was registered Roman Catholic, he had not been in church for years. "It just doesn't correspond to the reality of life," Batista felt. But he knew about this station. His wife's cousin, a blind man, had persuaded the believers to start the station, and he was looking after the programs. Batista continued to listen.

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That night at home he tried to tune in again, but he couldn't get it. In his low-lying area the station was not coming in too well. He tried all sorts of antennas to pull it in, and then discovered he could get it with earphones. For a whole year he listened all day and most evenings. All the while his interest in the Bible was growing.

Each month the chapel invited a special speaker and announced this on the radio. In November 1982, Batista decided to attend. He began to go to his wife's cousin's house each week where they read the Bible and prayed. He started attending Sunday services at the chapel. In May 1983, he gave his heart to the Lord and five months later was baptized.

Batista took an early retirement and spends almost all his time at the radio studio, just a ten-by-twelve-foot room behind the chapel.

HCJB-Italy has helped this radio station upgrade its studio equipment. HCJB engineers built an automation system that is suitable for any small radio station, with two reel-to-reel recorders and two cassette players, giving the capability of handling thirty programs without manual attention. Sture Nordqvist also helped put up a new antenna.

Christian television for Italy, where peak-hour viewing by thirty-two million people is common, was a new challenge to face HCJB-Italy in 1983. The door was wide open. The same legal decision that allowed private radio also permitted private television, and that year there were six hundred private television stations in Italy.

The need for programming is so great that any material of good technical quality is gladly received and transmitted without cost to the producer. HCJB-Italy was eager to meet that need. The intent was not to physically set up a television station but to produce Christian programs for distribution throughout the country.

Europe—A Mission Field?

HCJB-Italy began television production in early 1984. Some generous gifts from the United States, New Zealand and the Netherlands enabled purchasing the necessary equipment. The whole team is convinced that television can be a powerful tool in the hand of God to reach Europe.

In 1989 HCJB-Italy joined forces with Italian Christian Media. This is an Italian-led group with the objective of reaching Italy for Christ through the use of radio, television, recordings, publications and Christian music concerts. This move has given HCJB a stronger base in Italy.

“Italy—a picturesque landscape soaked in sunshine, history and blood—a people who have never in their long existence experienced an outpouring of God’s spirit in nationwide revival. Like candles flickering in a dungeon, forty small evangelical radio stations are scattered among the fifty-eight million people. HCJB-Italy exists to help these candles burn more brightly,” says Harry Yeoman.

FRANCE

As a result of Dr. Jones’ postwar trip to Europe, a committee was established in the 1950s, but not until in the early 1980s was there much activity. Serge Tsyboula with his wife, Agnès, took over leadership of the HCJB-France council.

There seem to be many obstacles to be worked through for almost every evangelical effort, and Serge has diligently followed through, trusting the Lord with each difficulty—getting visas for the Yeomans, getting a bank permit to send support to the Dossmanns, the first HCJB missionaries sent from France to Quito.

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France is typical of southern Europe in that the total number of evangelical believers of all denominations is probably less than half of one percent of the population. Therefore, the intelligent use of radio as a tool for evangelism could supply a multiplication factor desperately needed by this tiny Christian minority.

That opportunity came in 1982 when the socialist government of François Mitterand began to implement its pre-election promise to license private radio stations in France. Christian groups began to develop radio stations, and HCJB-Italy moved in to help with technical assistance and training seminars—counseling and planning with local groups in purchasing and installing equipment. *Radio Vie Nouvelle* (New Life Radio) in Mulhouse is an example of one such station.

Jean Rohner was employed by the inter-church radio committee in Mulhouse, located in Alsace near the German and Swiss borders. His task was to organize the setting up of the new radio station and to build and train a large team of voluntary helpers.

A Christian contractor built the studios and offices into the lower level of a high-rise apartment building, and in 1982 Jean visited the HCJB office in Italy looking for help. The Yeomans persuaded him to seek further training and registered him for the Cambridge Radio Course in England, directed by Rupert Neve. They also supplied him with a considerable amount of programming in script form for translation into French, together with the HCJB-Europe radio training course and a large library of recorded music. Armed with these and other materials, Jean began to build up a stockpile of programming and to train his team of helpers.

Then, in November 1983, *Radio Vie Nouvelle* was forced to regroup with two other entities and to share a frequency. The daylight hours were taken by a powerful newspaper which was already broadcasting as a “pirate” station, and *Radio Vie*

Nouvelle was given the night hours and all day on Sunday.

Jean did a call-in show with segments of easy-listening music interspersed with gospel spots. He used such topics as nature study and new discoveries in medicine, topics that would appeal to many age groups and backgrounds.

On a trip to England, Harry Yeoman talked with an executive of the British Broadcasting Corporation who is also an enthusiastic Christian. The main theme of his conversation was the fact that God has His people strategically placed worldwide, just where He wants them.

Harry relates a good example of that fact: The Yeomans had informed the French Language Service in Quito that a new evangelical FM station, Radio Vie Nouvelle, would soon begin broadcasting in Mulhouse, France. "The station needs an automation system to help its director, Jean Rohner, keep the station on the air during the night hours," Harry said.

Michel Leber "just happened" to attend English Fellowship Church during a brief visit to Quito for the electronics company he works for. He was invited to the David Manney home for lunch and was interested to find that Rosemarie Manney was the director of French programming from Radio Station HCJB. He was astonished to hear for the first time about Radio Vie Nouvelle struggling to get started right in his own hometown—Mulhouse.

The message of the love of God went on the air in Mulhouse, France, with the help of an automation system designed and built by Michel, who had traveled halfway around the world to hear about Radio Vie Nouvelle.

HCJB-France has also been involved in assisting four other gospel stations in France. They have supplied many hours of music tapes and scripts, as well as lending technical advice.

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"The possibilities for private Christian radio were met with hope for expansion of the kingdom of God in France via radio, but in reality the freedom does not exist," reports Françoise Dossmann of HCJB's French Language Service.

The biggest need in France is for full-time Christian workers. Perhaps God will use some of those who accepted His Son during the Billy Graham Crusade in 1986. The Dossmanns were privileged to take part in those meetings as more than fifteen thousand people gathered each night, and eight percent responded to the invitation as the Holy Spirit ministered to their hearts.

THE NETHERLANDS

Evangelical radio and television programs pretty well blanket the Netherlands. It is the headquarters of the *Evangelische Omroep* (Christian Broadcasters), Trans World Radio's "Intracare," and other missions. HCJB-Netherlands has a close working relationship with many of these. Bert van Esterik, who works with the national television organization, is the chairman of the HCJB council in the Netherlands. The Christians in this country are involved in local radio and television, reaching out to the Dutch people with excellent programming.

SWEDEN

Sonja Persson of HCJB's Nordic Language Service first heard of HCJB World Radio while she was attending Bible school in Miami, Florida. God spoke to her about the potential of radio to reach her people in Sweden, and in 1959 she came to Ecuador to do Swedish programming for Radio Station HCJB.

While in Ecuador, Sonja met John and Carrie Lindskoog,

missionaries with Wycliffe Bible Translators. They told Sonja about this Swedish man who had recently moved back to Sweden from California. "You must look this fellow up when you go home on furlough," John persuaded. "It would be wonderful to get him involved in your HCJB ministry." So Sonja did just that, and in 1961 she met Lars Jonsson.

Lars Jonsson, with three others, officially opened the HCJB-Sweden office in 1965. For more than twenty years the HCJB-Sweden council has been dedicated to getting the gospel to their people by local means as well as through HCJB programming. After having served as the chairman, Lars is now the treasurer of the seven-member council in Sweden, with Simeon Samuelsson replacing him as chairman.

Over the years the council members have given untold hours of time, beyond their full-time business responsibilities, promoting HCJB shortwave broadcasts, encouraging personnel to go to Quito, raising support for missionaries and special projects, plus visiting listeners. They've been able to get substantial funding for several HCJB health care projects from the Swedish government in conjunction with the Office for International Development Cooperation (SIDA). Gunnar Karlsson, another council member, actively spearheaded Swedish interest in promoting Quechua ministries and community development in Ecuador.

In Sweden, too, the government monopoly of radio has been broken during the last couple of years. Now with eighty-seven local radio stations, there is the possibility for churches to obtain time for locally produced programs—"near radio" or "community radio" they call it, in contrast to long-distance shortwave transmissions or national networks.

Community radio continues to be licensed in many new places for the use of local organizations and churches. To help the churches take advantage of this evangelism opportunity, HCJB-Sweden, together with other groups, has offered training to the churches. Karl-Erik Freed reports that churches and

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individuals are calling or writing for information about HCJB, and young people are inquiring about possibilities of service with the mission.

The Swedish council continues to be an asset and encouragement in such an active, assertive way, benefiting HCJB World Radio and each of the Nordic-language missionaries.

DENMARK

This small Nordic country is also in the process of issuing licenses for community radio stations, and the HCJB council there wants to take advantage of this opportunity. On and off over the years, Danish programs have been prepared for airing from HCJB, produced by a small group with a big vision for the evangelization of their country.

Always the problem in countries without full-time personnel is finding people who have time to prepare and record programs on a continuous basis. Everyone has a full-time, outside job, plus responsibilities to family and church, and to find time to do programming adds another burden to their already busy schedules.

FINLAND

A young Finnish couple, Ilkka Kastepohja and his wife, Paivi, are working full time with HCJB in their country. In 1980 Ilkka was a youth pastor in Helsinki when Kari Kallberg, who works with HCJB-Finland part time and has been chairman of the Finnish council until recently, asked Ilkka to help make programs for HCJB. (For fifteen years Finnish Christian programs had been produced without full-time personnel under the leadership of Kari Kallberg.) After one year of training, Kari

said to Ilkka, "OK, now you can make all the programs." Ilkka was then selected to join the Finnish council, working part time in programming and still a full-time youth pastor. Ilkka says, "I made all the programs in my free time; the church work took most of my time.

"Since the first of August 1986, I started working full time with HCJB because I realized the possibilities to reach Finnish people with radio," adds Ilkka. "If we use that kind of tool, we can go where the people are. They do not like to go to church."

In 1984, commercial radio was given the go-ahead. Twenty-two licenses were issued but several have already ceased transmission due to lack of advertising revenue.

Cable television networks and commercial television stations sell time to churches and political parties, but the state-owned local stations are less accessible. Church services are permitted, but other religious programs are resisted.

Reg Kennedy, well-known British broadcaster whose wife is Finnish, said, "I was reprimanded for including in a Radio Finland overseas Sunday program an excerpt from Mendelssohn's 'Elijah' and explaining the context. It was 'too religious.'"

"We do a family issues program in a format the people like: interviews, topic speakers, music, live call-ins and phone-in counseling. There's no preaching, but there's a very clear message," Ilkka explains. "We can and we must help Finnish churches make good Christian programs. We don't want poor-quality broadcasts."

More than ninety percent of Finland's population are reportedly baptized Lutherans, members of the state church, and everyone knows a little about the Bible. But only about four percent of the Lutherans go to church on Sunday. The church leaders have a tendency to think that Finland doesn't need other churches or missions.

HCJB-Finland sees many great possibilities. Along with producing a half-hour-a-week program for HCJB-Quito, they feel

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the potential of local radio is probably greater, with an audience of an estimated sixty thousand people listening to each local program. The work is stymied by lack of full-time personnel, but opportunities abound and God can supply.

NORWAY

In the land of fjords, short days and long nights most of the year, it is possible to procure time on local television and radio stations, and HCJB-Norway is actively involved helping believers get the message of God's love to the Norwegian people.

Norwegian programs produced in Norway by volunteers have been aired by HCJB during many years in the past. Programs have also been produced in Ecuador with the help of Norwegian pastors and missionaries working there. Listeners in almost all countries prefer programs done by people on location in Ecuador because of the added cultural ingredient.

HCJB-Norway was formed in the 1970s under the leadership of Kjell Ultveidt. He and his wife have long been the gracious hosts of HCJBers visiting Norway. They set up meetings, encourage and help in many ways.

From Norway comes a beautiful example of how God uses the tie that binds Radio Station HCJB in Ecuador with strategically placed people in a target country. A Norwegian Christian listener to Nordic-language programs faithfully corresponded with the staff in Quito. He had the vision to send New Testaments and gospel tracts to persons he contacted as pen-pals.

Eventually he started corresponding with a woman in Venezuela. He wrote to Sonja Persson in Quito, asking: "Could you help me follow-up this person who has deep problems? Please get a Spanish New Testament to her and counsel her."

(He was evidently not aware of the distance involved, but he wanted help.)

Nancy, a special friend of Sonja's in Ecuador, had to go to Venezuela for a conference, and Sonja gave her the New Testament, as well as a greeting from the friend in Norway. "I will take time somehow to call on this woman," Nancy promised.

In the midst of many meetings filling her busy schedule, Nancy asked her friends in their highrise dwelling, "Could you please help me find where this woman lives?"

Her friends immediately answered: "This is her exact address! In this building is a person who sits in her car and just stares for hours. That must be the lady you are looking for."

Sure enough! With eyes washed in tears, the woman listened and believed as Nancy opened the Word of God with her. Just when she was planning to take her life, God sent His emissary at the right time, and a Christian's concern in Norway reached around the world to meet this woman's need of Christ.

SWITZERLAND

Christian leaders in Switzerland have long been associated with HCJB—probably since Clarence and Katherine Jones visited that beautiful little country back in the '50s. During the short time Joe and Betty Springer lived in Switzerland, they made good friends there for HCJB World Radio. The relationship with the mission has had a long history, but not a very active one.

"Perhaps this has been a difficult country to get Christians involved with HCJB because the people have a hard time accepting anything that hasn't originated in Switzerland or hasn't been around for centuries. The churches don't seem to work well together," reports HCJB missionary writer Rich Cline, who visited Europe in 1986.

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“The state churches are Protestant Reformed and Catholic. There are also Methodist, Baptist and Free Evangelical groups in the country,” he continues. “Some grow quite a bit, but most are really struggling. Young people either aren’t interested or are very involved in their own church.”

In 1983, the government opened private broadcasting. They issued thirty-six licenses to local private radio and television companies. Although twenty Christian groups applied, licenses were not granted to them. However, it is possible for Christians to buy time to broadcast the gospel. The “New Life” Bible School in Zurich offers training in radio production.

For a number of years the Swiss council, chaired by Hans Zollinger, has prayed for full-time personnel. In 1984 Swiss-born Chris Steffen and his wife, Linda, from New Zealand, came to work with HCJB-Switzerland. Chris did a lot of promotional work for the mission, but his training was not in radio, and it was difficult to adapt to this more isolated ministry—Chris needed to be out with people. So after completing one two-year term, the Steffens felt called to other work. Besides members of the Swiss council, there are now no employees or missionaries to continue developing HCJB’s ministry in Switzerland.

UNITED KINGDOM

One of the support bases of HCJB World Radio is the group of believers banded together in Great Britain and Ireland, known since 1984 as HCJB-UK. The Joneses visited these isles after the war and encouraged those already interested and somewhat involved in the ministry of the mission to expand their vision. And the fervor has increased over the thirty years since that time.

Missionaries have been sent out to assist in the ministry in Ecuador, not only radio but health care as well. The DX listen-

ers are numerous, and DX clubs have been organized. There exists a valuable number of “monitors,” who send regular reception reports to Radio Station HCJB, and over the years major fitted from substantial financial contributions from Great Britain.

God chose Malcolm and Audrey Goodman to work in the HCJB office in the United Kingdom in 1974. As Audrey quotes from John 15:16 in the Bible: “You did not choose me, but I chose you.” And God has used the Goodmans both as a bridge to the British people as they have shared Jesus Christ and the ministry of HCJB with them and as a bridge across the Atlantic to the missionaries in Ecuador. Even so, Audrey recalls of the first time they were asked to join the mission: “We thought *somebody* ought to do the work, but we weren’t interested in being a part of it.”

Malcolm had worked as a businessman in several companies, including time in 1961 with a company in Jamaica where he first heard of HCJB through a missionary working there. Then Malcolm started listening to the broadcasts.

After years in the business world, Malcolm took over a dairy farm in southern England. The farm was losing money, but within a relatively short time, the Goodmans turned it around. “At the height of its success we were asked to join HCJB’s work in England,” Malcolm says. Several people asked, and they were quite persistent! The Goodmans chose to stay on the farm—since it was successful, they didn’t want to leave. But the situation changed quickly, and the bottom fell out of the market. Taken as guidance from the Lord, Malcolm and Audrey sold the farm (an impossible task that went quickly) and joined the mission.

God had blessed with four full-time missionaries on the team by 1987. (A fifth, George Paxton, as deputation secretary, served faithfully for many years with HCJB-UK until his resignation in 1986.) Twenty-seven HCJB missionaries have gone

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out from Great Britain during the last twelve years, and the income has increased almost sixteen times.

"New opportunities keep coming up—if only we had the people!" Malcolm says. "There are openings with BBC radio and television, wide open opportunities on satellite TV, and with other mission organizations. We can also expand into schools to do religious education programs and assemblies and form Christian clubs."

In England there is a notably strong upsurge of interest in religion. Malcolm continues: "Non-churchgoing people are thinking, seeking. World events such as the Chernobyl nuclear plant accident have caused awareness—a desire to understand life, to see God. People have questions, but they're not finding the answers in most churches. Individually we can help them."

As yet in Britain no religious broadcasting time can be bought. However, the government-authorized network of fifty local commercial radio stations, the Independent Broadcast Company, will buy programs from Christian groups if they are of professional quality. As well, "God slots"—a time allotted early Sunday mornings—can be captured by Christians.

Malcolm is one of the founders of the Christian Broadcasting Council, with massive public support, to insure that the voice of biblical Christianity will be heard on British radio and television. Malcolm sees a crucial role for HCJB to play in these new developments. Doors are wide open.

The HCJB-UK office has an excellent publication, *Wavelength*, which goes to all supporters. The high-quality reporting may be due to the fact that questionnaires are sent each month to all British missionaries in Ecuador. The missionaries are asked:

1. What has your job been this month—routine or something different?
2. In what ways have you seen the Lord working in your

life and ministry this month and in the lives of your colleagues?

Andrew Steele worked with the BBC for two years prior to coming with HCJB. He strongly urges anyone wanting to get involved in religious broadcasting to go to the local radio station, get working, and learn what is expected of professionals—how to do the job with excellence. “After all, God is excellent in all His ways. Should we strive for anything less if we are to reflect His character?” Andrew challenges. “This is something any number of Christians could be doing with their local radio stations in most parts of the western world. Stations are desperate for this kind of local input.”

Taking up his own challenge, the Steeles are very much involved in training men and women in radio programming to meet that standard of excellence to the glory of God. And as director of HCJB-UK since January 1989, Andrew seeks wisdom and alertness to the role HCJB can assume in sharing the gospel of Jesus Christ with English-speaking people worldwide.

WEST GERMANY

Over many years of broadcasting from Quito, a solid core of shortwave listeners has developed in Germany. German DXers send between eight hundred and a thousand letters each month to the German Language Service of HCJB, many stating that they have found the Lord. Ulrich Sasse was one of those DXers.

Ulrich was eighteen when he began DXing in 1972. One spring night he was playing with his shortwave set when he heard singing, a German hymn, from Quito, Ecuador. He was excited and took out his atlas. Quito was so far away!

He wrote for a QSL (verification) card, and Peter Hübert sent the card to Ulrich by return mail with a personal letter. (Peter

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also began praying for this young man.) Uli listened almost every night, and the letters went back and forth.

As a twenty-one-year-old, Uli was on the train taking him to the university. He was lonely and looking for meaning in a futile world. In a bookstore at the train station he had picked up a Campus Crusade booklet, "*Gewissheit im Glauben—wie erfahrt man das?*" (Assurance of Salvation—How do You Experience It?) Uli read and when he got to the last page with its invitation to accept Jesus Christ as Savior, he did just that.

Uli went to Ecuador as a short-term nurse to work in the Epp Memorial Hospital in Shell, then returned to Germany to study medicine. He is now a graduate doctor in Frankfurt. He leads the Campus Crusade group at the university in his city of Giessen and has become very active as a member of the council of HCJB-Germany.

Cornelius and Elfrieda Balzer, who for many years were missionaries in Quito with the German Language Service, were sent to Germany in 1981 to establish an HCJB office. Cornie was director of the Greater Europe Mission Bible School choir for the first year in Germany. This gave Cornie the opportunity to meet many church leaders as he traveled all over the country with the choir. People quickly became acquainted with the Balzers through this medium.

Their selfless and dedicated service reached out to many DX listeners in their follow-up ministry. They met with Christian leaders, promoting the work of HCJB World Radio, and traveled a great deal for meetings with DX clubs and different churches. Cornie organized and did much of the planning for the first and second HCJB-Europe summer conferences, which included representatives from the HCJB councils in ten countries. These conferences did much to meld the hearts and spirits of the different council members.

Europe—A Mission Field?

The work grew tremendously, but as the first full-time HCJB missionaries to Germany, their work ended in June 1984 when Cornie was called from a hospital room in Darmstadt, West Germany, into the presence of the Lord he loved and served. The burden of the ministry fell on the shoulders of the German council members, all of whom had full-time jobs, and Dr. Ulrich Sasse, with his busy schedule, became the director of HCJB-Germany.

Uli and his wife, Elsa, hosted an HCJB listeners' retreat, the first of its kind, in May 1984. It had been planned by the Balzers, but Cornie's sudden illness prevented their participation. Thirty people attended, many of them unbelievers. It was a "get-to-know HCJB and Ecuador" weekend with film and slide presentations about HCJB's health care program, the Japanese Language Service, the people of Ecuador and various technical aspects. An evaluation questionnaire was given to the participants at the end, and their responses were more than ninety percent positive. A great openness to the gospel was noted.

The seventeen-member HCJB-Germany council is very vigorous in promoting shortwave listening, as well as raising support for the overseas mission. Several new missionaries have been sent out to work at HCJB in Quito in recent years, a real encouragement to the staff of the German Language Service and to the Health Care Division.

Ninety percent of Germans belong to one or the other of the two state churches—Lutheran or Catholic. When you are baptized as an infant and then pay church taxes the rest of your life, you belong to the church. And it takes a legal act to disassociate.

As yet it is not possible to purchase time on radio or television in Germany. However, private radio is being tried in three states and commercial television in three cities, and a German

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mission group, Evangeliums Rundfunk (ERF), has several programs on the air.

Meanwhile, shortwave listeners continue to come to Christ. Evangelos, a television cameraman in Saarbrücken, discovered HCJB from faraway Ecuador on his shortwave radio and began writing for QSL cards, hoping to make further contact with the people in Quito.

He bought a Bible to check out some of the verses he was hearing. Sure enough, it was just like the voices from HCJB were saying. Correspondence continued, and Evangelos was given the name of an HCJB special representative in his city. Ron Kliewer met with Evangelos and led him to the Lord.

Now Evangelos is encouraging shortwave publications to print information about HCJB-Quito, and he is producing a program for the radio station in faraway Ecuador, including special items of interest to shortwave hobbyists.

Uli says, "There's not much for us to do in developing local radio here in Germany because of ERF—let them do the job. We need to support the work of HCJB-Quito by raising support and sending personnel. We should make known what is done to the glory of God; we should try to reach people and follow-up DXers."

Chapter 22

AND TEN BECAME ONE— HCJB-EUROPA

As far as HCJB's ministry is concerned, each country is autonomous with no authority and no accountability. I sometimes feel we have ten separate armies there (in Europe) and wonder what would happen if we joined forces.

—*Ron Cline, 1984*

In order to give a sense of European identity to the ten autonomous field ministries and to strengthen their effectiveness, the board of trustees of HCJB World Radio envisioned HCJB-Europe with a director, executive committee and personnel committee. The team: more than one hundred people in ten western European countries, some full-time missionaries, but most serving HCJB ministries in their free time. The goal: as a well-coordinated team to support HCJB ministries in Ecuador and promote the use of local radio and television for evangelism in Europe.

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Harry and May Yeoman moved to Mulhouse, France, in 1983 to take up the responsibility as director of HCJB-Europe. HCJB's board of trustees authorized Harry to establish a European executive committee for the purpose of promoting greater cooperation between the ten councils in Europe and to provide direction for HCJB-Europe ministries, keeping in mind that the end result must be visible in transformed lives and spiritual growth.

There are many avenues for seeking support for the ministries of HCJB in Ecuador as seen in the efforts of each individual HCJB council in Europe—encouraging regular, well-informed prayer for the work of HCJB; inspiring systematic giving of finances and other resources; finding suitably qualified missionary candidates to fill personnel needs in Ecuador; encouraging shortwave listeners to tune in programs in their own language from HCJB and become regular listeners, and then following up these listeners personally via correspondence or by phone; and working with the organized DX clubs that abound in Western Europe. Also producing radio programs as requested from Quito is helpful support.

“Since June 1979, the work in Italy has served as a ‘prototype’ for the implementation of the European goal, together with experience gained in Great Britain and Scandinavia,” Harry Yeoman wrote. The situation of non-government radio and television is different in each country of Western Europe. Each council needed to do a thorough survey of existing needs, opportunities and resources. Wherever possible the council was encouraged to do this in cooperation with other Christian groups whose interests and aims are compatible with HCJB's—cooperation, not competition.

The basic needs are generally the same in each country—technical assistance, programming material and training people engaged in radio work, plus educating the Christian public in the medium of radio and how it should and should not be used.

Finding professionally trained people to teach and produce programs is another significant need.

In June 1984, representatives from the ten HCJB councils met at Schloss Naumburg in Germany for their first annual HCJB-Europe conference. It was truly an international gathering with an Italian song leader, the organ played by a New Zealander, an American at the piano, and all singing, "He is Lord." Thus was born HCJB-Europe. (Changed to HCJB-Europa at the 1987 conference.)

Ron Cline emphasizes, "HCJB's position? Very simple! We do not want to own a radio station in Europe, but we would like to help the Christians there own a radio station. We would like to help them with programming, and we will even send people to help with technical problems, but it is going to be their station. We will train workers, but it is going to be their ministry to their own people.

"What we are trying to build in Europe is a sense of receiving the signal from afar, then following it up locally and assisting small groups of Christians to develop into churches, working with church planters to build churches, and then helping those churches to develop local radio stations that will communicate the gospel locally to their people," adds Ron.

Do you think of Europe as a mission field? Most of its people are affluent, educated, well-dressed and sophisticated, but very few of them know Jesus Christ as their personal Savior. They claim to have moved beyond Christianity into a "post-Christian" era. Atheism and materialism compete with spiritism and the occult for possession of people's minds, and the simple beauty of the gospel is rejected as too simplistic for modern Europeans. Yes, the continent of Europe joins the other continents of the world as a mission field in need of salvation through Jesus Christ, God's only Son. HCJB World Radio and HCJB-Europa are instruments of God meeting that need.

Chapter 23

CATCH THE VISION!

How good is the God we adore,
Our faithful, unchangeable friend;
Whose love is as great as His power,
And knows neither measure nor end.

'Tis Jesus, the first and the last,
Whose spirit will guide us safe home.
We will praise Him for all that is past,
And trust Him for all that's to come.

— J. Hart

*(Quoted by Abe Van Der Puy on the
fiftieth anniversary of HCJB, the
pioneer missionary broadcaster.)*

“Where there is no vision, the people perish” (Proverbs 29:18). Praise God for people with vision He has raised up over the years to Herald Christ Jesus’ Blessings over the air-waves, through health care, on the printed page, by television,

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evangelistic campaigns, films and person-to-person. In 1988 more than 430 members have grasped the vision of proclaiming the gospel to all nations through the various ministries of HCJB World Radio. God has blessed, and the vision of those five founding families has grown.

From the shortwave transmitters in Pifo, Ecuador, the gospel has gone out for more years to more people than from any other one place in the world. "Shortwave broadcasting is still the only broadcasting medium with global outreach," an associate of the Voice of America stated. "All signs point to its continued growth and importance."

The Soviet press singled out HCJB in a warning to all Russian shortwave listeners: "The Voice of the Andes specializes in the propagation of evangelical principles, with emphasis on attracting young people. They are carrying on a struggle against the Marxist-Lenin world views and taking advantage of the universal longing for peace."

In 1980, seven pastors from communist Cuba visited Gonzalo Carvajal of HCJB's Spanish Language Service. "Until you get to heaven, you will never know what you have done for Cuba," they told him. "We are allowed to visit from house to house, and everywhere we go the people ask, 'Are you the same as the people from HCJB?' Wherever we go, HCJB has been there first."

And the vision continues to spread as in 1985 the presidents of Far East Broadcasting Company, HCJB World Radio, and Trans World Radio joined in a commitment:

We are committed to provide every man,
woman and child on earth the opportunity to turn

on their radio and hear the gospel of Jesus Christ in a language they can understand so they can become followers of Christ and responsible members of His church. We plan to complete this task by the year 2000.

Within the next year radio station ELWA of SIM International in Liberia, Africa, and other evangelical groups united with the three large religious broadcasters, accepting the challenge of evangelizing the world by 2000.

A representative research committee was named to determine what is presently being done and what needs to be done. Radio in Church-planting Evangelism (RICE), a subcommittee of the Lausanne Committee for World Evangelization, recently offered to share information they are gathering on unreached language groups that could be reached with radio. Phill Sandahl, HCJB researcher, says: "RICE's involvement will speed up the data-gathering process and allow members of the World by 2000 research committee to spend their time working on technical matters like signal strength and present coverage."

The World by 2000 International Radio Research Center, sponsored by HCJB World Radio, Far East Broadcasting Company, SIM International and Trans World Radio, opened in Pasadena, California, on September 6, 1988. The office is located at the U.S. Center for World Mission and will provide research relating to unreached peoples, major languages that have no gospel outreach, and the means of reaching these individuals through missionary radio. Representatives from each of the four sponsoring missions were present for the dedication of the research center on November 1, 1988.

Phill Sandahl is assigned to the research center to investigate languages, working closely with other Christian media

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groups. To define what constitutes adequate coverage of a language group and determine which groups are not presently reached with gospel radio are major considerations.

The decision was reached that the primary targets would be those languages with at least one million speakers who do not have the gospel available to them by means of radio or personal messengers. There are an estimated 276 languages with one million or more speakers, many in countries where any personal or written gospel witness is restricted. Gospel radio programming is available to about 125 of these languages. The initial thrust has been narrowed down to the top sixty-three language groups in this unreached category.

The challenge is to find Christian believers who can speak the languages of unreached groups and who are available to broadcast the gospel to their own people. HCJB missionary Flo Friesen is assigned to seek potential program producers.

God is moving different evangelical groups to take up this challenge. Words of Hope, an international media ministry of the Reformed Church in America, has targeted Lhasa, a language spoken in Tibet, as a language gap that needs filling. An article in *The Beacon*, a Words of Hope publication, states: "This mountainous land is home to millions of people, almost none of whom have ever heard the gospel. Tibetans live in a large area of southern China in the Himalayas and speak their own language—Lhasa. Most Tibetans now have access to radios. In a vast and rugged land where missionaries cannot enter and travel between villages is often very difficult, radio appears to be the only way all Tibetans may have opportunity to hear the saving good news of Jesus Christ!"

Of course, the next crucial step was to find a Christian speaker of Lhasa to prepare programs, and God provided just that person—a man who had come over the border into northern India. Far East Broadcasting Company just finished constructing a recording studio in the very town where the man resides.

This fulfilled the next need, and Trans World Radio, which puts a good signal into Tibet from Guam, has added the Lhasa language programs to their broadcasting schedule. God is faithful!

During 1988 three languages were added to the HCJB international broadcast schedule. One half hour of Romanian programming has been reinstated seven days a week, and Macedonian and Greek are broadcast on alternate days.

It is estimated that the financial need to develop and maintain a new language broadcast is \$50,000. So not only is it necessary to know the unreached language groups and to find Christian programmers for those languages, but sponsors for new languages on any of the missionary radio stations are vital.

HCJB World Radio is looking at additional locations for establishing or helping to develop gospel broadcasting facilities because some the languages in need of gospel broadcasts are spoken by people who live in parts of the world not easily reached with a good signal from Quito. However, more than a dozen languages, such as Uzbek in the U.S.S.R. and China with fifteen million speakers, Arabic dialects in the Middle East and Morocco with thirty million speakers, Kurdi in Iran with nearly six million speakers and other languages with names which are not household words to most of us, can be targeted from Quito. A total of eighty million people are represented by these twelve languages. The HCJB staff thrills as God leads and supplies as His people around the world pray. Prayer . . . the most crucial element in any step of faith.

The HCJB Engineering Center was established in Elkhart, Indiana, in 1987 at Crown International, founded by Clarence

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Moore who built the first ten thousand watt transmitter for HCJB back in the late 1930s. HCJB engineers and technicians, many retired volunteers and other working visitors are working together to produce a second 500,000-watt transmitter and three new 100,000-watt units for the site in Pifo, Ecuador, and additional transmitters to aid other gospel broadcasters.

On Saipan in the western Pacific, HCJB is participating with Far East Broadcasting Company in a joint venture to broadcast the gospel into East Asia, to the South Pacific and on around the world.

Together it is estimated that the cost to fulfill the World by 2000 commitment will be great in financial and personnel resources. It is important to remember that this commitment is meant to assist and supplement the work already being done by churches and other mission agencies. It is not meant to detract or replace. The total goal is impossible for man, "but all things are possible with God" (Mark 10:27).

Reaching out to the world from Ecuador does not mean that HCJB ignores its own "Jerusalem." The church is growing in Ecuador. The mission wants to be in a supportive position to help the church. Evangelistic campaigns, Christian television productions, hospital ministries, training young people in the Christian Center for Communications, mobile medical clinics, pastor's workshops and local radio are just a few of the ministries that are thrown into the battle and are available to help build the body of Christ in Ecuador.

Nineteen students from West Germany, Paraguay, Japan, Brazil and Canada enrolled in the first Quito School of Broadcasting conducted by HCJB World Radio as part of the World by 2000 thrust. Following the twelve-week course, which com-

menced in July 1988, students became involved in local radio broadcasting and program production among people of their own languages.

Local Christian radio stations are opening up in West Germany, and programmers are needed to produce evangelical programs for these Christian stations as well as for German-speaking populations in other parts of the world. Although Christian radio stations are prohibited in Japan, students from that country may produce evangelical programs and air them on commercial stations.

Opportunities are numerous on every hand—training Ecuadorians as well as those from other parts of the world in various career skills or trades, traveling and representing the work, giving others the opportunity to get involved, and developing challenge groups to keep abreast of World by 2000 advances, to be mindful of resource needs and to support the project and the base ministry through prayer and finances.

Have you caught the vision? God has given HCJB World Radio, along with other evangelical broadcasters and organizations, the facilities, the people and the potential to communicate the gospel to all nations. Join with HCJB in keeping the vision alive and with God bringing it to fruition.

EPILOGUE

**“HCJB has been a mighty instrument in the hand of God
because men of God have been at the helm.”**

—*HCJB Ecuadorian missionary, Gonzalo Carvajal*

HCJB WORLD RADIO PRESIDENTS

Clarence W. Jones (1931-1947; 1950-1951; 1953-1961)

Reuben E. Larson (1948-1949)

D. Stuart Clark (1952)

Abe C. Van Der Puy (1962-1981)

Ronald A. Cline (1982—)

Watching for God's Surprises by Clarence W. Jones

"Call to Me and I will answer you and tell you great and unsearchable things you do not know" (Jeremiah 33:3). "Not by might nor by power, but by my Spirit, says the Lord Almighty" (Zechariah 4:6). These verses stand as the foundation verses on which HCJB was built. Things which are promised are wonderful, but Jeremiah 33:3 speaks of "things you do not know." Things which are not promised are a daily surprise and are more wonderful.

As you wake up each morning, if you can say to yourself and to the world, "What is God's surprise for today?" and not "What is going to happen?" this will make your day happy. Sometimes God has a tremendous surprise for us. It may come in the mail, it may come through circumstances, but I think it promotes our sense of expectancy and anticipation as we wait upon God for the surprise of the day. HCJB's present staff live on the daily surprises of our Lord and King—"things you do not know."

God says in Isaiah 43:19: "Behold I will do a new thing." It is marvelous to see what He did yesterday and fifty years past for HCJB, but now He is going to do a new thing. So we thank God for the opportunity of moving ahead. He has moved in the past. He is going to move again in the ten, twenty or fifty years in the future—however long He lets us stay in Ecuador.

We are never through with broadcasting. As one generation succeeds another, so you have to go on to evangelize them. Keep reaching out. I suppose we will go on broadcasting until the Lord comes back again. Therefore, we ask you to join us in terms of interest, of prayer and of giving, so that we can get this job done. That's the big thing—*getting the work done. And watching to see what new thing the Lord has for us all in the days that lie ahead.*

Others I Must Bring
by Reuben E. Larson

One day I took a mind space rocket and stepped into a far-out balcony of heaven. I looked through the wide open window of the far north, and I saw our earth. I saw the equatorial band around the middle of the earth, and on that ring, a sparkling diamond. I saw flashes of light to all parts of the earth. I saw more sheepsheds than I could count and lost sheep being brought into them. I heard singing and knew it was to the honor and glory of the Lamb that was redeeming souls from every tongue and tribe on the face of the earth. It was wonderful, and I wanted to stay.

Then I heard a voice: "Other sheep I have, them also must I bring"

The task is not yet done.

Victory is Assured for Time and Eternity
by D. Stuart Clark

David, in Psalm 32:7, presents to us some golden nuggets of truth and reminds us of certain tremendous realities with reference to the Christian walk and life. I quote his words, "You are my hiding place; you will protect me from trouble and surround me with songs of deliverance."

We note that the Christian life is a life of conflict. Paul states that we wrestle not against flesh and blood, but against principalities and powers—spiritual conflict. This is due to the fact that Satan is our eternal foe, and we still have conflict with ourselves

because of our sinful nature even though we have become slaves to Jesus Christ and are yielded fully to Him.

At times we cannot understand why we are faced with this warfare and constant attack on the part of evil forces; but we know God is aware of every situation we confront, and He will cause us to find our sufficiency in Him as we trust Him day by day. Let us press forward doing His will; confident of His presence and love that surrounds us.

We are also reminded of the fact that the outcome is wonderfully promising. We can be sure that as we walk with Christ and do His will, we shall be able to sing songs of deliverance. How blessed it is to know we can serve Him and live for others knowing that in spite of the spiritual warfare the Lord has overcome. The reality of the resurrection proves that victory is assured for time and eternity.

With these truths in mind, how blessed it is for us to continue our journey as we walk with Christ, knowing that with Paul we can humbly but confidently say, "I can do all things through Christ who strengtheneth me."

The Opportunities for Pioneering Have Just Begun by Abe C. Van Der Puy

The first song broadcast on HCJB epitomizes the most wonderful fact of these more than fifty years—"Great Is Thy Faithfulness!" The truth of God's faithfulness not only serves for the past and present, it also answers future needs. Because no matter what the future holds, our faithful God is in control. We need not nervously pace the deck if the "Great Pilot" is at the wheel.

In *doctrine* we continue to agree fully with the basic Statement of Faith which has guided us through the years.

In *purpose* we seek to carry out the reason for HCJB's existence: to communicate the gospel of Jesus Christ to all nations so that people are transformed and become an active, vital part of the body of Christ.

In *Christian conduct* we are committed to a life pattern that follows the clear teaching of the Word of God. We can be prepared for the future if we have our priorities straight, as expressed in Colossians 1:18: "... that in all things He might have the preeminence."

As we stand on the brink of tomorrow, I really sense God leading HCJB World Radio to reach out. *The opportunities for pioneering have not ended—they have just begun.* And here is the pattern: giving the Savior first place, we live as His humble and loyal servants; we commit ourselves to do all things decently and in order, looking for God's signals on where we should go and what we should do.

The solid foundation for all this is *the faithfulness of the God who called us.*

The Lord is Still the Head of This Mission by Ronald A. Cline

I make a commitment to those who serve with HCJB World Radio in many countries, to those who turn on their radios daily in many languages, to those who support the mission with their prayers and finances—*that we will continue to Herald Christ Jesus' Blessings.*

We will do it with great strength, and we will become very

agressive in a day of turmoil and problems to tell people that there is hope. There are still a lot of lost people who need to know Jesus Christ is able to save them.

We want people to know that God would like to involve them if they will only make themselves available to God. We want to let people know that God is alive and well and *still doing great and mighty things*.

We will join ourselves, as HCJB has for fifty years, as an active member in the ranks of the army that combats evil and stands for truth. **The Lord is still the head of this mission.**

(From Ron Cline's acceptance speech as president of HCJB World Radio, October 1981.)

FOOTNOTES

Chapter 1

Page 5 ¹ Lois Neely, *Come up to This Mountain* (Wheaton, Illinois: Tyndale House Publishers, Inc., 1982) for more about the Jones family.

Page 7 ² Roger H. Brown, *Kingdom of the Sun* (Ebdons, Bath, England) for details about Quechua Indians.

Page 10 ³ "The king's heart is in the hand of the Lord, like the rivers of water; he directs it . . . wherever he pleases" (Proverbs 21:1).

Page 11 ⁴ "Call unto me and I will answer you and show you great and mighty things, which you do not know" (Jeremiah 33:3).

⁵ "Not by might nor by power but by my Spirit says the Lord Almighty" (Zechariah 4:6).

Chapter 4

Page 52 ¹ "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16).

Page 74 ² 2 Timothy 2:19.