

7-2-1957

## An Introduction to and survey of the field of foreign missionary radio broadcasting

William Brock Brentlinger  
*Indiana State University*

Follow this and additional works at: <https://scholars.indianastate.edu/etds>

---

### Recommended Citation

Brentlinger, William Brock, "An Introduction to and survey of the field of foreign missionary radio broadcasting" (1957). *Electronic Theses and Dissertations*. 513.  
<https://scholars.indianastate.edu/etds/513>

This Thesis is brought to you for free and open access by Sycamore Scholars. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of Sycamore Scholars. For more information, please contact [dana.swinford@indstate.edu](mailto:dana.swinford@indstate.edu).

AN INTRODUCTION TO AND SURVEY OF THE FIELD OF FOREIGN  
MISSIONARY RADIO BROADCASTING

---

- A Thesis  
Presented to  
the Faculty of the Department of Education  
Indiana State Teachers College

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

---

by  
William Brock Brentlinger  
July 1951

INDIANA STATE  
TEACHERS COLLEGE  
LIBRARY

The thesis of William Brock Brentlinger,  
Contribution of the Graduate School, Indiana State Teachers  
College, Number 732, under the title An Introduction  
to and Survey of the Field of Foreign Missionary Radio  
Broadcasting,

is hereby approved as counting toward the completion of the  
Master's degree in the amount of 8 hours' credit.

Committee on thesis:

W. L. Tatro  
David Rock

Garrett M. Morgan, Chairman

Representative of English Department:

George E. Smule

Date of Acceptance Sept. 6, 1951

## TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND DEFINITION OF TERMS USED . .	1
Introduction . . . . .	1
The problem . . . . .	2
Statement of the problem . . . . .	2
Importance of the study . . . . .	2
Method of procedure . . . . .	3
Definition of terms used . . . . .	3
Foreign missionary . . . . .	3
Gospel . . . . .	4
Missionary broadcasting station . . . .	5
Radio broadcasting . . . . .	5
Organization of remainder of the thesis. .	5
II. REVIEW OF THE LITERATURE . . . . .	7
Literature on a particular station . . . .	7
Literature on missionary radio in general . . . . .	7
Surveys of the field of missionary broadcasting . . . . .	8
Limitations of previous studies in relation to the problem at hand . . . .	9
III. THE DEVELOPMENT, EXTENSION, AND OPERATION. .	
OF MISSIONARY RADIO . . . . .	11
Development of missionary broadcasting . .	11



CHAPTER	PAGE
Advantages of missionary broadcasting . .	11
Growth of missionary broadcasting . . . .	13
Extent of missionary broadcasting . . . . .	16
Power and frequencies upon which stations broadcast . . . . .	17
Amount of broadcasting . . . . .	17
Basic operational information of the stations . . . . .	18
Financial arrangement of the stations . .	18
The government permit to broadcast . . .	21
Affiliation with United States broadcasting networks . . . . .	24
Objectives of the missionary station . .	25
IV. THE PERSONNEL OF THE STATION . . . . .	27
Number of personnel . . . . .	27
Qualifications of personnel . . . . .	27
Qualifications required of program personnel . . . . .	28
Qualifications required of technical personnel . . . . .	29
Number on staff having previous experience in radio . . . . .	30
Use of national and foreign personnel . . .	30
V. THE PROGRAMMING OF THE STATION . . . . .	33
Type of programs . . . . .	33

CHAPTER	PAGE
Type of religious programs used . . . . .	34
Type of secular programs used . . . . .	35
Method of broadcast . . . . .	35
Remote origination . . . . .	36
Transcribed and recorded programs . . . .	36
Rebroadcasting English religious programs . . . . .	38
Translation of English scripts . . . . .	40
VI. LANGUAGES IN WHICH THE STATION BROADCASTS . .	41
Languages in which the station broadcasts .	41
Importance of languages to missionary station . . . . .	41
Languages employed by stations in survey . . . . .	42
Number of languages used . . . . .	43
Dominant language used . . . . .	43
Time devoted to English broadcasts . . . .	43
VII. THE PHYSICAL PLANT OF THE STATION . . . . .	45
Problems in regard to equipment . . . . .	45
Station site . . . . .	46
Location . . . . .	46
Size . . . . .	48
Equipment of station . . . . .	48
Studios . . . . .	49
Control room . . . . .	49

## CHAPTER

## PAGE

Transmission equipment . . . . .	50
VIII. THE LISTENING AUDIENCE . . . . .	51
Type of audience . . . . .	51
Size of listening audience . . . . .	52
Receivers in radio audience . . . . .	55
Number of receivers in audience . . . . .	56
Provision of radio receivers . . . . .	58
Effectiveness of broadcasting . . . . .	60
IX. OTHER ACTIVITY IN THE FIELD OF MISSIONARY	
RADIO . . . . .	63
Other missionary stations . . . . .	63
Other attempts to establish missionary	
stations . . . . .	63
Africa . . . . .	64
Japan . . . . .	64
Korea . . . . .	66
China . . . . .	67
Future plans in missionary broadcasting .	68
Africa . . . . .	68
Australia . . . . .	69
Hawaii . . . . .	70
New Guinea . . . . .	70
Future plans of existing stations . . .	70
Missionary radio activity on commercial	
stations . . . . .	71

CHAPTER	PAGE
Missionary use of commercial stations . . . .	71
English religious programs rebroadcast on foreign commercial stations . . . . .	72
X. SUMMARY AND CONCLUSIONS . . . . .	74
Summary of study . . . . .	74
Conclusions of the study . . . . .	76
Recommendations for further study . . . . .	79
BIBLIOGRAPHY . . . . .	81
APPENDIX A. PRESENTATION OF ORIGINAL DATA . . . . .	87
APPENDIX B. QUESTIONNAIRE USED IN SURVEY . . . . .	104
APPENDIX C. SAMPLE MATERIALS AND ILLUSTRATIONS OF THE WORK OF THE MISSIONARY RADIO STATION . . . . .	111
APPENDIX D. GEOGRAPHICAL LOCATION OF MISSIONARY STATIONS . . . . .	121

## LIST OF TABLES

TABLE	PAGE
I. General Information of Stations . . . . .	87
II. Frequencies and Power Upon Which Stations Broadcast . . . . .	88
III. Amount of Broadcasting . . . . .	89
IV. Components of Government Permits to Broadcast . . . . .	90
V. Length of and Agency Granting Government Permit . . . . .	91
VI. Objectives of the Stations . . . . .	92
VII. Size and Experience of Radio Staff . . . . .	93
VIII. Qualifications Required of Radio Personnel .	94
IX. Use of National Personnel in Station . . . . .	95
X. Type of Programs Employed Most Often by Stations . . . . .	96
XI. English Religious Programs Rebroadcast . . . . .	97
XII. Methods of Broadcasting . . . . .	99
XIII. Languages in Which Stations Broadcast . . . . .	100
XIV. Major Language and Number Hours of English Broadcasts . . . . .	101
XV. Physical Site of Stations . . . . .	102
XVI. Physical Equipment of Stations . . . . .	103

# LIST OF FIGURES

FIGURE	PAGE
1. Schedule of English Broadcasts for Station HCJB, Quito, Ecuador . . . . .	111
2. Schedule of Spanish Broadcasts for Station HCJB, Quito, Ecuador . . . . .	112
3. Schedule of Broadcasts for Station DYSR, Manila, Philippines . . . . .	113
4. Statement of Receipts and Disbursements for Station HCJB, Quito, Ecuador . . . . .	114
5. Reproduction of Missionary Broadcasting Permit .	115
6. Illustration of the Missionary Station's Location Outside the Business Area . . . . .	116
7. National Workmen Receiving Instruction in the Assembly of Portable Receivers to be Distributed by Station DZAS, Manila . . . . .	117
8. HCJB Technician Inspects Crystal-sets Before Placing Them in Homes . . . . .	118
9. Illustration of Missionary Station Site . . . .	119
10. Transmitters and Control Room View of Studios "A", "B", and "C" of Station DZAS in Manila .	120

## CHAPTER I

### THE PROBLEM AND DEFINITIONS OF TERMS USED

#### I. INTRODUCTION

Since the days of Paul, the first missionary, men of every religious belief have left their home shores to visit the lands of others and to proclaim their message of salvation. This desire has been prompted by the love of man for other men, by the missionary's wish that all share in his religion and set their feet on the same path toward the highest objective of life.

Although many missionaries still carry the same message as Paul carried on his first missionary journey, there are few who use the same method. Whereas Paul made his way on boat and then on foot, the modern missionary has replaced Paul's boat with the airplane and Paul's feet with the automobile; and as a consequence, the message has been given a much faster delivery all over the world.

Yet, the missionary was still not satisfied. There must be a faster way to spread the message in order that all men everywhere might hear more quickly. He found the answer in his radio set. After a cautious beginning, the missionary threw himself headlong into the work of establishing and expanding this new form of communication on the missionary

INDIANA STATE  
LIBRARY

field, until today it has assumed one of the most important roles in the over-all task of spreading his religious message, a task which has never ceased since Paul set out on the first missionary journey nineteen hundred years ago.

## II. THE PROBLEM

Statement of the problem. It was the purpose of this study to survey the field of foreign missionary radio broadcasting in an attempt to discover the growth, expanse, present practice, and effectiveness of this relatively untried phase of foreign missionary endeavor.

Importance of the study. Perhaps the most significant piece of information that has been uncovered since this study was initiated is the dearth of material, in any form, concerning the field of missionary radio broadcasting. This is understandable when one realizes that before 1948 there was only one missionary station which had a footing substantial enough to remain in existence today. It is only in the past three years that this new phase of missionary work has made such great strides toward maturity; consequently, little work has been done in drawing together an account of the development and present status of missionary radio. This new method is of such importance and of such potential effectiveness that those interested in missionary



and radio activity should have the opportunity to know of the work that is being accomplished. It is for these reasons that this study has been undertaken.

Method of procedure. The method of procedure consisted of the combined techniques of the questionnaire and documentary analysis. A questionnaire was formulated and sent to each missionary radio station that could be located. Nine of the eleven missionary stations known to exist returned the questionnaire. Further information was obtained through a survey of the available literature in the field, and through the collection and examination of printed material from each of the missionary radio stations participating in the study.

### III. DEFINITIONS OF TERMS USED

Foreign missionary. Webster's definition of the word, "missionary" is one who is "sent to propagate religion". This definition serves as a basis for the definition of the term, "foreign missionary", which would mean one who is sent out from one country to propagate his religion in another country. Since this study deals with foreign missionary broadcasting stations, it is not concerned with any religious broadcasting station within the boundaries of the continental United States, but only with those stations which are located, operated, and licensed in foreign countries.

Gospel. Throughout this study, reference will be made to the materials which make up the missionary stations' broadcasts. Many times it will be referred to as the "gospel", the word taken from the New Testament, such as, "The Gospel According to St. Matthew". Webster's Dictionary gives this succinct definition, "the good news, concerning Christ, the kingdom of God, and salvation; hence, the teachings of Christ and the apostles; the Christian faith, revelation, or dispensation".

However, there are many interpretations of this gospel, as found in the New Testament. It was not the purpose of this study to uphold or defend any one particular interpretation of the gospel, but merely to report in as objective a method as possible the story of radio broadcasting on the foreign mission field. The purpose was to seek out all stations, regardless of faith or belief. This has been carried out, and upon the conclusion of the research, it was found that as far as the stations in this study are concerned, all propagate the Christian faith based on the Protestant interpretation. There may be stations of other religious beliefs, but if so, they were not listed in any reference available at the time of this survey. Naturally then, when reference is made to the material the stations are broadcasting, or the message they are sending out, it is the gospel as found in the New Testament and reflects the Protestant viewpoint;

although there will be different interpretations of the same, depending on the particular station or denomination concerned.

Missionary broadcasting station. There are many forms of missionary radio work being carried on throughout the world which do not fall under the scope of this paper. For instance, many missionaries have bought time on commercial or government stations in different foreign cities and are carrying out essentially the same type of broadcasts as the participants of this study. Since this survey was not primarily concerned with this type of missionary radio activity, when the term "missionary broadcasting station" is used it will mean that the station is owned and operated by the missionaries themselves, with its own license to broadcast from the government under which it operates.

Radio broadcasting. By this term, we mean voice broadcasts which Webster describes as the transmission of sound "by means of electric waves without a connecting wire". Radio broadcasting on the missionary field includes long and short wave transmission and is identical to the radio broadcasting carried on in this country.

#### IV. ORGANIZATION OF REMAINDER OF THE THESIS

Following the introductory chapter, there will be a chapter devoted to the review of the literature in the field.

After this, the study will be divided into chapters which discuss the different divisions of the missionary radio station. The chapters will follow in this order: (1) The Development, Extension, And Operation Of Missionary Radio; (2) The Personnel Of The Station; (3) The Programming Of The Station; (4) Languages In Which The Station Broadcasts; (5) The Physical Plant Of The Station; (6) The Listening Audience; and (7) Other Activity In The Field Of Missionary Radio. A chapter giving a summary and the conclusions of the study will conclude the paper, followed by the bibliography and appendix.

## CHAPTER II

### REVIEW OF THE LITERATURE

The fact was mentioned in Chapter I that the literature concerning missionary radio broadcasting is meager. However, it would seem wise, as a further means of clarification of the problem and for the further information of the reader, to mention and discuss the literature that is available on the subject.

Literature on a particular station. The first missionary station ever to transmit the Christian message over the air-waves was station HCJB, in Quito, Ecuador. In Radio--The New Missionary,<sup>1</sup> Dr. Clarence W. Jones, co-director of station HCJB has outlined the story of the early thinking, praying and planning of this station and its progress up to the year 1946, when the station was in its period of maturity.

This is the only extended and published report of the history of any station within the writer's knowledge. However, each station has published leaflet and pamphlet material illustrating its own progress and present problems.

Literature on missionary radio in general. Perhaps one of the most informative and helpful accounts of the

---

<sup>1</sup>Clarence W. Jones, Radio--The New Missionary (Chicago: Moody Press, 1946)

missionary broadcasting field is found in "A Guide to Missionary Broadcasting," a mimeographed report prepared by Dr. Clarence W. Jones. In this report, Dr. Jones presents an introduction to the field of missionary radio. He is not concerned with reporting the activity in the field; rather he sets forth some of the vital principles that should be adhered to in the attempt to establish a missionary radio station. He is concerned with the objectives of the missionary station, selection of site and personnel of the station, station policies and programming, technical equipment required, financial arrangements, and the attitude of the missionary radio personnel. In other words, Dr. Jones is not undertaking to describe what is being done, but what should be done in the field of missionary radio broadcasting.

From time to time, articles have appeared in such national religious magazines as Moody Monthly, Christian Life and the Missionary Digest, and many other smaller denominational magazines. These articles have been concerned with either a general survey of the missionary broadcasting field or the progress of one particular station.

Surveys of the field of missionary broadcasting. In 1949, Mr. Richard Gerig, while attending Wheaton College in Wheaton, Illinois, made a survey of the entire radio activity of the foreign mission boards in the United States. His

technique consisted of writing to each of these foreign mission boards and asking them to describe any radio activity in which the missionaries on the field might be participating. If no activity was reported, Mr. Gerig went on to inquire about the board's attitude toward the use of radio on the foreign mission field. The study was not concerned with learning the activities of the existing missionary stations, but on the other hand, the purpose was to formulate a general idea as to what the foreign missionary boards were doing in regard to radio and what their opinions were as to its use and effectiveness.

Limitations of previous studies in relation to the problem at hand. The sparseness of this review serves to reveal the lack of research on the subject of missionary radio, even though the above studies have been extremely important and have contributed much to the body of information available about the field. The review has served also to reveal the difference between previous studies and this one, which should further justify the importance of this particular proposition.

## CHAPTER III

### THE DEVELOPMENT, EXTENSION, AND OPERATION OF MISSIONARY RADIO

As a means of orientation in regard to missionary broadcasting, a discussion of the very basic information concerning the subject is of utmost importance. A consideration of the advantages of missionary radio, an outline of the growth and progress in the field, and the setting forth of data which answer the most fundamental questions in regard to missionary broadcasting are deemed necessary for further clarification and description of the problem of missionary radio broadcasting.

#### I. DEVELOPMENT OF MISSIONARY BROADCASTING

Advantages of missionary broadcasting. Before discussing the growth and progress in the field, a consideration of the advantages of radio on the foreign mission field is essential for an appreciation of the story of the development of missionary broadcasting. This discussion will be no more than a suggestion of the advantages of using radio in giving forth the gospel message as a foreign missionary.

Dr. Clarence W. Jones lists four prime advantages of missionary radio broadcasting.<sup>1</sup> First, it brings about a

---

<sup>1</sup>Clarence W. Jones, "A Guide to Missionary Broadcasting," (unpublished mimeographed text used for Christian Radio Summer School, HCJB, Quito, Ecuador), pp. 3-4.



greater coverage of the area in which the missionary labors. It is quite logical that radio can do a much better job in reaching the masses. The person two hundred miles away hears the gospel just as easily as the person living next door to the missionary's transmitter.

The second advantage of missionary radio broadcasting listed by Dr. Jones is that it hastens the message which is to be delivered to the people. It may take days or perhaps even months for the missionary to reach the tribe two hundred miles away. With his radio transmitter, he can send out the gospel as fast as the speed of light, or seven and one-half times around the world in one second on shortwave broadcasting.<sup>2</sup>

The third reason for the effectiveness of radio on the foreign mission field lies in its ability to penetrate the homes of the people. Many times there are religious and racial taboos which prohibit people from seeking out the missionary to learn of his gospel and a new way of life. The people may be punished by their tribe, race, or religious group, if discovered in the abode of the missionary, but through radio, the missionary's contact with the people need not be altogether physical. For the first time, the missionary has a method of bringing his voice into a home,

---

<sup>2</sup>Ibid., p. 4.

without his physical presence. This, perhaps, is one of the primary reasons for the success of radio broadcasting on the foreign missionary field.

Finally, Dr. Jones lists another advantage of missionary radio which may be considered the most important of all. Radio repeats the gospel message until it is understood. Many natives may have been steeped in the superstitious rituals and exercises of their race and tribe for so long that the simple religious message which speaks of love is incomprehensible because of the savageness of life they may have known before. It may take constant repetitions of these words before the people understand their full meaning. The man living a great distance from the mission station, previously may have heard the gospel message only occasionally, but now he can hear it almost every hour of every day as the gospel story is repeated over and over again through his radio receiving set.

These four advantages are primary in regard to the effectiveness of missionary broadcasting; however, it is understood that they all may not be of equal effectiveness or effective in every location, but, in general, they do constitute the reasons for such an employment as missionary radio broadcasting.

Growth of missionary radio broadcasting. On

Christmas day, 1931, "in the heart of the beautiful Andean mountains of Ecuador, just ten miles south of the line of the equator, at the nation's capital of Quito,"<sup>3</sup> the "on the air" signal in the studios of HCJB indicated that the voice of its two-hundred-watt transmitter was heralding the beginning of radio broadcasting on the foreign missionary field.<sup>4</sup> This was the beginning of the tiny placement of stations which are endeavoring to cover the world today by radio.

HCJB, Quito, is by far the grandfather of all missionary stations, being at least seventeen years older than any other station known to exist today. Because of its age and maturity, HCJB has become the leader and fellow helper for many of the broadcasting stations that have arisen recently on the missionary field. The World Radio Missionary Fellowship, the incorporated organization supporting HCJB, is the first source for information in the field of missionary radio, and is looked upon by missionary broadcasters everywhere as the pillar station and foundation of the work of missionary broadcasting.

The second oldest missionary station was not

---

<sup>3</sup>"Heralding Christ Jesus' Blessing," Leaflet distributed by World Radio Missionary Fellowship, Inc., Quito, Ecuador.

<sup>4</sup>"History Highlights," Call of the Andes, VII (December, 1950), p. 2.

established until February, 1948, and is only now emerging from its broadcasting adolescence. This is station TIFC, located in San Jose, Costa Rica, Central America. It is operated by the Latin American Mission, which maintains its headquarters in Ridgefield Park, New Jersey. Another station that came into existence at approximately the same time is station DZAS, Manila, Philippines. DZAS, supported by the Far East Broadcasting Company, Incorporated, began broadcasting on June 4, 1948, and is rapidly becoming one of the most powerful missionary stations. These stations have passed through their periods of experimentation and now stand beside HCJB as permanent and mature missionary broadcasting stations.

In the past two years, a number of new missionary stations have entered the broadcasting realm. The first of these was station HOXO located in Panama City, Panama, Central America and supported by the First Baptist Church, Balboa Heights, Canal Zone. Station HOXO began broadcasting in August, 1949. The latest station to go "on the air" is station TGNA, which is broadcasting from Guatemala City, Guatemala in Central America. It is supported by the Central American Mission, which has its headquarters in Dallas, Texas. It is quite evident now that many of these stations are located in the Western Hemisphere. It seems logical that the reasons for this lie in the fact that the erection of a

station nearer to this country saves money. This is particularly true of stations erected in Central America, where there is no need for the transportation of equipment and personnel by ship. Also, from the problems that have arisen in regard to securing broadcasting permits in Europe, Asia, Africa, and the Far East, it is undoubtedly much easier to get a broadcasting permit in the Western Hemisphere. The governments in Central and South America seem more favourably disposed to missionary broadcasting.

Missionary radio has had a very slow and laborious beginning as it has worked its way into the foreign radio broadcasting picture; however, it has had a successful beginning and the rise of so many stations in the past three years would give indication that missionary broadcasting is entering a fruitful era. Table I, page 87, lists all of the missionary stations included in the study, along with their location, the supporting organization, and the year they began operation.

## II. EXTENT OF MISSIONARY BROADCASTING

It is necessary, in order to give a more accurate clarification of the task of missionary radio, to give some idea of the size, strength, and amount of broadcasting engaged in by these stations.

Power and frequencies upon which stations broadcast.

Most of the missionary broadcasting stations are slightly larger than the local<sup>5</sup> station of the United States. The actual range of power of these stations is from ten to ten thousand watts with most of the stations broadcasting between one thousand and five thousand watts. Much of missionary broadcasting is shortwave; so the station gets a greater coverage, although perhaps no greater audience, than the one thousand watt standard broadcast band station in this country. Also, it is a rare missionary station which has only one frequency and which broadcasts always on the same amount of power. Most of the stations broadcast on from two to five frequencies, and in some cases broadcast with a different amount of power on each frequency. Table II, page 88, gives the frequencies upon which the stations broadcast and the power of each frequency. As a whole, the nine stations in this study broadcast on thirty-two different frequencies and ten separate units of power.

Amount of broadcasting. In order to understand the amount of broadcasting engaged in by each station, Table III, page 89, has been prepared to show the number of days each

---

<sup>5</sup>The local station in the United States is that station whose power is not in excess of two hundred and fifty watts.

station broadcasts and the number of hours of broadcasting each day. Most of the stations broadcast on a full seven-day week schedule, and the average amount of broadcasting per day is nine hours. These facts give a general picture of the extent of radio broadcasting on the mission field.

### III. BASIC OPERATIONAL INFORMATION OF THE STATIONS

The following is a discussion of the basic information concerning the operation and maintenance of the missionary radio station.

Financial arrangement of the stations. The missionary radio station is not a commercial station. In other words, it does not pay its way by accepting advertisements from the area in which it is located. Perhaps the best summary of the reasons why the missionary broadcaster does not accept commercial programs is expressed by Dr. Clarence W. Jones:

First, it forces the missionary station to become a business "competitor" to other local radio stations. This is not a happy situation on the mission field especially where the added problems of "foreign" versus "native" elements enters [sic] in to arouse antagonism. Secondly, to attempt to mix commercial programs in with the Gospel broadcasts on a missionary radio station means that one or the other of the two will suffer, by the very nature of things. The type of commercial products to be announced or the style of music demanded by the commercial sponsors may possibly conflict with the word and spirit of the Gospel message to follow. Thirdly, to try to finance the operation of a missionary radio station partly by gifts from Christian stewards in the homeland and partly by

income from local commercial programs is bound to bring confusion amongst donors, who will never be sure what financial aid such a station would need nor when to give it most helpfully.<sup>6</sup>

The question follows then, "What are the major methods of financing these stations, if it is not through commercial broadcasting?" Dr. Jones suggested one of these methods in the above quotation. It is through the "gifts from Christian stewards in the homeland,"<sup>7</sup> that is to say, from individuals who are interested in the advancement of missionary radio. Some stations are financed entirely through this method, and evidently it has proved very successful. For example, HCJB depends on its support in this manner, except for a few English programs which are underwritten by groups sponsoring them. It is quite an accomplishment for a station the size of HCJB, which broadcasts on ten thousand watts and has over one hundred on its staff, to maintain operation in such a manner. Perhaps this testifies to the success of the above method of financial support.

However, there are other methods of financing the missionary station. Some stations are supported by a particular denomination. Other stations are financed by a particular mission as there are many independent missions operating on the foreign missionary field which are not supported by any

---

<sup>6</sup>Jones, op. cit., p. 24.

<sup>7</sup>Loc. cit.



particular church or denomination in this country. Therefore, a station may be financed by a particular denomination or by an independent mission organization. In such a case, the mission or denomination will be responsible for maintaining the station, and may rely on its general fund for the purpose.

An example of a station supported by a particular denomination is the Dr. Walter A. Maier Memorial Station<sup>8</sup> located in Tangier, North Africa, which is supported by the Missouri Synod of the Lutheran Church in the United States. The station itself is not entirely responsible for raising its funds to operate, but has the backing of a particular religious denomination. On the other hand, all stations which have no organized support and depend on their funds to come from individual gifts are inter-denominational.

Examples of stations supported by a particular mission are stations TIFC, San Jose, Costa Rica, and TGNA, Guatemala City, Guatemala. These stations are supported by the Latin American Mission and the Central American Mission respectively. The difference between their support and that of HCJB, Quito, is that these stations are a part of a foreign mission organization which is concerned with means of foreign

---

<sup>8</sup>Actually, this station does not fall under the classification of a privately owned missionary station. Mr. Gene Bernald, the vice-president of the station explained in a personal letter to the writer, "Radio International had an unused transmitter and was off the air certain periods," and their group "decided to make use of the transmitter and the unused time and thus the Gospel station was inaugurated."

missionary endeavor other than radio. On the other hand, HCJB is an independent station, and the World Radio Missionary Fellowship, its supporting organization, is primarily concerned with radio work only.

Another related example to the above method of financing by a particular denomination or mission is the method of support of station DYSR<sup>9</sup> in Manila. This station is financed by the Radio Audio Visual Committee of the National Christian Council of Churches in the United States; however, the ownership is vested in Silliman University, upon whose campus the station is located. The station is inter-denominational and yet not financed by individual gifts, but by the member denominations of the National Council of Churches in this country.

It is through these separate methods of non-commercial support that the missionary stations are maintaining operation on the foreign mission field.

The government permit to broadcast. Another problem that arises in regard to foreign missionary broadcasting is

---

<sup>9</sup>Although included in this study, the station considers itself more than a missionary station. Mr. H. R. Bell, director of the station, in a letter to the writer, May 19, 1951, explains, "This station is operated jointly by the Mission boards and Silliman University and, therefore is a combination of a missionary station and an educational station, [sic] However, so far we have not broadcast nearly as many strictly educational programs as we hope to do sometime in the future."

that of the stations' relations with the government, particularly in securing the permit to broadcast. The manner of securing this permit is perhaps one of the most important and at times the most perplexing problems with which the missionary broadcaster must deal. Dr. Clarence W. Jones advises as to what should be included in this permit:

No doubt, using the best local native legal talent available to frame the contract will be most advisable. The contract should be made for as long a term of years as possible. It should be free from political connotations, "special favors" and personalities, and be made with the highest authority in the government to provide as much security as possible for continuing beyond the regime of any momentary political setup. The call-letters of the station, its power and wave-length, hours of program schedule, should be fixed and registered by the government. If possible, the contract should provide for free entry into the country of all necessary technical and program equipment and staff personnel. In view of the cultural and educational benefits accruing to the country of such a missionary radio station, all its equipment should be allowed to be introduced into the country duty-free. No doubt, the contracting government will want to reserve the rights to a certain amount of program time on the station for its own purposes. If possible, the contract should specify that such government programs will be non-political in character and of such nature as not to conflict with the station's ideals and practices.<sup>10</sup>

Dr. Jones stresses the importance of the missionary broadcaster, considering his license to broadcast as a "trust to be safeguarded and merited."<sup>11</sup> It is of extreme importance that once the license is granted, the station refrain from

---

<sup>10</sup>Jones, op. cit., p. 5.

<sup>11</sup>Loc. cit.

mingling in any political affairs, in order that its life will not be in jeopardy.

Most of the government permits that the existing stations have are quite liberal; however, there is no information concerning the many permits that have been refused to other groups who have had visions of a missionary radio station. Some examples of these refusals are well known. The government of Japan has been very slow to grant a missionary broadcasting license. The Sudan Interior Mission has just recently been refused a permit to broadcast in Addis Ababa, Ethiopia.

In regard to the components of the government permits to broadcast, every station has its call letters fixed and registered by the government. Most of the stations also have their power and wavelength fixed and registered by the government; however, this is not true of station ELWA, Liberia, and station 4VEH, Cap Haitien, Haiti. There is no station which has any assurance in its permit of the free entry into the country of all equipment and staff personnel. HCJB, Quito, is the only station allowed to bring its equipment into the country duty free. On stations DZAS, Manila and HCJB, the government has the privilege of a certain amount of program time.

The majority of the broadcasting permits of the missionary radio stations expire at the end of one year and are

to be renewed at that time. Station TIFC has its permit renewed yearly upon payment of a fee, and the permit is subject to immediate revocation. However, there are some stations which have a much more attractive permit; HCJB's permit does not expire until 1980, and the West African Broadcasting Association which supports station ELWA has a permit which has no limit in regard to length. A reproduction of this permit is contained in Appendix C, page 115. DYSR, Manila, has a most liberal broadcasting permit which will last for twenty-five years. Tables IV and V, pages 90 and 91, describe the government permits to broadcast granted the stations in this study.

Affiliation with United States broadcasting networks.

Even though these missionary stations have no direct connection with broadcasting in the United States, in one case, there is an indirect affiliation with a United States broadcasting network. HCJB, Quito, is affiliated with the National Broadcasting Company in the capacity of serving as an outlet for all "NBC chain broadcasts featuring hemispheric solidarity."<sup>12</sup> Also, HCJB is affiliated with the "Cadena De La Paz" or United Nations Radio; however, the specific capacity of this affiliation is not known. This is the only station in the survey to have any connection with any United States

---

<sup>12</sup>"Heralding Christ Jesus' Blessing," op. cit.

or United Nations network.

Objectives of the missionary station. Finally, to complete this introduction to missionary broadcasting, it would be well to consider the objectives of the missionary broadcasting station. The stations in the survey were asked to select what seemed to them to be the three most important objectives of their work from a list of ten which were outlined by Dr. Jones in, "A Guide to Missionary Broadcasting."<sup>13</sup> There were two objectives that were checked by eight of the nine stations. They were: (1) To bring Christianity to as many people as can possibly be reached, and (2) To inspire and instruct native Christians. There were two other objectives which were listed by four stations as being among the three most important purposes of missionary broadcasting. They were: (1) To stimulate general culture and education among the native population, and (2) To stimulate interest in the study of the Bible by means of correspondence courses. Of the ten listed, seven different objectives were checked with unanimous agreement on only one, the first. A tabulation of the results of this section of the survey can be found in Table VI, page 92.

It is assumed that this chapter has served to clarify and dispose of some of the more fundamental questions pertaining to missionary radio. The discussion that follows

---

<sup>13</sup>Jones, op. cit., p. 1.

will present the somewhat more detailed and minute material relative to the different phases of the missionary broadcasting station.

## CHAPTER FOUR

### THE PERSONNEL OF THE STATION

A primary prerequisite of effective missionary broadcasting is a personnel adequate in number, in qualifications, and in attitude toward the work of the station. This study will consider these qualities of the personnel of the station and also discuss the use of national personnel in missionary broadcasting.

#### I. NUMBER OF PERSONNEL

Table VII, page 93, gives the number on the staff of each station. This information is vital only in assisting one to get a better idea of the size of the station and the scope of missionary broadcasting. It must be kept in mind that the missionary stations do their best to keep the number on their staff to a minimum in order to cut down expenses; as a result, there is considerable overlapping of station capacities and personnel. HCJB, the first missionary station, employs the greatest number of personnel, one hundred and two, and the lowest number on any staff is five employed by two stations, the Dr. Walter A. Maier Memorial Station in Tangier, North Africa, and station 4VEH in Cap Haitien, Haiti.

#### II. QUALIFICATIONS OF PERSONNEL

The personnel that makes up the staff of the missionary



radio station is of primary importance to the work in which the station is engaged. Dr. Jones maintains the two major prerequisites for missionary broadcasting personnel are talent and preparation.<sup>1</sup> Nevertheless, these are not the only qualifications necessary for the personnel of the missionary station. To the qualities mentioned above, Dr. Jones insists that "the necessary spiritual experience"<sup>2</sup> be added. In other words, most stations require all members of their staff to be Christians and to be dedicated to the task of delivering the gospel message through the facilities of radio. A majority of the stations require the members of their staff to be in doctrinal agreement with the particular gospel interpretation of the group broadcasting.

Qualifications required of program personnel. The missionary stations were asked to indicate what qualifications they required of their non-national<sup>3</sup> program and technical personnel. In regard to the qualifications demanded of program personnel, it was generally agreed that the personnel have a secondary education, and most of the stations preferred

---

<sup>1</sup>Jones, op. cit., p. 6.

<sup>2</sup>Loc. cit.

<sup>3</sup>The reason for asking for the qualifications of non-national personnel only was due to the fact that it was assumed that many nationals would be employed, who would not be required to meet the qualifications asked of the foreign personnel because they lacked the opportunity for such training and experience.

college training. The majority of the stations preferred previous radio experience, but only two desired that their staff members attend radio school. Usually the stations required their program personnel to be in agreement with the doctrinal position of the station. Many of the stations added that the candidates should have a very definite spiritual interest in the work. This seemed to be as necessary a qualification as any of the above. Beyond this, Mr. Harold Van Broekhoven, director of station TGNA, Guatemala City, stated in the questionnaire that they required a "well rounded and grounded Bible course with full comprehension of spiritual truths."

Qualifications required of technical personnel. For the technical personnel, the requirements were essentially the same, except for the fact that the stations were more interested in their technical personnel having attended radio school and having had previous radio experience. Here again, even though the technical personnel would not actually be broadcasting, the stations wanted them to be in doctrinal agreement with the position of the station, and to be confessed Christians, dedicated to the task of missionary broadcasting. It is necessary that the missionary radio station be a unit of individuals, all in general agreement as to the task that lies before them. This should bring about the

necessary cooperation to maintain the missionary broadcasting station, which must face many trials, particularly in regard to finances and the complications of broadcasting in a foreign country. Table VIII, page 94, presents the qualifications each station requires of its personnel.

Number on staff having previous experience in radio.

An inquiry was made as to the number on the staff having previous radio experience. This question was to determine how experienced a staff the missionary stations maintain. Of the two stations maintaining the most personnel, about one-third of the staff had previous experience in radio before coming to the station. Of the stations having smaller staffs, the average percentage was the same. Some stations with an extremely small staff had 50 to 100 per cent with previous radio experience.

III. USE OF NATIONAL AND FOREIGN PERSONNEL

One of the problems that face the missionary station is the use of native personnel. Some countries require that a certain amount of the staff be national. For example, the Philippine government requires that the missionary station use national engineers. The problem is intensified when the national help is poorly qualified or less qualified than foreign personnel. DZAS, Manila, would prefer to use foreign

engineers, but the law demands otherwise.

It should, however, not be implied that the use of national personnel always creates a problem, for they are very valuable in some skills and an absolute necessity, particularly in the capacity of announcers. Also, the use of national personnel aids the station in shedding the label of "foreign enterprise," which is so easily attached to such a work. Dr. Jones points out that the use of nationals on the staff of the station can do much to install in the minds of the people the idea that the "heartfelt and sincere objective of those carrying on missionary broadcasting is to bless and benefit the country as a national or native institution."<sup>4</sup>

The stations in this survey are very much divided in their use of national personnel. Perhaps this is because the national personnel are better trained in some areas than in others. Most of the stations are in agreement in regard to use of national personnel as announcers. Their value lies in the fact that they can do a better job on their own language and the people welcome them more than they do a foreign voice. This is the key capacity of national help on the missionary station; however, a number of stations employ national technicians. They are employed least in the capacities of directing and as station executives. More foreign than national musicians are employed.

---

<sup>4</sup>Jones, op. cit., p. 10.

From the facts presented, it is evident that the missionary broadcaster is in a dilemma in regard to the selection of native or foreign personnel for the capacity of radio writing. Should he use trained radio writers reared under a foreign tongue or use untrained radio writers adept in the native language? Five of the nine stations use foreign writers most frequently; three stations use more native writers, and one station divides the task equally between the two. Perhaps the answer lies in the use of both native and foreign writers, each group compensating for the other's deficiencies. See Table IX, page 95, for a statistical account of the use of native personnel by each station.

## CHAPTER FIVE

### THE PROGRAMMING OF THE STATION

One of the principal phases of any broadcasting station is the type and method of programming. The programming of the missionary station is somewhat different from that of the commercial and religious stations here in the United States. This chapter will consist of an examination of the type of religious and secular programs carried by the stations, and the method in which the programs are placed on the air.

#### I. TYPE OF PROGRAMS

Although the task of programming on the missionary station is essentially the same as that on the commercial station, there is a basic difference. Dr. Jones points out this difference:

The best audience listening periods according to the listening habits of the particular area or coverage of the station are given to the major Gospel presentations. All other types of programs take a secondary place.<sup>1</sup>

Dr. Jones then emphasizes the different methods to be used by the commercial and missionary broadcaster:

As a radio broadcaster he must attract and hold his audience. As a missionary broadcaster he must seek to benefit and bless them. His is the

---

<sup>1</sup>Jones, op. cit., p. 11.

task of determining the balance between what his listeners want and what they should have.<sup>2</sup>

In the task of determining not only what the listener wants but what he should have, a vital difference results between commercial programming and that of the missionary station. The difference is understood when one realizes that the commercial station plans its programs primarily for the entertainment and enjoyment of the listener, while the missionary broadcaster has as his primary intention the education of the people in regard to Biblical truths.

In considering the type of programs broadcast by the missionary station, it would facilitate an understanding of this aspect of missionary broadcasting to separate the type of programs into two classifications, religious and secular. The reason for this is that the number of religious broadcasts is such that it can be considered as a separate unit apart from the non-religious broadcasts.

Type of religious programs used. The stations in this study were asked to list the four types of religious programs which they employed most often. On this basis, the type of religious program used by the greatest number of stations was the music and talk style of program. This type of program is quite common in this country, one that

---

<sup>2</sup>Ibid., p. 12.

is heard on many local radio stations throughout the day. It consists of a few hymns and a message from the minister or layman. The next most common type of religious program was the straight music program, usually featuring gospel hymns and songs, using instrumental or voice solos and ensembles. The third program used by a majority of the stations was the straight talk program followed closely by the dramatic and interview programs. A religious news and announcement program was mentioned as being used by two stations.

Type of secular programs used. From a list of seventeen different types of radio programs, which were non-religious, the stations were asked to check the five they employed most often. The one used by the most stations was the classical music program, employed by seven of the nine stations. The next four programs in order of popularity were, newscasting, educational programs, semi-classical music, and children's programs. Others checked were national music, public events, interview-discussion, agricultural, medical and health, dramatic, and quiz programs. Table X, page 96, indicates the type of religious and secular programs broadcast by each station.

## II. METHOD OF BROADCAST

Essentially, the methods of placing the programs on



the air in the missionary station are the same as those used in this country. However, the difference lies in the fact that the missionary station uses some methods more and others less than do the stations in the United States.

Remote origination. The method of broadcasting in which the program originates outside the station studios has become quite popular in this country. This method of broadcasting is not engaged in very extensively in missionary broadcasting. Perhaps this is due to the location of the station, which, in some instances, is away from any large metropolitan or business area. Also, there is probably a lack of the necessary personnel and equipment for such a broadcast. It is possible that the most important reason why the stations do not participate in this method of broadcasting is that there may be a lack of demand for this type of program on the part of the foreign listening audience.

There are three stations in the survey that do present remote broadcasts. DZAS, Manila, averages one remote broadcast per week; HOXO, Panama City, has three, and HCJB, Quito, broadcasts on the average of five remote pick-ups per week. These are the only stations which engage in this method of broadcasting.

Transcribed and recorded programs. This is one of the most common methods of placing programs "on the air"

used by the missionary station. There was only one station, DYSR, Manila, whose total percentage of recorded and transcribed broadcasts was less than 55 per cent of the total broadcast time. In discussing the reason for this absence of transcribed broadcasts on the part of station DYSR, the writer cannot help touching on the reason for so many recorded broadcasts in the schedules of the other stations. In reply to this question in the questionnaire, Mr. H. R. Bell, administrative director of DYSR, explained that their, "entire university, faculty and staff, have done an important part of producing and voicing many different types of programs." The faculty at Silliman University numbers around two hundred; consequently, one can understand the reason why there are so few transcribed programs broadcast by this station. The station has the available personnel and talent from which to draw for the construction of live<sup>3</sup> radio programs. Perhaps the reason for the abundance of transcribed and recorded programs on the other stations is the absence of such a group.

However, this is not the only reason for the number of transcribed programs, for there are no doubt many outstanding broadcasts that these stations would transcribe even though available talent were at hand. Also, since it

---

<sup>3</sup>Any broadcast which is not recorded or transcribed is considered a live broadcast.

takes more time to construct the live program, the transcribed programs, which evidently are quite abundant and serve the purpose just as well, are used more often.

DYSR broadcasts about 10 per cent of its programs by means of transcriptions and recordings, while the Dr. Walter A. Maier Memorial Station has the highest per cent of transcribed broadcasts, 100 per cent. The fact that the Maier Memorial Station has 100 per cent of its programs broadcast by transcription is due to the station's original purpose to broadcast only one program, the "Lutheran Hour." This program is broadcast in different languages, one hour each day, five days per week. The majority of the stations have between 55 and 85 per cent of their broadcast time devoted to transcribed and recorded programs.

As was mentioned above, there is no scarcity of transcribed programs. Many of these programs broadcast by the missionary station are made in recording studios here in the United States or made by other missionary workers in other countries and sent to the missionary station to be placed "on the air." In Japan a group of sixteen missionary boards have joined together and are busily recording programs in their recording studios and sending them to station DZAS in Manila to be broadcast to Japan.

Rebroadcasting English religious programs. Another common type of transcribed program is the rebroadcast of

English religious programs which have originated in this country. The rebroadcasting of these programs is participated in by all of the nine missionary stations in this study, and usually in a very extensive manner. The stations were asked to check and list the English religious programs they rebroadcast. A total of forty-nine English gospel broadcasts was listed. The three programs used by the most stations were the, "Back to the Bible," "Greatest Story Ever Told," and "Light and Life Hour" broadcasts.

The "Back to the Bible" broadcast, originating from Lincoln, Nebraska, with Theodore H. Epp in charge, is the "largest daily religious broadcast in the world"<sup>4</sup> and "covers approximately 90% of the world outside of the United States and about 75% of the U. S. population."<sup>5</sup> The "Greatest Story Ever Told" is a religious drama series of the life of Christ broadcast over the American Broadcasting Company network on Sunday afternoons and sponsored by the Firestone Company. The "Light and Life Hour" is a broadcast sponsored by the Free Methodist Church, which originates from any locality in the country in which the director, Myron S. Boyd, is speaking. The headquarters for the broadcast is Winona Lake, Indiana. Table XI, page 97, lists the English programs and

---

<sup>4</sup>"The Story of the Back to the Bible Broadcast," Call of the Andes, VIII (February, 1951), p. 3.

<sup>5</sup>Loc. cit.

the stations which rebroadcast each program.

From the number of transcribed programs disseminated and especially from the number of English programs rebroadcast, it would seem that this method of broadcasting has been highly successful in the mission field. HCJB can testify to its success, for this station has been broadcasting for almost twenty years and should know what method of broadcasting is or is not effective. HCJB, with its staff of one hundred and two, still devotes 55 per cent of its program time to transcribed and recorded broadcasts. As long as such a method of transmission is effective, the number on the missionary radio station's staff can be reduced considerably and time can be saved; consequently, there will also be a saving in valuable funds, which may be used for an expansion in the number of frequencies and an increase in the power upon which the station broadcasts.

Translation of English scripts. Of the live broadcasts carried by the missionary stations, a few are the result of the translation of English scripts. Here again, this practice is engaged in to save the time of staff personnel. Five of the nine stations answered this question in the affirmative.

## CHAPTER SIX

### LANGUAGES IN WHICH THE STATION BROADCASTS

An obvious difference between missionary broadcasting and broadcasting in this country is in the use of languages. Naturally, the missionary station will use a different language, depending upon its location. Usually the station will broadcast in a number of languages; whereas the station here normally broadcasts in only one language. In this portion of the study, the discussion will center on the different languages used, the most predominant ones in which the stations broadcast, and the amount of broadcasting time devoted to English.

#### I. LANGUAGES IN WHICH THE STATIONS BROADCAST

Importance of languages to missionary station. The matter of languages is of extreme importance to the missionary broadcaster and is likely to add to his difficulties. The problem arises when a greater part of the trained personnel have a different language from that of the major language in which the station is broadcasting. Even though they may be able to speak and understand the native language, they may not be acquainted with it, and with the "psychology and background of the foreign people and country,"<sup>1</sup> to the

---

<sup>1</sup>Jones, op. cit., p. 11.

extent necessary to express themselves in a manner capable of winning the listening response of the people. It is of utmost importance that the missionaries do not make mistakes unknowingly and offend and antagonize the national listeners. The use of national announcers and writers as much as possible can do much to alleviate this situation.

Languages employed by stations in survey. The most common language in which the stations broadcast on the foreign mission field, strangely enough, is English. All of the nine stations in this study broadcast in English. The reason for its use is understandable when one realizes that all of these stations receive their support from an English speaking country and broadcast shortwave to this country. Also, English has become a common language all over the world; so there are many English listeners in foreign countries. Mr. H. R. Bell of station DYSR, Manila, reported on his questionnaire, "All or 95% of schoolwork in P.I. has been in english [sic]." Station HOXO speaks of the bilingual audience in Panama City, Panama. As a result, it broadcasts an equal number of Spanish and English programs. The missionary stations also broadcast for the benefit of other missionaries on the field, the majority of whom speak English. Thus we can appreciate the reasons why the stations are unanimous in their use of English broadcasts.

Spanish is employed by six of the stations, French by four, and Russian by three. Table XIII, page 100, records the languages of which each station makes use. There are thirty-four different languages used by the stations that participated in this survey.

Number of languages used. The stations vary in the number of languages<sup>2</sup> each of them employs. Five of the stations make use of either two or three languages while the other four stations employ eight, fifteen, seventeen, and thirty-four languages. DZAS, Manila, uses the greatest number, thirty-four. A number of languages are used in the surrounding region of DZAS, and with a sufficient amount of power, the station can cover the entire area by shortwave.

## II. DOMINANT LANGUAGE USED

The stations were asked to state the language to which the major amount of broadcast time was devoted. The results were equally divided between Spanish and English. Five of the stations are located in Spanish speaking areas, hence the heavy use of the Spanish language.

Time devoted to English broadcasts. The number of hours in which the stations broadcast in English per week

---

<sup>2</sup>This includes the number of dialects each station uses.



varied from one-half hour on the part of the Dr. Walter A. Maier Memorial Station, which broadcasts only five hours per week, to ninety hours, listed by station ELWA, Liberia, West Africa. Of course, in the case of ELWA, this is the proposed amount of time to be devoted to English broadcasts. This amount is due to the seven and one-half million English speaking people who live in the area around the proposed location of the station. There are one hundred and eighty thousand receivers in the radius of this new station.

From this discussion of the languages employed by the missionary stations, it is evident that a great number of languages are necessary because of an attempted world-wide coverage by many of the stations through shortwave broadcasting; however, English and Spanish are the two major languages in which the gospel message of these stations is broadcast.

## CHAPTER SEVEN

### THE PHYSICAL PLANT OF THE STATION

#### I. PROBLEMS IN REGARD TO EQUIPMENT

Certain problems pertaining to his equipment arise for the missionary broadcaster. He cannot always buy the equipment in the country in which he broadcasts; therefore, equipment must be transported from the United States to the place of operation. This is a difficult task and it is one that is often complicated by delays due to customs inspections which usually end with the payment of sizeable duties. Dr. Jones maintains that the missionary station should be allowed to bring equipment into the country duty-free because of the cultural service the station will be rendering to the country. HCJB, of which Dr. Jones is the co-director, is, however, the only station to have this privilege.

Another problem which the missionary broadcaster must face in regard to equipment is the fact that parts are not easily replaced on the missionary field and that a large supply of all parts must be kept close at hand to keep the equipment in good condition. Sometimes the tropical climate in which the missionary station broadcasts is such that the equipment may have a much shorter life. It is necessary then that the equipment be especially constructed for long life and that it have extreme care and handling.

## II. STATION SITE

Location. The station site of the missionary broadcaster is quite different from that of a station in the United States. Most radio stations here are located in the downtown district of some city, and the transmitters are located perhaps a few miles away, outside the city limits. This is not true in the case of the missionary broadcasting stations. To begin with, few, if any of the stations, are located in the business areas of the city. Usually the station site is just outside a large city. For instance, DZAS is located ten miles out of Manila; HCJB has a two-acre site in the mountains in the northern part of the city of Quito, and ELWA, with a proposed station site of eighty acres is to be located near the city of Monrovia, Liberia.

Perhaps the reason for these out-of-city locations may be the fact that the station prefers to have the transmitters and studios located in the same area. This is convenient in that the entire process of missionary broadcasting can then be located in one area, including the housing of personnel. Also, it necessitates the purchase of only one tract of land, which need not be expensive, if located outside the business area. There is not the need for the missionary station to be located in the city as there is for the commercial station, since the missionary station is not

dependent on the local business interests to maintain operation.

Many stations attempt to make small cities out of their station sites. In some countries, the necessary facilities for good living conditions are lacking so this is absolutely necessary. Perhaps the best example of a broadcasting city is station DZAS in Manila. In the latter part of 1950 there were forty-five people living on this station site of twelve and one-half acres.<sup>1</sup> "It has its own diesel power plant, water system, garbage disposal system and telephone system."<sup>2</sup> This is an ideal situation for any missionary broadcasting station.

However, even though most stations have their transmitters and studios located in the same area, all of them do not have station personnel living on the site. There is no one pattern in this respect as there are stations in which all personnel live on the location, some with part living on the station site and part off, and others in which all personnel are provided with housing on the station location. Missionary stations are about equally divided in these three methods.

---

<sup>1</sup>Dorothy C. Haskin, "They Built a Missionary Radio Station," Christian Life (November, 1950), p. 61.

<sup>2</sup>Loc. cit.

Size. It is most important to consider the size of these station sites as it reveals another facet of the entire picture of missionary broadcasting. The smallest site is one-fourth acre, upon which the Dr. Walter A. Maier Memorial Station is located. The largest site is eighty acres, proposed by station ELWA, Liberia, West Africa. A diagram of this site, Figure 6, page 116, illustrates the location of the missionary station outside the large city. In this case, the studios, transmitters, and living quarters of all personnel will be on the station site, perhaps, another broadcasting city as station DZAS in Manila. The size of the station sites between these two extremes is from two to thirty acres with the average site covering approximately ten acres; however, four stations have smaller sites. Table XV, page 102, presents the statistical information in regard to the site of each station.

### III. EQUIPMENT OF STATION

As a means of further understanding the size of the stations and the method and extent of missionary broadcasting, an inquiry was made into the physical equipment possessed by the station. The stations were asked to give the number of studios and to list the major pieces of studio and control room equipment and the number of each. This equipment consists of microphones, turntables and musical equipment in

the studios, and console control boards, program amplifiers and recorders in the control room. Table XVI, page 103, gives the amount of studio and control room equipment of each station.

Studios. The average number of studios is two, excluding the high extreme of station ELWA, which has a proposed number of six studios. Station DYSR has four studios, and there are two stations with only one studio. Most of the stations listed approximately five microphones in their studios. DZAS with three studios listed its number of microphones as ten. The stations have on the average of at least three turntables in the studios for sound and musical backgrounds. As for musical equipment, the piano and organ were listed by practically every station, while HCJB included the chimes and vibraharp.

Control room. In the control room, most of the stations have only one console control board; two stations have two control boards, and HCJB, the largest station, has three. The number of program amplifiers each station has is about the same. Almost every station possesses at least two tape recorders with some having as many as three and four. Many of the recorded programs that the stations broadcast are recorded on tape. There is only one station that listed a wire recorder, while almost every station has at least one disc

recorder.

Transmission equipment. A word of explanation should be given in regard to an omission of the tabulation and discussion of equipment in the transmitter building. It was assumed that such a discussion might become too technical for the scope of this paper, and since the frequencies and power upon which each station broadcasts have been listed, the approximate number of transmitters and their size can be determined from this tabulation found in Table II, page 88.

Through this discussion of the physical plant of the stations, perhaps another question has been answered pertaining to the work of missionary radio. Actually, the physical set-up of these missionary stations is quite similar to that of stations in the United States, except for the fact that the studios and transmitters are almost always located in the same area and many of the staff live on the station site.

## CHAPTER EIGHT

### THE LISTENING AUDIENCE

If it were the purpose of this study merely to justify the effectiveness of missionary broadcasting and not to attempt an introduction to the field by reporting on every phase of the station's activity, then this chapter should take up a greater part of the space devoted to the entire study. There is no better way to judge the results of radio broadcasting than through an analysis of the listening habits of the radio audience surrounding the station; however, the purpose of this paper is not, primarily, a justification of missionary broadcasting, but a report of the activity in the field.

#### I. TYPE OF AUDIENCE

Of course, there is nothing as important to the radio station as its listening audience. The audience is the purpose of the station's existence, and it is as important to the missionary broadcaster as it is to the commercial stations here in the United States. If the station has no listeners, then it matters little how well it has fared in the discussion heretofore.

The missionary broadcaster will face a somewhat different radio audience from that of the commercial or religious



station here in the States. Dr. Jones outlines the three categories of foreign listeners:

1. Sympathetic listeners

At first, this will be a comparatively small minority of Christian natives or missionaries already "pre-conditioned" by their own faith to want the broadcasts of the missionary station. They are an important but not the deciding segment of the foreign audience. The radio missionary should not mistake their loyal "applause" as necessarily being the attitude of the general radio public...

2. Hostile listeners

Opposing religious and nationalistic groups will early make felt their hostility to the missionary broadcasting station. They and those they can influence in social, commercial and government circles may be expected to consistently hinder and belittle the Gospel on the air. Sometimes they will bring antiforeigner feeling into play to attempt to balk the efforts of the radio missionary...

3. Indifferent or Undetermined listeners

Most of the radio audience to whom the missionary broadcasts on the foreign field is in this class; either indifferent to the Gospel or undetermined in their attitude...<sup>1</sup>

Much of the material in the above classification of listener categories is applicable to religious stations in the United States, especially in regard to categories one and three. However, the number in class two should be practically nonexistent for any station here in this country.

## II. SIZE OF LISTENING AUDIENCE

The returns received pertaining to this aspect of the

---

<sup>1</sup>Jones, op. cit., p. 25.

survey were rather sparse, and not a great deal can be concluded from them. This fact is not surprising when one realizes that the missionary is usually broadcasting in unindustrialized and in some cases unimproved areas of the world. In these areas of operation the missionary does not have the benefit, nor can he afford the cost, of an extensive listening survey. In short, the missionary broadcasting station has no Hooper rating; consequently it does not have an accurate knowledge of its listening audience.

This statement does not mean that the missionary station is operating blindly and is not sure of any listening audience whatsoever. Through surveys by larger commercial and government stations and perhaps general surveys of their own, the missionary stations have been able to gain sufficient information to have some idea of their effectiveness, although it is not as accurate as the information stations in this country have.

One might expect the missionary station to have a good idea of its radio audience through the mail it receives; but even this element is different on the foreign mission field. The administrative director of DYSR, Mr. H. R. Bell, explains:

We have had a number of worthwhile listener reports but not nearly as many as we have hoped for. We believe this is better explained by the fact that the people have not yet learned to make reports as readily as the ordinary individual in the United States. We have no professional groups making surveys as is common

in the U.S.A.<sup>2</sup>

All stations were asked to estimate the size of their longwave audience. Evidently, most of the stations took this to mean the potential size of their longwave audience; on the other hand, some stations gave an estimate of their own listening audience. Of this group, the smallest listening audience was indicated by HCJB and was estimated to be four thousand. Since HCJB listed ten to fifteen thousand radio receivers to be in the longwave audience, it must mean the above figure to be its regular listening longwave audience, which it can be assured of each day, rather than the potential longwave audience in the area. This audience may seem quite small, but one must remember that the figure is only for the one-thousand-watt longwave station. HCJB broadcasts on five shortwave frequencies, one of which is ten thousand watts. The shortwave audience would be difficult to estimate. DZAS is assured of a listening audience of forty-five hundred per day just through the pretuned receivers alone which it has lent to villages in the surrounding area. It notes on its questionnaire, "Most of these people are in remote places in the Philippines where only battery sets are possible." DYSR, Manila, was the only other station to give what is assumed to be an estimate of its regular longwave listening audience. It

---

<sup>2</sup>"Personal Correspondence of the Author, letter from H. R. Bell, May 19, 1951."

estimated this to be ten thousand.

Four other stations gave estimates of the potential longwave audience. TIFC listed the total Costa Rican radio audience, all of which is in its longwave broadcasting area, to be one hundred thousand. HOXO, Panama City, estimated its potential longwave audience at two hundred thousand; TGNA, Guatemala City, at three to four hundred thousand, and DZAS, Manila, at six hundred thousand. These numbers estimate only the longwave audience of the four stations, all of which have a combined total of ten other shortwave frequencies upon which they broadcast. Perhaps the words of one of the station directors would serve to emphasize this. Paul Shirk, director of station 4VEH in Cap Haitien, Haiti, noted on the questionnaire: "Missionary radio reaches many times more by short waves than by longwaves..." It would seem then that this section of the survey would be more accurate if each station had estimated its shortwave audience; however, since the shortwave broadcasts travel many miles further than the longwave, and many times with a great skip distance, it would seem quite difficult for a station to be able to estimate the number of listeners in its shortwave audience.

## II. RECEIVERS IN RADIO AUDIENCE

A problem that presents itself to the missionary broadcaster is the number of receivers in his listening audience.

Usually, we think of a missionary going to the more unindustrialized localities in the world, the regions where there are likely to be no radio receiving sets. The entire physical plant and the host of personnel of the radio station depend on a relatively minor mechanism, the receiving set. In the book of Romans in the New Testament, tenth chapter and fourteenth verse, Paul declares, "and how shall they hear without a preacher?" In missionary radio, the transmitter serves as the preacher, but the cry is the reverse of Paul's, for how shall they hear without a receiver?

Number of receivers in audience. Dr. Jones claims, "The great masses of Latin America do not yet have radio receivers."<sup>3</sup> The same situation exists in Africa and in the area around the Philippine Republic where the remainder of the stations in this study are located. An attempt was made to determine what progress the missionary stations had made in order to rectify this situation.

The stations were asked to estimate the number of receivers in their longwave audience at the time they began broadcasting and the number that are there now. Many of the stations have just begun broadcasting in the last two years and are not the pioneer stations in their fields; so they cannot take much of the credit for contributing to an

---

<sup>3</sup>Jones, op. cit., p. 28.

increase of receivers in their longwave audience. However, there is one station, HCJB, which was the first station in its particular area; therefore, its part in encouraging people to buy and in providing receivers in this area can be considered noteworthy.

When HCJB first went on the air on the afternoon of December 25, 1931, with its two-hundred-watt transmitter, it estimated that there were six receivers in its longwave audience. It was almost certain of a "100 per cent coverage of listeners"<sup>4</sup> on that day. "We knew at least some of the few possessors of radios had listened, because they telephoned us to thank us for the programs."<sup>5</sup> However, Dr. Jones continues to point out, "after a few months of steady broadcasting of programs, the public's interest grew and receivers began to be brought in"<sup>6</sup> until today HCJB estimates between ten and fifteen thousand receivers in its longwave audience in Ecuador. HCJB cannot take all the credit because there are commercial stations operating in Ecuador now, but a large share of the credit for the increase in receivers must go to this station.

There were two other stations that listed an increase

---

<sup>4</sup>Clarence W. Jones, Radio--The New Missionary. (Chicago: Moody Press, 1946), p. 41.

<sup>5</sup>Loc. cit.

<sup>6</sup>Loc. cit.

in the number of receivers in their area since they began broadcasting. TIFC estimated twenty-five thousand receivers to be in the area when it began broadcasting and thirty-five thousand at this time. DYSR estimated seven hundred to be present when it began and eight hundred receivers in the area now, after one year of broadcasting. Here again, it cannot be said that these stations alone have been responsible for this increase in the number of receivers, but they have undoubtedly helped to bring about a portion of it.

Provision of radio receivers. The primary reason for the multiplicity of receivers in any area after a station has been on the air is usually the attractiveness of the programs. However, there is another reason why the number of receivers have been increased in the missionary listening audience. For many people in the area in which these stations broadcast, the desire to own a radio receiving set may be present, but the funds may not; consequently, some of the missionary stations have been providing the listening audience with receivers, the majority of which are pretuned to the station that is providing them. Dr. Jones elaborates on this plan:

But the most practical method of increasing the listening audience for the Gospel in Latin America would be to produce a standardized small and cheap radio receiver of one or two tubes for mass sale and distribution...such a "poor man's" radio could be made available to thousands in the marginal area

below the present receiver price range.<sup>7</sup>

The two stations which engage extensively in this method are HCJB and DZAS. Station HCJB lends its receivers, which are small crystal sets with headphones and cost about three dollars. The receivers consist of:

A simple coil, a crystal, and a few connecting wires mounted on a block of wood  $3\frac{1}{2}$  and  $5\frac{1}{2}$  inches, and the result is a tiny crystal-set radio which can be tacked on the wall, placed on the table, or carried about from place to place.<sup>8</sup>

Up to the present time, "more than 125 sets have been 'loaned' to families within a five mile radius and 20 more are ready for distribution, with parts for 200 more on hand."<sup>9</sup> The sets distributed by HCJB are "a gift-loan with the condition that they cannot be sold or taken away from the community."<sup>10</sup>

Station DZAS has a similar plan by which it distributes pretuned radio receivers to its listening audience. The sets lent by DZAS are larger and resemble the portable receivers sold in this country. Its receivers cost around thirty-five dollars and are operated by batteries. The sets, constructed to resist the tropical climate, are "placed in the custody of

---

<sup>7</sup>Jones, "A Guide to Missionary Broadcasting," op. cit., p. 28.

<sup>8</sup>"Baited with the Gospel," Call of the Andes, VII (September, 1950), p. 13.

<sup>9</sup>Loc. cit.

<sup>10</sup>Loc. cit.



missionaries, native workers and pastors."<sup>11</sup> These receivers are built at the station, and in the first seven months of 1950, one hundred had been distributed; and reports tell of hundreds, up to two thousand, listening at each receiver.<sup>12</sup> Pictures of these receivers and those of HCJB have been placed in Appendix C, pages 117 and 118.

There are two other stations interested in this method of providing receivers for their listening audience. They are DYSR, Manila, whose sets will cost from twenty-five to seventy-five dollars, and TGNA, Guatemala City, whose receivers will cost from thirty to one hundred and fifty dollars.

### III. EFFECTIVENESS OF BROADCASTING

To conclude this section of the survey and the study as a whole, the stations were asked to express an opinion relative to the success of their service to date. There was no station that gave any hint of failure or lack of effectiveness. Perhaps this is to be expected because the stations themselves are doing the reporting; however, since all of these stations are primarily interested in presenting the gospel and are sincere in their desire to get the gospel

---

<sup>11</sup>"Far East Broadcasting Company, Inc.," leaflet distributed by radio station DZAS, Manila.

<sup>12</sup>"Far East Broadcaster," leaflet distributed by radio station DZAS, Manila, February, 1951.

message to the people, it is assumed that they would not attempt to deceive themselves in regard to their success. Perhaps the fact that they are still broadcasting is evidence enough of their success, for the cost is too great to continue broadcasting on the mission field, or in the states for that matter, if the results indicate ineffectiveness.

It would be well to select a few of the more significant comments noted on the questionnaires of each station participating in the study. Station DYSR, Manila, admits that it is just getting started, having been in operation only one year. Station DZAS, Manila, feels that its service to date has been "very successful". The fact that HCJB has been broadcasting continuously for twenty years and is continuing to increase its power, while sending out over one thousand separate programs each month in eight languages, is proof enough of its success. An example of this success and of the respect the Ecuadorian government has for the station, is its recent grant of membership into the National Order of Merit, one of the government's highest honors.<sup>13</sup>

Station HOXO, Panama City, reports that it is "getting a great response to the good music programs--letter month mount indicates that we are getting more listeners all the time." Station TGNA, Guatemala City, reports, "We have won a fine audience; it is known as the station with the best

---

<sup>13</sup>"Heralding Christ Jesus' Blessing," op. cit.

music to date, best programs, [.] " It reports that prejudice against the station in the area is being overcome. Station TIFC has been rated as the fifth most popular station in Costa Rica from a selection of twenty-three stations from which the Costa Ricans have to choose. Station 4VEH, Cap Haitien, Haiti, believes that, "The relative success of our service to date has been excellent." The territory covered by its transmitter, the size of its audience, and the great amount of listener interest have exceeded its expectations. The Dr. Walter A. Maier Memorial Station substantiates the opinion expressed that these stations are honest with themselves as it admits that it knows little of its success. The "station is located in the heart of the Moslem world and also does most of its broadcasting" to countries located behind Russia's "iron curtain". It realizes, "that this is indeed a long range proposition without any immediate satisfactions on knowing how the work progresses."

Only the surface has been scratched in the task of determining the size and composition of the missionary radio audience. If the stations are to have any great indication of their effectiveness, much more information will be required and much more is expected in this aspect of their work.

## CHAPTER NINE

### OTHER ACTIVITY IN THE FIELD OF MISSIONARY RADIO

Up to this point in our survey of missionary radio broadcasting, the discussion has dealt with only nine privately owned stations that are in successful operation at the present time. There is other activity taking place in the field that should be mentioned before this study is considered complete.

#### I. OTHER MISSIONARY STATIONS

There are eleven missionary stations known to be in operation around the world today. Nine of these stations are included in this study. Of the two other stations, one is "The Voice of the Southern Cross," which is operated by the Canadian Baptist denomination with headquarters in Toronto. This station is located in La Paz, Bolivia, South America. The other station is located in Mexico City, Mexico; and the Assembly of God denomination in this country has a major part in its control. The president of this station is Reverend Floyd L. Hawkins, Fresno, California.

#### II. OTHER ATTEMPTS TO ESTABLISH MISSIONARY STATIONS

Everything has not been successful in the field of missionary broadcasting. There have been attempts to establish

stations which have not blossomed into successful missionary broadcasting.

Africa. Recently the Sudan Interior Mission, operating in Africa, was making great plans for a fifty thousand watt station, the "Voice of Africa" to be installed in Addis Ababa, Ethiopia, the capital city.<sup>1</sup> It planned to broadcast to the African world in several major dialects, to the Moslem world in Arabic, and to Europe in French, German, Italian, and other languages.<sup>2</sup> However, a recent letter from the home office of this mission indicates that the Ethiopian government would not grant permission for the station. Notwithstanding, it is participating in missionary radio by broadcasting a daily two-hour program over the local government station in Addis Ababa.

Japan. There is a group of sixteen evangelical missions which have banded together in Japan to form the Japan Christian Broadcasting Corporation.<sup>3</sup> For over a year now, it has been trying to break into the Japanese broadcasting picture which is so thoroughly monopolized by the government controlled

---

<sup>1</sup>"The Growing Radio Fellowship," The Radio Missionary Log, III (1946), p. 26.

<sup>2</sup>Loc. cit.

<sup>3</sup>"Personal Correspondence of the Author, letter, V. Alex Bills, May 18, 1951."

Broadcasting Corporation of Japan.<sup>4</sup> This corporation consists of two networks with over one hundred and thirteen stations located in the four islands, and it estimates a daily listening audience of forty million.<sup>5</sup>

Recently, the Japanese government decided to permit private broadcasting.<sup>6</sup> However, up to this time, the Japan Christian Broadcasting Corporation has been unsuccessful in its attempt to secure a government permit to broadcast. Its most recent defeat was on April 16 when the Japan Radio Commission held its last review; but the next opportunity will come again before too long as the review meets every six months.<sup>7</sup> Last August, there were fifty applications for broadcasting permits submitted to the Japan Radio Commission at once.<sup>8</sup> The licenses are obtained on a competitive basis.<sup>9</sup>

It has been estimated that there are eight million receivers in Japan, nearly as many as there are in Latin America where five of the stations in this survey and seven of the eleven stations known to exist are broadcasting.<sup>10</sup>

---

<sup>4</sup>Clarence W. Jones, "Japan's Voice of Christian Radio," Call of the Andes, VII (June, 1950), p. 4.

<sup>5</sup>Loc. cit.

<sup>6</sup>Loc. cit.

<sup>7</sup>"Personal Correspondence of the Author, letter, Bernard E. Holritz, May 20, 1951."

<sup>8</sup>Donald E. Hoke, "Christian Radio for Japan," Christian Life (August, 1950), p. 19.

<sup>9</sup>Holritz, op cit.

<sup>10</sup>Jones, "Japan's Voice of Christian Radio," op. cit.

The field of Japan is truly an important one for missionary radio broadcasting.

At the present time, those who are interested in this work in Japan are engaged in making disc and tape recordings, and are either purchasing local commercial time for their broadcasts or sending the recordings to station DZAS in Manila for broadcasts to Japan.

One very active group in this type of work is the Christian Radio Mission, which eventually would like to have a station in Japan; but like others, it is having a difficult time bringing this radio dream into reality. It is, however, setting up transcription studios and preparing programs in Japanese, Chinese, and English. In Chicago, it is making Arabic programs and also handling the release of some Hindi programs which have been made in India.<sup>11</sup>

Korea. Another significant attempt at establishing a missionary broadcasting station, which was making great progress until recently is the station planned for Seoul, South Korea, by the Foreign Missions Conference of the National Council of Churches of this country. Forty-seven thousand dollars worth of equipment was on its way to Seoul when the North Koreans attacked last June.<sup>12</sup> The equipment

---

<sup>11</sup>Bills, op. cit.

<sup>12</sup>"Foreign Missionary Radio," Call of the Andes VII (November, 1950), p. 6.

is now warehoused in Japan, awaiting the end of hostilities in that area.<sup>13</sup> Upon the attack by the North Koreans, "The station personnel escaped safely, leaving only a few miles of cooper ground wire buried in a rice paddy and the foundations form [from] the transmitting station and its two towers."<sup>14</sup>

China. There is one missionary broadcasting station which has been broadcasting in China but at last report it had discontinued operations. The station was first placed in operation before World War II in Shanghai, China, and its supporting organization was known as the Shanghai Christian Broadcasting Association.<sup>15</sup> This station was founded by K. S. Lee and carried on by Reverend G. A. Jacobson of the Christian and Missionary Alliance.<sup>16</sup> It was forced to close during the war but evidently resumed operation for a time at the conclusion of World War II; however, the station had to shut down operations once more in the early part of this year.<sup>17</sup> Mr. Gene Bernald of the Pan American Broadcasting Company writes that its call letters had been changed quite often,

---

<sup>13</sup>"Personal Correspondence of the Author, letter, S. Franklin Mack, May 2, 1951."

<sup>14</sup>"Foreign Missionary Radio," op. cit.

<sup>15</sup>"The Growing Missionary Radio Fellowship," op. cit.

<sup>16</sup>Bills, op. cit.

<sup>17</sup>"Personal Correspondence of the Author, letter, Gene Bernald, May 10, 1951."



and evidently this statement is true since there are three different calls which seem to have been related to the station.<sup>18</sup> They are XMHD, ZLAK3 and BEB3, which was its last identification.

Perhaps there are other missionary radio projects which have lived only a short time and others which were in the advanced planning stage but failed to go beyond. Undoubtedly, there have been many dreams and plans for stations which have reached no further reality than the paper upon which they were outlined. At least, this is all that is known concerning other attempts at establishing a missionary broadcasting station.

### III. FUTURE PLANS IN MISSIONARY BROADCASTING

Certainly, the unsuccessful groups mentioned above are continuing to push forward their plans and hope to have their stations in operation in the near future. It might be well to discuss those projects which are making progress at the present time in attempts to establish other missionary broadcasting stations in the world.

Africa. To begin with, there is station ELWA of the West African Broadcasting Association. This station is not yet in operation but was considered far enough along in its

---

<sup>18</sup>Bernald, op. cit.

plans, evidenced by the fact that it could answer almost every question asked in the survey, to be included with the stations in this study which are actually broadcasting. Everything seems clear now for station ELWA. It claims to have one of the most liberal broadcasting permits in missionary broadcasting history which gives it complete freedom in presenting the gospel message.<sup>19</sup> Its goal is to be broadcasting from Liberia by April 1, 1952. The latest word is that the staff is on hand and the equipment is available and that it is expecting a government grant of land soon.<sup>20</sup> The immediate objective is to send a representative to Liberia to "complete the property arrangements. The site must be cleared of tropical brush. Buildings and shelters must be erected to keep equipment and personnel out of the weather."<sup>21</sup>

Australia. Another project that is still not in operation but has definite plans for the future is the Christian Radio Missionary Fellowship. Its United States headquarters are in Kensington, Maryland. It is planning a station for Darwin, Australia and at last report is still engaged in

---

<sup>19</sup>"Personal Correspondence of the Author, letter, William A. Watkins, April 10, 1951."

<sup>20</sup>"West African Broadcasting Association, Inc.," leaflet distributed by West African Broadcasting Association, Inc., June 5, 1951.

<sup>21</sup>Loc. cit.

raising funds, but it has all of the "skill and know-how for missionary broadcasting"<sup>22</sup> and it is only a matter of time before it will actually be "on the air".

Hawaii. The Christian Broadcasting Association, Incorporated, with headquarters in Chicago, Illinois, is interested in erecting a station in Hawaii, supposedly in Honolulu, but further details are lacking in regard to this project.

New Guinea. The Pan American Broadcasting Company, supporting organization of the Dr. Walter A. Maier Memorial Station, reports that there is a new project opening up in New Guinea, but no other details are available pertaining to this new enterprise.<sup>23</sup>

Future plans of existing stations. In the consideration of future plans of other missionary radio projects, one should not fail to mention the fact that there are undoubtedly a number of the stations of this survey which have some definite future plans in mind by which they hope to increase their broadcasting effectiveness. Many of these stations are quite immature; so probably the greatest advance in the field of missionary radio broadcasting will come from the very

---

<sup>22</sup>Bernald, op. cit., May 24, 1951.

<sup>23</sup>Bernald, op. cit., May 10, 1951.

stations that exist today.

An example of this is evident in the future plans of HCJB. The overall objective of HCJB's advance program is to increase the combined wattage of its six transmitters to one hundred thousand watts.<sup>24</sup> Its specific objectives for this year are, "around the clock broadcasting, land for new transmitters and buildings, six new transmitters and power plants, ten steel towers and enlarged studio for better programs."<sup>25</sup>

#### IV. MISSIONARY RADIO ACTIVITY ON COMMERCIAL STATIONS

This study would not be complete without some mention of two other major types of broadcasting activity being carried on in the field of missionary radio.

Missionary use of commercial stations. Many mission boards are buying time on the commercial stations in the area in which they operate and broadcasting live programs in this manner. There is little doubt that this has been highly successful. Mr. Charles G. Ward of the Evangelical Alliance Mission replied on the questionnaire:

I'm sure that there are evangelical broadcasts in nearly all the large cities [sic] of Latin America, on commercial stations. Most of us are convinced that we can be just as effective, if not

---

<sup>24</sup>"Objectives 1951," Call of the Andes VII (December, 1950), p. 7.

<sup>25</sup>Loc. cit.

more so, by not owning private mission stations. We don't have to spend precious years trying to build up a radio audience, we already have it. We don't have to spend tens of thousands of missionary dollars on equipment, etc. but can rather increase the number of our programs on these commercial stations. They provide and draw the listening audience, while we furnish the gospel message, using both short and long wave bands simultaneously.

Mr. Ward's group purchases time on a powerful radio station in western Venezuela, in the city of Maracaibo. It is a long and shortwave station, and it has regular listeners within a three hundred mile radius. Mr. Ward explains further on the questionnaire;

We have been broadcasting for just about eight years, using both missionary and national talent, but more by far of the latter. We use only the hymn-message type of program as a general rule, but at times use some variations.

This example of a mission society buying time on a commercial station reveals the pattern of the many missionaries who use radio in this manner.

English religious programs rebroadcast on foreign commercial stations. Another type of missionary radio activity is carried on by the Seventh-day Adventist Church here in this country. It uses the facilities of eight hundred and twenty-five radio stations around the world to rebroadcast its radio program, "The Voice of Prophecy" which originates and is heard regularly in this country. There are a number of religious programs in the United States

which are rebroadcast on commercial stations throughout the world, just as the missionary stations rebroadcast the same type of program.

When one places the work of these other types of missionary broadcasting activity along side the work of the privately owned stations in this study, the vast coverage of the world by missionary radio is realized. The missionary has made great strides in reaching his over-all objective of world evangelization through the facilities of missionary radio.

## CHAPTER TEN

### SUMMARY AND CONCLUSIONS

#### I. SUMMARY OF STUDY

The typical missionary radio station broadcasts on longwave and shortwave with a greater number of shortwave frequencies. The power of the station ranges from ten to ten thousand watts, but the usual power is about two thousand watts on shortwave and one thousand watts on longwave broadcasting. The station is located in a well populated area of the world, supported primarily by the individual gifts of interested parties in this country, particular denominations or missions. The typical missionary station has been in operation only a few years.

The station has its call letters, power, and wavelength fixed and registered by the government, and its permit to broadcast is renewed annually. It broadcasts on a seven-day week and nine-hour day schedule. The two primary objectives of the station are to bring Christianity to as many people as possible and to inspire and instruct native Christians in the area in which it broadcasts.

The typical station employs a staff numbering about fifteen. The station requires that the non-national program personnel have a secondary education, some previous radio

experience, and that they be in agreement with the doctrinal position of the station. The station prefers a college education, if at all possible. The same is required of the non-national technical personnel except for the fact that the station is more interested in these staff members having had previous radio experience. Approximately one-third of the total number of personnel have had previous experience in radio. National help is used more in the capacities of announcers and engineers than in any other occupation. Nationals are employed partly in other capacities, such as musicians, writers, and technicians, but seldom as directors or executives.

The most common program on the air over the missionary station is a religious gospel program. The three most common types of these programs are the music and talk program, the straight music program, and the straight talk program. The most popular type of non-religious program is classical music, followed by newscasting, and educational programs. The missionary station engages in few remote pickups, and a greater percentage of its programs are transcribed and recorded. The normal station translates some English scripts for its live programs and rebroadcasts a number of religious programs which have originated in the United States. The method of rebroadcasting is by tape or electrical transcription.



The typical missionary broadcasting station transmits its programs in at least three languages. The two languages to which the major amount of time is devoted are English and Spanish, with an approximate average of thirteen hours of English broadcasts per week.

The station has two studios, with a station site of approximately ten acres, upon which are located the transmitters, studios, and living quarters for about half of the station personnel. The control room equipment consists of one console control board, two program amplifiers, two tape recorders and one disc recorder. In the studio, there are five microphones, three turntables, a piano, and an organ.

The potential longwave listening audience of the station numbers around two hundred thousand with an inestimable number in the shortwave audience. The station has enough indication from its listening audience in the time it has been operating to be satisfied with the effectiveness of its broadcasting.

## II. CONCLUSIONS OF THE STUDY

From the material collected through the use of the questionnaire, and from the examination of all the available literature in the field, including leaflet and pamphlet material from the stations, missionary broadcasters are engaging in an effective method of presenting the gospel.

There is sufficient indication from listener reports to conclude that the stations are attaining a listening audience; however, the field of missionary broadcasting, in general, is not yet mature enough, and there is not enough evidence to say that this is the most effective means of presenting the gospel on the foreign mission field.

The power of the existing missionary stations seems to be ample enough to assure a good coverage of the area in which they are broadcasting. The method of financing the stations by individual gifts seems weak from the standpoint of radio, but as long as such stations as HCJB rely wholly on that method and continue to increase the number of frequencies and power upon which they broadcast, it must be considered a successful one.

The nine-hour day, seven-day week is quite adequate to accomplish their objective, although those stations which broadcast only one or two hours each day may have a long climb to obtain any significant results in missionary accomplishments.

The number that the stations employ indicates the immensity of the work. The demands made of the personnel as to qualifications insure a highly trained staff who are in sympathy with the stations' ideals and practices. Thus, there should be a great deal of co-operation and perhaps much of the valuable resources of the station would be saved.

When one realizes that staff workers of missionary stations are underpaid in relation to radio personnel of the commercial station, he naturally concludes that they must have a deep interest in the work and the station itself, or they would not be on the foreign missionary radio field.

It is encouraging to note the use of native personnel in the station, but the need to increase the number of national workers in each station in order to eliminate the "foreign enterprise" label is apparent. An increased number of trained national workers would no doubt be of great value to each station.

The programming seems adequate, although an increase in the number of different types of gospel broadcasts, such as the dramatic, discussion, interview and news and announcement programs, would seem helpful. The use and broadcast of the religious programs originating in the United States certainly lifts the quality of broadcasting of these stations, perhaps even above that of the commercial stations on the foreign scene.

In comparison with the physical equipment in use in commercial stations here in this country, the missionary stations seem to have excellent physical facilities for broadcasting. One cannot be certain of the quality of the equipment, but at least it is adequate in quantity. The broadcasting city described for station DZAS in Manila

would seem to be a highly effective method of increasing the quality of the station's work and an ideal for which every station should strive.

The stations do not know a great deal concerning the size and content of their listening audience. If more surveys could be conducted in the area in which each station is broadcasting, perhaps they would be better informed as to the effectiveness of their work; however, there is little doubt that this is a difficult and an expensive task.

It is certain that missionary radio broadcasting has proved an effective method of proclaiming the holy tenets of the Christian faith, and has become a firmly implanted procedure on the mission field. Only in future years will one realize the true worth of this method of foreign missionary activity.

### III. RECOMMENDATIONS FOR FURTHER STUDY

This study has meant only to be an introduction to the field and a general survey of the present activity of the missionary stations. More specific studies into each of the divisions of this survey would prove valuable and would contribute much to an understanding of the subject.

The most significant recommendation for further study was contributed by one man to whom the questionnaire was mailed. Mr. Charles Ward, who has been previously mentioned

in the study in relation to missionary broadcasting over the facilities of the commercial station, recommends a study of all phases of missionary radio activity, including the privately owned and commercial station broadcasts all over the world. Such a survey was too tremendous for the scope and magnitude of this paper, but it is a logical outgrowth of this work, and it is recommended as the most important study to be considered in all the field of missionary radio broadcasting at this time.

## BIBLIOGRAPHY

## A. BOOKS

Jones, Clarence W., Radio--the New Missionary. Chicago: Moody Press, 1946. 147 pp.

An introduction to missionary radio by means of a description of the establishment and growth of station HCJB, Quito, Ecuador.

Loveless, Wendell P., Manual of Gospel Broadcasting. Chicago: Moody Press, 1946. 350 pp.

An introduction to the techniques and methods of religious broadcasting.

## B. PERIODICAL ARTICLES

"Baited with the Gospel," Call of the Andes, Organ of World Radio Missionary Fellowship, Inc., VII (September, 1950), 13.

A description of the pretuned radio receiving sets distributed by station HCJB to their listening audience.

"Foreign Missionary Radio," Call of the Andes, Organ of World Radio Missionary Fellowship, Inc. VII (November, 1950), 6.

A world survey of missionary radio broadcasting activities.

Gerber, Vergil, "Missionary Broadcasting Takes Another Forward Step," Missionary Digest (August-September, 1950), 14.

A general survey of the activity in the field of missionary radio broadcasting.

Haskin, Dorothy C., "They Built a Missionary Radio Station," Christian Life (November, 1950), 14.

The story of the founding of radio station DZAS in Manila, Philippines.

"History Highlights," Call of the Andes, Organ of World Radio Missionary Fellowship, Inc., VII (December, 1950), 2.

A tabulation of the growth and progress of radio station HCJB, Quito, Ecuador.

Hitt, Russell T., "Whiter Christian Radio?" Christian Life (August, 1950), 13.

"Poll of leading Christian broadcasters" concerning future of all phases of Christian radio broadcasting.

Hoke, Donald E., "Christian Radio for Japan," Christian Life (August, 1950), 19.

A report of the situation in Japan in regard to the possibility of missionary broadcasting.

Jones, Clarence W., "Japan's Voice of Christian Radio," Call of the Andes, Organ of World Radio Missionary Fellowship, Inc., VII (June, 1950), 4.

A report of a survey of the potentiality of Japan for missionary radio broadcasting.

"Objectives 1951," Call of the Andes, Organ of World Radio Missionary Fellowship, Inc., VII (December, 1950), 7.

A listing of the 1951 objectives for radio station HCJB, Quito, Ecuador.

"The Growing Missionary Radio Fellowship," The Radio Missionary Log, Former organ for World Radio Missionary Fellowship, Inc., III (1946), 26.

A survey of missionary broadcasting activity.

"The Story of the Back to the Bible Broadcast," Call of the Andes, VIII (February, 1951), 3.

A description of the background of the "Back to the Bible" broadcast which originates daily from Lincoln, Nebraska.



## C. UNPUBLISHED MATERIALS

Gerig, Richard, Unpublished survey of missionary radio activity, Wheaton College, Wheaton, Illinois, 1949.

A survey of approximately one hundred mission boards in this country in regard to their missionary radio activity and their opinions as to its effectiveness.

Jones, Clarence W., "A Guide to Missionary Broadcasting." Unpublished mimeographed text for Summer Schools of Christian Radio, HCJB, Quito, Ecuador. 28 pp.

An outline of general principles recommended for the broadcasting of the religious message on the foreign missionary field.

## D. OTHER SOURCES

Bernald, Gene, "Personal Correspondence of the Author, letter May 10 and May 24, 1951."

General information concerning activity in the field of missionary broadcasting.

Bills, V. Alex, "Personal Correspondence of the Author, letter, May 18, 1951."

An account of the activity of the Christian Radio Mission and other projects in the field of missionary broadcasting.

"Far East Broadcasting Company, Inc., "Leaflet distributed by radio station DZAS, Manila, Philippines.

Sets forth the basic facts concerning the operation of radio station DZAS, Manila, Philippines.

"Heralding Christ Jesus' Blessing," Leaflet distributed by World Radio Missionary Fellowship, Inc., Quito, Ecuador.

Sets forth the basic facts concerning the operation of radio station HCJB, Quito, Ecuador.

Holritz, Bernard, "Personal Correspondence of the Author, letter, May 20, 1951."

A description of the missionary broadcasting picture in Japan.

Watkins, William A., "Personal Correspondence of the Author, letter, April 10, 1951."

A report of the progress of the West African Broadcasting Association, Inc. in their attempt to establish station ELWA in Liberia, West Africa.

"West African Broadcasting Association, Inc.," Leaflet distributed by West African Broadcasting Association, Inc., June 5, 1951.

An account of the immediate goals of radio station ELWA, Liberia, West Africa.

## APPENDIX

# APPENDIX A. PRESENTATION OF ORIGINAL DATA

## TABLE I

### GENERAL INFORMATION OF STATIONS

Station call letters	Location of station	Supporting organization	Date station began operation
DYSR	Dumaguete City, Philippines	National Council of Churches-U.S.A.	July, 1950
DZAS	Manila, Philippines	Far East Broad- casting Company	June, 1948
ELWA	Liberia, West Africa	West African Broad- casting Association	April, 1952 <sup>b</sup>
HCJB	Quito, Ecuador	World Radio Mis- sionary Fellowship	December, 1931
HOXO	Panama City, Panama	1st Baptist Ch. Bal- boa Hts., Canal Zone	August, 1949
TCNA	Guatemala City, Guatemala, C.A.	Central American Mission	August, 1950
TIFC	San Jose, Costa Rica, C.A.	Latin American Mission	February, 1948
4VEH	Cap Haitien, Haiti	East and West Indies Bible Mission	1950
W.M.M.S. <sup>a</sup>	Tangier, North Africa	Lutheran Hour-Mo. Synod-Lutheran Church	April, 1950

<sup>a</sup>Dr. Walter A. Maier Memorial Station.

<sup>b</sup>Station plans to be in operation on this date.

TABLE II

## FREQUENCIES AND POWER UPON WHICH STATIONS BROADCAST

Station call letters	Frequencies upon which station broadcasts	Power of frequency
Station DYSR		
a. DYSR	840kc.	1000w.
b. DYH-4	6055kc.	250w.
c. DYV-20	152.09mc.	10w.
d. DYV-21	161.09mc.	10w.
Station DZAS		
a. DZAS	680kc.	6000w.
b. DZB2	3.32mc. (Trop. Band)	400w.
c. DZH6	6.03mc. (49 meters)	1000w.
d. DZH7	9.73mc. (31 meters)	2000w.
e. DZH8	15.3mc. (19 meters)	2000w.
Station ELWA		
a. ELWA	1000kc.	10,000w.
b. ELWA	4mc.	10,000w.
c. ELWA	6mc.	10,000w.
d. ELWA	11mc.	10,000w.
Station HCJB		
a. HCJB	12.455 & 17.890mc.	10,000w. (bandswitch)
b. HCJB	9.970 & 12.455mc.	1,000w. (bandswitch)
c. HCJB	15.115mc.	1,000w.
d. HCJB	5.99mc.	1,000w.
e. HCJB	700kc.	1,000w.
Station HOXO		
	760kc.	500w.
Station TGNA		
a. TGN	1180kc.	5,000w.
b. TGNA	6040kc.	5,000w.
c. TGNB	9668kc.	5,000w.
d. TGNC	11850kc.	5,000w.
e. TGNF	15100kc.	5,000w.
f. TGNG	17870kc.	5,000w.
Station TIFC		
a. TIFC	995kc.	1,000w.
b. TIFC	9.645mc.	300w.
Station 4VEH		
a. 4VEH	9750kc.	1,000w.
b. 4VEH	9756kc.	1,000w.
Station W.M.M.S.		
a. W.M.M.S.	6200kc.	1,000w.
b. W.M.M.S.	48.4mc.	1,000w.

TABLE III  
AMOUNT OF BROADCASTING

Station call letters	Number days station broadcasts each week	Number hours station broadcasts each day
DYSR	7	4
DZAS	7	17
ELWA	6	15
HCJB	6	17
HOXO	7	8
TGNA	7	6 $\frac{1}{2}$
TIFC	7	8
4VEH	7	2
W.M.M.S.	5	1

TABLE IV  
COMPONENTS OF GOVERNMENT PERMITS TO BROADCAST

Subject	Components of each station's permit								
Components of government permits	D	D	E	H	H	T	T	4	W.
	Y	Z	L	C	O	G	I	V	M.
	S	A	W	J	X	N	F	E	M.
	R	S	A	B	O	A	C	H	S.
Call letters fixed and registered by government	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Power and wave length fixed and registered by government	Yes	Yes		Yes	Yes	Yes	Yes		Yes
Hours of operation fixed and registered by government	Yes	Yes				Yes			
Free entry into coun- try of all equipment and staff personnel									
Equipment may enter country duty-free				Yes					
Government privilege to certain amount of program time		Yes		Yes					

TABLE V  
LENGTH OF AND AGENCY GRANTING GOVERNMENT PERMIT

Station call letters	Agency granting station license	Length of broadcasting permit
DYSR	Radio Board of Department of Commerce and Industry of Philippines	25 years
DZAS	Congress of the Republic of the Philippines, Radio Control Board, Manila	Indefinite
ELWA	Liberian Government	No limit
HCJB	Ecuadorian National Government	Until 1980
HOXO	Panamanian Government	Renewed yearly
TGNA	Ministry of Communi- cations and Public Works, Guatemalan Government	Renewed yearly
TIFC	Dirrecion de Radios y Telegrafos, Government of Costa Rica	Renewed yearly
4VEH	Communications Department of Government of Haiti	No limit
W.M.M.S.	Moroccan Government	Renewed yearly





TABLE VII  
SIZE AND EXPERIENCE OF RADIO STAFF

Station call letters	Number on staff	Number on staff having had previous radio experience
DYSR	19	4
DZAS	25	8
ELWA	28	? <sup>a</sup>
HCJB	102	33
HOXO	8	4
TGNA	14	2
TIFC	14	4
4VEH	5	1
W.M.M.S.	5	5

<sup>a</sup>Station not yet in operation; therefore, make-up of staff is not definite.

TABLE VIII  
QUALIFICATIONS REQUIRED OF RADIO PERSONNEL

Subject	Qualifications each station requires						
	DYSR	DZAS	ELWA	HCJB	HOOO	TGNA	TIFC 4VEH W.M.M.S.
<b>Program Personnel</b>							
Secondary education	Yes		Yes	Yes	Yes	Yes	Yes
College education	Pref. <sup>a</sup>		Yes	Yes	Yes	Pref.	Pref.
Radio school				Yes		Pref.	
Previous radio experience			Yes	Yes	Yes	Pref.	Yes
Agreement with doctrinal position of station		Yes	Yes	Yes	Yes	Yes	Yes
<b>Technical Personnel</b>							
Secondary education	Yes		Yes	Yes	Yes	Yes	Yes
College education	Yes		Yes	Yes		Pref.	Pref.
Radio school	Pref.			Yes		Pref.	Yes <sup>b</sup>
Previous radio experience	Yes		Yes	Yes		Pref.	Yes
Agreement with doctrinal position of station		Yes	Yes	Yes	Yes	Yes	Yes

<sup>a</sup>Station desires that candidates have this qualification but not required.

<sup>b</sup>Station broadcasts no live programs, needs only trained technicians.

TABLE IX  
USE OF NATIONAL PERSONNEL IN STATION

Capacity	Number stations using national personnel most frequently	Number stations using foreign personnel most frequently
Announcers	6	5 <sup>a</sup>
Directors	1	7
Musicians	3	7
Writers	4	6
Engineers	3	6
Technicians	6	4
Executives	1	7

<sup>a</sup>Where there was an equal division of the capacity among both groups, a vote was given to each group.

TABLE X

## TYPE OF PROGRAMS EMPLOYED MOST OFTEN BY STATIONS

Subject	Four religious programs employed most often by stations								
Type of program	DYSR	DZAS	ELWA	HCJB	HOXO	TGNA	TIFC	4VEH	W.M.M.S. TOTAL
<b>Religious Programs</b>									
Straight music	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	8
Straight talk	Yes	Yes	Yes	Yes		Yes			5
Music and talk	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	9
Drama	Yes			Yes	Yes		Yes		4
News and announcements		Yes	Yes						2
Interview			Yes		Yes	Yes	Yes		4
Subject	Five secular programs employed most often by stations								
Type of program	DYSR	DZAS	ELWA	HCJB	HOXO	TGNA	TIFC	4VEH	W.M.M.S. TOTAL
<b>Secular Programs</b>									
Semi-classical music		Yes			Yes	Yes	Yes		4
Classical music	Yes	Yes	Yes	Yes	Yes	Yes	Yes		7
National music				Yes				Yes	2
Newscasting		Yes	Yes	Yes		Yes	Yes		5
Newscommentating					Yes				1
Public events			Yes	Yes					2
Interview-discussion		Yes					Yes		2
Educational programs	Yes	Yes	Yes	Yes		Yes			5
Agricultural programs	Yes								1
Medical and health	Yes						Yes		2
Children's programs	Yes		Yes		Yes				3
Drama						Yes			1
Quiz				Yes					1

TABLE XI  
ENGLISH RELIGIOUS PROGRAMS REBROADCAST

Subject	Stations							
	D	D	H	H	T	T	4	Total
	Y	Z	C	O	G	I	V	stas.
	S	A	J	X	N	F	E	broad-
	R	S	B	O	A	C	H	casting
Accent on Youth		Yes						1
All Aboard for Adventure	Yes							1
Back to the Bible		Yes	Yes	Yes	Yes <sup>a</sup>	Yes		5
Baptist Hour		Yes		Yes				2
Berean Gospel Voice			Yes					1
Bible Broadcasters			Yes					1
Bible Hour				Yes				1
Call of the Orient			Yes					1
Calvary Hour			Yes					1
Children's Bible Hour			Yes					1
Children's Chapel			Yes					1
Children's Gospel Hour		Yes	Yes					2
Faith of Our Fathers		Yes						1
Germs of Grace					Yes			1
Good News Hour			Yes	Yes				2
Gospel and Song		Yes						1
Greatest Story Ever Told	Yes	Yes	Yes	Yes		Yes		5
Harding College Hour							Yes	1
Haven of Rest		Yes	Yes	Yes				3
Heaven and Home Hour			Yes					1
Hour of Decision			Yes		Yes <sup>a</sup>			2
Hymn Histories		Yes	Yes	Yes	Yes			4
Jungle Doctor			Yes					1
Layman's Hour		Yes						1
Light and Life Hour		Yes	Yes	Yes		Yes	Yes	5
Little White Church			Yes					1 <sup>b</sup>
Lutheran Hour			Yes	Yes		Yes		3
Miracles		Yes		Yes				2
Miracles and Melodies				Yes				1
Old Family Bible			Yes					1

TABLE XI (continued)

## ENGLISH RELIGIOUS PROGRAMS REBROADCAST

Subject	Stations							Total stas. broad- casting
	D Y S R	D Z A S	H C J B	H O X O	T G N A	T I F C	4 V E H	
English religious programs								
Old Fashioned Revival Hour			Yes	Yes	Yes <sup>a</sup>	Yes		4
On Wings of Song						Yes		1
Prairie Bible Institute			Yes					1
Prairie Pastor			Yes					1
Quizpiration			Yes			Yes		2
Radio Bible Class			Yes		Yes <sup>a</sup>			2
Radio Edition of Bible	Yes							1
Radio Kids Bible Club		Yes	Yes					2
Revival Time		Yes						1
Showers of Blessing	Yes	Yes	Yes	Yes				4
Songs in the Night			Yes	Yes	Yes <sup>a</sup>			3
Stump the Preachers			Yes					1
Sword of the Lord			Yes					1
Temple Time		Yes	Yes					2
Today We Live			Yes					1
Victory Hour		Yes						1
Wings from Dayton			Yes					1
Word of Life Hour			Yes	Yes		Yes		3
Young People's Church of the Air			Yes					1
Total no. programs	4	17	34	15	7	8	2	

<sup>a</sup>Negotiations under way for these programs.

<sup>b</sup>Dr. Walter A. Maier Memorial Station has as its sole purpose the broadcasting of this one program in several languages; therefore, four stations are broadcasting the program.

TABLE XII  
METHODS OF BROADCASTING

Subject	Stations								
Methods of broadcasting	DYSR	DZAS	ELWA	HCJB	HGXO	TGNA	TIFC	4VEH	W.M.M.S.
Average number of remote broadcasts per week	0	1	?	5	3	0	1	0	0
Percentage of programs transcribed or recorded	10	70	?	55.4	70	60	85	80	100
Do you translate English scripts?	Yes	No	Yes	No	Yes	No	Yes	No	Yes
Do you rebroadcast English religious programs?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Rebroadcast by tape	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	
Rebroadcast by electrical transcription	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Rebroadcast by instantaneous recording							Yes	Yes	



TABLE XIII  
LANGUAGES IN WHICH STATIONS BROADCAST

Subject	Stations								
Languages	DYSR	DZAS	ELWA	HCJB	HOXO	TGNA	TIFC	4VEH	W.M.M.S.
Albanian									Yes
Arabic		Yes	Yes						
Armenian									Yes
Bulgarian									Yes
Burmese		Yes							
Chinese	Yes	Yes							
Creole								Yes	
English	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Filipino	Yes	Yes							
Finnish									Yes
French		Yes	Yes	Yes					Yes
German				Yes					Yes
Greek									Yes
Hungarian									Yes
Indian		Yes							
Indonesian		Yes							
Japanese		Yes							
Korean		Yes							
Lithuanian		Yes							Yes
Malayan		Yes							
Persian		Yes							Yes
Polish									Yes
Quechua				Yes					
Roumanian									Yes
Russian		Yes		Yes					Yes
Siamese		Yes							
Slovak									Yes
Spanish		Yes		Yes	Yes	Yes	Yes	Yes	
Swedish				Yes					
Turkish		Yes							
Ukranian									Yes
Vietnamese		Yes							
Yiddish		Yes		Yes					
Yugoslav									Yes
Total	3	19 <sup>a</sup>	3 <sup>b</sup>	8	2	2	2	3	17

<sup>a</sup>Station broadcasts in 15 other dialects.

<sup>b</sup>Station broadcasts in 12 other trade languages.

TABLE XIV

## MAJOR LANGUAGE AND NUMBER HOURS OF ENGLISH BROADCASTS

Station call letters	Language to which major time devoted	No. hours broadcast in English per week
DYSR	English	20
DZAS	English	50 $\frac{1}{2}$ <sup>a</sup>
ELWA	English	90
HCJB	Spanish	38
HOXO	English	?
TGNA	Spanish	4
TIFC	Spanish	4 $\frac{1}{2}$
4VEH	Spanish	4
W.M.M.S.	?	$\frac{1}{2}$

<sup>a</sup>Slightly more on longwave.

TABLE XV  
PHYSICAL SITE OF STATIONS

Station call letters	Transmitters and studios located in same area	Personnel live on sta. site	Size of sta. site
DYSR	No	No	10 acres
DZAS	Yes	Yes	12½ "
ELWA	Yes	Yes	80 "
HCJB	Yes	Yes <sup>a</sup>	2 "
HOXO	Yes	No	?
TGNA	Yes	Yes	13 "
TIFC	Yes	Yes	4 "
4VEH	Yes	Yes	30 "
W.M.M.S.	Yes	No	¼ "

<sup>a</sup>Some personnel live on the station site and others do not.

TABLE XVI  
PHYSICAL EQUIPMENT OF STATIONS

Subject	Stations <sup>a</sup>							
Equipment	DYSR	DZAS	HCJB	HOXO	TGNA	TIFC	4VEH	W.M.M.S.
No. of studios	4	3	3	2	1	2	2	1
Studios								
Microphones	6	10	6	5	7	4	5	1 <sup>b</sup>
Turntables	5	4	6	2	3	3	2	1
Pianos	1	2	2	1	0 <sup>c</sup>	1	2	1
Organs	0	1	2	1	1	1	1	1
Chimes	0	0	1	0	0	0	0	0
Vibraharp	0	0	1	0	0	0	0	0
Control Room								
Console control boards	1	2	3	1	1	2	1	1
Program amplifiers	1	4	?	3	?	2	1	1
Tape recorders	3	4	3	2	2	2	2	1
Wire recorders	0	0	0	0	0	0	0	1
Disc recorders	2	1	1	1	0	1	0	1

<sup>a</sup>Station ELWA not yet in operation but plans for six studios.

<sup>b</sup>Equipment owned was checked but number of each was omitted.

<sup>c</sup>Station TGNA plans to purchase this item for their studios soon.

APPENDIX B: QUESTIONNAIRE USED IN SURVEY

MISSIONARY BROADCASTING SURVEY QUESTIONNAIRE

GENERAL INFORMATION

1. Below list the different frequencies and power upon which your station may broadcast and give call letters:

Call Letters	Frequency	Power
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

2. Location of station\_\_\_\_\_

3. (Organization, mission or denomination) operating your station\_\_\_\_\_

4. Year station began operation\_\_\_\_\_

5. Check the way in which your station is financed:

\_\_\_supported by particular mission

\_\_\_supported by particular denomination

\_\_\_no organized support - depend upon individual gifts

\_\_\_a commercial enterprise

\_\_\_other\_\_\_\_\_

6. Agency granting your station its license to broadcast\_\_\_\_\_

\_\_\_\_\_

7. Check the following items which are included in your permit to broadcast:
- (a) ☐ call letters fixed and registered by government
  - (b) ☐ power and wavelength fixed and registered by government
  - (c) ☐ hours of operation fixed and registered by government
  - (d) ☐ free entry into country of all necessary technical and program equipment and staff personnel
  - (e) ☐ equipment may enter country duty-free
  - (f) ☐ government privilege to certain amount of program time
8. Number of years entitled to broadcast on present permit \_\_\_\_\_
9. Listed below are the major network systems of this country. If you are affiliated in any capacity with a U. S. broadcasting network, indicate which one:
- ☐ National Broadcasting Company
  - ☐ Columbia Broadcasting System
  - ☐ American Broadcasting Company
  - ☐ Mutual Broadcasting System
  - ☐ Other \_\_\_\_\_
10. Indicate the way in which you are affiliated with any of these network systems:
- ☐ member network system
  - ☐ outlet for network broadcasts concerning hemispheric solidarity
  - ☐ other \_\_\_\_\_
11. Number of hours you broadcast each day \_\_\_\_\_

12. Number of days you broadcast each week \_\_\_\_\_
13. Below are listed ten objectives of missionary radio as suggested by Clarence W. Jones in his book, "A Guide to Missionary Broadcasting." Check what constitute in your mind the three most important objectives:
- (a) \_\_\_ To bring Christianity to as many people as can possibly be reached.
  - (b) \_\_\_ To inspire and instruct native Christians.
  - (c) \_\_\_ To encourage and contact other missionary colleagues and provide them with inspirational programs.
  - (d) \_\_\_ To promote national solidarity and better understanding among nations.
  - (e) \_\_\_ To stimulate general culture and education among the native population.
  - (f) \_\_\_ To publicize the work of other missions and Christian endeavor.
  - (g) \_\_\_ To collaborate with other missionary enterprises.
  - (h) \_\_\_ To train radio workers among the nationals.
  - (i) \_\_\_ To stimulate interest in the study of the Bible by means of correspondence courses.
  - (j) \_\_\_ To make use of auxiliary methods of spreading Christianity by sound trucks, launches, planes, etc.

#### PERSONNEL

1. Number on staff of station (announcers, engineers, writers, musicians, executives, etc.) \_\_\_\_\_
2. Indicate the specific qualifications that you require of non-native program personnel:
- \_\_\_ secondary education      \_\_\_ radio school
  - \_\_\_ college education      \_\_\_ previous radio experience
  - \_\_\_ agreement with doctrinal position of station
  - \_\_\_ other significant requirements \_\_\_\_\_

3. Indicate the specific qualifications that you require of non-native technical personnel:

☐ secondary education      ☐ radio school  
☐ college education      ☐ previous radio experience  
☐ agreement with doctrinal position of station  
☐ other significant requirements \_\_\_\_\_

4. Number on staff having previous experience in radio \_\_\_\_\_

5. We are interested in what manner you can most effectively use native personnel in the station. Indicate which group (native or foreign) is used most frequently in each of the following capacities:

Capacity	Native	Foreign
Announcers	_____	_____
Directors	_____	_____
Musicians	_____	_____
Writers	_____	_____
Engineers	_____	_____
Technicians	_____	_____
Executives	_____	_____

#### PROGRAMS

1. Below are listed some common types of religious programs. Check the four types you employ most often:

☐ straight music      ☐ discussion  
☐ straight talk      ☐ interview  
☐ music and talk      ☐ news and announcements  
☐ drama      ☐ other \_\_\_\_\_

2. Below are listed some other types of radio programs. Check the five types you employ most often:

☐ popular music      ☐ educational programs  
☐ semi-classical music      ☐ agricultural programs  
☐ classical music      ☐ medical and health  
☐ national music      ☐ children's programs  
☐ newscasting      ☐ women's programs  
☐ newscommentating      ☐ sports programs  
☐ public events      ☐ drama  
☐ interview-discussion      ☐ quiz  
☐ comedy-variety      ☐ other \_\_\_\_\_



3. Average number of remote pick-ups per week \_\_\_\_\_
4. Percentage of programs transcribed or recorded \_\_\_\_\_
5. Do you translate English scripts? Yes \_\_\_\_\_ No \_\_\_\_\_
6. Do you rebroadcast religious programs which have originated in the United States? Yes \_\_\_\_\_ No \_\_\_\_\_
7. Indicate the method used to rebroadcast English programs:
- \_\_\_\_\_ tape \_\_\_\_\_ electrical transcription
- \_\_\_\_\_ wire \_\_\_\_\_ instantaneous recording
- \_\_\_\_\_ other \_\_\_\_\_
8. Check the following English religious programs that you rebroadcast:

_____ Back to the Bible	_____ Prairie Bible Institute
_____ Haven of Rest	_____ The Lutheran Hour
_____ The Hour of Decision	_____ Sunday School of the Air
_____ Light and Life Hour	_____ Wings from Dayton
_____ Book of Books	_____ Songs in the Night
_____ Showers of Blessing	_____ America Back to God
_____ Spirit, Soul and Body	_____ Canada Calling
_____ Faith of Our Fathers	_____ Old Family Bible
_____ Radio Bible Class	_____ Bible Broadcasters
_____ Greatest Story Ever Told	
_____ Word of Life Hour	
_____ Old Fashioned Revival Hour	
_____ Young People's Church of the Air	

\_\_\_\_\_ Others \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

#### LANGUAGES

1. Check the major languages in which you broadcast:

_____ Arabic	_____ German	_____ Latvian
_____ Burmese	_____ Greek	_____ Malayan
_____ Czech	_____ Italian	_____ Indonesian
_____ Dutch	_____ Portuguese	_____ Persian

<u>English</u>	<u>Russian</u>	<u>Egyptian</u>
<u>French</u>	<u>Spanish</u>	<u>Japanese</u>
<u>Korean</u>	<u>Lithuanian</u>	<u>Vietnamese</u>
<u>Swedish</u>	<u>Yiddish</u>	<u>Filipino</u>
<u>Chinese</u>	<u>Indian</u>	<u>Siamese</u>
<u>Roumanian</u>	<u>Turkish</u>	
<u>Others</u>		

2. Total number of languages and dialects in which you broadcast \_\_\_\_\_
3. Language to which major amount of broadcast time is devoted \_\_\_\_\_
4. Number of hours you broadcast in English per week \_\_\_\_\_

#### PHYSICAL PLANT

1. Number of studios \_\_\_\_\_
2. Are transmitters and studios in same area? Yes \_\_\_ No \_\_\_
3. Do station personnel live on station site? Yes \_\_\_ No \_\_\_
4. Size(in acres) of station site, including transmitters and housing if in same area \_\_\_\_\_
5. Below is a list of technical and program equipment. Give the number you have of each:

##### Control Room

\_\_\_ Console control boards  
 \_\_\_ Program amplifiers  
 \_\_\_ Tape recorders  
 \_\_\_ Wire recorders  
 \_\_\_ Disc recorders

##### Studio

\_\_\_ Microphones  
 \_\_\_ Turntables  
 \_\_\_ Pianos  
 \_\_\_ Organs  
 \_\_\_ Other \_\_\_\_\_



APPENDIX C. SAMPLE MATERIALS AND ILLUSTRATIONS OF THE WORK  
OF THE MISSIONARY RADIO STATION

**INTERNATIONAL MISSIONARY  
STATIONS**

**HCJB**

"HERALDING-CHRIST-JESUS'-BLESSINGS"

PROGRAMS IN ENGLISH

"MORNING IN THE MOUNTAINS"  
24 AND 30 METERS

6:30 - 7:30 A.M.  
Directed To Pacific Area  
(AUSTRALIA - NEW ZEALAND - JAPAN)

E. S. T.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	G.M.T.
6:30 AM	Children's Gospel Hour	Call Of The Andes	Hymn History	Heaven And Home Hour	Old Family Bible Hour	Call Of The Andes	1130
10:15	Stump The Preachers		Today We Live	Singspiration			0315
10:30	Calvary Hour	Missionary Kid's Hour	Trend Of The Times	Berean Gospel Voice	Little White Church	Temple Time	0330
10:45			Mountain Top Music	Mountain Top Music	S. S. Lesson		0345
11:00	Missionary Challenge	Prairie Pastor	Songs In The Night	Greatest Story Ever Told	Billy Graham	Back Home Hour	0400
11:15		Musical Mail Bag					0415
11:30	Organ Melodies	Organ Melodies	Organ Melodies	Organ Melodies	Organ Melodies	Organ-Chime Melodies	0430
11:45	Midnight Meditations	Midnight Meditations	Midnight Meditations	Midnight Meditations	Midnight Meditations	Midnight Meditations	0445
12 M	Sword Of The Lord	Haven Of Rest	Sword Of The Lord	Good News Hour	Children's Chapel	Light & Life Hour	0500
12:15 AM	Quizpiration		Call Of The Orient		Message To Israel		0515
12:30	Sign Off	Sign Off	Sign Off	Sign Off	Sign Off	Sign Off	0530

(Non-English Programs listed on other side scheduled for 24 meters from 3:30 to 6:00 P. M. will be released on 16 meters.)

IMPR. EN LA EDT. ARTES GRAFICAS - QUITO

FIGURE 1

SCHEDULE OF ENGLISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

APPENDIX C. SAMPLE MATERIALS AND ILLUSTRATIONS OF THE WORK  
OF THE MISSIONARY RADIO STATION

INTERNATIONAL MISSIONARY  
STATIONS

HCJB

"HERALDING-CHRIST-JESUS'-BLESSINGS"  
PROGRAMS IN ENGLISH

"MORNING IN THE MOUNTAINS"  
24 AND 30 METERS

6:30 - 7:30 A.M.  
Directed To Pacific Area  
(AUSTRALIA - NEW ZEALAND - JAPAN)

E. S. T.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	G.M.T.
6:30 AM	Children's Gospel Hour	Call Of The Andes	Hymn History	Heaven And Home Hour	Old Family Bible Hour	Call Of The Andes	1130
6:45	Staff Salute			Treasure Quest	Musical Mail Bag		1145
7:00	Back To The Bible	Back To The Bible	Back To The Bible	Back To The Bible	Back To The Bible	Back To The Bible	1200
7:30	Sign Off	Sign Off	Sign Off	Sign Off	Sign Off	Sign Off	1230

"QUITO CALLING"  
16 AND 19 METERS

2:30 - 3:30 A.M.  
Directed To Europe  
(ENGLAND-NORTH,CENTRAL AND SOUTH AMERICA)

E. S. T.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	G.M.T.
2:30 PM	Call Of The Andes	Old Fashioned Revival Hour	Call Of The Andes	Organ Melodies	Children's Bible Hour	Sunday Symphony	1930
2:45				Jungle Doctor		Mountain Top Music	1945
3:00	Back Home Hour	Sign Off	Missionary Challenge	Billy Graham	Word Of Life Hour	Radio Bible Class	2000
3:30	Sign Off		Sign Off	Sign Off	Sign Off	Sign Off	2030

"ECUADOREAN ECHOES"  
19, 24 AND 30 METERS

5:00 - 6:00 P.M.  
Directed to Europe  
(ENGLAND-NORTH,CENTRAL AND SOUTH AMERICA)

E. S. T.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	G.M.T.
5:00 PM	Sword Of The Lord	Hour Of Worship	Sword Of The Lord	Showers Of Blessing	Back To The Bible	Treasure Quest	2200
5:15	Trend Of The Times		Musical Mail Bag	Stump The Preachers		Sacred Classics	2215
5:30	Piano-Organ Melodies	Radio-Kid's Bible Club	Bible Broadcasters	[Russian]	[Russian]	Missionary Challenge	2230
5:45	Book Of The Week			[Russian]	[Russian]		2245
6:00	Sign Off	Sign Off	Sign Off	Sign Off	Sign Off	Sign Off	2300

"SOUTHERN CROSS SALUTE"  
19, 24 AND 30 METERS  
(49 METERS AFTER 11:00 P. M.)

9:00 P.M. - 12:30 A.M.  
Directed To North America  
(CENTRAL - SOUTH AMERICA - AFRICA)

E. S. T.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	G. M. T.
9:00 PM	Back To The Bible	Back To The Bible	Back To The Bible	Back To The Bible	Back To The Bible	Back To The Bible	0200
9:30	Call Of The Andes	Little Brown Church	Call Of The Andes	Call Of The Andes	Call Of The Andes	Old Fashioned Revival Hour	0230
10:00	Showers Of Blessing	Bringing Christ To The Nations	Meet Your Missionaries	Chapel In The Pines	Radio Bible Class		0300
10:15	Stump The Preachers		Today We Live	Singspiration			0315
10:30	Calvary Hour	Missionary Kid's Hour	Trend Of The Times	Berean Gospel Voice	Little White Church	Temple Time	0330
10:45			Mountain Top Music	Mountain Top Music	S. S. Lesson		
11:00	Missionary Challenge	Prairie Pastor	Songs In The Night	Greatest Story Ever Told	Billy Graham	Back Home Hour	0400
11:15		Musical Mail Bag					
11:30	Organ Melodies	Organ Melodies	Organ Melodies	Organ Melodies	Organ Melodies	Organ-Chime Melodies	0430
11:45	Midnight Meditations	Midnight Meditations	Midnight Meditations	Midnight Meditations	Midnight Meditations	Midnight Meditations	0445
12 M	Sword Of The Lord	Haven Of Rest	Sword Of The Lord	Good News Hour	Children's Chapel	Light & Life Hour	0500
12:15 AM	Quizpiration		Call Of The Orient		Message To Israel		0515
12:30	Sign Off		Sign Off		Sign Off		Sign Off

(Non-English Programs listed on other side scheduled for 24 meters from 3:30 to 6:00 P. M. will be released on 16 meters.)

APPENDIX C. SAMPLE MATERIALS AND ILLUSTRATIONS OF THE WORK  
OF THE MISSIONARY RADIO STATION

# HCJB

## SCHEDULE OF NON-ENGLISH BROADCASTS

SPANISH - QUECHUA - YIDDISH

SWEDISH - FRENCH - GERMAN - RUSSIAN

E. S. T.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	G. M. T.	METERS
8:00 AM	Russian	Russian	Russian	Russian	Russian	Russian	1100	24-30
6:00 to 7:30 AM	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	1100 to 1230	19 49 & 700 k c
7:30 to 8:30 AM	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	1230 to 1330	19, 24, 30, 49 & 700 k c
8:30 AM						Quechua	1330	49 & 700 k c
11:00 AM	Russian	Russian	Russian	Russian	Russian	Russian	1600	16-19
11:30 AM	Russian	Russian	Russian Quechua	Russian	Russian	Russian	1630	16-19 49-700 k c
12:00 Noon	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish*	1700	19, 30, 49 & 700 k c
12:30 to 2:30 PM	Spanish	Spanish	Spanish	Spanish	Spanish**	Spanish	1730 to 1930	16, 19, 30 49 & 700 k c
2:00 PM					Quechua		1900	49 & 700 k c
3:30 PM	Swedish	Swedish	Swedish	Swedish	Swedish	Swedish	2030	19 & 24
4:00 PM	French	French	French	French	French	French	2100	19 & 24
4:30 PM	German	German	German	German	German	German	2130	19, 24 & 30
5:00 PM	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	2200	49 & 38
5:30 PM	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	2230	49 & 38
5:30 PM				Russian	Russian		2230	19, 24 & 30
6:00 PM	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	2300	
[Tuesdays, Thursdays & Saturdays on 49 meters & 700 k c; Wednesday, Friday & Sunday on 19, 24, 30, 49 meters & 700 k c]								
6:00 PM	Yiddish	Yiddish	Yiddish	Yiddish	Yiddish	Yiddish	2300	19 24 & 30
8:30 to 9:00 PM	Spanish	Spanish	Spanish	Spanish	Spanish***	Spanish	2330 to 0200	19, 24, 30, 49 & 700 k c
8:30 PM					Russian		0130	24
9:00 to 11:00 PM	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	0200 to 0400	49 & 700 k c
12:30 AM	Russian	Russian	Russian	Russian	Russian	Russian	0530	19, 24, 30 & 49

\* On Sunday Spanish begins at 11:30 AM.

\*\* On Saturday from 2 to 2:30 PM Spanish is presented in only the 16, 19 and 30 meter bands.

\*\*\* On Saturdays at 8:30 PM the 24 meter band is not used in Spanish.

FIGURE 1

SCHEDULE OF ENGLISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR



**H  
C  
J  
B**

**LA VOZ  
DE LOS ANDES**

**ENERO-FEBRERO-MARZO**

**1951**

**HORARIO  
DE PROGRAMAS**

FIGURE 2

SCHEDULE OF SPANISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

# HOY CRISTO JESUS BENDICE

## HORARIO PARA USO DE DISTINTAS ONDAS

### PROGRAMAS DEL AMANECER

6:00 — 7:30 AM — Diario 19-49-308 metros

7:30 — 8:45 AM — Diario 19-24-30-49-308 metros

### PROGRAMAS DEL MEDIODIA

12:00 — 2:30 PM — Martes

Mier., Vier., Sáb. — 16-30-49-308 metros «

11:30 — 2:30 PM — Juev. y Dom.

» La banda de 16 metros se une al sistema a los 12:30 PM

### PROGRAMAS DE LA NOCHE

5:00 — 6:30 PM — Diario 49-308 metros «

6:30 — 9:00 PM — Diario 19-24-30-49-308 metros

9:00 — 11:00 PM — Diario 49-308 metros

« Miércoles, Viernes y Domingo a las 6:00 PM se ocupan también las ondas de 19 y 24 metros.

*LUNES ES DIA DE SILENCIO*

*EN*

*LA VOZ DE LOS ANDES*



## M A R T E S

6.00 am.	Cómo ha Amanecido el Mundo
6.15 am.	Esta Tierra y su Música
6.30 am.	Informativo Nacional
6.45 am.	Cantos en la Aurora
7.00 am.	Radio Gaceta
7.15 am.	Aires Marciales
7.30 am.	Informativo Nacional
7.45 am.	Música Ligera
8.00 am.	Himnos de la Vida Cristiana
8.15 am.	Luz Cotidiana
8.30 am.	Muy Buenos Días!
12.00 m.	Narraciones Amenas
12.30 pm.	Noticias Internacionales de la INS
12.45 pm.	Delicias Musicales
1.00 pm.	Concierto del Medio Día
2.00 pm.	Academia Cristiana del Aire
2.30 pm.	Muy Buenas Tardes!
5.00 pm.	Sinfonía Vespertina
5.30 pm.	Titulares Internacionales
5.40 pm.	Intervalo Musical
5.45 pm.	Cuentos Infantiles
6.00 pm.	Hora Femenina
6.15 pm.	Música Ecuatoriana
6.30 pm.	Boletín de Noticias
6.45 pm.	Melodías Sagradas
7.00 pm.	Academia Cristiana del Aire
7.15 pm.	Joyas del Teclado
7.30 pm.	Boletín de Noticias
7.45 pm.	Album Filatélico
8.00 pm.	La Vida Incomparable
8.30 p m.	El Ecuador en Noticias
8.45 p m.	Música Ecuatoriana
9.00 p m.	Inglés por Radio, B.B.C.
9.15 p m.	Música Amena
9.30 p m.	Hablan las Naciones Unidas
9.45 p m.	Rayos del Faro
10.00 p m.	Para los Amantes de la Buena Música
11.00 p m.	Muy Buenas Noches!

FIGURE 2

SCHEDULE OF SPANISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

# M I E R C O L E S

---

6,00 a m.	Cómo ha Amanecido el Mundo
6 15 a m.	Esta Tierra y su Música
6,30 a m.	Informativo Nacional
6,45 a m.	Cantos en la Aurora
7,00 a m.	Radio Gaceta
7,15 a m.	Aires Marciales
7,30 a m.	Informativo Nacional
7,45 a m.	Música Ligera
8,00 a m.	Himnos de la Vida Cristiana
8,15 a m.	Luz Cotidiana
8,30 a m.	Muy Buenos Días!

12,00 m.	Fantasía Ecuatoriana
12,30 p m.	Noticias Internacionales de la INS
12,45 p m.	Delicias Musicales
1,00 p m.	Concierto del Medio Día
2,00 p m.	Academia Cristiana del Aire
2,30 p m.	Muy Buenas Tardes!

5,00 p m.	Sinfonía Vespertina
5,30 p m.	Titulares Internacionales
5,40 p m.	Intervalo Musical
5,45 p m.	Cuentos Infantiles
6,00 p m.	Hora Femenina
6,15 p m.	Música Ecuatoriana
6,30 p m.	Boletín de Noticias
6,45 p m.	Melodías Sagradas
7,00 p m.	Academia Cristiana del Aire
7,15 p m.	Ebano y Marfil
7,30 p m.	Boletín de Noticias
7,45 p m.	La Llegada del Correo
8,00 p m.	Sendas de Vida
8,30 p m.	El Ecuador en Noticias
8,45 p m.	Música Ecuatoriana
9,00 p m.	Departamento Forestal
9,15 p m.	Música Amana
9,30 p m.	Hablan las Naciones Unidas
9,45 p m.	Rayos del Faro
10,00 p m.	Para los Amantes de la Buena Música
11,00 p m.	Muy Buenas Noches!

## J U E V E S

6,00 am.	Cómo ha Amanecido el Mundo
6,15 am.	Esta Tierra y su Música
6,30 am.	Informativo Nacional
6,45 am.	Cantos en la Aurora
7,00 am.	Radio Gaceta
7,15 am.	Aires Marciales
7,30 am.	Informativo Nacional
7,45 am.	Música Ligera
8,00 am.	Himnos de la Vida Cristiana
8,15 am.	Luz Cotidiana
8,30 am.	Muy Buenos Días!
11,30 am.	Programa Quechua-Castellano
12,00 m.	La Hora Municipal
12,30 pm.	Noticias Internacionales de la INS
12,45 pm.	Delicias Musicales
1,00 pm.	Concierto del Medio Día
2,00 pm.	Academia Cristiana del Aire
2,30 pm.	Muy Buenas Tardes!
5,00 pm.	Sinfonía Vespertina
5,30 pm.	Titulares Internacionales
5,40 pm.	Intervalo Musical
5,45 pm.	Cuentos Infantiles
6,00 pm.	Hora Femenina
6,15 pm.	Música Ecuatoriana
6,30 pm.	Boletín de Noticias
6,45 pm.	Melodías Sagradas
7,00 pm.	Academia Cristiana del Aire
7,15 pm.	Joyas del Teclado
7,30 pm.	Boletín de Noticias
7,45 pm.	Movimiento Evangélico Mundial
8,00 pm.	El Hogar Ideal
8,30 pm.	El Ecuador en Noticias
8,45 pm.	Gracias, Doctor!
9,00 pm.	Inglés por Radio, B.B.C.
9,15 pm.	Música Amena
9,30 pm.	Hablan las Naciones Unidas
9,45 pm.	Rayos del Faro
10,00 pm.	Para los Amantes de la Buena Música
11,00 pm.	Muy Buenas Noches!

FIGURE 2

SCHEDULE OF SPANISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

IMA 6.25  
I. YFANO

## V I E R N E S

6,00 am.	Cómo ha Amanecido el Mundo
6,15 am.	Esta Tierra y su Música
6,30 am.	Informativo Nacional
6,45 am.	Cantos en la Aurora
7,00 am.	Radio Gaceta
7,15 am.	Aires Marciales
7,30 am.	Informativo Nacional
7,45 am.	Música Ligera
8,00 am.	Himnos de la Vida Cristiana
8,15 am.	Luz Cotidiana
8,30 am.	Muy Buenos Días!

12,00 m.	Conozca el Mundo
12,30 pm.	Noticias Internacionales de la INS
12,45 pm.	Delicias Musicales
1,00 pm.	Concierto del Medio Día
2,00 pm.	Academia Cristiana del Aire
2,30 pm.	Muy Buenas Tardes!

5,00 pm.	Sinfonía Vespertina
5,30 pm.	Titulares Internacionales
5,40 pm.	Intervalo Musical
5,45 pm.	Cuentos Infantiles
6,00 pm.	Hora Femenina
6,15 pm.	Música Ecuatoriana
6,30 pm.	Boletín de Noticias
6,45 pm.	Melodías Sagradas
7,00 pm.	Academia Cristiana del Aire
7,15 pm.	Ebano y Marni
7,30 pm.	Boletín de Noticias
7,45 pm.	Solistas Mundiales
8,00 pm.	Adelante Juventud!
8,30 pm.	El Ecuador en Noticias
8,45 pm.	Música Ecuatoriana
9,00 pm.	El Periodista Vladimiro
9,15 pm.	Música Amena
9,30 pm.	Hablan las Naciones Unidas
9,45 pm.	Rayos del Faro
10,00 pm.	Para los Amantes de la Buena Música
11,00 pm.	Muy Buenas Noches!

## S A B A D O

6.00 am.	Cómo ha Amanecido el Mundo
6.15 am.	Esta Tierra y su Música
6.30 am.	Informativo Nacional
6.45 am.	Cantos en la Aurora
7.00 am.	Radio Gaceta
7.15 am.	Aires Marciales
7.30 am.	Informativo Nacional
7.45 am.	Música Ligera
8.00 am.	Himnos de la Vida Cristiana
8.15 am.	Luz Cotidiana
8.30 am.	Muy Buenos Días!

12.00 m.	Radio Escuela de las Américas
12.30 pm.	Noticias Internacionales de la INS
12.45 pm.	Delicias Musicales
1.00 pm.	Concierto del Medio Día
2.00 pm.	Academia Cristiana del Aire
2.30 pm.	Muy Buenas Tardes!

5.00 pm.	Sinfonía Vespertina
5.30 pm.	Titulares Internacionales
5.40 pm.	Intervalo Musical
5.45 pm.	Club Juvenil del Aire
6.15 pm.	Música Ecuatoriana
6.30 pm.	Boletín de Noticias
6.45 pm.	Melodías Sagradas
7.00 pm.	Habla el Ateneo Ecuatoriano
7.30 pm.	Vida Colombo-Ecuatoriana, Intercambio con Radio Nacional de Bogotá
8.00 pm.	Ecos del Cielo
8.30 pm.	Revista Semanal de Prensa
8.45 pm.	Música Ecuatoriana
9.00 pm.	Hora Dramática, B.B.C.
9.30 pm.	Noticias Mundiales de la Unesco
9.45 pm.	Rayos del Faro
10.00 pm.	Para los Amantes de la Buena Música
11.00 pm.	Muy Buenas Noches!

FIGURE 2

SCHEDULE OF SPANISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

## DOMINGO

6,00 am.      Cómo ha Amanecido el Mundo  
6,15 am.      Esta Tierra y su Música  
6,30 am.      Informativo Nacional  
6,45 am.      Cantos en la Aurora  
7,00 am.      Radio Gaceta  
7,15 am.      Aires Marciales  
7,30 am.      Informativo Nacional  
7,45 am.      Música Ligera  
8,00 am.      Himnos de la Vida Cristiana  
8,15 am.      Luz Cotidiana  
8,30 am.      Muy Buenos Días!

11,30 am.      Iglesia del Aire  
12,30 pm.      Noticias Internacionales de la INS  
12,45 pm.      Delicias Musicales  
1,00 pm.      Concierto del Medio Día  
2,00 pm.      Academia Cristiana del Aire  
2,30 pm.      Muy Buenas Tardes!

5,00 pm.      Sinfonía Verpertina  
5,30 pm.      Boletín de Noticias  
5,45 pm.      Melodías del Atardecer  
6,00 pm.      Discoteca Dominical  
6,30 pm.      Escuela Dominical del Aire  
7,00 pm.      La Hora Sinfónica  
8,00 pm.      Pláticas Dominicales  
8,30 pm.      Boletín de Noticias  
8,45 pm.      La Llamada del Clarín  
9,00 pm.      Nocturnal  
9,30 pm.      Cómo Funcionan las Naciones Unidas  
9,45 pm.      Rayos del Faro  
10,00 pm.      Para los Amantes de la Buena Música  
11,00 pm.      Muy Buenas Noches!

IMPRESO EN EL ECUADOR  
EDITORIAL ARTES GRAFICAS  
CALLE VENEZUELA 606-612  
APARTADO 533  
QUITO-ECUADOR

INDICE DE PROGRA

Academia Cristiana  
Aires Marciales  
Aires Marciales  
Aires Marciales

Concierto del Medio Día  
Concierto del Medio Día  
Concierto del Medio Día  
Concierto del Medio Día

Discoteca Dominical  
Discoteca Dominical  
Discoteca Dominical  
Discoteca Dominical

El Faro  
El Faro  
El Faro  
El Faro

COEDUC  
SIN

## INDICE DE PROGRAMAS

### A

Academia Cristiana del Aire.....	Diario	2,00 PM
	M-M-J-V	7,00 PM
Adelante Juventud.....	V	8,00 PM
Aires Marciales.....	Diario	7,15 AM
Album Filatélico.....	Mar.	7,45 PM

### C

Cantos en la Aurora.....	Diario	6,45 AM
Club Juvenil del Aire.....	S	5,45 PM
Cómo Funcionan las Naciones Unidas.....	D.	9,30 PM
Concierto del Mediodía.....	Diario	1,00 PM
Cuentos Infantiles.....	M-M-J-V.	5,45 PM

### D

Delicias Musicales.....	Diario	12,45 PM
Departamento Forestal.....	Mier.	9,00 PM
Discoteca Dominical.....	D.	6,00 PM

### E

Ebano y Marfil.....	Mier., V.	7,15 PM
Ecos del Cielo.....	S.	8,00 PM
El Hogar Ideal.....	J.	8,00 PM
Esta Tierra y su Música.....	Diario	6,15 AM

FIGURE 2

SCHEDULE OF SPANISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

## INDICE DE PROGRAMAS

### F

Fantasia Ecuatoriana.....M. 12,00 M

### G

Gracias, Doctor.....M. 8,45 PM

### H

Habla El Ateneo Ecuatoriano.....S. 7,00 PM

Hablan las Naciones Unidas.....M-M-J-V-S. 9,30 PM

Himnos de la Vida Cristiana.....Diario 8,00 AM

Hora Dramática (BBC).....S. 9,00 PM

Hora Sinfónica.....D. 7,00 PM

Hora Municipal.....J. 12,00 M

### I

Iglesia del Aire.....D. 11,45 AM

Inglés por Radio (BBC).....Mart, J. 9,00 PM

### J

Joyas del Teclado.....Mart, y Juev. 7,15 PM

### L

Luz Cotidiana.....Diario 8,15 AM

### LL

Llamada del Clarín.....D. 8,45 PM

Llegada del Correo.....Mier. 7,45 PM

### M

Melodías del Atardecer.....D. 5,45 PM

Melodías Sagradas.....M-M-J-V-S. 6,45 PM

Movimiento Evangélico Mundial.....J. 7,45 PM

Música Amena.....M-M-J-V. 9,15 PM

Música Ecuatoriana.....M-M-J-V-S. 6,15 PM

Música Ligera.....M-J-V-S. 8,45 PM

Música Ligera.....Diario 7,45 AM



## INDICE DE PROGRAMAS

### N

Narraciones Amenas.....M. 12.00 M  
Nocturnal.....D. 9.30 PM

### P

Para los Amantes de la Buena Música.....Diario 10.00 PM  
Periodista Vladimiro.....V. 9.00 PM  
Pláticas Dominicales.....D. 8.00 PM  
Prog. Femenino.....M-M-J-V. 6.00 PM

### Q

Quechua-Castellano.....D. 8.45 AM  
J. 11.30 AM

### R

Radio Escuela de las Américas.....S. 12.00 M  
Rayos del Faro.....Diario 9.45 PM  
Revista Semanal de Prensa.....S. 8.30 PM

### S

Sendas de Vida.....Mier. 8.00 PM  
Sinfonía Vespertina.....Diario 5.00 PM  
Solistas Mundiales.....V. 7.45 PM

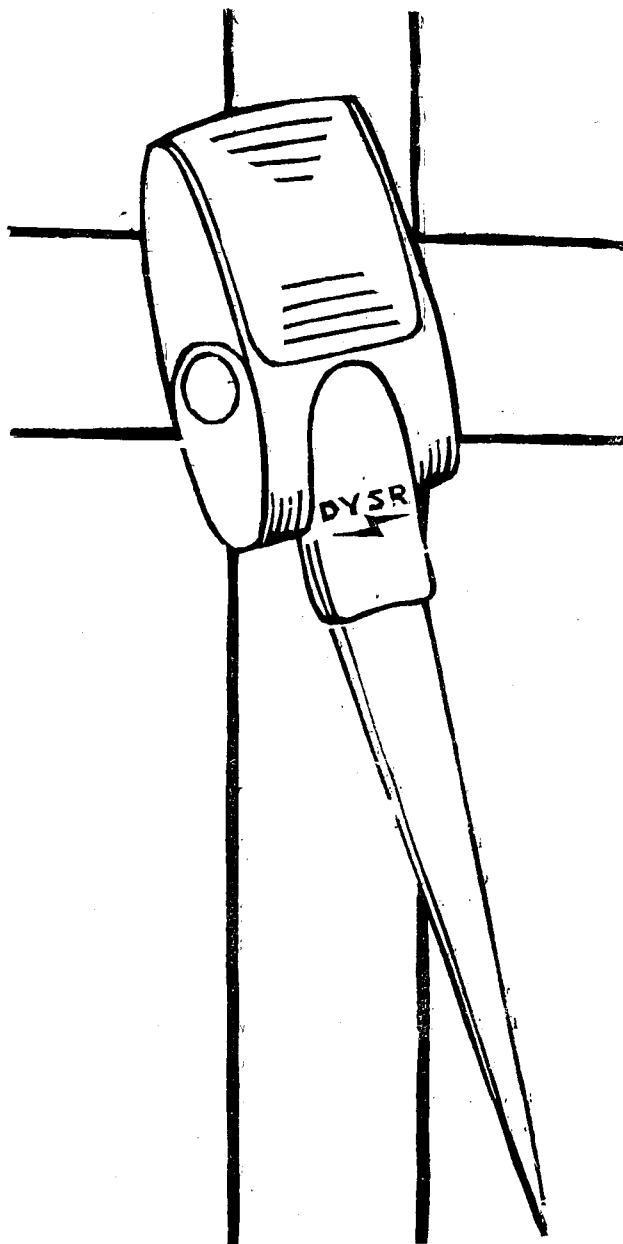
### V

Vida Incomparable.....M. 8.00 PM  
Vida Colombo-Ecuatoriana (intercambio).....S. 7.30 PM

FIGURE 2

SCHEDULE OF SPANISH BROADCASTS FOR  
STATION HCJB, QUITO, ECUADOR

Each Day A Call For Christian Living  
And One World Brotherhood



**DYSR-DYH4**

FIGURE 3

SCHEDULE OF BROADCASTS FOR  
STATION DYSR, MANILA, PHILIPPINES

**EACH DAY A CALL**

## DYSR 840kc.

APRIL-JULY 1951

P.M.	SUNDAY	MONDAY	TU
6:00	Musical Bulletin	Musical Bulletin	Musical Bulletin
6:15	Musical Almanac	Record A-B-C's	Record
6:30	Twenty-One Questions	Home Reading	Program Parents
6:45		Club 252	Animal
7:00	Pamalandong	Fun with Titles	Musical Textbook
7:15	Music Paints a Picture	Progressive Farming	News C
7:30	Church of the Air	The Upper Room	Ang Mg Mag-aay
7:45		The Book to Live By	Ang Ba Kasulat
8:00	What Think Ye	Fabric of Dreams	Musical Encyclopedia
8:15	Psalm and	Professionally Speaking	Mimi and
8:30	Symphony	Windows of Worship	Legal Clinic
8:45			Window Worship

**MUSIC LOVERS:** The eight o'clock hour is for you: Fabric of Dreams... Music from the Campus... Encyclopedia... Portraits... The music of master composers, artists and conductors...

**PARENTS:** Remember You and Your Baby each Wednesday.... Each Tuesday, in our Program for Parents, hear group discussions on the Christian home...

**STUDENTS:** Take time off to hear Mimi and Solona every Tuesday... Community Talent Hour, Saturday....

### Stations DYSR and DYH4

offer to their listeners information, cultural entertainment and inspiration. Programs are designed and arranged generally by the faculty, staff and students of a cooperative mission-minded university, assisted by specially assigned personnel from the United Church of Christ in the Philippines, the Methodist and Northern Baptist Missions. In this way our listeners may share in the benefits of Christian education. The information presented offers suggestions for better farming, new business and economic improvement, health and sanitation, home and family life, the opportunities and responsibilities of citizenship as well as a deep spiritual stimulus. It is a call for Christian Living and One World Brotherhood.

All these benefits are made possible through the cooperative effort of the Federation of Christian Churches in the Philippines and the National Council of Churches in the United States.

Station program schedules are available upon request. In asking, be sure to give us your correct name and address, and if you will, some report upon quality of your reception. In sharing this information with your neighbors and friends you will favor them and all those giving their time and talent to this Christian venture in service.

FIGURE 3

SCHEDULE OF BROADCASTS FOR  
STATION DYSR, MANILA, PHILIPPINES

—EACH DAY A CALL FOR CHRISTIAN LIVING AND ONE WORLD BROTHERHOOD—

**DYSR 840kc.****Schedule of Broadcasts****6.055mc. DYH4**

APRIL-JULY 1951

APRIL-JULY 1951

P.M.	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	P.M.
6:00	Musical Bulletin	Musical Bulletin	Musical Bulletin	Musical Bulletin	Musical Bulletin	Musical Bulletin	Musical Bulletin	6:00
6:15	Musical Almanac	Record A-B-C's	Record A-B-C's	Record A-B-C's	Chinese News Commentary	Record A-B-C's	Campus Echo	6:15
6:30	Twenty-One Questions	Home Reading	Program for Parents	You and Your Baby	At Sunset Time	Co-ed Reading	Musical Merienda	6:30
6:45		Club 252	Animal Fair	Passport to Music Land	Storybook Parade	I Know a Story	All Aboard for Adventure	6:45
7:00	Pamalandong	Fun with Titles	Musical Textbook	Fun with Titles	Popular Key-Notes, Voices	Fun with Titles	Community Talent Hour	7:00
7:15	Music Paints a Picture	Progressive Farming	News Commentary	Take Time Now	Pangyutang Mauswagon	News Commentary	Medical Footnotes	7:15
7:30	Church of the Air	The Upper Room	Ang Mga Mag-aawit	Greatest Story Ever Told	Showers of Blessing	Testament of Music	Snapshots	7:30
7:45		The Book to Live By	Ang Balaang Kasulatan		The Living Word		Gabayan Sa Kinabuhì	7:45
8:00	What Think Ye	Fabric of Dreams	Musical Encyclopedia	Portrait of a Writer	Concert Artists	Portrait of a Musician	Melodies t at Linger On	8:00
8:15	Psalm and		Mimi and Solona		Music from the Campus		Accent on the Practical	8:15
8:30	Symphony	Professionally Speaking	Legal Clinic   Science Hour	One-World Music	Island Hopping	Changing Tempos	With Arthur Fiedler	8:30
8:45		Windows of Worship	Windows of Worship	Mid-Week Devotions	Programme Orientale	Windows of Worship	Evening Meditation	8:45

**MUSIC LOVERS:** The eight o'clock hour is for you: Fabric of Dreams... Music from the Campus... Encyclopedia... Portraits... The music of master composers, artists and conductors...

**PARENTS:** Remember You and Your Baby each Wednesday... Each Tuesday, in our Program for Parents, hear group discussions on the Christian home...

**STUDENTS:** Take time off to hear Mimi and Solona every Tuesday... Community Talent Hour, Saturday....

**FOR THE ALERT CITIZEN:** Be sure to check 7:15 and 8:30 as your special hours... Monday: Rural and farm problems, professional interviews..... Tuesday: the Legal Clinic and the Science Observatory, with discussions for laymen.... Tuesday and Friday: Comments on national and world news... Wednesday and Saturday: Take Time to Think on the positive and practical... the Christian approach to problems of today... Saturday: Medical Footnotes

**BOYS AND GIRLS:** Your special hour is 6:45... For stories that are exciting... In Animal Fair, The Storybook Parade, I Know a Story... Be sure to find out what happens at Club 252 also.....  
**FOR EVERY CHRISTIAN:** 7:30 to 8:00 each evening is reserved for programs of Christian thought and inspiration: Ang mga Mag-aawit, The Upper Room, The Book to Live By... Reading the Bible together: The Living Word, Ang Balaang Kasulatan... Sunday evening is the evening for family worship

FIGURE 3

SCHEDULE OF BROADCASTS FOR  
STATION DYSR, MANILA, PHILIPPINES

## THE WORLD RADIO MISSIONARY FELLOWSHIP, INC.

## Statement of Receipts and Disbursements

For the Year 1950

Balance, January 1, 1950

Designated funds	\$20,720.16	
Allocated funds	2,510.31	
General Funds	<u>2,477.16</u>	\$ 25,707.63

Receipts for the year:

General contributions	57,291.60	
Missionary allowances	70,918.83	
Sponsored and transcribed programs	40,922.89	
Designated gifts for special purposes:		
Sound bus, including gifts for new truck	\$ 4,514.34	
Institute of the Air	2,026.72	
Indian Hostel Clinic	7,465.74	
New missionaries, transportation & equipment	7,217.05	
Summer School of Christian Radio	112.00	
Radio Circle	930.55	
Advance Project	29,673.83	
Special electronic equipment	2,286.60	
Second Evangelical Church	3,300.00	
Educational Fund	5,000.00	
Various special accounts	<u>2,286.45</u>	64,813.28
Loan for equipment	2,000.00	
Accounts receivable, withholding tax, social security (net)	<u>2,037.29</u>	237,983.89
		<u>\$263,691.52</u>

Disbursements for year:

Missionary personnel	82,579.03	
Transmitter operation and supplies	14,286.22	
Program expense	10,378.62	
Transportation in Ecuador	3,392.20	
Publications and publicity (field)	15,411.44	
Property maintenance, rents other than missionary	1,690.91	
Office and administration (Quito)	6,354.76	
Building repairs and improvements	2,312.50	
Office and program equipment	3,987.66	
Allowances and rents, USA	13,844.51	
Deputation expense	9,071.10	
Promotion expense, USA and Canada	3,321.91	
Office and administration, USA and Canada	6,897.43	
New equipment — sound projector, car	1,740.96	
Special accounts:		
Sound Bus, including new truck	4,231.25	
Institute of the Air	2,871.47	
Indian Hostel Clinic	7,929.05	
New missionaries, transportation & equipment	6,927.91	
Summer School of Christian Radio	112.00	
Radio Circle	1,173.10	
Advance Project	27,071.86	
Second Evangelical Church	7,462.49	
Educational Fund	4,981.38	
Various special accounts	<u>3,219.38</u>	65,979.89
Balance, December 31, 1950		<u>241,249.14</u>
		<u>\$ 22,442.38</u>

Designated funds	14,716.04
Allocated funds	7,395.37
General Funds	330.97
	<u>\$22,442.38</u>

THE WORLD RADIO MISSIONARY FELLOWSHIP, INC.  
Statement of Receipts and Disbursements  
For the Year 1950

Balance, January 1, 1950

Designated funds	\$20,720.16	
Allocated funds	2,510.31	
General Funds	<u>2,477.16</u>	\$ 25,707.63

Receipts for the year:

General contributions	57,291.60	
Missionary allowances	70,918.83	
Sponsored and transcribed programs	40,922.89	
Designated gifts for special purposes:		
Sound bus, including gifts for new truck	\$ 4,514.34	
Institute of the Air	2,026.72	
Indian Hostel Clinic	7,465.74	
New missionaries, transportation & equipment	7,217.05	
Summer School of Christian Radio	112.00	
Radio Circle	930.55	
Advance Project	29,673.83	
Special electronic equipment	2,286.60	
Second Evangelical Church	3,300.00	
Educational Fund	5,000.00	
Various special accounts	<u>2,286.45</u>	64,813.28
Loan for equipment		2,000.00

FIGURE 4

STATEMENT OF RECEIPTS AND DISBURSEMENTS  
FOR STATION HCJB, QUITO, ECUADOR

**The OFFICIAL PERMISSIONS**

to Establish

**A Christian Radio Station**

in Liberia



Granted to

**The West African  
Broadcasting Association, Inc.**

POST OFFICE BOX 167 • WHEATON, ILL.

FIGURE 5

REPRODUCTION OF MISSIONARY BROADCASTING PERMIT

LIBERIAN GOVERNMENT RADIO SERVICE

WORLD WIDE COMMUNICATION

WITH

RCA AND EASTERN

BOOK

65 PAGE 596

RS11/2/'51.

ADDRESS FOR RADIOGRAMS  
"RADIOLIBE"

Monrovia, February 14, 1951

Mr. William Watkins,  
President, West African Broadcasting Association,  
Post Office Box No. 167,  
Wheaton, Illinois, U.S.A.

Dear Sir:

By authority vested in me by the Honourable  
Postmaster General of Liberia, you are hereby authorized  
to establish a Broadcasting Station in Liberia in line  
with the Statement of Aims as hereunder set out:

"The West African Broadcasting Association is a non-  
profit, inter-denominational, missionary organization.  
"It was established for the purpose of propagating the  
"the tenets of the Christian faith as found in the Holy  
"Bible by means of radio broadcasting.

"The initial facilities of the station would include a  
"ten thousand watt long wave transmitter to cover all  
"of Liberia, and two short wave transmitters to reach  
"a larger area. Future additional units would be added  
"as expansion permits.

"All Broadcasting would be governed by standards equi-  
"valent to codes such as that of the Federal Communica-  
"tions Commission of the United States. The initial  
"staff of the station would be mostly American trained  
"personnel. However, the training program will be a  
"major phase of the station's broadcasting.

"The broadcasts will include:

"A. Public Service broadcasts - including:

1. Educational programs dealing with literacy, agriculture, hygiene, etc;
2. Governmental broadcasts such as non-political programs and Presidential Proclamations;
3. Reliable time signals.



- 2 -

BOOK 65 PAGE 597

"B. News broadcasts featuring local as well as world events.

"C. Music.

"D. Christian programs setting forth a positive Gospel.

"Other services of the station would include recording of programs for broadcast in remote locations and sound system work.

"This project will not obligate the Liberian Government in any way beyond the permissions that we seek permission to establish and operate a Christian radio station, a non-commercial cultural station.

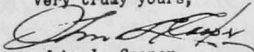
"Direct benefits of the station to the Republic of Liberia will be:

- "(a) First, an advertisement. Since it will be broadcasting to other countries, it will serve as a constant reminder of Liberia's growing prosperity.
- "(b) Secondly, the work of the station will help raise the cultural level of the Republic. The informative broadcasts from the station will be a real force in Liberia's rapid advance, and by fostering a wide distribution of radio receivers throughout the country even the hinterland peoples can more readily be brought together into a national unity.
- "(c) Thirdly, we believe that the results of the Christian work of the station will be of definite value in helping to make Liberia a Christian Nation."

The call letters for this station are tentatively registered as ELWA.

Upon your return to Liberia with the necessary apparatus, we will be pleased to collaborate with you on the location of the station, its assigned radio frequencies and also its frequency of operation.

Very truly yours,



John L. Cooper,  
COMMISSIONER OF COMMUNICATIONS & AERONAUTICS, R.L.

cc: The Hon. the Postmaster General of Liberia.

FIGURE 5

PRODUCTION OF MISSIONARY BROADCASTING PERMIT

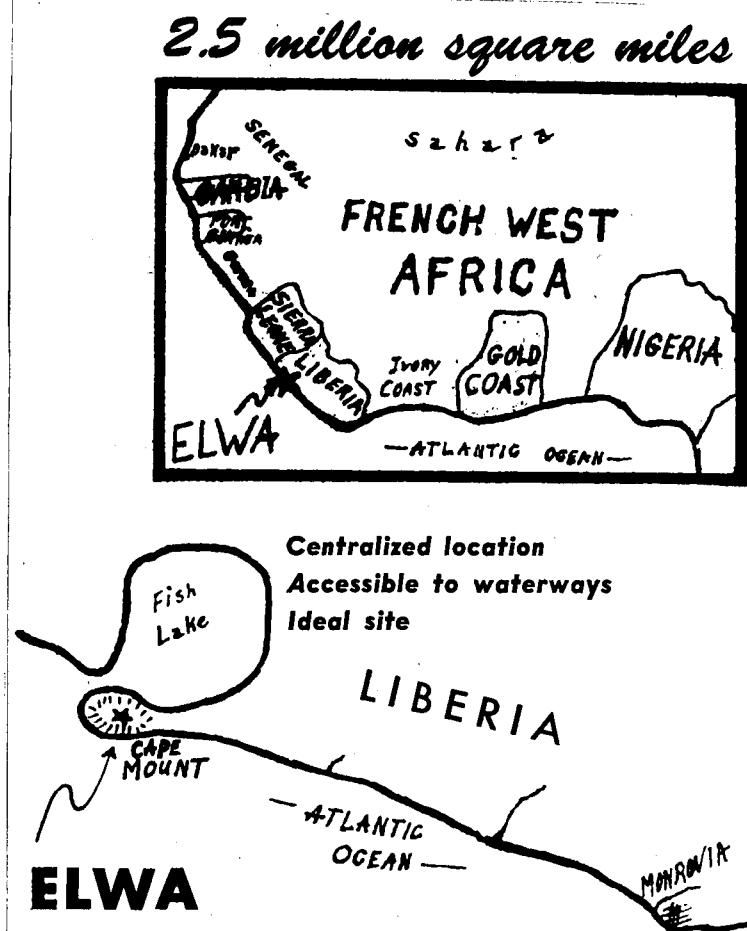


FIGURE 6

ILLUSTRATION OF THE MISSIONARY  
STATION'S LOCATION OUTSIDE THE BUSINESS AREA



HOJE TECHNICIAN INSPECTS  
PLACING

FIGURE 7

NATIONAL WORKMEN RECEIVING INSTRUCTION IN THE ASSEMBLY OF  
PORTABLE RECEIVERS TO BE DISTRIBUTED BY STATION, DZAS, MANILA



FIGURE 8

HCJB TECHNICIAN INSPECTS CRYSTAL-SETS BEFORE  
PLACING THEM IN HOMES





FIGURE 9

ILLUSTRATION OF MISSIONARY STATION SITE

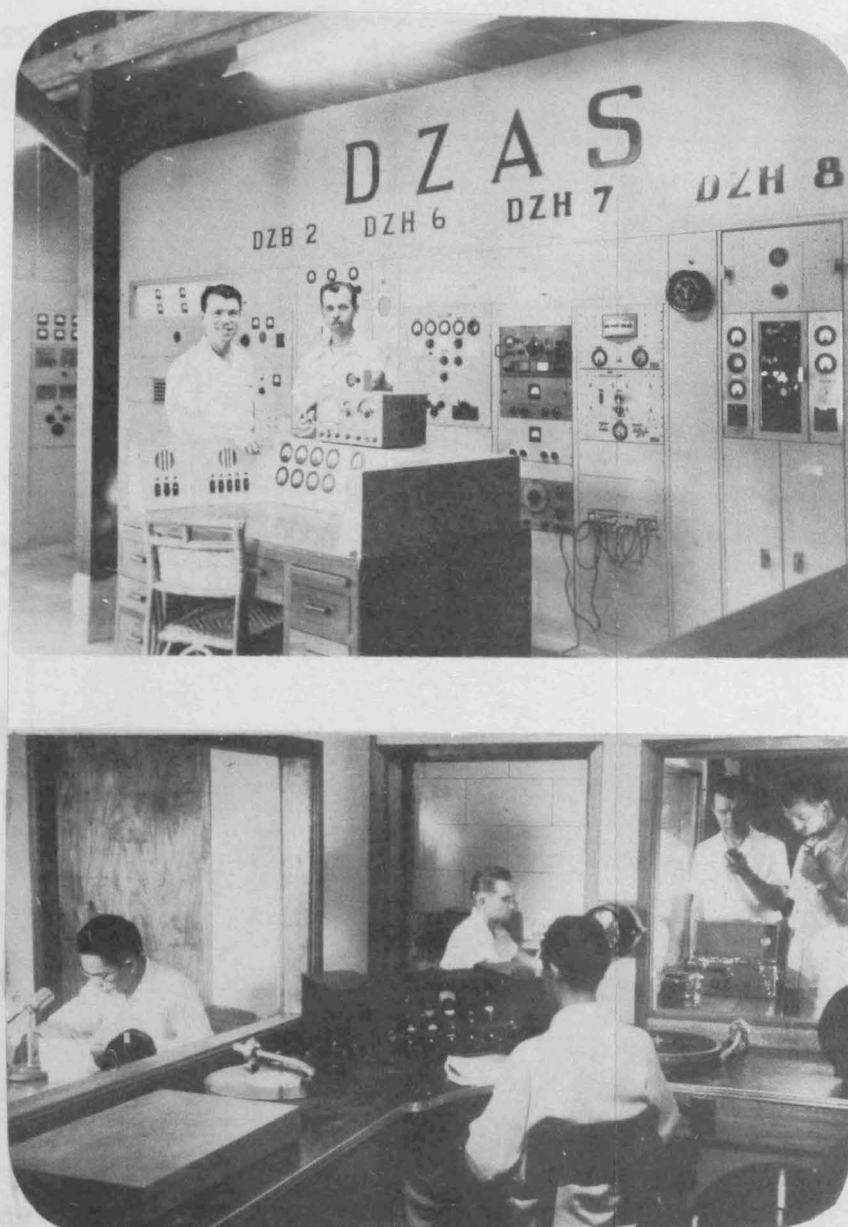


FIGURE 10

TRANSMITTERS AND CONTROL ROOM VIEW OF  
STUDIOS "A", "B", AND "C" OF STATION DZAS IN MANILA

## APPENDIX D. GEOGRAPHICAL LOCATION OF MISSIONARY STATIONS

### SUGGESTED SITES FOR MISSIONARY RADIO STATIONS AROUND THE WORLD<sup>1</sup>

NOTE: It is thought that it would be most profitable to eventually install two radio stations at each site, beginning with a longwave transmitter of 5,000 watts power for local coverage. Later another station could be added on shortwave with 1 to 5 KW power for nearby states or countries.

#### A. SOUTH & CENTRAL AMERICA

1. Mexico City, Mexico
2. La Paz, Bolivia<sup>2</sup>
3. Santiago, Chile
4. Buenos Aires, Argentina (or Montevideo, Uruguay according to most favorable political outlook).
5. Sao Paulo, Brazil (project of C.C.L.A.)
6. Recife, Brazil (project of South. Presby.)
7. Havana, Cuba (for West Indies).
8. San Jose, Costa Rica (project of Latin American Mission. Station TIFC now in operation.)

#### B. NORTH AMERICA

1. Anchorage, Alaska (for Canada, and Russia in addition)
2. Ottawa, Canada (for French population farther east)

#### C. AFRICA

1. Addis Ababa, Ethiopia (Sudan Interior Mission project)<sup>3</sup>
2. Cairo, Egypt
3. Algiers, Algeria
4. Dakar, Senegal (or Monrovia, Liberia)<sup>4</sup>

---

<sup>1</sup>This entire report was taken from: Clarence W. Jones, "A Guide to Missionary Broadcasting," op. cit., p. 2f.

<sup>2</sup>"The Voice of the Southern Cross" now in operation at this location.

<sup>3</sup>The Sudan Interior Mission has been refused a broadcasting permit by the Ethiopian government.

<sup>4</sup>Project of the West African Broadcasting Association.

5. Leopoldville, Belgian Congo
6. Pretoria, Union of South Africa

#### D. EUROPE

1. Athens, Greece
2. Brussels, Belgium (or Berne, Switzerland)
3. Helsinki, Finland (for Scandinavia and Russia)
4. Madrid, Spain

#### E. INDIA

1. Bombay
2. Karachi (for Russia as well)
3. Colombo, Ceylon
4. Delhi
5. Calcutta

#### F. ASIA

1. Shanghai, China (project to restore former station XMHD of SCBA)<sup>5</sup>
2. Canton, China (project Evangelical Free Church)<sup>6</sup>
3. Chengtu, China
4. Hankow, China (project Far Eastern Broadcasting Corporation)<sup>7</sup>
5. Tientsin, China
6. Fusan, Korea (for Japan and Siberia)
7. Hsingking, Manchukuo (problematical because of Communists)
8. Urga, Outer Mongolia (problematical because of Communists)
9. French Indo-China (for Siam, etc. Malay Peninsula)

#### G. ISLANDS

1. Honolulu, Hawaii (Christian Broadcasting Association project)
2. Manila, Philippines (FEBC scheduled to begin here)<sup>8</sup>
3. Makassar, Celebes (for East Indies. The CRMF planning for Darwin, Australia.)

---

<sup>5</sup>Station discontinued operations in early part of this year.

<sup>6</sup>Project probably discontinued due to Communist control.

<sup>7</sup>Project discontinued.

<sup>8</sup>Station DZAS now in operation.

INDIANA STATE  
T.C. LIBRARY