

Bread of Life

Vol. VII

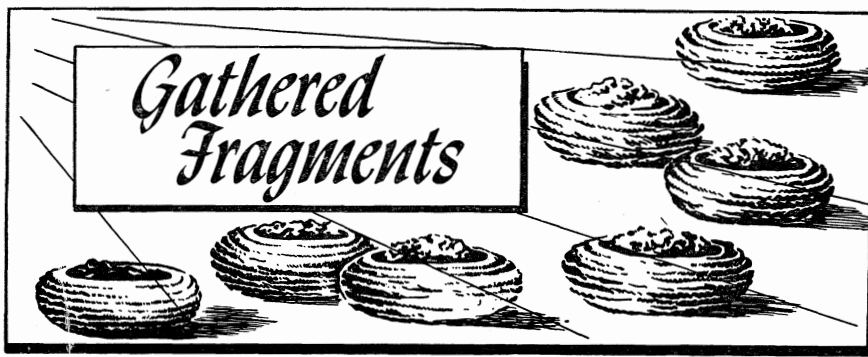
March 1958

No. 3



A. Devaney, N. Y.

"Lord, save us; we perish!"



THIS MONTH, BREAD OF LIFE, is publishing the first installment of *A Personal Narrative* by Jonathan Edwards in commemoration of the two-hundredth anniversary of his death, March 22, 1758. Throughout his fifty-four years Edwards distinguished himself as an able student and thinker, a great preacher and author, a faithful missionary among the Indians, and finally, for about a month before his death, as president of Princeton University. His first biographer began his *Life* with an appraisal which the passing of two centuries has not diminished:

"President Edwards, in the esteem of all the judicious, who were well acquainted with him, either personally, or by his writings, was one of the *greatest—best—and most useful* of men that have lived in this age. . . . And no one, perhaps, has been in our day more universally esteemed and acknowledged to be a *bright Christian*, an eminently good man. . . . the holiness of his heart has been as evident and conspicuous, as the uncommon greatness and strength of his understanding."

His continuing influence is readily seen in that only this last year Yale University Press issued the first volume of *The*

Works of Jonathan Edwards, republishing not only "all of the printed works of Edwards"—and they are many—but also "the massive manuscript materials" hitherto unpublished. Somehow, to this day the world, even, can not get away from the power of his intellect and life, even though it does not accept many of his beliefs or experiences.

Just one year ago, BREAD OF LIFE devoted its entire March issue to an account of the life and teaching of John Alexander Dowie, who has been appropriately called "the apostle of divine healing of his day." Towards the preparation of that issue the *Rev. Anton Darms* of Zion, Illinois, a minister in the church which Dr. Dowie founded, freely contributed his aid even though it entailed time and trouble in the midst of a full schedule. Later it was our privilege to visit this man of God. During the course of our fellowship he related the story of the miraculous healing of his wife when she was past eighty, a time of life when most people accept ills as a matter of course. So stimulating and instructive to our own faith was this testimony that we desired to share it with you. Our brother kindly consented to write it, "E'en

Down to Old Age." It is an excellent testimony to God's faithfulness through all the years, but *especially* to those past fourscore.

"They who trust Him wholly
Find Him wholly true."

* * *

Born in Switzerland, *Anton Darms* came to this country at an early age. Through diligent reading of his German Bible, "there was borne upon his spirit the call of God to the ministry." After years of intensive study he entered the ministry of the German Reformed Church. God led him on, and eight years later he joined the church founded by Dr. Dowie. Throughout these years he has had many opportunities to prove the Lord to be true to His Word. Several times he has been near the gates of death, once as the result of a double hernia which almost reached "the point of strangulation and gangrene." "But in all these trials," says Mr. Darms, "God's help was sought and healing was granted in answer to prayer." A voluminous author, over two thousand of his articles and sermons, in addition to books and pamphlets, have been published. Well over eighty years of age, he is still preaching, teaching, and writing, serving the Lord with unflagging zeal, desirous that whatever time may yet be given him, it may be spent "in complete dedication to God and His service."

* * *

Next month, God willing, BREAD OF LIFE will carry an appreciation of *D. Wesley Myland*, Pentecostal pioneer, written by *Alice Reynolds Flower* in collaboration with her husband, *Rev. J. Roswell Flower*.

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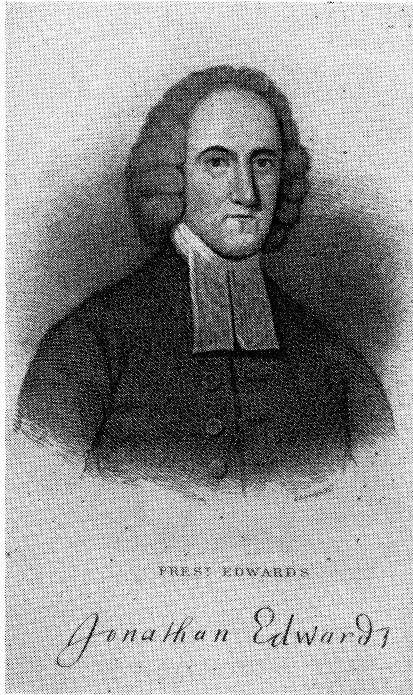
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Personal Narrative

By JONATHAN EDWARDS

I HAD A VARIETY of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening, before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys, and used to meet with them to pray together. I experienced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties. I with some of my schoolmates joined together, and built a booth in a swamp, in a very retired spot, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and was from time to time much affected. My affections seemed to be lively and easily moved, and I seemed to be in my element when engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight as I then had in religion, and mistake it for grace.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in the ways of sin. Indeed I was at times very uneasy, especially towards the latter part of my time at college; when it pleased God, to seize me with the pleurisy; in which he brought me nigh to the grave, and shook me over the pit of hell. And yet, it was not long after my recovery, before I fell again into my old ways of sin. But God



would not suffer me to go on with my quietness; I had great and violent inward struggles, till, after many conflicts, with wicked inclinations, repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin; and to apply myself to seek salvation, and practice many religious duties; but without that kind of affection and delight which I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections. I made seeking my salvation the main business of my life. But yet, it seems to me, I sought after a miserable manner; which has made me sometimes since to question, whether ever it issued

in that which was saving; being ready to doubt, whether such miserable seeking ever succeeded. I was indeed brought to seek salvation in a manner that I never was before; I felt a spirit to part with all things in the world, for an interest in Christ. . . .

The first instance that I remember of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, 1 Tim. i:17. *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen.* As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any thing I ever experienced before. Never any words of scripture seemed to me as these words did. I thought within myself, how excellent a being that was, and how happy I should be, if I might enjoy that God, and be wrapt up in heaven, and be as it were swallowed up in him forever! I kept saying, and as it were singing over these words of scripture to myself; and went to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do; with a new sort of affection. But it

never came into my thought, that there was any thing spiritual, or of a saving nature in this.

From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. An inward, sweet sense of these things, at times, came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me, as those that treated of these subjects. Those words, Cant. ii:1, used to be abundantly with me, *I am the Rose of Sharon, and the Lily of the valleys*. The words seemed to me, sweetly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it, about that time; and found, from time to time, an inward sweetness, that would carry me away, in my contemplations. This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of divine things, would often of a sudden kindle up, as it were, a sweet burning in my heart; an ardor of soul, that I know not how to express.

Not long after I began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together; and when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture for contemplation. And as I was walking there and looking up on the sky and clouds, there came into my mind so sweet a sense of the glorious *majesty* and *grace* of God, that I know not how to express. I seemed to see them both in sweet conjunction; majesty and meekness joined together; it was a gentle, and holy majesty; and also a majestic meekness; a high, great, and holy gentleness.

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which

used greatly to fix my mind. I often used to sit and view the moon for continuance; and in the day, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the mean time, singing forth, with a low voice; my contemplations of the Creator and Redeemer. And scarce any thing, among all the works of nature, was so delightful to me as thunder and lightning; formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunder storm rising; but now, on the contrary, it rejoiced me. I felt God, so to speak, at the first appearance of a thunder storm; and used to take the opportunity, at such times, to fix myself in order to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplation of my great and glorious God. While thus engaged, it always seemed natural to me to sing, or chant for my meditations; or, to speak my thoughts in soliloquies with a singing voice.

I felt then great satisfaction, as to my good state; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, Psal. cxix. 28: *My soul breaketh for the longing it hath*. I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; almost perpetually in the contemplation of them. I spent most of my time in thinking of divine things, year after year; often walking alone in the woods, and solitary places, for meditation, soliloquy, and prayer, and converse with God; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent. The delights which I now felt in the things of religion, were of an exceedingly different kind from those before mentioned, that I had when a boy; and what I then had no more notion of, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating and refreshing nature. Those former delights never reached the heart; and did not arise from any sight of the divine excellency of the things of God; or any taste of the soul-satisfying and life-giving good there is in them.

(To be continued.)

Believing Prayer

By G. A. WALDVOGEL

IT IS FAITH which makes prayer effectual. The Lord Jesus assures us that *believing* prayer will *always* receive an answer. (Mt. 21:22.) He definitely commands us always to pray in faith. (Mark 11:24.) We have a perfect example of successful praying in the story of Elijah when he "prayed again, and the heaven gave rain, and the earth brought forth her fruit" (1 Kings 18:41-46).

We cannot pray believingly unless our faith has a sure foundation. Elijah's faith was based upon the Word of the Lord which had come unto him saying, "Go, show thyself unto Ahab; and *I will send rain upon the earth.*" God has graciously given unto us the promises of His Word. These promises cover every need of our Christian life and warfare. As we look to God for help, the Holy Spirit will quicken to us the very Word we need. "A messenger of Jehovah is encamping round about those who fear Him, and *He armeth them.*" (Ps. 34:7.) "Standing on the promise of God," Elijah could *pray through* to victory *and so can we.*

Faith is an assurance wrought in us by the Spirit through the Word.

*Faith, mighty faith, the promise sees,
And looks to God alone,
Laughs at impossibilities
And cries: "It shall be done."*

So sure was Elijah that God's Word would be fulfilled that he said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." There is an important lesson to be learned here, however, from the example of the prophet. He had carefully obeyed the Lord and

had fulfilled the conditions that were necessary in order that God could send the promised rain. The assurance of faith can be produced by the Holy Spirit only in the heart of the obedient. He who would have a victorious faith must be willing to obey the commandments of the Word.

This was the attitude in which Elijah prayed. Although assured by the Word of the Lord that rain would fall, he "went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." Strange posture! He shuts out everything else from his vision but God. To Him he looks expectantly for the manifestation of the answer. At intervals he sends his servant to look for clouds to appear. He perseveres in this attitude of confident expectation. Just what he said in his prayer we do not know, but the Holy Spirit teaches us to voice our expectation not only in prayer and supplication, but also, and primarily, in praise and thanksgiving. This is the way the early disciples awaited the fulfillment of the promise of the Father (Acts 1:14 and Luke 24:53).

Elijah was not disappointed in his expectation. Faith cannot

be. "And it came to pass the seventh time, that he said, Behold, there ariseth a little cloud, out of the sea, like a man's hand." A little cloud only, but faith sees in it the beginning of the desired blessing. But may it not be a deceptive token to disappear again presently under the rays of the hot sun? No, indeed! The heavenly Father will not disappoint His trusting child by giving the "stone" of a deceitful manifestation instead of the "bread" of the desired blessing. Elijah knows that God has begun to answer abundantly for He is "plenteous in mercy unto all them that call upon Him." Thus he sends his servant to say unto Ahab, "Prepare thy chariot, and get thee down that the rain stop thee not."

And rain it did. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a *great rain.*" If we know from experience the joy of having our prayers definitely and abundantly answered, we can understand how Elijah felt, as "the hand of the Lord was on him; and he girded up his loins and ran before Ahab to the entrance of Jezreel."

Let us learn from Elijah to PRAY THROUGH TO VICTORY!

WE ALL FEEL THE NEED to get deeper, but I know *all* we need is *Jesus*,—seeking Him, finding and enjoying Him—and He is our depth and obedience. So often He calls us as individuals to get that truth. We do not let Him simplify our spiritual progress—we *labor* at His work. Now He will lead us to abandonment—rest—etc., if we but follow Him—*only* Him.

When we get this sight and let go all to follow and love Him, the *rest* comes or the *progress*. We *then* can see *what* He means. How hopeless human effort is! I know no way but to *ask* Him Himself to so *draw* us to Himself He will enable us to desire *just* Him.—MARTHA WING ROBINSON.



Anton Darms

E'en Down to Old Age



Helen Druey Darms

A Testimony to God's "Sov'reign, Eternal, Unchangeable Love" Throughout the Life of Helena Druey Darms

*By Her Husband, ANTON DARMS
Minister of the Gospel Since 1892*

MY WIFE, HELENA A. DRUEY, was born in a large Roman Catholic family of twelve daughters and one son on a large farm in South Dakota. She always paid a great tribute to her mother who truly loved God and sought to live the Christian life up to the light that she had. My wife, when only a child, responded to the call of God to follow Jesus with her whole heart. She thanked God that she was kept from the evils of the world before she was old enough to be led into them. The Word of God became more real to her so that she could not be satisfied to remain in Roman Catholicism and took her stand for God openly in a Methodist camp meeting. In her eighteenth year she went from home to attend college and united with the Methodist Episcopal Church.

After finishing her teacher's course, she had a severe sickness which resulted from falling off a horse. This caused severe pain in her spine and other suffering, so that for months she was confined to her bed. Mor-

phine injections were given to her. The physician said that an operation was necessary, but that there was little hope for recovery. She would not submit to an operation and dismissed the doctor.

Just at this time a friend who had been healed through the prayers of John Alexander Dowie told her that she should go to Chicago to obtain healing through Dr. Dowie's ministry. She was advised by this friend to give up the use of morphine and look to God for deliverance and healing. She came to Chicago, stayed in one of the Divine Healing Homes, and received her healing completely so that she soon could return to her home to take up her work of teaching. Also she held meetings in Brookings, S.D., distributing tracts and teachings of Dr. Dowie, so that a number of families became convinced of the truth and later sold their farms to make their home in the City of Zion.

A few years later she came to Chicago to attend the Minister-

ial Training School which Dr. Dowie had established to prepare students to go out into the mission field. There it was, when first hearing her testimony to God's saving and healing power, that God made known to me that she was chosen to be my companion to travel together through life's journey. Blessed and kept of God we were privileged to remain together for a little over a half a century after our marriage in 1905.

While having charge of the Zion work in Cincinnati, my health broke down through overwork, so that I had to give up all active work in the church. We decided to go to California for a long rest. My condition grew steadily worse until I had lost nearly fifty pounds and was reduced to almost a shadow. I lay in bed in Pasadena for three weeks, hovering between life and death. Friends were pleading with my wife to take me to a hospital or to have a physician in charge, but she relied only upon God and His promises for

healing and victory. With the prayers of God's people in the church my health was restored so we could give our attention to ministering to many others in Los Angeles and Oakland as well.

We returned in 1912 to Zion City to direct Zion Educational Institutions and to write for Zion Publications.

One of the first great trials that came upon us was that my wife was stricken with Spanish Influenza in 1918, which took a toll of millions of people throughout the world. She could neither "eat nor drink" and had to be fed for weeks with a teaspoonful of liquid at a time. She stated in her testimony, published in *Leaves of Healing*, August 22, 1922: "I could not even move myself in bed, but was as helpless as an infant. It seemed that I was passing through the shadow of death. For fifteen weeks I remained in this condition, my body in an emaciated state. Although too weak to fight for myself, I leaned on God for healing." The victory seemed long in coming, but with persevering faith on the part of many who prayed for healing, she was restored to health and could then give much time in directing the Junior Department of Zion Bible School, besides rendering helpful service on many occasions.

We had many reasons to praise God for the untold blessings showered upon us as the years rolled by as we were approaching the time of our golden wedding anniversary. But instead of the last lap of our journeying together being the easiest, it became that of the supreme trial of our lives. A year before the decease of my wife, she was in a car accident which greatly affected her spine for a time, but God heard and answered prayer for her. In the fall of 1954 she had a severe case of influenza, being confined to her bed for weeks. We called

upon God and others also prayed for her, and God in His mercy spared her life and brought her through this trial.

Our rejoicing was only for a short time, when she was afflicted with a very severe case of neuritis which settled in her spine and limbs, causing excruciating pain. She could not remain in bed but had to lie in the parlor armchair day and night. During the many weeks of the most intense suffering we looked confidently to God for deliverance. We spent much time reading the promises of God's Word and read together my book, *Divine Healing in the Scriptures*. Special mention should be made of the blessings received through the faithful ministrations of the ministry in the church and that of kind friends in our fellowship. When one is passing through "fiery trials," it means something for one to have fellowship with others in a church where the teaching of divine healing is maintained.

God in His mercy answered prayer again for my dear wife, and she was able to attend to the duties of the home and the services in the church. We were rejoicing that our troubles at last seemed to be over when, behold, Satan struck another blow, more severe than any that she had suffered during that winter.

My wife caught a severe cold which soon developed into a most critical case of pneumonia so that she became weaker and weaker. It was apparent that something drastic must be done speedily. Arrangements were made for a hospital bed in our bedroom, and an efficient nurse was employed to give her the needed care. Daily her case grew steadily worse. Her whole body became inflated from her feet up to her chest so that she had great difficulty in breathing.

We found it necessary to call

in a physician to supervise the care for her. I told him that in all the fifty years of our married life we never had taken any drugs or medicine of any kind. He said that he respected our stand and would do all that he could and simply supplied her with proper nourishment in the form of vitamin tablets. My wife at first refused to take them, believing they were some sort of medicine. Only when the doctor persuaded her that these tablets were only lemon extracts would she take them. In spite of all that was done her condition steadily grew worse so that the physician said to me that her life was quickly coming to an end and that she had not more than twenty-four hours to live.

Though this seemed to be a desperate, hopeless case and my suffering wife desired to depart this life to be with the Lord, yet I believed then and there that "nothing is too hard" for the dear Lord if we have faith to believe that He can "save to the uttermost." I knew that God was my only "refuge and strength" in this time of trouble, since both the nurse as well as the physician saw no hope of her getting well.

In this time of trouble, I went into my study to kneel before an open Bible, asking God to give me some comfort and assurance that He could yet bring deliverance to my departing companion. First, I was directed to read the story of Hezekiah's healing and the lengthening of his days, recorded in Isaiah, chapter thirty-eight. I told the dear Lord that with our advanced fourscore years, I was not pleading for any special lengthening of her lifespan, but not to let her die with this terrible, inflamed condition that was swiftly bringing her life to an end. I asked God to heal her and spare her to give testimony to God's hearing and answering

(Continued on page 11.)

Missionary Radio

How Evangelicals Are Belting the Globe With a Chain of Gospel Broadcasting Stations

By MARTHA E. PARSONS

ON CHRISTMAS DAY, 1931 there occurred in Quito, Ecuador, an event of profound significance to the cause of Christian missions. A Christian radio station HCJB went on the air to broadcast the evangelical Gospel message to a lost world.

Evangelicals had the vision to become the pioneers in this field of endeavor. Evangelicals have followed through and today have around twenty broadcasting stations beyond the borders of the United States of America sending out the saving story of Christ's redemptive love.

The story of HCJB is filled with amazing evidences of God's unmistakable leading. The three young men (Clarence Jones, Stuart Clark, Reuben Larson) who were so miraculously brought together from widely separated points of service to join in the breath-taking plan for utilizing radio "to reach the largest number of souls in the shortest possible time" would be the first to disclaim any personal credit for the accomplishments of the past quarter century. There are too many consecrated colleagues who have helped. There are too many miraculous instances of judgment stayed, and of judgment vindicated in crisis times.

Take, for instance, the tremendously important matter of selecting a site. Jones tells of it in his book, *Radio, the New Missionary*. One sizzling July day in Washington, D.C., he found himself in the office of a secretary in the South Ameri-

can Division of the State Department. "I understand," he said to the official, "that your Department has gathered considerable data on radio broadcasting experience and problems in various parts of the world. Have you anything on Ecuador?"

"Not a great deal," replied the official. "Reception conditions there are just about nil." Pressed for advice as to where in Ecuador he would put a station if he were to do it at all, the official said emphatically, "I would definitely not put up a station in Ecuador at all. Get as far away from the equator as you can!"

A short time later a highly touted technical report prepared by radio engineers of an outstanding United States manufacturer of radio equipment, based on investigations in Ecuador, stated "Because of the large amount of mineral ore deposits in the mountains, it could be expected that any radio signal transmitted from such a point would be lost or seriously weakened by ground absorption."

Very discouraging for a station in Quito, Ecuador! As a compromise, Guayaquil on the coast was suggested. But Jones writes, "God seemed to call... 'Come up to the top of the mountain' . . . as He did to Moses of old at Mount Sinai. There was nothing to do but to obey!"

In 1943 Clarence Moore (so vitally connected with the development of HCJB) was at-

tending a gathering of top-flight radio technicians in New York City. His convention badge read "Moore - HCJB - Quito." More than one man came up to him saying, "Hello, HCJB! We know you! What a whale of a signal you put in up there—3000 miles away! You fellows must have had a smart bunch of technicians to go 'way up on top of those mountains to locate your station!"

"What makes you say that?" Moore asked.

They stuck a radio textbook under his nose. "The higher up above sea-level you get your antenna tower," it said, "the farther out your signal will go!" "Furthermore," said one of the men, "we have found that one of the finest places in the world to broadcast a radio signal north and south is *the line of the equator!*"

By 1938 HCJB (also known as The Voice of the Andes) had grown from a 150 watt station to a 1000 watt station. But its young trustees were not satisfied. There were "untold millions still untold." Suddenly one day word came that there was an opportunity to buy a second-hand 5000 watt transmitter for \$10,000. Without funds, they went to their knees seeking God's guidance. To make a long story short they got the answer to their prayer.

Today HCJB, with 150 workers using transmitters 24 hours daily (except Monday) is broadcasting in 11 languages. At Pi-

fo, about an hour's drive from Quito, it owns 45 acres on which are its diesel engines, 8 curtain antennae towers and necessary housing for other equipment. It is co-partner with the Latin America Mission in Station HOXO in Panama City and shares with TEAM in Radio Uruguay.

TGNA is the Radio Voice of the Central American Mission which began a Gospel broadcasting ministry in Nicaragua in 1942 under Rev. and Mrs. Harold Van Broekhoven. When they were transferred to Guatemala in 1943, the burden of missionary radio ministry was again upon their hearts, and the story of TGNA is spun through with the stubborn, never-failing persistence of Mr. Van Broekhoven in the face of the most discouraging governmental technicalities.

At first, time was rented on commercial and government-owned stations. But God was moving. He laid the desire on the hearts of the Van Broek-

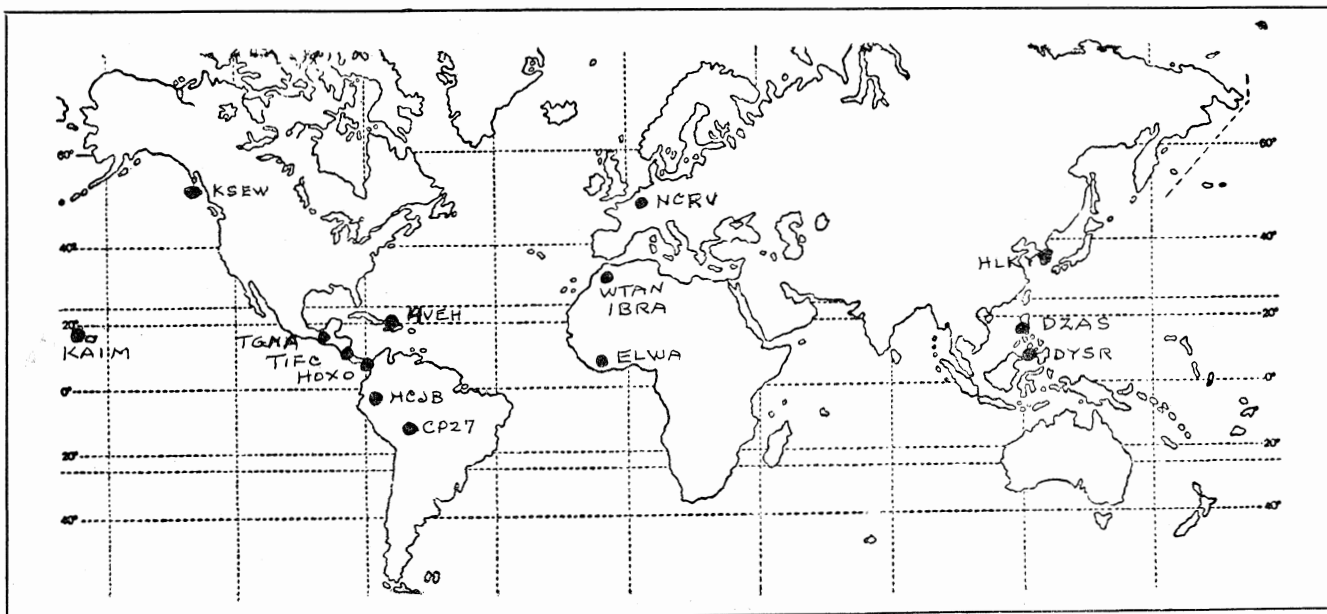
hovens to obtain, if at all possible, a permit to erect, install and operate a mission-owned radio station, dedicated to non-commercial, non-political, non-controversial programs. After months of negotiating, the President of Guatemala, Dr. Juan Jose Arevalo, gave the desired permit—but in verbal form only. Seven months were spent in securing it in written form. It was finally received in September, 1947.

With the permit in hand, Clarence C. Moore of the International Radio & Electronics Corporation of Elkhart, Indiana, was asked to make a survey of possible sites. God answered prayer by granting an option to purchase $12\frac{3}{4}$ acres in the southeast end of Guatemala City, a city with a population of 325,000. The price of \$12,000 was a small fraction of the estimated value of land in that sector. Equipment was rented from the Ministry of Agriculture to clear out the heavy underbrush, cut down huge trees,

and remove the stumps. Nearly 40,000 ft. of bare copper wire was laid in the grounds as part of the antenna system. The transmitter building was erected.

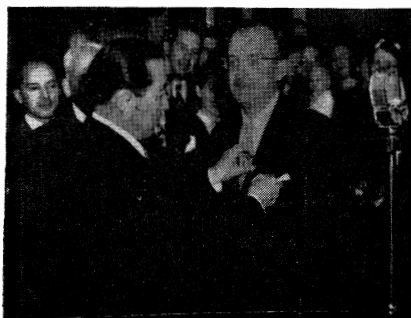
In the meantime, with very little funds on hand, a contract was signed in faith, covering two 2500 watt transmitters, but in the form of a dual band changing transmitter. Before this equipment was completed, God's people had answered the need, and it was paid for in full.

It was then that trouble began. The government gave out word that the Mission had no permit—in spite of the document of September, 1947! Nevertheless, the small group which made up the provisional Mission Radio Board decided, in faith, to have the equipment shipped to New Orleans and from there to Perto Barrios, the Caribbean seaport of the country. Conferences were held with the Guatemalan government; with the Director General of Telecommunications; and with the Minis-



Evangelical Broadcasting Stations Belting the Globe

KAIM, Honolulu, Wawaii; KSEW, Sitka, Alaska; TGNA, Guatemala City, Guatemala; TIFC, San Jose, Costa Rica; HOXO, Panama City, Panama; HCJB, Quito, Ecuador; CP27, La Paz, Bolivia; WIVV, Vieques, Puerto Rico; 4VEH, Cap Haitien, Haiti; WTAN, Tangier, North Africa; IBRA, Tangier, North Africa; ELWA, Monrovia, Liberia; NCRV, Hilversum, The Netherlands; HLKY, Seoul, Korea; HLKX, Inchon, Korea; DZAS, DZEE and six SW stations, Manila, P. I.; DYSR, Okinawa.



Clarence W. Jones of HCJB

One of the earliest pioneers in the field of missionary radio broadcasting, Dr. Clarence W. Jones of station HCJB, Quito, Ecuador, is shown receiving an official decoration of the Republic of Ecuador in recognition of the station's services to the country.

try of Communications and Public Works. A lawyer was secured. But every attempt seemed to fail!

The missionary leaders continued to look to the Lord in faith. In the meantime the equipment reached the country. Special permission was granted to bring it to the capital. Special customs agents arranged to have it come to a siding of the railroad rather than to the Custom House where it would be detained for a long time, and require the repacking of delicate instruments. The government also permitted the equipment to be transferred to the radio site, while the Telecommunications Department sent a technician to see if all the equipment complied with the law. Mr. Moore came to Guatemala to supervise the installation. A 167 ft. long wave tower (later increased to 220 ft.) was erected of the best cyprus wood in Guatemala. A second 112 ft. tower was erected to hold the short wave antenna. Program schedules were drawn up. Finally after testing privileges had been enjoyed for several weeks, Mr. Van Broekhoven was able to convince the government on August 5, 1950, that a permit had been granted in 1947, and a license was issued to begin broadcasting the following day!

One day early in 1951, a young Wheaton graduate by the name of William A. Watkins found himself on a plane bound for Liberia, West Africa. Bill had spent his childhood in Africa where his parents are missionaries under the Christian and Missionary Alliance in French West Africa. During his years in Wheaton his thoughts constantly turned to the land of his birth with a tremendous burden for reaching that continent by radio.

Bill was not alone in his vision for Africa. There were Abe Thiessen, Dick Reed and several other Wheaton fellows equally burdened for bringing the gospel to Africa by radio. Meeting regularly for prayer, and definitely feeling God's call, they sought to enlist the help of mission societies, with little success. Finally they were led to organize the West African Broadcasting Association, Inc. In April, 1950 they received their charter from the State of Illinois.

The year following was filled with prayer, study, preparation and organization, culminating in a contact with the Liberian government through the Department of Literacy Director who was in America on a visit. This led to an invitation from the President of Liberia, William V. S. Tubman, to send a representative to discuss the terms of a broadcasting franchise. Because of his knowledge of Africa, the members of the newly chartered WABA decided to send Bill Watkins as their representative.

After long and tortuous negotiations Bill returned to Africa and obtained a land grant and started clearing the jungle, even though funds were insufficient to continue work for even a month. He negotiated for a 100-Acre tract of land located just 11 miles from Monrovia. But it belonged to the Bassa tribe—very jealous of their tri-

bal possessions. After much discussion the Liberian government promised to give the Bassa more land on the other side of the radio station if they would relinquish their rights to this particular site. The final agreement of the Bassa chiefs is even more of a miracle when we realize their very justifiable suspicion of any deals with the white man.

In November of 1951 work was begun in Liberia; clearing the jungle, building a road and bridges, preparing for construction. Early in 1952 the young West Africa Broadcasting Association group joined the Sudan Interior Mission, becoming its broadcasting arm, making EL WA today the Radio Voice of the Sudan Interior Mission. It has two stations in operation—a 1,000 Watt transmitter on 710 Kc. and a 10,000 Watt short-wave transmitter operating on 11.800 mg. and 4.835 mg. Three other frequencies have been assigned and plans call for the addition of other transmitters. There is a staff of more than 20 missionaries plus Africans who are being trained at the station. Present facilities include the broadcast station with its correspondence school and power station. Listener response has been wonderful. Over 2,000 letters a month come in telling of



Syngman Rhee

The president of the Republic of Korea, speaking to the nation over the Christian station HLKY in Seoul. The Korean government has encouraged this station in its plans for expansion.



"To Them That Sit in Darkness . . ."

TEAM's new 20,000-watt broadcast station in Korea is sending out two full hours of programs nightly in Mandarin Chinese, an hour and a half in Russian and two hours in Korean, beaming the gospel message—plus attractive, audience-winning secular programming—into Asiatic countries on the other side of the "Bamboo Curtain"; only 35 miles north of the TEAM compound at Inchon. Veteran China-missionary Julius Bergstrom is shown here preaching to the HLKX Chinese listening audience, while missionary-engineer Bill Winchell handles the control board.

being saved; of blessings received. ELWA is truly a miracle from the hand of God!

Every one of the more than twenty evangelical broadcasting stations that belt the globe has an equally entrancing missionary romance connected with it.

These missionary broadcasters are organized in The World Radio Missionary Fellowship, Inc., with Dr. Clarence W. Jones as President. They meet regularly in a "World Missionary Conference on Missionary Radio," which is the pioneer organization of its kind.

The end is not yet. In many strategic locations in other parts of the world plans are under way for the erection of new radio broadcasting stations. This work will go on, God willing, until the whole wide world can hear the evangelical Gospel message by radio in every language and dialect of mankind.

—Abridged from
United Evangelical Action
by permission.

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In a later edition of *Action* (February 15, '58) another ra-

dio work with Pentecostal affiliations is mentioned: *The Far East Broadcasting Company* which has "nine radio stations on the air . . . from Christian Radio City Manila; one in Okinawa; five stations which release time in Formosa; . . . in thirty-six languages and dialects to all Asia . . ."

E'en Down to Old Age

(Continued from page 7.)

prayer. Then, continuing on my knees before God, the Holy Spirit directed me to read in the Gospel of John, the eleventh chapter, which records the greatest miracle of Christ's ministry, the raising of Lazarus from the dead. I was specially impressed with verse four which states the words of Jesus that "this sickness is not unto death, but for the glory of God that the Son of God might be glorified thereby." Such blessing flowed through my agonizing soul from this verse that I read the entire chapter once more. Then still greater assurance came from this same verse so that I read the entire chapter a third time. The Word of God declares that "faith cometh by hearing [the word of God] and hearing by the word of God" (Romans 10:17).

Here was the answer that I sought of God. My soul was buoyed up with new hope and faith for my wife's recovery. With the open Bible I went to the bedside of my dying wife and read this fourth verse to her, stating that I believed that God would deliver her and spare her life to be a testimony to divine healing. Did God bring glory to His Name in his case? He surely did, for the following day the physician stated that a change was taking place, and the day following he stated that she had fully passed the crisis

and that her recovery was a miracle in answer to prayer and the good care that was given to her.

The inflammation went down so that she could get up out of bed and walk about the home. In a short time we were able to dismiss the nurse who also testified that only God could bring her through this terrible ordeal in answer to prayer. As the month of April, 1955, came around, the month of our golden wedding anniversary, my wife and I sought to rejoice for ourselves, alone, and thus observe our golden wedding. Yet to our surprise, through the kindness of many friends, a celebration took place with a full dinner being prepared and gifts pouring in. Many there were who rejoiced in the miracle wrought by God in sparing her life.

My wife became strong enough to go out riding and visiting friends. On May the tenth we were invited to spend the day with some dear friends in a beautiful country home. After a pleasant day and having had supper, she had a sudden heart attack. I had her brought home in an ambulance. After some hours she wanted to depart to be with her Lord and so quietly fell asleep in Jesus, May 11, 1955. When the physician came in the morning to express his sympathy, I told him that I rejoiced that she could depart to be with her blessed Lord. Our two loving daughters with many friends had done all that they could to give my dear wife the best of care, but, above all, towers the help and the comfort that can come only from God when we put our full trust in Him and His Holy Word.

As I bring this testimony to a close, my heart overflows with praise unto God, Who always has been merciful to us to answer prayer in every time of trial during the entire fifty years that we were privileged to serve the Lord together to extend His cause and Kingdom.

The Blood of Christ

BECAUSE animal sacrifice is no longer a customary part of religious observance in our country, this phrase, "the blood of Christ," is either meaningless or distasteful to some people. It is, however, of the utmost importance to the Christian; "for if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14.) The Lord Jesus confirmed the teaching of this passage in Hebrews when He declared that the cup of the last supper was "the new covenant in my blood, even that which is poured out for you" (Luke 22:20). What does the blood of Christ mean?

It is the open way to God. "By his own blood he entered into the holy place." No man in his right mind feels qualified by the excellence of his life to step immediately into the holy presence of God. Some way must be made for him. Under Judaism the high priest entered annually into the presence of God, after making atonement for the sins of the people; but Jesus has entered in once for all, and now intercedes there for us.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
"Forgive him, O forgive," they cry;
"Nor let that ransomed sinner die."

It is the remedy for an evil conscience. Sin is not just an offence to God which can be removed by a ceremony. It is a stain in the human conscience which is ineradicable by any human means. "Not all the perfumes of Arabia can sweeten this little hand," cried Lady Macbeth as her accusing conscience tortured her with the red guilt of murder. "The blood of Jesus Christ cleanseth us from all sin" (I John 1:7) means that it can "cleanse the conscience from dead works to serve the living God" (Heb. 9:14).

It is the establishment of a new covenant. When the law was given to Israel, Moses sprinkled the book and the people with the blood of an offering to ratify the covenant. The old covenant, however, was insufficient because it could only regulate man's behavior, but could not change his heart. When Jesus established the new covenant, He put into action the promise: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. 10:16, 17, quoting Jeremiah 31:33, 34). The blood of Christ is the seal that God will keep his agreement and that He will deal with the believers on the basis of changing their hearts, rather than on the basis of making material rules for conduct.

It is a mark of the finality of God's salvation. Twice in the latter part of Hebrews 9 the word **once** is applied to the death of Christ (Heb. 9:26, 28). It means **once for all**. No further sacrifice could be offered to take away sin, because no greater being could be sacrificed. Once offered, Christ cannot be offered again because "He dieth no more; death hath no more dominion over him" (Rom. 6:9). The blood of Christ means that our salvation needs nothing more; it is fully guaranteed by this tremendous price.

Access to God, peace of heart, assurance of God's favor, and unshakable confidence in His power to keep us all come from the blood of Christ. He is "great through the blood of the everlasting covenant" (Heb. 13:20), and apart from His blood there can be no salvation for men.

—Merrill C. Tenney.