

*Return to:  
—Country Bible Church—  
Wallace, MI.*

From Roman Priest

Radio Evangelist

*By*

MANUEL GARRIDO ALDAMA

SECOND EDITION

ZONDERVAN PUBLISHING HOUSE  
Grand Rapids, Michigan

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Grand Rapids, Michigan

## INTRODUCTION

HARRY RIMMER, D.D., Sc.D.

When one has been fortunate to have been born and to have lived his life under the freedom of Protestant Christianity, it is hard for him to fully realize the mental and spiritual slavery imposed by the Roman Catholic faith. The blinded followers of Rome are not allowed to read what they choose: the church forbids certain books, including important works of history which tell of man's long struggle for political freedom. The devout and faithful Catholic must not even read and depend upon the Word of God. The church is his finality. He cannot pray with liberty, but must recite Satan's phrases which many times are meaningless to him and in place of communion with the Heavenly Father, he must tangle himself in a long network of saints of dubious authenticity. When sin burdens his conscience he has no advocate with God as do those who believe that Jesus Christ is the propitiation for the sins of whole world, but he must depend upon the Church and the priest for forgiveness. And to merit that, he has to work or pay, according to the seriousness of his offense.

It is nothing less than a miracle when the light of Christ reaches one raised under this dread and oppressive system, and it is even more so when an ordained priest of Rome becomes a Protestant and starts preaching salvation by faith in Christ. The Roman priest who forsakes his church and renounces his ordination vows is in a hard and bitter situation. Since he has spent all of his life in preparation for the priesthood, he has no trade and finds it difficult to make a living. If he tries to find a job he is hounded and persecuted until no business house dares employ him for fear of a boycott. Unless he can find a situation teaching some sub-

ject in which he prepared at seminary, there are few opportunities open to him.

So it takes great courage for a priest to leave the church and only the truly heroic do so. This book is a brief account of one of those heroes of conscience who dared greatly for God and the true Christian faith. Dr. Aldama has done us a great service in this brief autobiography. No writer can describe a country with conviction unless he has seen it, and this man writes of a personal journey out of darkness into light. The entire document lives and breathes, and some of the passages will cause you to exclaim, "Praise God," as you read them.

It is quite evident from his construction that English is not the author's native tongue. His idioms may seem strange to you in many instances, but this is just one more proof of the authenticity of this work. Dr. Aldama is a Spanish scholar of note and distinction, and when he writes in English his background becomes very apparent. Some of his phrases are delightful, and you are never in doubt as to his meaning.

I congratulate the reader upon the pleasure he will derive from these pages. It is a grand and worthy testimony to the grace of God and the power of His word. May He bless you in the reading of this book.

## FOREWORD

On several occasions I have been asked by friends whether I had ever written the story of my conversion to the Lord Jesus Christ. I have always answered that I have only published short paragraphs of testimony in regard to the Lord's dealings with my soul.

"Would you give me the data and I will write a book on your leaving the priesthood and becoming a minister of the Gospel," has been the question of at least three prolific evangelical writers. I have invariably refused to accede to their request, because I felt that, if anybody ought to do it for the glory of God, that person was myself. It is difficult to write a book with just a few data, without running the risk of trying to stretch the facts or exaggerate the circumstances in detriment to the veracity and exactness of the events. In this book there is nothing of which I have not been a personal witness; I have lived each of the experiences related herein, and have tried to present them in the most natural and truthful way.

The personal testimony of the power of the Gospel has been from the very beginning of the Christian Church one of her most incontestable arguments to draw men to Christ. Paul made use of it, whenever the occasion offered itself, to show forth the wonders that Christ had wrought in his life. The convicting force of the personal testimony of one who lives the Christian life is dynamic. We say in Spanish: *Las palabras mueven, el ejemplo arrastra* (Words move; example draws). My having been a Roman Catholic priest gives my testimony a peculiar aspect, which, I hope, will contribute to the strengthening of the faith of believers, and to the bringing of others to accept the Lord whom I serve.

I have abstained from mentioning names, circumstances, and, at times, places of my Roman Catholic

life because I have no desire to detract in any way from the personal or local reputation of any individual. On the other hand, it must be admitted that the Catholic, as a person, is one thing and the Catholic religious system is quite another. While Christ would not allow injury to the individual's name, He would not oppose making known the errors of a religious system. He did it Himself with the religious sects of His own time, and I do it with the prayer that the eyes of some who live within the system may be opened, and that others who do not belong to it may not be blinded or attracted by the glitter of its outward show and paraphernalia. My private opinion is that there are a few within the system who are saved; not because of the system but in spite of it. I recall an incident regarding one of my professors in the Seminary, whom we very often saw walking up and down the corridors with his New Testament, studying and meditating on it. When he preached, he always preached Christ; he never mentioned the saints, and in one of his classes he said more than once: "I am afraid we are in the wrong somewhere. The Christ we know is not the Christ represented to us in the New Testament, and that may be the reason our preaching appeals so much to the feminine sentiment, while the men keep away from us." He, no doubt, knew the truth as it is in Christ Jesus, but was afraid to be too outspoken. There are others like him whom we must help and for whom we must pray that "they shall hear His voice" and come boldly into the fold of which Jesus is the only Shepherd.

The chapters dealing with Gospel broadcasting are intended to help believers in the Lord realize the tremendous possibilities that lie in the use of radio for Gospel preaching for the fulfillment of Christ's missionary Commission in our generation.

**M.G.A.**

**Manhattan Beach, California.**

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## CHAPTER I

### RELIGION IN A SPANISH HOME

For those who love the Lord Jesus Christ it is a biblical axiom that our thoughts are not His thoughts, nor our ways His ways; and that His ways and thoughts are much higher than ours, "past finding out." While we, finite and fallible creatures, make plans and try to find ways and means for the obtainment of our human aims and purposes, He very often uses these same ways and means for the realization of His higher plans. We find this to be true in the lives of many of the biblical characters. Little did Moses think that the years he spent keeping the flocks of Jethro, his father-in-law, were years of preparation for the great task of the liberation of Israel from the yoke of Pharaoh. Little did David think that his humanly unequal fight with, and victory over Goliath were part of the plan of God to win for him the will of the people he was to rule some day. Much less did Paul think that his persecution of the Christians on his trip to Damascus would inspire his life and ennoble his vision, bringing him to the feet of his crucified Lord as one of the greatest apostles of this same Jesus.

My personal experience with my Saviour has been as joyous though on a much more humble scale. I can see now that the years of my Catholic infancy, priesthood, doubts and spiritual darkness were years of preparation for the Gospel ministry, and more particularly for radio Gospel evangelism. I was born in a typical Roman Catholic family in the North of Spain, in a home of long Basque ancestry, which has the reputation of being the strictest and most devout of all the Spanish

people. We were a family of six boys, and one girl who was the youngest of all. My father, a lawyer and notary, intended that we should have the highest literary education. My mother, a fervent Roman Catholic lady, took care of our strict religious life.

It was the English Cardinal Manning who said, speaking on behalf of the Roman Catholic Church: "Give us the children up to seven years of age, and you can do with them what you like afterward." There is a lot of pedagogical truth in the words of the Cardinal, and the Roman Catholic hierarchy give a lot of importance and attention to this principle in Protestant countries, where the contact of children of different beliefs brings the Catholics face to face with those that disagree with the Roman Faith. But in countries where the Roman Church has full sway and her mastery in religious matters is unchallenged, Cardinal Manning's significant sentence is unheeded, if known. In the Roman Catholic countries, the church takes little care whether her members old, or young, know much about the doctrines contained in her creed, but rather inculcates into the minds of her multitudes, from infancy, their obligation to fulfill certain practices, rituals and devotions, which become to them routine custom though their origin, meaning and implications remain unknown to them. In Protestant countries the Roman Catholic Church indoctrinates her young people as amply and deeply as possible in her teachings in view of controversial surroundings and opposed religious beliefs.

It is not to be wondered at that such a notorious difference exists between the doctrinal knowledge amongst the Catholics in countries where Roman Catholicism is the religion of the majority, and that in countries in which they are in the minority. In the latter case, circumstances compel them to "be ready to give an answer

to every man that asketh them a reason" of their faith. In the former, only a few are supposed to know the whys and wherefores of their religion. Hence the attitude adopted by the Roman Catholic authorities in Protestant countries towards their co-religionists in Catholic-dominated nations in later years. Realizing the low moral and religious standards of the Roman Catholics in Latin countries, they have begun to send them missionaries from England and the United States.

My mother was one of those that thought it her duty to see to it that her children recited their daily prayers; that they went to Mass on Sundays, and that they attended other church ceremonies, when prescribed by the priest. One of her favorite devotions was the Rosary, and every evening, whilst the cook was preparing the supper for the family, she would call children and servants together in the kitchen, so that the cook might also participate, to recite the Rosary in concert. The only one whose absence was permitted was my father, whose religious inclinations were very slight. My mother would take the direction of the devotion, alternating the recitation of the "Our Fathers" and fifty times the "Hail Mary." When one of us children would fall asleep, as was often the case, she would interrupt the recitation and make the culprit stand for the rest of the service, instead of sitting as we were allowed to do, if we behaved properly. In order that the children might learn to conduct the recitation of the Rosary, we were taught how to do it by taking part of the service from time to time, until we were able to take it altogether on our own. If there were visitors in the home at the time the Rosary had to be recited, she would never change her ruling. All were obliged to come to the kitchen and join in the devotion. Apart from the Rosary, my mother had other devotional practices in honor of many virgins and saints.

which she tried to impress upon our tender minds.

One of the sweetest memories of my mother's home is one of her weekly customs. It was customary with the families that wanted to do some charitable acts, yet did not want to be bothered by beggars every day, to appoint one day of the week in which all the poor people and beggars of the neighborhood could come to the gate of the house so that all might receive alms at the same time. My mother had this procession every Friday morning, and she made a real religious manifestation of it. When all, or most of them, were gathered together at the entrance of our home, she called her children there, too, to teach them to do good to the poor, and gave some coins to each one of us. After we had recited the "Our Father" and other prayers four or five times together, we deposited the coins in the hands of the beggars, while my mother, with the gratifying sense of a good work being done, presided over the whole ceremony.

The performance of the first Confession and Communion by any of her children was a matter of great concern to my mother. She would see that we were well-prepared to observe rightly what she believed was not only one of the greatest days of our lives, but of such tremendous importance for the future. It was necessary for each child to commit his every sin to memory and confess them to the priest. I was a child of eight years of age, when I was told to go to Confession for the first time. Since a child of that age is not qualified to understand what is and what is not sin — or what is a mortal or a venial sin, my mother, the school teacher and the local priest saw to it that I had a whole list of sins that can be committed against the Commandments of God read to me over and over again, so that I might know how many sins I had committed and how many of them were mortal or venial sins. My mother was most con-

cerned in the matter and went as far as to give me a paper on which she had taken note of the sins she knew I had incurred, so that I might not forget them. The school teacher, who was a *beato* and spent more time attending to his religious devotions than to his magisterial duties, took at least fifteen minutes with me for several days to make sure of the completeness of my Confession. The priest did not seem to be so concerned, as he knew I would have to go to him and he would help me and settle the whole thing. The Confession in itself was not, however, the most important thing. The Communion was supposed to be the really significant act, because I was going to receive, physically, the very body of Christ as God in my mouth, and therefore in my soul. My mother did her best to make me understand and believe that the host was not a piece of bread, but the real body of Christ — and the lowliness on the part of the Great God to come to the heart of a poor little child.

When the day arrived, I had a new suit, a new pair of shoes and a white ribbon, the symbol of purity, on my left arm. My mother took me to church, and she went to Confession first and told the priest that I was coming after her. I recited the list of sins that I had learned by heart to the priest, heard from him some words of exhortation and then he gave me the absolution. In a row with other boys I went to the altar, full of excitement, to receive the Communion. It was a day of congratulations and gifts from friends.

In his regular pastoral visits to my mother's home the priest would remind her that her six children had been given to her by God and it was for her to show her gratitude by giving at least one of them to serve Him at the altar. "If you love your children, give them the greatest honor a mother can give to her boy — and the

greatest honor is the priesthood," he used to say to my mother. It is not to be wondered at that she, being of such religious tendencies and so devout, thought that it was really her duty to dedicate some of her boys to God in the priesthood. But the thing was not so easy for her as it might have seemed. My father, although not anti-religious, paid little heed to the priest's advice to my mother, for he was not of the same opinion. He wanted to have his boys follow some secular profession. He did not think that the priesthood was a profession to be adopted in the twentieth century. Often in family gatherings, my father would ask us what we would like to be, and my mother would immediately say: "One of them has to be a priest." The discussion would follow between father and mother as to the advisability of such a career for their boys, but all the reasonings and human arguments of my father would not change my mother's sense of religious duty.

Just at this time, one of my mother's sisters, who was the Mother Superior of one of the convents, began to intervene in the matter of the education of her nephews. She must have learned something regarding the discussion that was going on pertaining to our future, and began to write letters to my mother, in which she advanced the excellencies and supernatural powers of the priest. She must have read some of the outstanding theologians dealing with the subject, because her letters, which my mother read to us (but which naturally, were intended for my father) quoted passages which I read and studied years later in the text books of Roman Catholic Theology, stating that the priesthood was the highest dignity to which a human being could aspire. The majesty of the earthly Caesars, emperors or kings can in no way be compared to the sublimity of the honor and powers of a priest. Neither the angels in heaven nor

Mary, the mother of Jesus, were imparted such priestly powers. The angels cannot bring Christ down to earth nor forgive sins; Mary brought Christ to earth once but she cannot do it again, nor relieve the human soul from the burden of sin. A priest can bring Jesus to his hands as often as he wants to, and can forgive the sins of the greatest criminal any day and at any time. My nun-aunt would then conclude that the honor of such dignity was not only for the boys but also for the parents to a great extent. "What an honor for you to have a son that can act in the name of God for the forgiveness of the sins of men, and can renew again the sacrifice of Calvary," she used to say in her letters.

One day the nun came to visit her sister, my mother, with the purpose, no doubt, of making a final assault on my father's stubbornness in refusing his consent to having a son trained for the priesthood. I do not know what arguments she brought to bear on my father, but the fact was that, not long after that visit, my eldest brother was sent to the seminary selected by her and in which she had everything ready to make him as comfortable and happy as possible. My brother did not stand it for long; he realized that he was not the kind of man for such a life, and soon came back home. As it can be readily understood my mother received a tremendous shock from my brother's decision, and began to tackle me, who was her second available boy, with the proposal of accomplishing that of which my eldest brother had not been capable. But my father showed again his unwillingness to let me go, having seen my brother's failure. I would not have been allowed to study for the priesthood, had not God taken my father away just then, when I was ten years of age. It did not take my mother long to make the necessary arrangements to have me accepted in the seminary, and some

months afterward, when I was scarcely eleven years of age I was taken to the seminary in Madrid. My mother came with me to introduce me to the Rector and other members of the Faculty. She was sorry to part from me, but she could not hide her joy at the thought that her longings might have a realization some day. She impressed upon me her deep anxiety that I should carry on to the end and not fail as my brother had done. I promised her that I would do my best; for I would not have displeased her, willingly, for anything on earth if I could help it.

But how could a boy of eleven years of age understand and realize the meaning of the priesthood? Rome maintains that "once a priest always a priest," and such lot was cast on me at the impressionable age of eleven years, and under the pressure of a loving mother.



## CHAPTER II

### THE TRAINING OF A PRIEST

Those who know Roman Catholicism from the inside will agree that it is the religious system that has studied the human mind and nature more thoroughly than any other religious body, or even perhaps than any other philosophical system, in order to bring it under her sway. Thomas of Aquinas in the thirteenth century gave to Romanism the philosophical structure from which it derives its consistency. He applied the Aristotelian doctrine of the syllogism to the Christian doctrines and gave them a presentation quite different from the one in which they were offered to the world by Christ, Paul and other apostles. It seems that the main object of the thirteenth century monk was to study the conformation and various traits of the human mind, and propose to it the doctrines of Christianity in an acceptable way. If human intellect could find objection to any of them, he thought out the resolution of the difficulty in his own Aristotelian way. Such was the method he adopted in his "Summa Theologica," which is considered the standard text-book for all Roman Catholic Theological Schools. At the Council of Trent, convened to counteract the impact made by the Protestant Reformation in European Christendom, the "Summa Theologica" was placed on the presidential table together with the Bible, giving both the same authoritative standing, and since then, the church theologians have been ordered to study diligently and follow rigidly the Thomastic Scholastic teaching.

In my estimation, one of the books which gives a more exact idea of Romanism, as a religious system is "Ro-

man Catholicism, the Religion of Human Nature," written by Archbishop Whately of Dublin, Ireland. He shows that many of the teachings and practices of Rome were taken from Paganism and adapted to Christianity, in order to satisfy the natural desire of the human heart to have something visible, tangible if possible, on which it can rely and be sure that man is pleasing the Divinity and therefore ascertain a final happy solution in Him.

With this in mind it is easy to understand why Rome takes such pain and care in the intellectual preparation and psychological training of her candidates for the priesthood. The full training of a priest takes twelve years, the first five of which are given to the study of subjects that deal with general human knowledge, laying special emphasis on the Latin language, in which the studies of the main religious matters are conducted during the following years. The next three years are taken up with the study of Scholastic Philosophy with the Aristotelian laws of syllogism and his theory on the nature of things. The last four are dedicated to Hermeneutics, Dogmatic and Moral Theology.

To many of my readers the distinction between Dogmatic and Moral Theology may appear to be useless and unnecessary, but to Rome the distinction is clear and necessary: the first deals with the existence, essence, attributes, etc. of God and with the dogmas of the Church; the second tries to teach the priest how to deal with men in things affecting relations between man and God. For instance, when a sin in potentiality becomes a sin in reality, when an act or thought is a mortal or a venial sin, and when he should impart or retain the forgiveness of a sin; also what kind of penance he should impose on a sinner for each and every kind of sin, etc.

What Rome, however, considers of the greatest im-

portance is the spiritual training of a priest. From the moment the candidate enters the seminary, he is told in the initial spiritual retreat, that since he proposes to serve God in His Ministry, he does not belong to himself any longer, but to God, and consequently he must deposit his will and his spiritual character into the hands of those that are placed by God to represent Him on earth. He must not only renounce his own will in things pertaining to his spiritual upbringing, but he must also abdicate his own intellect in matters dealing with the Church teachings. He must obey and accept what is told and proposed to him without questioning. This kind of annihilation of the individual character and personality takes a most acute form amongst the religious orders, whose members have to make the bow of obedience to their superiors, as a corpse is in the hands of the caretakers: "perinde ac cadaver," says Ignatius of Loyola, the founder of the Jesuit Order. The will of the individual has to become accustomed to such discipline that it should not doubt or discuss in any way the dispositions and orders emanating from those who are in authority within the Order. They go so far as saying that if a member of the order is told by a superior that the object at which he is looking is white in spite of his eyes telling him that it is black, he must concede that his visual perception must be deceptive, since his superior could not speak an untruth.

Bearing in mind this type of spiritual discipline and training will help in understanding why many men of great intellectual capabilities of which there have been and are a goodly number among the Roman Catholic clergy, submit so willingly and accept so blindly some doctrines, dogmas and practices that not only lack scriptural basis but are in many cases contrary to human reasoning. And this is applicable, too, to the ordinary or

learned layman. From the very beginning, he is taught that the Church is the only infallible agency of God in matters pertaining to Faith and Morals, and that anathemas, excommunications and hell await anyone questioning or denying any of her doctrines. No wonder that there are so few willing to shake off such strong spiritual fetters and to risk eternal damnation under such conditions. There are only three ways of renouncing the Church of Rome for those who are under her sway: atheism, desperation or the firm touch of the Spirit of God to accept Christ as only Lord and Saviour.

During my training, things went pretty easy and smooth for the first six or seven years, but they began to change when we came to the study of the Dogmas of the Church. My mind had developed sufficiently to see the implications of some of them at least, mainly the two that had been declared at, or in connection with, the Vatican Council that took place in the latter part of the last century, namely:—the “infallibility” of the Pope and the Immaculate Conception of the Virgin Mary. My faith in Romanism in those years, and in God for that matter (for me as for every good Roman Catholic the only possible religious faith was the Roman faith) was decreasing in inverse ratio to the increase in knowledge of these peculiar dogmas. The classes of Theology were conducted in Latin, and at the end of every class, the Professor, who had received his D. D. in Rome, gave the students an opportunity of presenting questions or putting objections or asking for a better explanation of some of the points which he had treated in his lecture. When we came to the two above-mentioned dogmas, I decided to put some questions to him, not with the object of denying them, but in order that he might help me to reconcile the justice of God towards man with the declaration of those dogmas in the Church some years

previous. My argument was that God was making salvation more and more difficult for man as the years went by, and this did not seem to me to be very just on the part of God. Why was it that men could be saved and go to heaven before the year 1870 without believing these dogmas, and we that were living after that year could not be saved if we did not believe in them? Does this not imply injustice on the part of God to place additional obstacles every few years before men in order that they might obtain salvation? God is not just if, to enter heaven, I have to overcome greater doctrinal difficulties than my ancestors.

I could see that the Professor did not like my raising such questions, regarding doctrines which were still new in the annals of the Church and which had caused such tragic dissensions and schisms within her own doors in recent years. When, on another occasion, I sought further enlightenment, he answered me in an irate manner, "If you do not refrain from your dangerous ways of thinking, some day you will be a heretic." I suppose that in posterior years, if he ever came to know that I had left the Church, he exclaimed, "My prophecy has been fulfilled."

These two dogmas as well as a good many other Roman dogmas and doctrines were introduced, accepted and made compulsory to satisfy and meet the aesthetic tendencies and longings of the natural heart. The Immaculate Conception of Mary implies that Mary the mother of Jesus, was conceived without sin. It does not matter that the Word of God repeatedly states: "There is none righteous, no, not one," and, "All have sinned, and come short of the glory of God." It does not mean anything in their estimation that the same Word establishes that Christ is the only one "without sin"; it is even of no great importance that Mary herself rejoiced in God

*her Saviour*; nor is there any spiritual value in the historical dispute on this subject which divided the Church for centuries into two fanatically opposed bands, in which Popes took sides with both parties. What do all these biblical and historical testimonies amount to compared with the sentimental and human argument that, any human creature holding within himself the power to be born of a mother all pure and holy, without the slightest taint of sin, would do so. And why should we not believe that Jesus, who certainly had the power to accomplish this, did it? To appease this natural sentimentalism or reasoning we must believe that He did do it. So let the exaltation of His mother be a "dogma of faith," with or without scriptural foundation. And so it is erroneously taught by Romanism.

As for Sacerdotalism and Church Infallibility, their origin, acceptance and declaration can be traced to the same natural, human and sentimental way of reasoning. The human heart feels the need of some expert person to solve all its problems. For the legal difficulties, man goes to a lawyer; for the bodily ailments to a physician. Why should not he have a specialist also in the diseases of the soul, to whom he may go for comfort and rest? And the priest came into existence, upon whom we may discharge the burden of our sins that he may settle the question for us with our God. The sinner naturally fears to face God, but there is a man, the priest, that can professionally face Him, on his behalf.

The priesthood is not a Christian institution by far. Judaism had it, and all religions have had it; it forms part of the very essence of religion. But no other religious system has elevated it to such a sublime position nor conferred upon it such divine powers as Romanism. Though Sacerdotalism played a most important part in many pagan religions, none of them, as far

as I know, ever attributed to their priests the power of forgiving human offences to the Divinity; much less did they think that they could bring down their very God bodily to their hands as often as they wanted to, simply by pronouncing a special set of words. Their function was limited to the offering of sacrifices and mediation. The two distinctive characteristics of the Roman priesthood are the power of forgiving sins and the power of transforming the bread into the body of Christ. To any unprejudiced mind that reads the New Testament and studies the practice of the primitive Christian Church, it is clear that neither the apostles of Christ nor those that received the doctrines from them ever believed that they had been ordained of God to relieve a sinner from his burden of sin. Nor did they claim power to call Christ's bodily presence to earth at any time by uttering a few magic words.

From the Christian practice of confessing their sins in public by way of testimony, and the necessary restriction of the practice from the public because of certain abuses and scandals, the custom was introduced of consulting the Christian presbyters for advice, prayer and spiritual help. Men burdened with the guilt of sin were not satisfied, however, with simple advice and a word of comfort and prayer; they wanted something that gave them assurance that they were forgiven by God, an assurance that they had not received since real spirituality was lacking in the teaching of the times — the dark centuries of the Middle Ages when the pastors and monks were not only ministers of the Word but Lords and Legislators, both spiritual and political advisors. It was not until the thirteenth century that the doctrine and practice of the auricular confession and absolution of sins by the priest was formulated and given official status. At this time the Bishop of Rome, Innocent the

III, declared at the Fourth Lateran Council that the faithful had to confess their sins to the priest at least once a year, under penalty of mortal sin, and that the definite and inalterable formula for the priest to pronounce over the penitent was: "Ego te absolvo a peccatis tuis" (I absolve thee from thy sins).

The power of Transubstantiation, as the power of transforming the bread into the body of Christ is called, was unknown to the first centuries of Christianity. Justin, the Martyr, in the second century says that the Lord's Supper constituted the most essential part of divine worship and that all believers should partake of the bread and wine after the *Amen* to the last prayer of the presiding presbyter. As it was maintained that all Christians of the locality had to be in union with the Lord and the Church by partaking of the same bread and wine, the deacons carried portions of the bread and wine of the Lord's Supper to the absent ones: the sick, prisoners and those otherwise prevented from attendance.

Cyprian of Carthage, who lived in the third century, was the first man in Christianity to apply the word "sacrifice" to the Lord's Supper. He had been a great rhetorician, a man in public office, probably a pagan priest of great eloquence and typical African imagination, and was converted to Christianity by his contact with Cecil, one of the elders of the church of Carthage. The year after his conversion he was elected elder, and the following year President Presbyter of the church. His pagan ex-colleagues would touch his human pride by telling him that they were surprised that a man of his extraordinary capabilities and intellectual gifts had accepted a religion that had no temples nor sacrifices in contrast with the wonderful temples and sumptuous sacrifices of their pagan religion. He would not admit



that his was a lesser religion than theirs, and metaphorically answered them: "Yes, but we have an altar worthier than yours which is our hearts, and we offer a sacrifice daily in our Supper, and the Victim is our very God." The idea caught in the minds of many that were placed in a similar position to that of Cyprian, and since then the Christian Church has been divided into two schools of interpretation in regard to the function of the bread and wine of the Lord's Supper: the symbolistic and the metabolic. The first maintains that the elements of bread and wine are merely symbols of the body and blood of Christ; the second contends that the elements are transformed in some way or other into the flesh and blood of Christ, although they rejected the implication of cannibalism. The controversy went on for centuries, and it was in the ninth century that a monk in Central Europe called Radbert wrote his book: "The Body and Blood of Christ," in which he proposes the doctrine of Transubstantiation for the first time, though he does not use the word.

Finally the same Bishop of Rome who settled the question of priestly absolution stopped the secular ecclesiastical controversy by declaring and sanctioning at the same Lateran Council the Dogma of literal Transubstantiation, authorizing the faithful to worship the host with the same Cult of Latria that is paid to the Deity only. Three centuries later, the Council of Trent, explaining the meaning and implications of this dogma, declared specifically that in the host after the priest has pronounced the words, "This is my body," there is not an atom of bread, although there remains in it the accidents of color, taste, dimensions, etc. Similarly the same thing happens to the wine, after the words, "This is my blood," have been said over it by the priest.

Taking into consideration that the Bishop, Innocent

the III, who played such a prominent part in the formulation of these two priestly powers, is well known in history for his autocratic tendencies and sybaritic temperament, is imperative to complete understanding of these dogmatic errors. When Thomas of Aquinas, the theologian, paid him a visit in his palace in Rome, Innocent said to him in a joking way as he showed him the riches and luxury of the palace: "I cannot say today as Peter said to the lame man at the gate of the Temple of Jerusalem, 'Silver and gold have I none.'"

Thomas answered him with very pungent irony: "Neither can you say 'In the name of Jesus Christ of Nazareth rise up and walk.'"

These two priestly supernatural powers as well as many other doctrines and practices that had been introduced into the Church with the authorization of Rome were standing on a rather shaky foundation and needed a solid basis to give them stability and cogent adherence. Any thinking man could, and in fact many did, question the authority of Bishops and Councils to bind, under penalty of eternal damnation, the conscience of men to accept as indubitable that which had been the cause of deep concern and controversy in the Church. To give such stability to the declaration of dogmas and to compel the adherence of the faithful to them, it was necessary to find some infallible ground that would prevent the human mind from trying to evade their unquestioning acceptance. Somewhere in the Church lay the prerogative of infallibility; but where? Was it in the Church when meeting in Council or in the Bishop of Rome, as representing the Church? It seemed too simple to admit that it lay in Christ, as the only Head of the Church; for men, intellectually, were looking for a visible body or person that might give the assurance of certainty. The question was furiously debated by

theologians for centuries, and rightly so. History was stating that there had been some bishops of Rome who had contradicted themselves in their doctrinal pronouncements, there had been councils that claimed for themselves the representation of the universal church and had anathematized other councils which also claimed to speak for the whole Christian Church. In fact, there had been deep schisms among her visible heads to the extent that for a time there were three competitive Popes, each one proclaiming himself as the only representative of Christ; each one with his ecclesiastical body of cardinals and councils excommunicating and pronouncing anathemas against the other two. Where or in whom was this infallibility at that time?

A man of action and unscrupulous characteristics was to overcome all these historical and scriptural facts and sweep away all these obstacles that the world and a great majority of the Church encountered for the admission of such prerogative in a human being. The man appeared in the middle of the last century in the person of Pope Pius the IX, an autocrat the like of which there have been few in human history. First, the way was made clear for the declaration of the "dogma of infallibility" of the Pope by stating that when the previous Bishops of Rome had contradicted each other, they were not speaking *ex cathedra*, as heads of the Church but as individuals; and that during the "great occidental schism of the Church God left *in suspenso* the exercise of the prerogative of infallibility, and gave it back to the one that was elected after them. It does not take a very penetrating mind to see the futility of such subterfuge.

Rome had made up her mind; in spite of the world's opposition the Pope had to be declared infallible. In the year 1870, Pope Pius the IX convened the Vatican

Council and in one of its sessions, with the protest of practically all French Bishops and a good many from other countries, Pius placed the Tiara on his head, and sitting on Peter's Chair (as they call it) with all possible display of pomp and ostentation, he arrogantly took into his mouth Christ's words and said, "I am the way, and the truth, and the life: no man cometh unto God, but by me." By virtue of this declaration, which acts retroactively in the sense that it applies to all the bishops who have occupied the See of Rome, the Pope cannot make a mistake even if he wants to in things pertaining to faith and morals. He, and he alone, holds the keys of the heavenly gates and can open or shut them according to his own views. If by some satanic device, the Pope wanted to induce the Church into error, God would intervene to stop him some way or other, so the Roman Catholic Theologians say. I leave it to the reader to draw logical conclusions from such premises.

Of this Pope Pius the IX it must be said, too, that he broke one of the legendary traditions of the Church of Rome. It is believed by them that Peter was Bishop of Rome for 25 years and that no other bishop of Rome could attain to so many years on that See. Hence one of the rites of the Papal consecration included the words: "Thou shalt not see the years of Peter." But Pius decided that he was not going to stand by it, and remained Bishop of Rome for thirty-four years.

Another doctrine and dogma which is of evident pagan origin, but which was also adopted by the Roman Church in answer to a natural appeal of the human heart is the doctrine of the prayers and satisfaction for the dead, more commonly designated as the "dogma of purgatory." It is a natural feeling and desire for anyone that loses the fellowship of his loved ones, to continue, if possible, the fellowship with them and help

them should they need help after their departure. The Sumerians, the Babylonians, the Egyptians—all the great peoples in history believed they could do it. Why shouldn't Christians also comply with this human sentiment? It was not introduced gradually into the Christian Church. First Augustine of Hippo and some of the Greek fathers that were well acquainted with the Greek mythology, in which contact with the world of the dead plays such an important part, began by mentioning the possibility that those departed from this world without having paid to the full the debt of their sins might have to do so hereafter; but the doctrine was very unprecise and vague. Later on Thomas of Aquinas took the matter up again, thought it over well and came to the conclusion that there was such a place after death in which a complete satisfaction for the sins had to be met by those who had not satisfied the Justice of God to the full in this world. Those who remained behind could help with their own prayers and good works; and by allowing the superabundant merits of Christ, Mary and the Saints, to be credited to the account of their beloved departed rather than receiving these blessings themselves! He then set forth the theory of the "indulgences," the abuse of which was one of the main reasons for the Reformation of the sixteenth century. In 1439 the Council of Florence sanctioned and declared to the Christian faith the dogma of the existence of purgatory, and validated the doctrine of the Indulgences.

As is generally the case, Rome tries to find a text in the Scriptures on which to base that which she has already accepted as a doctrine or a practice, and with regard to purgatory and the indulgences, she quotes a passage from one of the Apocryphal books — II Maccabees. As a kind of probative addendum she

refers to Matt. 1:25 and Matt. 5:25, 26. Read them and see for yourself whether there is in them any connection with the implications of purgatory. I cannot see it.

Regarding the dead and their burial, Rome has adopted many rites and ceremonies and those who are acquainted with them will, no doubt, appreciate knowing from whence they came. The priest takes a hyssop, dips it in holy water and goes three times around the coffin aspersing it with the holy water, the same thing being repeated with the incense. Read now what Vergil, the Latin author, says in his *Aeneid* regarding burial procedures in his time after the deceased was covered with a purple cloth, placed on the bier, and incense thrown in the fire:

“Old Coryneus compassed thrice the crew  
And dipped an olive branch in holy dew;  
Which thrice he sprinkled round and thrice aloud  
Invoked the dead and dispersed the crowd.”

Vergil seemed to have been also familiar with purgatory: Aeneas, the hero, on a visit to his father in the lower regions, beholds an “airy nation, thick as humming bees,” and inquires, “What are they kept in there for?” Here is the answer from Anchises:

“The relics of inveterate vice they wear,  
And spots of sin obscene in every face appear,  
For these are various penances enjoined;  
And some are hung to bleach upon the wind,  
Some plunged in water, others purged in fire.”

These and other doctrines and dogmas form part of the study of Dogmatic Theology from the Roman Catholic point of view; the exposition and even summary of which would exceed the limits of this present book.

Roman Theologians have shown their greatest subtlety and mental acuteness in Moral Theology. It is really the art of dealing cunningly with the sinful soul, especially in the confessional box. Nothing is left to the initiative of the priest nor to the inspiration of the Spirit of God. The priest has to follow rigidly the laws and regulations of the Theologians of the Church in every little instance. Let us see the case in which a sinner comes to confess that he has stolen a needle. It would seem easy to decide whether there is a sin in that act or not, or whether the sin is mortal or venial; but the student is told that the sinfulness of the act does not depend on the act itself, but on the circumstances that accompany such thieving. If the needle is stolen from somebody that has not much need for it, it will be a venial sin; but if the needle belongs to a tailor or a poor widow who has no other means to make a living, then the theft becomes a mortal sin. Cases of subtle, often ridiculous casuistry like this are plentiful in Roman Moral Theology.

When it comes to dealing with sins against purity, the student has to go through a period of real temptation, during which his eyes are opened to unsuspected lewdness. Since the discussions of such subjects in the classroom are so shameless, we went over it only once in the year, while we went over the others two or three times. The Professor used to tell us that when we studied this matter in private, we ought to have a candle lit by the side, and when we felt tempted by the devil, we should put our finger in it in order to stop the temptation. We were, however, supposed to study the subject with all minuteness so as to be able to decide the grade of sinfulness of those that came to confession with the description of their sins of impurity.

The theory of Intention is the most loose of all

doctrines in Moral Theology. By virtue of it, the most innocent act can become a hideous sin, and the most criminal murder can be only a slip of human frailty. If the man who executes the innocent action intends to commit a most grievous sin with it the sin is there. On the other hand, if he has the intention of doing an act of charity when killing a child, his action, far from sinful, becomes meritorious in God's eyes.



## CHAPTER III

### DISILLUSIONMENT OF A PRIEST

The time had arrived for me to be ordained a priest and I was not very happy about it, in spite of all the importance attached to it and all the honors I was supposed to receive. My faith in the Church and even in God, as a natural sequence, has been on the decline for a good while. I would have preferred leaving the matter there and then rather than taking the final step. I consulted my brothers as to my state of mind, and asked them whether they could find a way for me to live apart from the priesthood; but my brothers would not hear of it. The blow would have been so terrible for our mother that she might have died from it. She had been anxiously waiting for this day. It seemed to me that I must go through it, no matter what I believed or what the consequences might be. Therefore, I felt I must be ordained. Perhaps in later years there might be a chance of giving it up.

The ten days previous to ordination were given to spiritual exercises, and each candidate had to interview the Episcopal Authorities and explain to them his spiritual condition, his desires, expectations, etc. I frankly let them know the weak state of my religious faith, and in view of it, requested them to send me to a church where there would be no spiritual demands upon me. I would be glad I told them if they would allow me to take on a more congenial work such as teaching subjects that had nothing to bear on religion in any of the numerous schools for boys in charge of the Church. They did their best to impress upon me that the whole thing was a snare of the devil but that

they had no objection to my assuming a secular teaching ministry.

The ceremony of the ordination took place in Madrid. My mother and other members of the family had come for the unique occasion. I and my fellow-students were ordained at the same time with the elaborate ritualism and sumptuous pomp that Rome experts have arranged for such cases. Some days after the ordination I said my first Mass, and had to administer the communion to my own mother and sister. I could see the tears running down my mother's cheeks, and I myself could not help feeling the extraordinary emotion that such a ceremony was intended to produce.

After some months of relaxation and enjoyment of home life, I managed to secure a post in one of the colleges in the North of Spain, in the Province of Santander. It was not far from my native town, and I had the privilege of going home frequently to visit my family. I was engaged in teaching Spanish literature, to a large extent, which was very much in line with my literary inclinations. Apart from the teaching I was obliged to say Mass every day and, occasionally was invited to hear confessions. I had never done any preaching: — in fact, I considered myself completely unable to preach, not only because of my lack of faith, but also because I believed that I had no gifts whatsoever for the pulpit. One of my friends who was the Parish Priest in one of the small towns near Santander, once invited me, jokingly, to preach in his church at the Feast of the Patron Saint Peter. I do not think he expected me to accept the invitation, but I did. When Saint Peter's day came I ascended the pulpit of the rural church in fear and trembling. The subject of the sermon was a little ticklish for me, as Peter was the man on whom primarily Christ was supposed to have conferred the

prerogative of infallibility. I did not say exactly what I thought of Peter's infallibility after having denied his Lord, but I gave them a little bit of my mind on the subject. When I came down from the pulpit and was receiving the customary congratulations from the outstanding members of the congregation, the medical doctor of the place, who evidently knew more Theology than the priest himself, said to me, "Be thankful that this priest is not much of a theologian; if he were, he would denounce you to the Bishop as a heretic." It was my first and last sermon as a priest.

Since, according to the dogma of transubstantiation, I had God in my hands every day and since I saw men and women coming to me for confession, I began to drift farther and farther away from God. There were men who were as strong as an oak, kneeling before me at the confessional box, shaking with fear as if they were little mice. They did not feel like confessing their sins and they did not know how to do it but they feared the eternal punishment with which they were threatened if they did not come to confession at least once a year. Men of labor, as these were, did not know how to start, so they would say, "Father, help me by asking me some questions," and I had to review the sinful acts that I felt men of their position might commit. In spite of my state of unbelief in the power of men to forgive sins, I never refused to pronounce the formula of absolution to any one who came to me in good faith.

There were other priests connected with the school in which I was teaching with whom naturally I came into close friendship. On more than one occasion I asked them, "Do you really believe that because we say to a piece of bread, 'This is my body,' or because we say to a sinner, 'I absolve thee,' the first is turned into the body of Christ and the second has his sins forgiven?"

I remember very well one of them answering, "Why do you bother about those things? We are in this position and can not help it now. We can do nothing about it." By then I had resolved to leave the priesthood.

If there were a place of refuge for these Roman Catholic priests, who are honestly seeking the truth, I believe many would avail themselves of it until they could find a means of livelihood and a place of service in the world. If such a place were under the wise direction of good Christian workers, some of them would accept the Evangelical faith, and would be saved from the only alternative in their spiritual enigma: *atheism*. Some of my Christian readers will, no doubt, say that such a procedure would be bribing them out of their church; but I say that helping any man to lead a sincere spiritual life is an act of Christian charity. The Church of Rome has such institutions in Hatfield, Middlesex, England, but I have never heard that Romanism considers this as a bribe. Protestant ministers go there until Rome finds a job for them, and some of the cleverest men combatting the Evangelical faith in England today were once Protestant Ministers, whom Rome has placed in key positions for the fulfillment of her controversial aims. Some of these men have come from Hatfield. Let us not forget that the greatest men of the Reformation were, at one time, priests and monks.

I did not have the courage to face the opposition and consequent ostracism which would have been my lot had I given up the priesthood in Spain. I knew that in many places my very life would have been endangered, so I decided to leave Spain in order to carry out my convictions. The Principal of the school in which I was teaching had some friends in North America who were well placed and were quite likely to help me to find a

teaching position in that country in which there was a demand for Spanish teachers. He gave me a letter of introduction to them and arranged my trip to New York. It did not take long for me to find the work I wanted. With other European priests a School of Languages was established in Philadelphia, Pennsylvania, next to a Catholic School. This school was in charge of a religious order whose members were prohibited by their constitution to teach Latin. These monks are lay teachers and the founders of the order forbade them to learn Latin so that they might not feel puffed up and aspire to the priestly dignity. Their alumni, therefore, were obliged to learn Latin and other languages outside the school. Therefore, we made all necessary arrangements with the Brother Superior so that we might instruct them.

My leaving Spain was not in accordance with my mother's desires and plans, and as soon as she felt a little ill, she wrote me to return to Spain as she was sure she was going to die. In the end I listened to her requests. During my eighteen months in the States I experienced new freedom. On my return to Spain I found the religious surroundings unbearably narrow and oppressive. My mother was not as ill as she had intimated in her letters to me; she was merely getting old. Her earnest desire was to have her child-priest nearby for the natural satisfaction of her religious aspirations. After some months in Spain I made arrangements to go to England, where I expected to be able to accomplish my aims.

In London, with the help of some friends, I managed to become acquainted with a group of people who were interested in the Spanish language. The Roman Catholic Archbishop put me in charge of a small Catholic congregation in the newly started town of Wellyn

Garden City. My only duty there was to say Mass every day and hear confessions every Saturday. So I had plenty of time for my own private work and for the realization of my plans. I shall never forget one of the experiences I had in England as a priest. There was a fellow-priest, a very good friend of mine, who was typically "scrupulous" according to the Roman mystics. I had read and studied about this type of religious malady, but I had never before seen an example of it. This type abounds among the members of the religious orders of both sexes. He was pious, sincere, earnest, but he found sin in everything: thoughts that came to his mind in regard to normal actions of those about him were just so many sins for his tormented soul. He had to say Mass every day, but his delicate conscience would not allow him to go to the altar with the burden of such sins, so every morning before saying Mass he would come to me to confess them and receive the absolution. I could see the agony he endured every moment of his life, trying to control every thought of his mind, every desire of his heart, every movement of his eyes, and lips. He wanted to be good and fulfill every little requirement of the Roman Code of Morals and he could not. I endeavored to assure him that such self-torture was not necessary in order to be good, but his extremely scrupulous nature prevailed over all my suggestions. The pity of it all is that I could not at the time, point him to "The Lamb of God . . . that taketh away the sins of the world!"—the way to be happy in Christ Jesus. It was a striking case to show that the works of the law do not bring real goodness nor true happiness; but only trust and faith in Jesus is able to absolve from all feeling of guilt.

My contact with the Catholic Church in England helped me to see the difference that exists between the

priests in Protestant countries and the priests in Roman Catholic countries; and between the Saxon Catholics and the Latin Catholics in general.

“Morally” there is very little difference between priests in all countries, but in the Latin ones the faithful do not conceal any scandals that may be caused by the bad conduct of a priest, while in Protestant countries the faithful do their best to withhold such behavior and not allow the Protestant neighbors to hear of it. I know of several such cases, which I will not relate here, for I have no desire to mention anything that might bear personal implications. The clergy in South America have the reputation of being as a rule, of lower moral standard. In fact, during my priesthood in Spain, when a priest was known for his lack of discipline or loose behavior, the saying became popular: “He will soon land in South America.”

“Culturally” — the priests in Protestant countries pay much more attention to the doctrines that have to do with Protestant controversy while those of the Latin nations lay a great emphasis on dogmas and doctrines which imply greater intellectual disquisitions, and they attain to a somewhat higher theological standard.

“Socially” — the Saxon priests make a much wider and deeper impression upon society in every respect; the Latins believe that the priests are useful in saying Mass and to advise in the church affairs. Outside the church the priest means little to them, except in isolated cases, where a few of these religious leaders have the personality and initiative to make themselves felt. In Protestant nations the priests are respected by their people because they are priests; in the Roman Catholic countries the position of a priest does not attract the respect and esteem of their followers; for each clergyman is re-

spected and considered on his own personal merits and abilities.

“Politically” — the priests (including the higher ecclesiastical authorities) have very little to say in Protestant countries, except in latter years in the United States. But in Latin nations, the Roman Catholic authorities and priests in general, consider it their duty to intervene in the political affairs of their country, and to exercise all their influence in order to restrain men in power of state who do not enjoy their approval. For this purpose they utilize the press, sermons from pulpits and the confessional box especially at the time of public elections. The great power of the confessional box in this respect is little realized in Protestant countries; but in the predominantly Catholic nations, it is not rare that priests in the confessional know of political schemes and movements from the wives of men involved long before the political or police authorities become aware of them. That which the priest does not know or hear in the confessional box is scarcely worth hearing, and generally, the information comes from the fairer sex.

In more recent years, under the inspiration of the late Pope Pius X, an institution has been organized in the Roman Catholic Church called “Catholic Action” which has spread to practically all the world. The institution is directed by bishops and clergy everywhere but the membership is among the laity. Its purpose is to make the Roman Catholic spirit felt in every activity and manifestation of human life. In Roman Catholic countries the “Catholic Action” has taken a very aggressive attitude towards everything that does not agree with the Church of Rome. They aim at the control of all political, social and religious activities in those countries, their efforts being mainly concentrated in checking or suppressing all evangelical propaganda. This aspect of



the campaign seems to have had its origin in North America where the Latin American priests and laity are told that the evangelical missions have not *raison d'être* in South America since the Roman Catholic religion is the religion of the majority, and consequently the evangelical missionaries engender division among the citizens of each country. Pope Pius XII had the same idea in mind when, addressing the Congress of the Kingship of Christ in Bogota by radio not long ago he said, "Let us ask Him (Jesus) to preserve the entire unalterable sacred deposit of your faith without allowing it to be contaminated by contact with a propaganda as audacious as it is insidious; which now wishes to transform a people which counts four centuries of irreproachable Christianity into a missionary country. They forget that it is because of Protestant tolerance that they have any prestige in Protestant countries. They are correct according to their own principles because, as they maintain, they expect toleration in Protestant countries where toleration and religious freedom is the prevailing tenet. But they can not allow these in Roman Catholic countries where Catholicism claims the exclusive rights in the conscience of the people.

## CHAPTER IV

### NEW BIRTH OF A PRIEST

In London, the largest city in the world, I found circumstances the most favorable for leaving the Roman Church altogether, without controversy. I was fairly well set with pupils and had no need of the support of the Church. Therefore, I decided to do it there and then. I might have chosen to abandon my priestly duties without notifying anyone in the church; but I felt that such a course would be unfair to the people I was serving. So I dispatched a notice to the Roman Catholic authorities in London, advising them of my resolution, and asking them to appoint someone in my place. Some time later a letter arrived from the secretary of the Archbishop informing me that His Excellency desired an interview with me. However, since I was certain of his reason for requesting this interview, I did not go. In this apparently easy way I realized a desire that had been in my heart for several years, and I thought I had rid myself of all religion. It was not so, however.

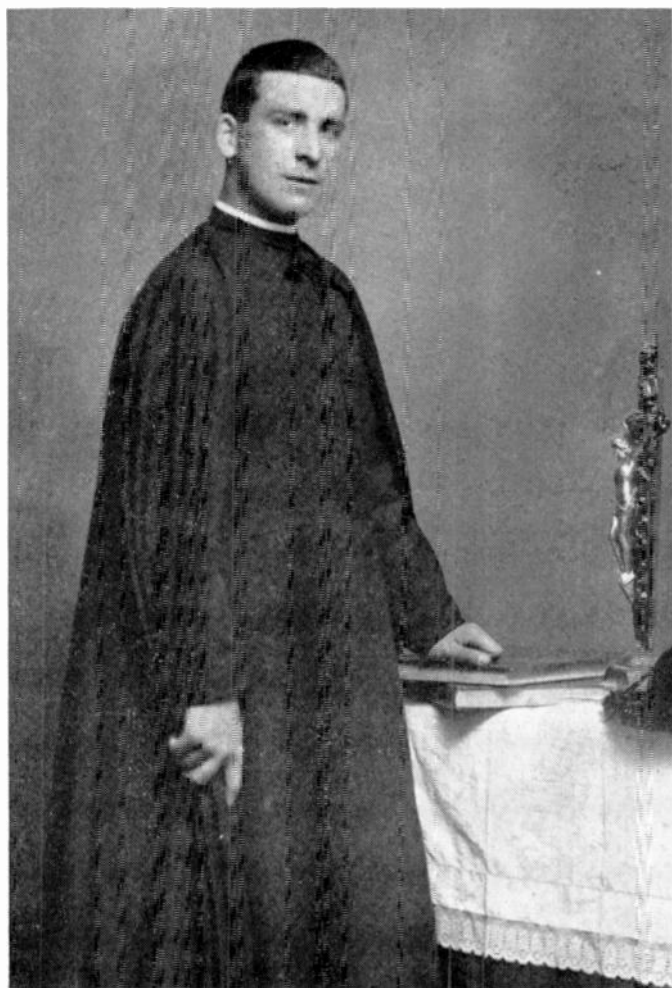
God had His plan for me! And the farther away I believed myself to be from Him, the nearer He drew to me, and I felt it. It was just at this time that He began to make known to me His plans and intentions regarding the coming years. I had had no dealings with Protestants so far as religious matters were concerned, and I never thought I might be influenced by their doctrines. My concept of Protestantism was founded on the few biased teachings which Roman Catholic Historians and Theologians give on the subject. Protestantism was the offspring of Martin Luther, a proud and lustful monk; so it could not be good.

A minister of the Church of England, a real man of God, one of those who still remain good in the Anglican Church, hearing of my spiritual predicament became interested in me and invited me to converse with him on religious matters. He endeavored to show me the truth, not just because I had given up the Church of Rome, but because I thought that by doing so I had done away with all religion in my life, and with God in particular. In our conversations, he would always conclude: "In spite of all your studies, there is one thing you do not know and one thing you lack; you do not know that Christ is your Saviour, and you do not have Him in your heart." I could not help admiring the sincerity of the man as well as his earnestness, and I had to admit that I had never before heard God's plan of salvation, justification by faith in Christ, for every sinner. He repeated His plan to me many times while endeavoring to show me that I might do a lot of good for my fellow-countrymen in Spain if I accepted the Lord Jesus Christ into my heart.

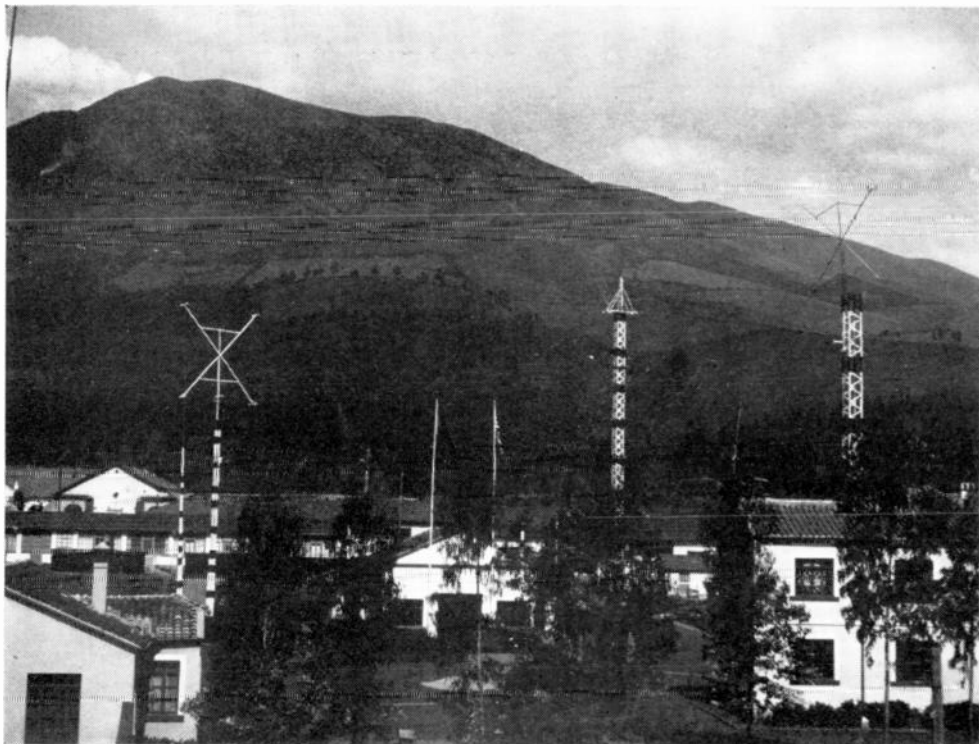
One Saturday afternoon he invited me to his home, and after speaking to me on the same subject, took me into an adjoining room where some members of his church were meeting for prayer. I was greatly surprised when I heard them praying for me. Their interest in my spiritual welfare was quite evident by the sincerity of their prayers. The Pastor had told them about me and they had met there solely for my sake. I remained standing while they prayed, but I felt that Christ was very real to them. They spoke to Him as if He were really present among them. This was a totally new experience for me. I never thought that men and women could call on God so fervently and spontaneously as those people did. In all my prayers of Romanism I had never seen anything like it. Prayer for Roman

Catholics, even for the priests, consists almost exclusively in the mechanical recitation of certain formulas written by the Church or by some person that has felt like putting his own feelings toward God or the saints into writing for the help of those who might want to use them.

Until that day I had never entered a Protestant church for the purpose of worship. I had been in Saint Paul's Cathedral and Westminster Abbey once or twice where all who visit London go to see these historical landmarks. However, the Sunday following that prayer meeting I felt that I must attend one of the London Protestant churches so that I might learn more of their fellowship. A short distance from my living quarters I read the Notice Board of one of the local churches on which it was stated that a Bishop from Ontario, Canada, was to speak, so, for the first time I was led to worship with those of Protestant faith. I tried to follow the congregation as closely as I could, although I could not accompany them in the singing of their hymns. Then the Bishop brought his message from the Word of God; his text was the words of Christ to Nicodemus, "Ye must be born again." As he advanced in the exposition of the text, I began to feel that he was preaching to me directly. I felt as though the same pastor that had told the prayer group about me had also spoken to this preacher. His words fitted my spiritual condition so aptly that I thought he knew my whole story. Deep spiritual conviction came upon my spirit; I must come to a decision. It was a case in which I could not remain neutral; I had to accept or reject Christ. For a few days I was spiritually disturbed; I thought I had done away with religion and God, and here I was feeling that God was knocking at my heart's door. At last, weary and heavy of heart, I could not help praying



**Manuel Garrido Aldama—just before he was  
ordained a priest (a student).**



Grounds and Buildings of Radio Station HCJB, Mt. Pichincha in the background.

earnestly to God, "God, if it is true that Christ saves and brings peace to the soul, I want Him to draw near and give it to me." I did not know exactly what was happening within me, but the doubts and spiritual darkness which had troubled me for so long vanished and I experienced a peace and tranquillity the like of which I had never known before. The Lord had accomplished His purpose. I had "passed from death" unto life eternal.

After that I began to attend the Protestant churches, for I desired to know more of the new faith. I wanted to have communion with those who professed it. Mr. Scott, the minister of the Church of England, who had felt so strongly the burden for my soul and had sown the seeds of prayer before the Lord, introduced me to several of his fellow-ministers. In a short time the Anglican Bishop of London came to know of the step I had taken and sent word that he would like to speak with me. The prospect of visiting a Protestant Bishop gave me a most peculiar feeling. He received me in one of the beautiful apartments of the old, historical Fulham Palace, residence of the Anglican Bishops of London. After we had discussed my religious experiences he suggested that, since I had been a Roman Catholic priest and very likely would not want to go to the extreme of joining one of the free sects, I would probably find more congenial surroundings in the High Church of England. Some time previously he had had an English ex-priest from the Church of Rome whom he had put in charge of a High Church congregation and both he and the congregation were very happy; so he thought that I would be willing to accept the same proposal. "I will give you," he said to me, "a church in which you will be able to say Mass; there will be candles on the altar, and incense. I will only however, stipulate two conditions:



you will never get married, and you will never ask me to give you a church in the city of London but will be content to exercise your ministry in one of the outlying districts." The whole proposition seemed to me absurd coming from the lips of a Bishop who, I thought, was a Protestant. A Church of England High Dignitary speaking to me of Mass, candles, incense, and celibacy. Such was incomprehensible to me! Later I discovered that he and other high churchmen were only mimicking the Church of Rome. I realized that I was in the wrong place and made him understand that if I had been seeking priestly powers, I would have remained in the Roman Church. Accepting his proposition would have brought no solution to my problem. Besides, the peace and joy that I had in my heart did not come from the priestly ritualism, but from my personal and direct allegiance with Christ Himself. I left the palace in disgust never to return.

By this time I had met my wife, who had been a pupil in one of my Spanish groups. Later on when I proposed marriage to her, she refused at first on the ground of the Roman Catholic saying, "Once a priest, always a priest." She was a Catholic though no longer in communion with the church. Finally she accepted, on condition that I would never ask her to accept the Protestant faith. "I will never go over to the enemy's camp," she used to tell me. I knew, however, that if Christ's grace had been powerful enough to bring me to Him, He would also save her — and He did. Leading her from errors of Romanism was not difficult and she accepted the Lord. We were happily married quietly in London. She continued working but on Sundays we never missed going to church to seek the fellowship of the believers.

The suggestion first mentioned to me by Mr. Scott,



that I might some day be able to help my fellow-countrymen, came to me very forcibly again and again. I began to think that I ought to go to Spain and preach there the faith that I now had in my heart. I was introduced to several ministers and societies that were interested in the preaching of the Gospel in Spain and South America. One of those good ministers to whom I was introduced was Rev. A. Stuart McNairn, General Secretary of the Evangelical Union of South America. After we had spoken together, he became very interested in my case, and asked me whether I would be willing to go to Peru to work in the Evangelical book-store and take charge of the Spanish Gospel publications which the Mission was distributing in Lima. Mr. John Ritchie had been in charge of such work for a good many years and had been asking the Mission Board to send him a helper for the Spanish Gospel publications; so he felt that my coming was of the Lord. He must, however, propose it to the next Board meeting. I, also, must consider it before the Lord. I must admit that the proposition appealed to me tremendously. Some days later I wrote him stating that I had prayed about it and was willing to do that part of the missionary work, which I believed was of such importance in the Roman Catholic countries. After the meeting of the Board, Mr. McNairn wrote me in Dublin (where I had gone to be for a time with the Irish Church Missions) that the Board had considered most favorably my going to Lima, Peru, but that they thought that it would be advisable for me to go to the Bible Training Institute in Glasgow, Scotland, first. Here I could become solidly grounded in the Word of God, and at the same time have Christian fellowship with the men and women in that wonderful Christian institution. When I received this suggestion I thanked God. I had long felt the need of studying the

Bible. The intellectual and superficial knowledge accorded the priests is a hindrance to the spiritual understanding of it, rather than a help.

Therefore, my wife and I sailed from Dublin, Ireland, to Glasgow, Scotland. Upon our arrival Dr. David McIntyre, the Principal of the Institute, came to meet us at the Clyde docks. The memory of the time spent at the Bible Training Institute in Glasgow is one of the sweetest of all my life. The idea I had conceived of a center of preparation for Church work was absolutely different from that which I encountered there. The prayer life of the students, the frank fellowship and open friendliness with which they treated each other, the happy expressions on their faces contrasted so strikingly with the somber, severe, secretive and underhanded spirit that I had seen in the Roman Catholic seminary that I really felt that I was living in a different world altogether. The one that meant more to me than anybody else in my Christian life was the Principal, Dr. McIntyre. His conversation, his lectures, his whole life were so Christ-like that whenever I saw him or spoke of him I had to say, "If ever there has been a Christ-like man, that man is Dr. McIntyre." The inspiring memories of his life remain still fresh in my spirit.

There was some personal work to do in the Institute, and some opposition to face. There was a practice in the Institute that as many students as possible should do some kind of Gospel work during the week-ends, but I hardly expected to be appointed to speak in the street-meeting the Saturday following my arrival. When I tried to make the Dean of the students understand that I had never spoken in public in English (a language I did not speak fluently) he said that I might try to get some fellow-student to help me out of the situation, if they were willing, but he, himself, could do nothing in

the matter. Fortunately, one of the good students helped me out that time.

As the news spread among the churches in Glasgow that an ex-priest was studying in the Bible Training Institute, calls began to come more and more frequently for me to speak to them. Every Sabbath day I had to speak in one church or another. I enjoyed the warm-hearted hospitality of the Scotch people, whom both my wife and myself have learned to love so much. One Sunday I was invited to speak in Erskine Church, Glasgow, well known for its Orange, anti-Romanist spirit. There was such an overflow of people that the pastor told those standing outside the church that I would speak to them after the first meeting was over. As the crowds were leaving the church by one door, the overflow crowds came in by the other and I was privileged to speak to them, too.

Soon the Jesuits learned of my presence in Glasgow and they tried to stop me from holding meetings. They went so far as to publish in some Glasgow papers that I was an impostor; that I had never been a priest, as they could not find my name in the Catholic Directory. To make known the falsity of such an assertion I wanted to get a photostatic copy of my ordination documents and have it published in the papers too; but when I consulted Dr. McIntyre on the matter, he said to me, "Do not do it. You will gain nothing, and they will always find some other accusation to make."

While in Glasgow we made the Saint George's Cross Tabernacle our Church, as did many other students of the Institute. The saintly Mr. D. J. Findlay was the Founder and Pastor of the Tabernacle. Both Mr. and Mrs. Findlay and the congregation gave us a very hearty welcome. We enjoyed their spiritual fellowship to the full and the missionary vision which the Pastor

had been able to instill in all of them was a real inspiration to us all. Pastor Findlay was a man of missions. I have been informed that he was a part of seventeen different missionary boards, and that the missionaries he knew and helped personally and through the Tabernacle were scattered all over the world. My wife and myself are counted among those that Pastor Findlay, his wife and the congregation have been praying for and interested in for years. Our hearts are truly grateful for such friends in the Lord Jesus.

## CHAPTER V

### CHANGE OF PRIESTHOOD

When our course at the Bible Training Institute was completed, we made preparations for our trip to Lima, Peru. The Evangelical Union of South America, under the auspices of which we were going, had a very active secretary in Glasgow, Miss Margaret Asher, who was greatly esteemed by every one who knew her. She arranged a farewell for us with all the Mission friends in Glasgow, and there we could realize once more the great missionary spirit of the Scotch people. We went to London for some days to meet the Board of the Mission and say goodbye to my wife's family. From there, to Spain to bid goodbye also to my family; then we sailed from Santander for Callao, the sea port of Lima. The journey, which took three weeks across the Atlantic, through the Caribbean and along the Pacific Coast was uneventful though enjoyable. It meant a real change for me not only in the outward circumstances, but mainly in the ministry I had dedicated my life to fulfill. I had been practicing the Roman priesthood, which is composed of a cast of men whose beliefs are founded upon the teachings of human religious leaders. I was going now in reality to be a minister of God's Word, belonging to the "Royal Priesthood" of the believers of the New Testament. I, who had been offering material sacrifices, according to the teachings and doctrines of men, would in the future be offering spiritual sacrifices, according to scriptural principles. I, who had been ministering sacraments which were the product of the human heart, was now going to minister the Word of God to needy souls, in conformity with Christ's

commission: "Go . . . and preach the Gospel to every creature."

Upon our arrival in Callao we were met by Mr. John Ritchie, the representative of the Evangelical Union of South America in Lima and Central Peru, who was in charge of the "Libreria El Inca," the Evangelical bookstore there, and the two main Gospel publications in the country, "Renacimiento," a monthly magazine intended to serve the spiritual needs of the believers in Christ, and "El Herald," a monthly Gospel paper of strictly evangelistic nature, for public distribution in churches and among other Christian groups. He also had charge of the congregation of the Evangelical Peruvian Church in Lima. I began working with Mr. Ritchie, having editorship of the publications and helping him both in the church in Lima and the Central Sierra. Eventually his place became vacant and I was called to fill this place of service in Peru.

The day following our arrival I received a real surprise. I had not been informed that I might teach in any school. After my years of teaching in various places, my taste for teaching had fled and I had hoped that I would never again be asked to sit at a teacher's desk. However, this did not prove to be the case. Scarcely twenty-four hours had elapsed, when I received a visit from two gentlemen; Mr. Stanley Rycroft, on behalf of the Free Church of Scotland Mission, and Mr. Clyde Brewster, affiliated with the Methodist Mission. They had come to invite me to take classes at the missionary school for boys that had been founded by Dr. John Mackay some years before in connection with the Free Church of Scotland Mission, and in which the Methodist Mission was also keenly interested. I accepted the invitation rather reluctantly, but I have been thankful many times in subsequent years for having had this inside

knowledge of the "Colegio Anglo-Peruano," whose moral influence on the boys of Lima is now being felt in quite a number of the men who occupy important posts in the affairs of the country.

The Evangelical Union of South America was doing, and still continues to do a very exceptional and important piece of work in the cause of the propagation of the Gospel in Peru. The book-store was the only center to which Christian workers and believers in general could apply for the supply of Spanish Evangelical literature so badly needed in their missionary work. Having a constant stock of all Gospel literature available in Spanish, thus filling a great need in the missionary field, had long been the policy of Mr. Ritchie. The new converts needed to grow day by day in the doctrines of the Gospel, and the old believers were also in need of scriptural aids, that they might rightly understand the truths of the Bible. They all knew that a visit to the "Inca," or a letter to the manager would assure their procurement of anything in that line. "Renacimiento," the believers' magazine, was a great help to them in following developments within the Christian Church in their country as well as in the outside world, and gave them instruction also in biblical doctrines as well as food for their spiritual needs.

"El Heraldo" was our main collection of Gospel tracts, instructive anecdotes, anti-alcoholic teaching, and other helps. Missionaries and all Christian workers in the country found in this periodical the best helps to reach the unbelievers with the Gospel. In one year's time, we dispatched 350,000 copies of Evangelical books, magazines and Gospel papers from our office. No wonder the Archbishop of Lima in one of his pastoral letters referred to the Protestant book-store as Satan's main agency in Peru.

Some years before my arrival in Peru, Mr. Ritchie and others had started to apply what is known in missionary circles as "Paul's Missionary Methods" in the central region of Peru; that is, the establishing of self-governing, self-expanding and self-supporting native churches. The principle seemed very sound and scriptural from the beginning. A missionary does not go to a place to settle permanently, but is a messenger sent by some person or body to deliver a message or to fulfill a mission. Once this is finished, he must return to report success or failure of his mission, or go forward with the same message to another place of service. Paul understood it so and, consequently, did not remain in one place longer than was necessary for him to accomplish the Commission given to him by Christ Himself. Paul's interpretation of the duties of a Christian missionary has been accepted as a general principle in most Christian churches.

As the result of the application of this principle there exists today in Peru what is known as "Iglesia Evangelica Peruana" (Peruvian Evangelical Church), where it was my privilege to work for nearly twelve years helping the native Peruvian believers realize their responsibility towards the governing, expanding and supporting of their own church. It was in connection with this work in the Sierras of Peru that I experienced some of the incidents to be related a little later. Several scores of Evangelical groups and organized Christian churches that have been formed with the help of the missionaries of the Evangelical Union of South America and the Christian Missionary Alliance under the auspices of the "Peruvian Evangelical Church" are scattered over a relatively small area of Peru. During my work there I found that applying Paul's missionary methods is not as easy as it might seem. If the missionary is consistent



with this principle from the beginning of his work, practice will simplify the theory; but if the native believers have in any way been led to believe that they can expect help from outside, either in personnel or financial support, they may, involuntarily, feel reluctant to assume the whole responsibility. This, I believe, is one of the reasons for the lack of strength in the "Iglesia Evangelica Peruana." Similarly, missionaries from England or the United States go to the mission field with a set concept regarding the organizing of a Christian church and the mechanics of it. However, when the time comes to leave it in the hands of the native believers, he expects them to adhere to the pattern proposed by him. This attitude springs from his sense of responsibility towards them and is certainly well intentioned. However, when native believers make mistakes and errors, as is often true, or do not conform in all things to the pattern set up by him, the missionary feels that he must again resume control. I realize that the same mistakes are being made in the management of churches in the home countries. Whereas at home they are attributed to human frailties, in South America I have often heard the Latin character blamed for these same shortcomings rather than man's human limitations. However, I believe that the "Iglesia Evangelica Peruana" is a sample of missionary work based on sound biblical teachings and practices.

It was my privilege to be the instrument in God's hands for the erection of the first Evangelical church within the municipal boundaries of the city of Lima, capital of Peru. The congregation had been started some thirty years before by Mr. Charles Bright of San Diego, California, who was also a great believer in the Gospel's being propagated by the printed page in Roman Catholic countries, and had been holding meet-

ings in a hall that, in Spanish colonial times, had served as a stable for the horses of one of the Spanish nobles. Mr. Ritchie, who preceded me in the pastorate of the congregation, had bought a piece of land in the central street of Mandamientos, and had begun raising funds through the congregation for the erection of a temple. In 1930 two members of the board of the Evangelical Union of South America, Mr. James Barlow and Mr. A. Stuart McNairn, came to visit the work of the Mission in Peru. Arrangements were made with them for the congregation to borrow necessary funds for the building from their Board. Not long after, Mr. Charles Bentinck, who was Minister to the Peruvian Government by order of His Majesty the King of England, and who has since become a minister of the Church of England and is now pastor of an Anglican congregation, laid the foundation stone. Mr. Augusto B. Leguia, President of the Republic, who was very much in sympathy with the work of the Evangelical churches, was greatly pleased when informed of the building of the first Protestant Temple in the Capital. We invited him to honor us with his presence the day of the dedication of the Temple, and he promised to do so, if his presidential duties would allow. Unfortunately, however, the very day of the dedication of our church, he was deposed from the government by a military uprising and was forced to flee for his life.

The Evangelical church of Mandamientos has always been, and still is, a Spiritual Lighthouse and a witness of "the faith once delivered to the saints" in that very needy city of Lima. Since the day that the church was built, conditions have changed and become most unfavorable for the Evangelical Church in Peru. Freedom of propagation of the Gospel has been curtailed to the extent that the Evangelicals are not allowed to preach

the Gospel except within the walls of the building dedicated to that purpose. The "Acción Católica" which is behind this furious campaign of defamation and opposition to the propaganda of the Gospel, went so far as to send young men of their schools to the Evangelical churches to distribute their Catholic propaganda papers while the services were being conducted, and some of them have stood at the gates of the church in an effort to stop the people from attending. The latest change in the Government seems to have been more favorable to the preaching of the Gospel; but from information received recently, there is a long way to go before they will acquire the religious freedom expected from a country that has subscribed to the Atlantic Charter.

My first experience of a difficult nature, my "baptism by fire" in the Gospel work in Peru, took place the first time I ascended to the summit of the highest railway in the world to attend one of the evangelical conventions held in a small town of the legendary Valley of Jauja. The town in which the convention of believers was convened is a sample of the great spirit of the Gospel and a testimony of progress, tolerance, and spiritual courage among the inhabitants. One of the strongest arguments against the Gospel in Roman Catholic countries is that such preaching brings division among the citizens of the country who are supposed to be united through the unity of religion. My experience in Muquiyauyo, the place of our convention, is the most evident refutation of such argument. On Sunday morning the Evangelicals were holding their religious services in a hall of the municipal building, ceded for the purpose by the Mayor of the town, who was an Evangelical himself. At the same hour the Catholics were attending Mass in the Roman Catholic church located in the opposite corner of the same main plaza. Our services dismissed at the same

time the Catholics were leaving their church, and it was a very gratifying surprise to see our Evangelicals shake hands and mingle with the Catholics, who reciprocated the attention with good spirit. No bitter feeling was to be noticed among them, but rather, a spirit of open friendliness and comradeship. If the Roman Catholic priests did not foment the spirit of antagonism and hatred, this same attitude would be noted in practically every place the Gospel is preached. In fact, in this same town, while I was there, a volley-ball match was arranged between the Catholic and the Protestant teams, and I was asked to act as referee of the match, which was played in a very fine spirit of sportsmanship with no friction whatsoever.

After spending several days with Mr. Ritchie, at Muquiyauyo giving biblical instruction to the believers and preaching the Gospel, I resumed my trip through the valley visiting the Evangelical groups. A native preacher, whose name Guerrero (Warrior) fitted his temperament beautifully, accompanied me on the trip. We traveled on horseback. The second day we arrived at a place called Sicaya, the Governor of which was an Evangelical. As their place of worship was rather small and he wanted as many of the population as possible to attend my conferences, he acquired permission from the schoolmaster to use the main class-room. We began the meetings with the comforting hope that we might reach all the inhabitants with the Gospel. The local priest was not there when I arrived, but when the meetings began to be advertised, somebody notified him. He came back hurriedly and immediately began work to upset our plans. His intentions certainly were far from godly. At dusk and just when we were about to start the meeting, he gathered as many women as he could, into his church; gave them a liberal helping of *aguardiente* (the cheap

native intoxicating drink) and told them that at the ringing of the church bell they were to go to the school, stop the Protestant meeting by stoning the place, and kill the speaker, who, being a renegade ex-priest, had no right to live. The church bells began to ring after I had been speaking some fifteen minutes in a hall packed with adults and nearly all the boys and girls of the public schools. Soon after that, a stone struck the only kerosene light we had in the room leaving us in darkness; then the stones began to come in through the windows and door. The mob outside, directed by the priest, was shouting "Muera el Protestante" (Death to the Protestant) and this together with the crying of the school children and the women inside caused great confusion and an uncontrollable situation. My faithful companion Guerrero ran to the gate in an effort to prevent the mob from coming in and was hit on the head by one of the flying stones. While I was on the platform trying to quiet the people in the hall, a native Christian worker came to me and said, "I have heard them say that they want to kill you, so you had better leave immediately." There was only one door to the meeting place and that was blocked by the crowd outside. He told me, then, to put my arms around him and cling tightly to his back, then he threw his *poncho* (native cloak like a blanket with a slit in the middle for the head), over the two of us, and took me right through the mob that was there in the dark shouting for my head. Once we were out of all danger, Astete, the Christian worker, left me alone and returned to help others. Alone, at night, in a completely unknown place, with drunken people shrieking for my life, I prayed the Lord to help me out of this perilous situation and began to run across country in the hopes of reaching a place of safety where I could wait for the dawn of another day. When the mob realized that I had

escaped them, they began to search for me everywhere but it was too late; the Lord had shielded me from mine enemies. At one o'clock in the morning I arrived in the next village. There were a few men still gathered around a drinking place. When I related the happenings in Sicaya, they protested loudly against the fanatical and inquisitorial spirit of the priest and one of them gave me shelter in his home. Soon after sunrise he gave me some food, lent me a horse and conducted me safely to Guerrero's house which was not far distant.

In the meantime the brethren of Sicaya went immediately to the Governor of the Province in Huancayo and reported the uprising caused by the priest and their fear that the drunken crowd might have accomplished their purpose. When finally we met, and I personally went with them to the Governor, the priest had been there already bringing him half a dozen sheep as a present. He received me very kindly and promised to take stern measures with the priest, but the brethren had told me, "If he has accepted the sheep from the priest, he will give you good words, but will do nothing to him." They were right; experience had taught them that some men in authority are easily bribed. But the Lord had been gracious in sparing my life from the hands of a fanatic and drunken people, and I was grateful.

In the town of Concepcion of the same Valley of Jauja and the place of residence of brother Guerrero, I had another interesting experience some years later. The Annual Synod of the "Peruvian Evangelical Church" means a lot to the spiritual life of its members and the administration of its affairs. Delegates from different churches meet for business deliberations, and many other believers attend to profit from the biblical studies that are always presented and to enjoy fellowship with other brethren in the Lord. The meeting of

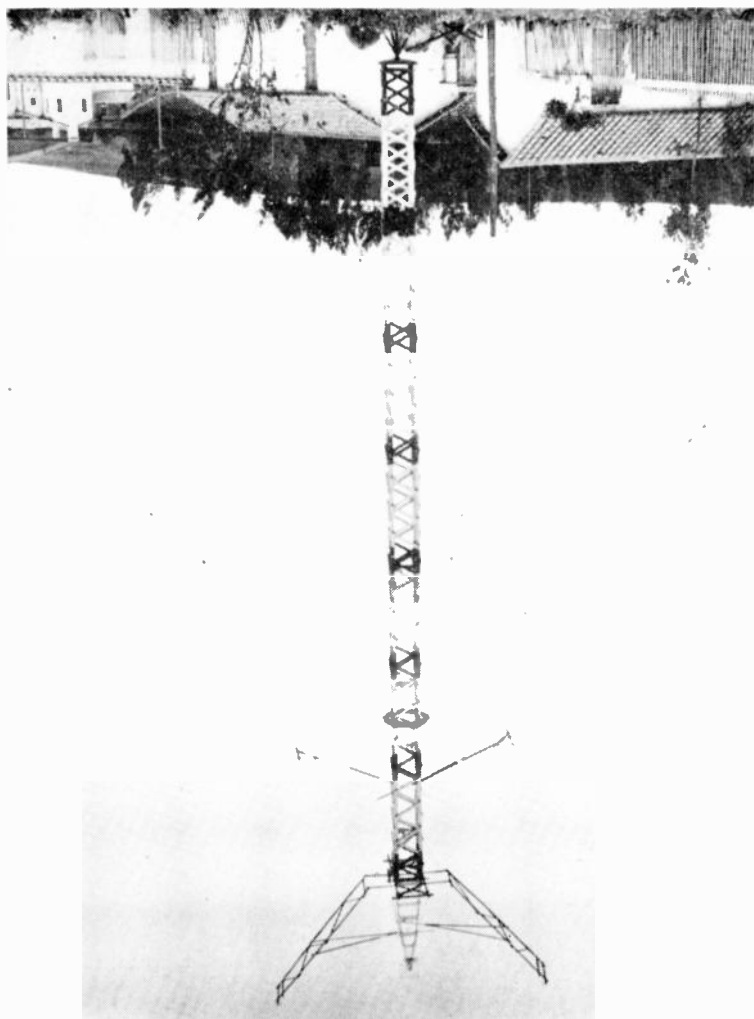


Above—Dr. and Mrs. Manuel Garrido Aldama and  
Daughter, Olqa.



Below—Transmitter Building showing directional-beam Antenna  
Tower for 24-meter transmitting station, Radio Station HCJB.

HCB 31-meter Antenna, Quito, Ecuador





the Synod is also made an occasion to reach the population of the town in which they gather. During our meeting in Concepcion, the local priest wrote a communication to the police authorities reporting that the Protestants of Central Peru were celebrating meetings under the pretext of religion, while, in reality, they were organizing Communistic propaganda. The allegation that the Evangelicals are Communistic is a very common excuse to induce authorities to stop Evangelical gatherings. Soon two policemen appeared in the hall in which we were holding the Synodical meetings, and without any word of apology stepped onto the platform where I was presiding over the session, and said, "We have orders to take you and the other two that are seated with you on this platform to the police headquarters." We told the brethren to remain there praying quietly while we went to the Comisario de Policia. He was a young man who had sincerely believed the report of the priest and felt it to be his duty to have us sent to the jail in Lima if he found the accusation to be true. He questioned me and the other two brethren carefully and when he was satisfied by our testimony and the word of one of the police, who was present, that our meetings were purely religious and that we had never interfered with or mentioned politics, he realized that the priest had accused us out of fanatical and bigoted motives. When he discovered the trick of the priest the Comisario was very angry and had him brought to his office. After reproaching him for his trickery, he told him that if he did not retract his false accusation and apologize to us, he would be the one to go to jail. The following day I received a note of apology from the priest, at the same time inviting me to have dinner with him and the Evangelicals to attend his church meetings. "After all, we are all Christians," he said hypocritically in his note.

I was ready to accept his invitation, but the brethren told me that if I had anything to eat with him he might poison me. Therefore, I did not accept his invitation to dine but I did visit in his house with the two brethren who had been taken to the Comisario with me. In his conversation he was shameless enough to tell us that he admired the work of the Evangelicals and loved us as Christians: — this after he had done his best to have us sent to jail.

The accusation of Communism was used against the Annual Synod of the churches, this time in Huancayo; the priest made the same accusation, and again we were taken to the police headquarters, but this time the Comisario did not appear. He purposely hid himself as he did not want to see us, and after keeping us there for nearly the whole night, sent word to let us out.

The accusation of Communism was used against the Evangelicals by the priests even in Lima, the Capital of the country. When I was in charge of the Evangelical book-store, "El Inca," I noticed that I was being followed everywhere by one or two men who were to be seen continually standing at the corner near our house. I presumed that they belonged to the secret service, and one day asked one of them why he was there constantly, and why he followed me wherever I went. He did not answer me but soon he and another came into the book-store and my office. After showing me their detective cards, they examined all my private papers, took the books they thought contained the propaganda which I had been accused of spreading from the window of the book-store and told me to go with them to the Prefect of Lima. When we arrived at his office he took the books from the detectives, told me frankly that there were Catholic Theologians coming to him reporting that I was selling Communistic propaganda; that he was going

to examine the books himself and would let me know his decision the following day. I went to see him the next day, and, as he could find nothing but the Gospel in the books, he said that the Evangelicals and the Communists were the same; the only difference being that the Communists made their propaganda with guns and we, the Evangelicals, made it with the Bible. I suppose that, to a certain extent, he was right since the Bible which is the Word and the Power of God unto salvation brings about the transformation of society by regenerating the soul of the individual. Those who have little or no spiritual understanding do not realize the different purposes and aims, nor the difference in the powers utilized in their accomplishment.

I received numerous invitations from missionaries and Christian workers in various parts of Peru to hold evangelistic meetings. I tried to accept their invitations as often as my regular duties allowed. One of these evangelistic campaigns was in the city of Huanuco, a tremendously fanatical town in the Sierra, located strategically at the beginning of the trail that leads to one of the headwater streams of the Amazon. The Gospel had been preached there by a missionary of the Evangelical Union of South America who was hit by a stone while conducting an open air meeting in the plaza. As a result of this assault he had to spend the rest of his days in an insane asylum in England. Not long before my coming to the town, the Christian and Missionary Alliance had established the headquarters of their Mission there, and Mr. Ray Clark (then head of the Mission), thought that the time was ripe to hold some evangelistic meetings. One evening, as I was speaking to a good congregation in the Mission Hall, a group of women stood up in the middle of the hall and stopped me from talking. They said that they had been sent

there to tell me that the Huanuquenos were all Roman Catholics and had no desire to hear me nor the other missionaries in the town and that we must all leave or suffer the consequences of remaining against their wishes. While we were holding our meeting, the Bishop had been holding one of his own in the Cathedral two blocks from the Mission house, and when we finished we found that the house was surrounded by an angry crowd of Roman Catholics, who refused to disperse and whose intentions boded no good. Finally, we realized that the only way we could get rid of them was by showing them the teeth of a huge dog which Mr. Carl Vostad kept in the Mission house. The dog seemed to know that the crowd was against us.

The following day the Prefect of Huanuco sent for me. I went with Mr. Clark to the Prefect who was a notoriously weak character. We soon made him realize that the peace and order of the town had been upset, not by us, but by the Roman Catholics. However, he requested that we stop the meetings for the sake of peace. Under the circumstances we could do nothing else. On that same day I was surprised to receive a visit from a Spanish Franciscan monk. He had heard that I had been a priest and had come to see if he could reconvert me to Romanism. We discussed, very amicably, some of the points in which Rome disagrees with the Word of God, and he repeated the arguments that I knew only too well regarding duty to the Pope, and others. In the end I told him, "Look here, you well realize that I have an advantage over you in this controversy. I have studied and know as well as you what Rome has to say, and I also know what we, as Evangelicals, believe, and this you do not know. Therefore it is not I that must listen to you, but you who should listen to me and learn what we believe." He said that his superiors had not

given him permission to listen to my points of view and left me alone.

I heard, some time afterwards, that Mr. Volstad had narrowly escaped being killed when he was attacked by Catholics as he was preaching the Gospel in the vicinity of the Franciscan Monastery where that very monk was living.

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## CHAPTER VI

### THE VISION GRANTED

I was not always in favor of the Gospel's being preached by radio and wondered whether such preaching could have lasting results in the souls of the listeners. My conception of Gospel preaching was that it had to be done through personal contact only. I had not realized my inconsistency in such thinking as I had already been trying for years to make it known through the printed page, which is just as impersonal, if not more so. When I first heard that some American missionary was trying to establish a radio station in Quito to preach the Gospel to the Spanish-speaking peoples, my reaction was, "Well, these Americans will try anything that is new and out of the ordinary, even in preaching the Gospel." I was really prejudiced against this means of fulfilling Christ's commission; but it was during an evangelistic trip, which I had been invited to make through Colombia and Ecuador, that God showed me how wrong I was in my thinking.

I had already been in Lima, Peru, doing missionary work for eight years, when Mr. John Y. Beckett, representative of the British and Foreign Bible Society for Peru, Ecuador and Colombia, told me that he was planning a trip through the two latter republics and would like me to accompany him. He would attend to the business of the Bible Society and I could preach the Gospel in the towns in which he had to stop. The proposition sounded acceptable to me, as I, too, hoped that we might further the cause of the Gospel.

An evangelistic trip, especially in Roman Catholic countries, is always an exciting experience, full of sur-

prises of all kinds; joys, disappointments and often enough sad fanatical opposition and persecution. This was my first missionary journey of international range, but not the last.

My first surprise was at our Colombian port of landing — Buenaventura. We landed there on the 14th of July, the feast of their patron saint, San Buenaventura. Although I had read a good deal of hagiography, while I was a priest, I had never realized that San Buenaventura was a “black” saint. When Mr. Beckett and I went out for a walk, we came across the procession in honor of this saint. The statue had been taken from the church for his annual inspection of the town. What a gruesome and strange spectacle it was for a visitor to see a black saint, dressed in red soutane, berretta and white surplice, carried on the broad shoulders of four colored Roman Catholic devotees.

After spending several days in the progressive, important communication center of Cali, where I had the opportunity of preaching every night at the church of an old veteran of the Cross in Colombia, Mr. Charles Chapman, we proceeded to Armenia, the headquarters of the Christian and Missionary Alliance. In Armenia we met Mr. Clyde Taylor, our co-laborer in the Gospel in previous years in Peru, who was now engaged in the completion of the Bible School buildings, and from whom I received the first news of the use that was being made of the Gospel programs from “The Voice of the Andes.” As these programs were on the air every Sunday evening half an hour before he started his Gospel services, he would put a radio at the entrance of the hall so that the passers-by would be attracted to come to the services.

We had arranged our trip to coincide with the celebration of a Sunday school convention of the churches in

Colombia that was being held in Bogota. Mr. and Mrs. Taylor accompanied us from Armenia and, after traveling by car, truck and train through rich coffee plantations, dangerous icy peaks and beautiful green plateaus, we arrived in the literary-minded capital of Colombia. It was a real joy to see so many Christian workers from all parts of Colombia gathered there for the convention, and to witness the true Christian spirit of co-operation that reigned among them. From the reports, discussions and deliberations of the conventional sessions we could see how earnestly they were all working to make a real success of the work of the Sunday schools in Colombia. If I remember rightly, there were representatives from the Presbyterian, Assemblies of God, World Evangelization Crusade and Christian and Missionary Alliance churches. These were, at the time, the main evangelical bodies in Colombia. It was my privilege not only to address the members of the convention, but primarily to speak at the evangelistic meetings held every night at the Central Presbyterian Church of Bogota. It was a cause of sincere and deep joy to see some souls accepting salvation by faith in Christ Jesus every evening.

Mr. and Mrs. Wegner, in charge of the mission station at Sogamoso, a small town north-east of Bogota, invited me to accompany them and give some evangelistic addresses in their church. When the local priest knew of my arrival, he left no stone unturned to stop the meetings. He denounced me as an apostate renegade and published a circular letter threatening the Catholics with excommunication if they attended the heretic gatherings. Fortunately Mr. Wegner was able to obtain from the local civil authorities a written statement to the effect that the constitution of the country in Colombia established freedom of worship. Consequently, we were within the constitution in holding our



meetings open to the public. The result was that the efforts of the priest made very effective publicity for the meetings, and we had larger crowds than we might have expected otherwise.

Returning toward Ecuador we stopped for a few days at Popayan, an old Spanish town with a university for the southern departments of Colombia and having a highly deserved scholastic tradition. Two daring young ladies were in charge of the mission station of the Christian and Missionary Alliance. They had big posters printed stating that an ex-priest would be giving some conferences at the Mission house. As the room in which they were accustomed to hold their services was rather small, they decided to hold the conferences in the colonial patio of an old Spanish house. Practically all who attended the meetings were young university students, moved by curiosity to know what an ex-priest had to say. Some of them, more radical-minded than others, came to the meeting intent upon establishing arguments which they might use against the local priests, who certainly did not seem to be blessed with the sympathy of the student body, although the town had the reputation of being of a rather fanatical Roman Catholic disposition. The ladies of the town were conspicuous by their absence, not one, excepting the missionaries, being present.

The journey from Popayan to our next stop, Pasto, was one of the most laborious and arduous I have ever made. Lacking better means of transportation, we had to take an old truck, the driver of which promised to take us to Pasto in about ten hours. Instead, it took us two and a half days. Arriving at "La Patia," at 6 p.m., a dry, arid, extremely hot, mosquito-ridden valley, the old truck broke down for about the tenth time that day. This time our good natured driver was unable to make

it go any further, so we had to spend the night right there. Dreading the ravenous fury of the buzzing mosquitoes, we did not undress to sleep. We covered our faces and hands, and even kept our socks on; but the socks were not much of a protection against the hungry, stinging mosquitoes. The next morning our feet were swollen. Mine were not quite as bad as Mr. Beckett's, who could not get his shoes on and had to remain barefooted until we were finally picked up by another truck that took us to the next village, where he bought himself a pair of slippers.

In Pasto there was a young couple, Mr. and Mrs. Morgan, newly arrived Brethren missionaries. The fanatic opposition and persecution against them was so tremendous that they simply could accomplish nothing as evangelical witnesses without risking their lives. Here too, we arrived on a religious procession day, the 15th of August — the feast of the Assumption of the Virgin Mary. It had been deliberately planned that the procession should pass the missionaries' house, at the front door of which an altar had been raised. To prevent any harm coming to the missionaries from the fanatical crowd, the authorities had sent two policemen to protect them. Unaware of these proceedings Mr. Beckett and I arrived there just as the procession was passing. Unfortunately Mr. Beckett had kept his hat on — I never wear one — and it did not take long for the crowd to snatch it from his head and tear it to pieces.

At Ipiales I spoke to fine congregations in the hall in which Mr. and Mrs. Crisman, Christian and Missionary Alliance missionaries, held evangelical meetings. I could not help feeling, however, that the spiritual temperature of the inhabitants was lower than the cold climatic temperature of the town. It was here that I began to think of Quito, which was to be our next stop. I knew

that Mr. John Clark, missionary in charge of the evangelical church in Quito, had been announcing our coming and preparing the congregation in prayer for an evangelistic campaign; but I had little confidence in obtaining constructive results through Radio Station HCJB, although I was curious regarding the nature of its work. I even wondered whether I might be allowed to speak from its microphone.

We arrived at Quito in the evening and were received at the mission house by Mr. John Clark, whose gentlemanly ways and true Christian spirit made a deep impression on me. The following day I was introduced to Mr. Clarence W. Jones, founder and director of the then unpretentious Radio Missionary Station, that had not yet been given the very apt and significant name of "The Voice of the Andes." In an unassuming and courteous way Mr. Jones took me immediately to see the rooms in which the studios were installed, and invited me to speak as many times as I desired. Incidentally, I should mention here that it was Mr. Jones who first greeted me as Dr. Aldama, and since I was introduced to the radio audiences as such, I am now given this title.

A campaign of several days was arranged. I was to speak every evening, first to the radio audience and then to the congregation in the church. Because of my skepticism regarding radio preaching, I was greatly surprised at the reactions which greeted my first messages. I began to realize that it really worked. One of the first telephone calls that came for me after I had spoken was from a high official in a local bank and another from an intelligent Roman Catholic lady. Both called to thank me for the message, showing their deep appreciation of it. Others spoke to me on the streets, in the stores, and in the church; all manifesting the same appreciative spirit. It was a new experience for me. The Lord was

giving me tangible proof that the Roman Catholics, who will not go to an evangelical place of worship or will not listen personally to a sermon from a Protestant missionary or pastor, *will* listen to the same sermon if broadcast.

The Lord had dealt with me in a similar way some years before in regard to some physical aspects of the Second Coming of Christ. I was in the Bible Training Institute in Glasgow, Scotland, when I first heard of “that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” But when I tried to realize how “every eye shall see Him” as in Rev. 1:7 — even at the antipodes, or how He could impart orders simultaneously to all the remote corners of the earth from His throne set in Jerusalem, I had to admit that His omnipotence and infinite wisdom would have a way, but certainly it was unknown to me. Some months afterward I was in London watching some airplanes writing commercial advertisements with smoke in the air. The thought came to me: If man can make ten or more millions of persons see the same writing at the same time, why could not God make Himself seen by two or three billions at the same time? The word television was not yet in the dictionary. Then, too, if by radio experiments one voice could be heard by thousands, why couldn’t Christ make His voice heard by every ear?

This new experience at “The Voice of the Andes” made me realize not only that Christ could be heard everywhere, but that through radio the fulfillment of Christ’s Missionary Commission to His Church was practically accomplished. The power of the two wavelengths then in use at HCJB in Quito was very limited, reaching the town on long-wave and the country on medium-wave. At present, with its four powerful short-waves, it reaches the world; but if instead of hav-

ing only one Gospel radio station in one country, the Christian Church could have dozens in the different countries of this earth, giving daily Gospel programs, the day would not be far in which the Gospel of the Kingdom would be preached "in all the world, for a witness unto all nations." This will become a reality soon. Radio receivers will be so cheap in a very short time that they will be within the reach of practically every pocket-book and so handy and small in size that they will be as common as a pocket watch.

When I left Quito, my attitude towards radio preaching of the Gospel had changed and a new hope had been born in my heart that some day I might be engaged in such a ministry: I had received the vision. In Guayaquil, the largest port of Ecuador and the last stage of our trip, there was another small long-wave radio station in connection with HCJB of Quito, supervised by Mr. William Reed, veteran of the Gospel in Ecuador. There again I had the privilege of giving some messages over the air, and also had the opportunity to preach to large audiences in its active and really spiritual church.

From Guayaquil we sailed for Lima, Peru, thus finishing the trip that has meant so much to me in my missionary life.

## CHAPTER VII

### THE AGE OF THE AIR

The inability to fully comprehend the significance of the visions that were given to them by the Spirit of God, must have been a cause of anxiety, to some of the prophets of old. As Peter has written by the Spirit in his first epistle, they gave much time to meditation, and diligent prayer in their longing to know what, or what manner of time (1 Pet. 1:11) it would be when the fulfillment of those wonderful revelations made to them should come to pass. Of such exalted bearing and universal importance were the forthcoming events of which they bore record by the power of the Holy Ghost, that their spirits were deeply exercised with the desire to realize the circumstances and state of a world in which their prophecies would become history.

Such must have been the experience of the sweet, mystic singer of the nineteenth Psalm when he wrote: "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

Centuries later the great Apostle Paul, giving expression to a question that would, no doubt, arise in the minds of many who could not see how a universal opportunity could be given for the Christian faith to be accepted, quotes the Psalmist, giving as a fact that which had already begun to take place in his time, that which David had only seen as a remote prophecy. "Yes, verily, their sound went into all the earth, and their words unto the ends of the world," exclaims Paul in Rom. 10:18.

Neither David nor Paul were given the opportunity of seeing the possibilities contained in the third element

known in their time — the air. David was earth-minded. He had to be as the earth was practically the only stage for the activities, achievements and devices of his kaleidoscopic life as shepherd-king, poet-warrior, sinner-saint. His only contact with the water element seems to have been in the comparatively small rivers of Palestine. His inspiring description of the wonders witnessed by those "that go down to the sea in ships, that do business in great waters" (Psalm 107), must be a product of his vivid imagination directed by God's Spirit, based on the hearsay of those who aided in the expansion of the limits of his kingdom or kept watch on the boundaries thereof. Nor were his contemporary rulers of the earthly kingdoms wiser in these matters than King David.

Paul, coming after a thousand intervening years, witnessed the daring exploits of the Phoenicians and other peoples upon the sea, and became sea-minded in his zeal to spread the Gospel, as is to be gathered from his crossing the Mediterranean to reach Spain with the "good news." Had he been given the chance of reaching unto the ends of the world with the sound of his voice via the air, thus seeing the realization of his own words, he would most certainly have become air-minded, too.

The dominion of the air is a product of this century; is a thing of our day. The predominant use of some earthly element in human activities and interchange of ideas and commerce has given ground to the division of human history into dispensational ages and to the characterizations of them. The primary and most rudimentary means used by man for the exercise of his activities gave name to the stone age, and so consecutively with the bronze, iron and steel ages. Ours has rightly been designated as the "air age" — the air being the most recently recognized dimension towards which humanity

is turning its eyes for the development of human relations.

For centuries the air, as a means of communication and energy, has been under the absolute control of Satan, who has been with all exactness described by Paul as "the prince of the power of the air." No power so far has come to challenge his dominion of the air, wherein is his seat and dwelling place. As "prince of this world" he has administered the affairs of his devilish kingdom from the air without restriction. From there "as a lightning falling from heaven" he can see where his presence will effect greatest damage, and sends his evil spirits not only to take possession of the souls of men that are his, but to tempt those that belong to God, as he did our first parents in the garden of Eden; and even, in his most daring attempt — our Lord in the wilderness. It is from the air that, as Peter says, "as a roaring lion your adversary the devil, walketh about, seeking whom he may devour."

But God has given to some of His children, too, the vision of fighting Satan in his own domain with the power of the Gospel, which is "the power of God unto salvation." By putting the Gospel on the air through the Church of the Lord the "Prince of Peace" is bringing the atomic energy of God's power and the "prince of the power of the air" face to face. Thus the final phase of the eternal raging battle between the forces of evil and the hosts of Christ is brought to its proper setting. God's Word tells us that this dramatical fight will culminate with the triumphant, apotheosical coming of Christ to take His Church to be with Him in the air, from which Satan will be displaced and bound for a thousand years; finally being sent into everlasting fire, prepared for him and his angels.

The advent of this "air-age" has still more important



significance in the fulfillment of God's eternal plan for the salvation of the human race. Two thousand years after Christ gave His Church the commission of preaching the Gospel to every creature, we are confronted with the fact that only one third of the creatures to whom Christ referred have heard the sound of it. We know, on the other hand, that Christ Himself said, when instructing His disciples regarding some of the signs that would precede His Second Coming, that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The end, therefore, of this dispensation, which will terminate with His glorious coming for His Church, will not take place until the Gospel has been preached unto all nations, as a witness of God's love to man in providing him a way of salvation in His Son.

It does not take a great stretch of imagination, nor does it require a deep knowledge of mathematics to visualize the number of years that it would take to reach the other two thirds of humanity with the Gospel if God did not come to the aid of Christ's Church, giving her the means of supplementing the ways and methods at her disposal thus far. It seems that the use of the air in the proclamation of the Gospel is the farthest-reaching method for the fulfillment of Christ's commission in Mark 16:15, and His prophetic prediction in Matt. 24:14. This, together with the fulfillment of some of the other signs given by our Lord as forerunners of His Coming, seems to indicate the approach of His glorious return. As it is historically true that land-power built kingdoms, and sea power built great empires, it is also a comforting fact that air power, uniting this world, is preparing it as rapidly as science works for the Universal Kingdom, over which the Lord Jesus shall reign eternally.

The world has become air-minded and is concentrating its efforts on the utilization of the air to meet its current requirements. Business and laboratory men, demagogues and religious leaders are applying their ingenuity and brains to the use of the air for the propaganda of their economical, social, cultural, religious and political concepts. A third dimension has entered the field of human discoveries, which has been the greatest potentiality, in evil hands, for sufferings and horrors; but which can, and should be, in the hands of God's children, the greatest potentiality for universal good, offering this storm-tossed world the only anchor that can restrain it from total shipwreck.

The time has come for the Church of the Lord Jesus Christ to become air-minded, too; and to utilize the air to propagate the Gospel and meet the spiritual needs of this dying world. Are the children of light going to be less wise in this generation than the children of the world? God forbid.

## CHAPTER VIII

### FROM LAND TO AIR

When Mr. Clarence W. Jones, of Radio Station HCJB, "The Voice of the Andes" in Quito, Ecuador, heard that I had resigned from the Evangelical Union of South America, he sent a message saying that he would like to have a talk with me in regard to working with him at HCJB. I flew for a short visit to Quito, and after discussing the matter with him and praying for direction, I accepted his invitation. I had cherished some hopes that the Lord might give me the chance to work for Him in a more independent way, but Mr. Jones's invitation being so much in line with that which I wished to do to reach the Spanish-speaking countries with the Gospel, seemed an indication of God's will in my life. It meant changing from "land" ministry to an "air" ministry. The Spanish Gospel programs had been taken by some Ecuadorian believers and missionaries of the Christian and Missionary Alliance, who were wholeheartedly in agreement with the Gospel's being preached by radio, but could give only occasional time to this work. There was not a permanent Spanish-speaking missionary in charge of that most important side of the HCJB Gospel ministry, and we agreed that I should come to fill this vacancy.

At the request of the Board of the Evangelical Union of South America my wife and I went to England to take a few months' furlough that was due after my five-year term in Peru, and to discuss things with the Board. They were willing that I should go to Quito to take over the work of the Spanish Gospel programs, as they realized the greatness of the opportunity of making the

Gospel known to all Spanish-speaking America by that method, which was very much in accordance with the aims of the Mission.

During our stay in Scotland, we visited some of our good friends and I spoke to some of them about the call I had received to work at the missionary radio station. I thought I knew a little of the Scotch conservative character, which is slow in accepting new methods, and I did not expect them to take to the new idea of preaching the Gospel by radio. The case of the grand old missionary-minded man of Scotland, Pastor D. J. Findlay, of St. George's Cross Tabernacle, mentioned in a previous chapter, was a typical example of this conservative nature. He was not very enthusiastic at first with the idea of my new ministry, but after having thought and prayed about the matter, he saw the advantages of broadcasting the Gospel to the Spanish-speaking countries. He invited me to talk to him again on the idea, and was so happy about it that he said, "Now before you go back to South America, you must have a man in Scotland to represent that wonderful work among us, so that we may get regular information from you about it, and to whom your Scotch friends may be able to send some donations for the work, if the Lord leads them to do so. I would gladly do it myself, but I am too old. You must have a younger and more active man for the job."

I must confess that the question of having a representative of "The Voice of the Andes" in Scotland had not entered my mind, but when Pastor Findlay, so familiar with missionary work, mentioned it to me I realized the possibilities of it, though I knew no one who might be sufficiently interested in the work to be willing to do it. Pastor Findlay suggested Dr. Thomas W. Buchan, a young medical man belonging to a missionary family who

had two missionary sisters in South America — one in Argentina and the other in Brazil. I had never met Dr. Buchan, but God arranged a most unexpected way to accomplish it. His brother, John Buchan, a dentist, who had been treating my wife and myself professionally, invited us to tea at his house, so that we might meet his brother Thomas, who had expressed a desire to meet me. We met there that afternoon but I could not discuss things with him then, as there were quite a number of friends present and the doctor had to leave earlier than the rest to attend his patients. Before he left the meeting, he said, "I would like to speak to you before you leave for South America. Can you come with me to-morrow for a ride?" I was happy to accept his invitation, as I had given up all hope of seeing him again.

The following morning Doctor Buchan, his wife, children, my wife and myself went for a lovely ride along the beautiful shores of Scotland, and on the way he said, "The Lord has put a desire into the hearts of my wife and myself to do something for you and your work in Quito. Can you tell us in what capacity we can help you?" I could not help seeing the hand of God in it, and I said to him, "And the Lord has given me your name through the instrumentality of Pastor Findlay, to act as representative in Scotland of HCJB, when I return to South America, which I must do in a few days." He saw how God had been working at both ends and prayerfully accepted, admitting that he knew very little about the work but was willing to get as much information as possible in the short time we were to remain in Scotland. We arranged this matter in the best possible way and some days afterwards I left Scotland on my way to South America. Dr. Thomas W. Buchan has certainly proved to be a faithful friend of "The Voice of the Andes" and an active worker during these

years of war, in which he was called to serve the British forces in his medical capacity.

This time our return trip to South America was the most restful and enjoyable of all the trips I have made across the seas. We booked passage on a Norwegian merchant ship which took us to Sweden and Norway where we could admire the beauties of the Scandinavian Peninsula, the industriousness and religious feeling of their people and the cleanliness of their towns. In Guthenburgh, Sweden, we found that restaurants and other eating places are closed from 11 a.m. to 1 p.m. on Sundays in order that the employees may fulfill their Lord's day duties. In Oslo, Norway, when we went to a certain church on Sunday, and the pastor saw that we were strangers in the place, and found out that we were on our way to South America to do missionary work, he immediately invited me to speak to the congregation. As I did not know their language and they did not know mine, I spoke in English, one of the Professors of Oslo University, a member of that church, serving as interpreter.

After thirty-two days of a lovely journey across the Atlantic and visiting several Central and South American countries, we arrived in Guayaquil, the main port of Ecuador. Mr. Jones was there to meet us and, soon afterwards, we were talking to Quito by radio through the courtesy of a friendly radio station in Guayaquil. Among the many welcomes we heard from Quito there was one from Mr. Reuben E. Larson, now co-director of the station, and another from Olga, our adopted daughter, for whom Mr. and Mrs. Jones had cared during our absence in Europe. When my wife, a thorough Britisher, heard the American twang in her voice, she exclaimed, "Oh, Olga, where have you acquired that broad American accent?" She could not believe that the

little girl we had left some months before speaking English with a proper British intonation could have adopted the American twang so soon.

On arriving in Quito we began to make plans for my work at the microphone. We decided that I should take two Gospel radio programs every day at the hours in which we had the greatest number of listeners. We chose the breakfast hour in the morning, during which I would give some devotional talks to help the listeners start the day with God and invite them to have Christ as their companion during the day. We called this program "Luz Cotidiana" (Daily Light), and to this day that fifteen minute program has been uninterruptedly on the air for over eight years. Without the slightest shadow of a doubt, this is the Gospel program which has the largest audience. We have received more letters from all classes of listeners informing us that they listen to this morning Gospel program than to any other. For some months I took the Gospel of Luke as the basis of my morning talks, and offered a copy of it to any of the listeners who wanted it. The result was that the Bible Society depot, of which I was also in charge in Quito, disposed of all the copies of this Gospel, though there were plenty left of the other three.

For the daily evening program we chose the supper hour as the most convenient. It is the usual hour in which the South Americans meet at home and have supper or social gatherings, and during which time they most often listen to radio programs. I wanted to give this program a more general and evangelistic approach, and I called it "Foro Abierto" (Open Forum), and invited the listeners to let me know their reactions and suggestions pro and con. In order to give the program some variety and be able to maintain continuity in the subjects dealt with over a longer period, I divided my topics into differ-

ent series, one for each day of the week: The Creed of the Apostles on Tuesday; Problems of Life on Wednesday; The Person of Christ on Thursday; Biblical Doctrines on Friday; and Prophetic Truth on Saturday. Sunday programs were definitely evangelistic. Mondays were the "silent" days of rest at "The Voice of the Andes." The reactions of listeners to the "Foro Abierto" were much stronger and often very violent, though not so frequent, as to the "Luz Cotidiana." The South Americans were interested in hearing religious topics discussed for the first time in public over the air; from the Evangelical point of view. They were repeatedly told by the priests that we were heretics, and therefore they were not to listen to us under penalty of mortal sin and, if they persisted, of excommunication. But the threat meant little to them. On the contrary, the opposition and prohibition from the priests' side constituted real propaganda for our programs. Many of them tuned in out of mere curiosity; others for the interest they felt in the subjects we proposed. When the Catholic listeners began to get acquainted with our Evangelical beliefs, they asked the priests, who had told them not to listen, to prove to them where we were wrong as everything they had heard was in praise of the person of Jesus Christ and based on the Bible. On more than one occasion Roman Catholics told me that the only answer they could get from the priests was that we were heretics, and consequently Catholics had no right to listen to us. As a matter of fact, the President of one of the Catholic associations in Quito came to my office once and said, "I am a Roman Catholic, but I can not help admiring the way you speak of Jesus Christ as Saviour. I wish our priests spoke to us more about Christ and not so much about the saints. I am going to start a campaign among them asking that we be given more of the Bible.



As long as you Evangelicals base your preaching on the Bible we can not refute you as we also believe that the Bible is the Word of God." The name "Foro Abierto" was changed later to the more apt title of "Echoes Evangélicos," under which title it is on the air to this day.

The strange part of it all was that many priests listened to our programs regularly. The manager of our station once told me that one of the most prominent Jesuits of Quito was deeply interested in my Prophetic Talks and that he wanted me to speak on whether or not Mussolini was the Antichrist. I received several letters at different times from a monastery in one of the main cities of Ecuador. Various monks were listening regularly to the Gospel programs, and one of them in his desire to learn more about our Evangelical faith asked me for some books on the subject. He already had the Bible. "Please do not mention over the air that I have written you. If they knew of it here, I would get a serious reprimanding from my superiors or be expelled from the Order," said he in one of his letters. But I managed to get in touch with him through the Gospel worker in his locality. I sent him some books intended to help him in his search for Christ as Saviour, and when the local pastor wrote me about his visits to the monastery, he said that that particular monk seemed to be willing to leave the monastery, but he was afraid. . . . Fear, fear, fear, the eternal torture of the priest that is unhappy in the priesthood and wants to give it up. He only sees opposition, ostracism, excommunication, hell, — if he takes that step. At the very moment that I am writing this, I am in touch with another Roman Catholic priest, who has professed to believe in the Lord as his Saviour, and is afraid of leaving the church. How needy they are of our prayers and help!

The nuns of a Convent in Venezuela wrote me one or

two letters — very sweet indeed — telling me how they were enjoying the Gospel programs of “Foro Abierto,” to which they listened during their recreation hours in the evening. But when I wrote and told them the way of salvation in Christ they must have detected that we were Protestants and I never heard from them again.

One of my best friends in Ecuador, a lawyer, and an assiduous listener together with his family to our Gospel programs (one of the many who like Nicodemus I believe are in South America following the Lord secretly and privately), told me that in his discussions with a priest about the themes of my Gospel talks, the priest had told him that they lacked theological depth; that he expected me to treat subjects worth while, such as Predestination. I asked my friend to relay this message to the priest: — that I had really only one theme, — “Christ, and Him crucified,” sufficient for his and my salvation and happiness.

As the years went by, God was very gracious to us and gave us definite signs of His approval of the work of “The Voice of the Andes” by increasing the power of our transmitters and giving us more wave-lengths to reach out with the Gospel near and far. *HCJB*, the four letters that express so aptly the “Why” of the existence of the station, *Heralding Christ Jesus’ Blessings*, started with a small transmitter only powerful enough to reach the town of Quito and its immediate surroundings. Soon a second transmitter was added which made it possible to reach the whole country of Ecuador. Not long after I arrived a third one was put on the air that carried the echoes of the Gospel to the far away corners of the earth. Most of these Gospel programs go on the air now on five different wave-lengths simultaneously, and are transmitted in fourteen languages. The

Gospel programs in Spanish are on the air four times daily during the week and seven times on Sunday.

The increase in power and in the number of transmitters made it necessary to find more ample and suitable quarters than the ones in which they were first installed. God in His wonderful Providence supplied everything that was required to secure a more efficient and greater broadcasting of the Gospel: grounds, buildings, mechanical accessories and consecrated missionary-minded engineers whose only desire is to have the Gospel on the air with all the volume and clarity that radio science can produce. The very location of the transmitters, antennae and studios is a special gift of God. We can not but admire the beauties of God's creation and thank Him for having secured for the Pioneer Missionary Broadcaster a place that so clearly "declares the glory of God," with a firmament that so distinctly "showeth His handiwork." Located at the foot of the massive green of Mount Pichincha, surrounded by perpetually snow-capped peaks, with clear blue skies, only a few miles from the equatorial line, close to 10,000 feet altitude, "The Voice of the Andes" will always be a symbol and a token of God's graciousness to His children.

It has been my privilege to be at the microphone of HCJB — "Heralding Christ Jesus' Blessings" — for six years reaching out with the Gospel message to a greater number of Spanish-speaking people than any other man has been privileged to do so far. I have also had the peculiar experience of listening to myself preaching the Gospel in Quito while I was actually away in other cities. I was once conducting an Evangelistic campaign in Guayaquil in the church and over one of the radio stations. One evening I was having supper in one of the

restaurants of the city, and as we were eating the radio was giving out the programs from "The Voice of the Andes" in Quito. I knew that the Gospel programs would be coming on soon, and I wondered whether the owner would keep it on or would change to another station; but he kept it on, and all those who were eating had the opportunity of listening to the Gospel. The peculiarity of the situation was, however, that I was the preacher and was listening to myself: it was one of the records that I had made in Quito to be put on the air during my absence. I watched the people to see whether they would disapprove of it, but not one of them made the slightest objection. When the program was finished I went to the man behind the counter and asked him if he liked what he had been hearing. He said, "Indeed, I like it, and I want my clients to hear it too," and began to praise the work of "The Voice of the Andes" with all enthusiasm. When I told him that I had been the speaker, he was so pleased and said, "I listen to you continually, and have often wondered how you looked. I am very glad I have seen you, for now I can listen to you with greater interest." I gave him a New Testament and invited him to come to the meeting in the church which he promised to do when his duties at the restaurant allowed.

I became aware of a very decided reaction toward the Gospel broadcasting in the same town of Guayaquil showing me how strongly the Roman Catholics were feeling the effects of it. Among the letters that came to me at this time was one from the president of one of the most active Roman Catholic societies for women. It was a long letter and contained some finely constructed controversial arguments against Protestantism. I detected immediately, although the letter was signed by

the women's president, that the contents emanated from a much higher authority; someone profoundly acquainted with the doctrines of the Roman Church. They had heard (I do not know how) that I had been not only a priest but a bishop of the Roman Church in Bolivia. Everywhere they went people spoke to them about my preaching Protestantism from "The Voice of the Andes" and said that only a Bishop could do it with such a vast preparation as I showed in my sermons. The aim of the letter was to call my attention to the fact that, although I might have been sincere in leaving the Church in a moment of mental confusion and darkness, the Roman Catholic Church was always a tender mother to her prodigal children and her arms were open to receive them back at any time. The lady did not give me her address, she only said that she expected to get my answer in the Gospel program on an appointed day at which time she would be listening, hoping to hear that I had recognized my errors. I answered her over the radio, endeavoring to show her and the others that my following the Evangelical faith was not the result of a moment's blindness, but of the continual presence of my Saviour in my heart, and that they could also feel as happy as I did if they opened their hearts to the same Saviour. In a few days I received an answer by letter in which the lady said that the Roman Catholics in Ecuador did not mind so much the proselyting of the Evangelicals when it was done by *Gringos*; but that they could not allow a man who had the power of consecrating the host and of forgiving sins, to go on corrupting the historical faith of the country in its people. She had permission from her ecclesiastical authorities to stop this by offering me any job I wanted to have if I went back to the Roman Church. Again I answered

her, or rather them, as she wrote in the name of the society of which she was president, by radio and told them that I did not think that kind of bribing was very Christian like. They wanted me to cease preaching the Gospel to get an easy job and leave them unmolested.

## CHAPTER IX

### THE FIGHT IN THE AIR

Since the Gospel with its divine power has entered the region of Satan's domain, the fight has been carried into his territory. Since the battle must be intensified, it will be wise for Christian forces to learn from strategy displayed in the last war the best methods of co-ordinating their own strength in order to derive full benefit from it and assure the rescue of the greatest number of souls from the power of the adversary.

It is a well-known fact that air power hastened the war in Europe. Hitler was so convinced of his superiority in the air that he did not hesitate opening fire, in the hope of obtaining a quick, demolishing victory. But, although the Germans had their "heads in the air," they kept one foot on land, adhering to their old Prussian military tradition — which seems to have been their fatal mistake. So too, it was air power that brought the final victory in Europe and Japan, not for Hitler and Tojo, but for their conquerors who had become more strongly air-minded. The declaration of the last German General who dared to counterattack the Allied Armies in Europe is very significant. General Von Rundstedt admitted when he was captured that air power proved to be the deciding factor in defeating Germany. At the beginning of the war the press frequently gave the opinions of outstanding military men regarding the comparative effectiveness of air and land forces in attacking the enemy. There was wide variation of thought as to which of the two would contribute more decidedly to the quick and final defeat of the enemy. Opinions were then divided; but now no one can honest-

ly minimize the enormous part that so few in the air played to bring a quick victory to so many on land and sea, as we can say in paraphrasing the well-known remark of ex-Prime Minister Churchill at the time of the battle of England.

It was, indeed, the Allied air-power that made the Second Front possible. Recall the facts which, though quite recent, seem to have been largely obliterated by the momentous events that followed the landing in Normandy. Without overwhelming air superiority the Allied fleet could not have assembled in English ports, nor could they have crossed the Channel unmolested. And, even if they had, it is now clear that the mobility and skilled disposition of Hitler's reserves might have enabled him to make good his boast of throwing the Allies into the sea, had it not been that the Allied air force made his mobility impossible and mutilated his reserves.

It was the well-planned and minutely-thought-out tactics of the Allied air leaders that made the victory over Germany a reality even before an Allied soldier had set foot on German soil. The methodical and systematic pounding and total destruction of German-controlled air fields and factories, scientific research laboratories, and strategic military plants, munition-producing centers and transportation facilities from the air made it possible for the Army and Navy to take possession of ruined cities and weakened strongholds. This is still more evident in the case of Japan's unconditional surrender. The main Japanese armies were still in the field, some of them practically intact, when Tokyo had to give up. No invading force had landed in any of the four main Japanese Islands, but air power had hit the heart of Japan so destructively with hundreds of thousands of incendiary bombs and finally with the



atomic bomb, that the military clique had to accept the humiliating terms offered them at Potsdam.

The excellent performance of the air forces in no way detracts from the magnificent contribution of the Army and Navy in advancing the battle lines, inch by inch, in the European fronts, and the courageous landings in the Pacific — island by island.

It is evident that in modern war strategy air power has taken a place in the vanguard of all fighting forces, working in close co-operation with the Army and Navy. This is precisely the function that the power of the Gospel preached from the air is called upon to fulfill in "the good fight of faith." The field of battle is the world, and in it are plenty of satanic strongholds that are inaccessible to the ordinary Christian; but which can be reached from the air.

In some countries entrance to missionaries is forbidden or rigidly controlled; in others, freedom to preach or propagate the Gospel is strictly limited and curtailed by ill-disposed governments or local authorities. An insufficient number of Christian workers is leaving untouched thousands of towns, villages and small isolated places. Even in those locations that have been occupied by some missionary or Gospel worker, there are millions of bigoted and fanatically inclined homes, prejudiced and indifferent hearts, often opposed to the Gospel, which the child of God would like to reach, but cannot. In many of these cases the radio can overcome the barriers and obstacles so cleverly raised by the enemy of the Gospel.

I know from experience that the Gospel preached by radio can always precede, often supplement and in every case help the personal worker. The reactions which I have seen during the years I have been preaching the Gospel by radio have amply convinced me that

such preaching almost invariably softens the heart of the sinner, breaks the prejudices of the ignorant or ill-informed listener, destroys the opposition and often brings conviction and conversion to the soul, thus preparing the way for the "Infantry" of the Christian forces — missionaries and other Christian workers — to come and take possession.

Perhaps a few specific instances of past accomplishments will enlarge the vision of the Christian world.

While I was spending some months in Lima, Peru, not long ago, there came to see me from the Central Sierras a believer in Christ, who had an interesting story to tell and some splendid plans for the future. He had been an active member of the evangelical congregation at Oroya where he had been working at the Smelter Center of the "Cerro de Pasco Copper Corporation." The authorities of this American company sent him from Oroya to work in one of the isolated mining centers of that Cerro de Pasco district. It was a desolate, cold, dismal place, some fifteen thousand feet altitude, where there were scores of working men. This faithful servant of Christ felt that he must do something to bring them to the Lord, and so invited as many as possible to gather in his hut round a comfortable fire to listen to his radio receiver every evening. He knew very well the hour at which the Gospel program was "on the air" from Quito, and after he had them listening to some musical entertainment, he always tuned up our Gospel program. He had been doing this for several months, and when he knew that I was in Lima, he came down to ask me whether he could get the hymnbooks we used at "The Voice of the Andes," because the men wanted to follow the singing of the hymns. He said that, after listening to the message every evening, he used to follow it up with some personal talks to the men and invitations to accept the

Lord. The result was that some twelve of them had professed conversion and he was going to invite a missionary to give them some biblical instruction in organizing an evangelical congregation.

I have never been in El Salvador, Central America, but from letters received in Quito, I know that there are many in that Republic who listen to the Gospel preached from "The Voice of the Andes," thousands of miles away. From one of the towns of that Central American country, there came a letter written by the native pastor. They had just built a brand new temple for the congregation, and when the day of the inauguration came, he wanted me to give them the dedication sermon by radio from Quito. The pastor took full advantage of the novelty of the occasion and canvassed the homes letting them know of this plan. On the appointed day he placed one radio receiver on the platform for those who had secured entrance to the building and another outside for the many who could not get in. The satisfaction of the pastor was plainly reflected in the letter he wrote me afterwards, remarking that he could never have given the Gospel to many of those who listened to it that day inside and outside the temple, and giving thanks for the interest that resulted in the Gospel from that day's efforts.

Ipiales is a rather important Colombian town situated on the boundary between Colombia and Ecuador. The Christian Missionary Alliance has had work there for some years now. The native pastor of the evangelical congregation, aware of the interest that had arisen in the population of the town through the programs of "The Voice of the Andes," had an idea for getting the whole town to listen to the Gospel. He wrote me, as the one in charge of the Spanish Gospel programs, asking me if it would be possible to have a special Gospel program

addressed particularly to the inhabitants of Ipiales on the occasion of the National Feast of Colombia. After the hour had been agreed upon, he visited the Mayor of the town and all who had a radio telling them that a special program had been arranged from Quito for the town of Ipiales. The Mayor promised to have the town radio tuned to "The Voice of the Andes" and placed in the balcony of the City Hall facing the main square, and did so. Others promised to be listening, too. The result was that on that day the majority of the population of Ipiales listened to the Gospel. The pastor, full of joy, sent a telegram to "The Voice of the Andes" reporting the success of the event, and in his subsequent letter informed me that many a family, well-known as being antagonistic to the Gospel, had listened with full attention. In one hour the radio reached into homes that the local worker had not been able to enter in years.

There exists in Latin America an Association of Evangelical Youth that bears the name of "Unión Latinoamericana de Jóvenes Evangélicos" which aims at the enrollment of all the evangelical groups of young people in Latin America for helpful spiritual purposes. Some years ago they celebrated their first Evangelical Congress of Evangelical Youth in Lima, Peru, under most restricting circumstances, due to the antagonistic attitude of the government in power in that country at the time. One of the resolutions of the congress was to emphasize the evangelistic efforts of the union in order to reach and win as many Latin American young men and women as possible for Christ. The president of the committee for evangelism was trying to have a week in which all the evangelical groups connected with the union and others that wanted to join them could concentrate their efforts in a special campaign to win the young people for Christ. The radio was the only method of

which he could think to have this united and simultaneous campaign. He came to me with the proposition and I was only too glad to be able to launch and direct a campaign like this from our microphones which was so much in accordance with the ideals and purpose of the station. The last week of the month of June, 1945, was designated, and while we at Quito broadcast the messages, songs, Bible readings, etc., appropriate for winning the youth, there were young people's groups in Mexico, Colombia, Ecuador, Peru, Chile, Uruguay, Argentina and other Latin American republics gathering in the morning or evening to listen to the Gospel. The Radio Youth Campaign was on the air both morning and evening so that those who were not able to listen at one time might take the advantage of the other. The campaign was organized in such a way that in each town the members of the young people's groups were to ask radio set owners to invite young people to listen; and, whenever possible, a believer was to be present in order to help keep reverence and composure during the program, and at the end follow up the radio invitation to accept the Lord. This campaign was to be continued for several months, during which time one of the groups of each country was to have a transcribed or written program of their own to be put on the air from HCJB in Quito once a week. In this way the Evangelical youth of all South American countries could hear the message presented by each one of them in succession.

From the above cases, chosen from many, and dealing with the experiences of an individual, a congregation, a town and a whole continent, it can be seen that the Gospel from the air has a much greater outreach than other missionary methods, and can be of incalculable help for the advancement of God's Kingdom, if used in close co-operation with the rest of the Christian forces.

As "The Voice of the Andes" has no organizational or denominational connection with any particular church or sect, its policy and practice has been to help all those who are working faithfully to make Christ's salvation known with sincerity and simplicity to all lost souls. In conformity with this policy, whenever I have received a communication from any part of the South American republics, I have written to the Christian worker nearest the place from which I received the information, letting him know of such contact so that he might follow it up with his visits. It is very gratifying, indeed, to know the real appreciation that quite a number of Christian workers have shown because of this co-operative attitude.

But not all reactions that we receive at "The Voice of the Andes" from the preaching of the Gospel are of the same gratifying nature. Some of them have shown a very bitter, antagonistic spirit. Nevertheless, even these were indicative of the effectiveness of the radio Gospel work. Only by way of curious interest shall I mention one or two incidents.

The Catholic priest who was director of "Hora Católica" (Catholic Hour) in one of the radio stations at Bogota, Colombia, received information from some of his Catholic helpers of the wonderful religious programs that "The Voice of the Andes" of Quito was broadcasting day after day. He himself began to listen in, and was so favorably impressed that he wrote me a most complimentary letter, full of praise in which our Spanish language is so rich. "Only a member of the 'Catholic Action' can speak of Christ with such fervor and enthusiasm," exclaimed he. I replied thanking him for his letter and explaining my evangelical faith to him. The next time he put the "Catholic Hour" program on the air he used such degrading, vilifying language in regard to me personally and "The Voice of the Andes"

in particular, that I could not help noticing that he was as familiar with the richness of the Spanish language when insulting as he was when praising. I answered him over the radio from Quito, and one Roman Catholic lady from Bogota, who had listened to both of us, went to the representative of the British and Foreign Bible Society in Bogota and told him "I have been following the controversy over the air between the Protestant speaker at Quito and the Catholic priest here in Bogota. I am a Roman Catholic, but I could not help noticing the hatred that the priest showed against the Protestant, and the gentlemanly Christian way in which the Protestant answered him."

On another occasion I was giving a message over the air, and Mr. Clarence Jones was at the control room. Whilst I was speaking, the telephone rang. Mr. Jones went to answer the call and heard just these words from an irate listener: "Tell that heretic to shut up!" and hung up the receiver.

## CHAPTER X

### FRUITS OF AIR MINISTRY

After I had spoken to a group of people in Los Angeles, California, on the work and possibilities of the Gospel broadcasting from "The Voice of the Andes," one of the listeners said to me, "We realize that you are reaching a great number of people, who could not be reached by other means, but we would like to know whether you have any cases of people being really converted and accepting the Lord." I answered very emphatically "*Yes*"; but both the question and the answer require an explanation. The work of converting or saving a soul is not the work of a man or a church; it is the work of the Spirit of God. Christ did not give His disciples the commission of going into all the world and converting it to Him; but "to preach the Gospel to every creature." My duty, therefore, and every Christian's duty is to be faithful and earnest in the presentation of the Gospel message, bringing the "good news" of a Saviour to as many as we contact by His Spirit. I know that if I do my part, God will do His — calling out from the world all those who are His. If we looked only for the outward results of the Gospel ministry, we would have to admit our failure and disappointment. But then many a faithful servant of the Lord would have been a failure, if his work was going to be measured by visible results. How many years did the great missionary George Moffat work before he saw the first convert of his labors in Africa? How many ministers of the Gospel have spent years and years in home churches or mission fields and have seen little tangible evidence of their preaching and laboring?



But, thank God, this is not the case where the air ministry of "The Voice of the Andes" is concerned. I know of many instances in which the hearing of the Gospel over the radio has been the only human instrument of conversion, and many more in which the initial knowledge of the Gospel came to them by radio, leading them to some Evangelical worker or church, where they accepted the Lord. As I go about in South America and meet missionaries and other Christians, I hear more and more of such cases. Referring in particular to our Latin American audience, it must be admitted that we Latins do not react so strongly, nor write so profusely or frequently, in regard to the radio programs as do the Saxons. I do not think I exaggerate when I say that for each case of conversion of a soul of which we heard, there were at least twenty of which we do not hear. I will just give a few known instances of the salvation of men and women in the Lord, from Rio Grand to Patagonia, by the ministry of "The Voice of the Andes."

We have received the greatest and most favorable response to our radio ministry from Mexico. I am sorry that at the time of writing I do not have the correspondence of "The Voice of the Andes" with me, and therefore I can not quote the letters to which I am referring. I shall give as faithfully as possible the gist of some of them.

From one of the towns in Mexico came a letter to me, in which the father of a family said that he felt compelled by the Spirit of God to write and let me know that he, his wife and some of his children were going to be baptized the following day in the local Baptist church, and that the first contact they had ever had with the Gospel was through listening to "The Voice of the Andes." They had been listening for two years and had been converted to the Lord. One evening when I issued an

invitation saying that listeners who were interested in the message given could go to the nearest Evangelical church and learn more about it, they went to the Baptist church; and now, after having made profession of faith, they were being accepted as members of that church.

During the years 1944-45 I went to Lima to work at the Peruvian Bible Institute for several months. When I returned to the microphone of "The Voice of the Andes," a gentleman from another town in Mexico wrote me that he had been missing my voice over the microphone for a long time, but now that I was back, he wanted to tell me that one night, before I went to Peru, he had accepted the Lord as his Saviour through the radio broadcast.

From Patagonia, the most southern point of South America, an English gentleman working in that mining region wrote a long letter describing the difficult conditions under which he was working in that frigid part of Argentina, and telling us how anxious he was for the workmen to hear the Gospel. Evening after evening he would invite them to come to his home and enjoy the comfort of his fire-place. While they were there he tuned in the Gospel program from Quito, and he was very happy to inform us that some of them had accepted the Lord; he hoped that others would do the same, as they continued to listen in.

One of the most striking cases of isolated conversion through the radio ministry took place in Peru, the only country in South America in which it is strictly forbidden to preach the Gospel by radio. The Roman Catholic authorities of that or any other country can stop the local stations from doing it but they can not stop the short wave-lengths of HCJB from carrying the Gospel from Quito to the Peruvians or other peoples. As a matter of fact I heard while I was in Lima, that the

Roman Catholic Archbishop of that Peruvian capital wrote a letter to his colleague in Quito manifesting that a Protestant station was allowed to function in the Ecuadorean capital, from which the Protestant poison was being spread even in the territory that was under his jurisdiction.

High in the Andean Peruvian mountains, at nearly fifteen thousand feet altitude, a young man was in charge of the telegraph of one of the American Railway stations. It was a lonely, dreary, quiet place, the monotonous life of which was broken only by the occasional passing of some train. The young man used to pass his time listening to different radio stations from all parts of the world. One evening he came across "The Voice of the Andes"; he enjoyed the Indian music that was being played, and, when the Gospel program came on, he continued to listen. He liked the tone of the message, and resolved to listen the following day at the same hour. This time he enjoyed it still more, so he acquired the habit of being with us every evening for the Gospel programs. He was delighted with the singing of the hymns in which he wanted to join, as we always gave the number of the hymn that was to be sung; but he had no hymnbook. He wrote and asked me to send him a hymnbook. Just about that time a colporteur of the British and Foreign Bible Society happened to arrive there selling Bibles. Needless to say the telegraph operator was delighted to find, for the first time, a man that offered him the Bible about which he had been hearing so much from Quito. In the course of the conversation with the colporteur, the operator mentioned that he listened to a Mr. Aldama of "The Voice of the Andes" every evening and that he had accepted the Evangelical faith right there in his isolated post. The colporteur, who had been a pupil of mine at the Peruvian Bible In-

stitute some years back, full of joy, knelt with him in prayer giving thanks to God for his conversion to the Lord. They both wrote me a letter relating this joyous experience. Mr. John Savage, a missionary from Lima, who made trips from time to time to the heights of the Sierra, wrote me some time later saying that he had visited the telegraph office and that he was sure that this man really knew the Lord and that he had been God's instrument in the conversion of his wife also. Both were to be baptized in the near future. I have heard since that this fine young man is one of the members of the directing Presbytery of the Peruvian Evangelical Church in that part of Peru.

Some years ago I received a letter from a Roman Catholic priest from Venezuela, who was a listener to our Gospel programs. He said that he was dissatisfied with the Church of Rome and wanted to accept the faith we preached over the radio. I lost track of this priest for some years and thought that perhaps fear had stopped him from following the Lord, or that the church might have discovered his intentions and kept him in hiding somewhere. A few months ago I learned from Mr. Ramon Cabrera, (the pastor from California who took my place in Quito when I went to the Bible Institute in Lima) that this priest from Venezuela is now a faithful preacher of the Gospel in the Republic of Santo Domingo.

From El Salvador, Central America, a Christian mother, who raised her children in the Evangelical faith, wrote me asking for prayer for one of her daughters. The girl had been a faithful attendant at the Sunday school and had accepted the Lord, but had gone to a hospital in charge of Catholic Nuns to receive her training as a nurse, and the nuns had persuaded her to go to

the Catholic services and Mass in the hospital. The good Christian mother was naturally very sorry at the turn the daughter had taken in regard to her Evangelical faith. As she would not listen to the mother's advice nor would she go to the Evangelical church, the mother thought wisely that the only way to bring her to the Lord was by praying for her and getting her to listen to Gospel messages. At first she would not even listen to these programs, but in the end acceding to her mother's request and only to please her, she consented to hear the message from time to time. The last time the mother wrote it was to tell me that one evening as I was preaching from Quito, the girl was listening and, with tears in her eyes, she knelt down by the radio asking God's pardon for having backslidden so miserably. It is easy to understand the mother's consolation and her thankfulness to HCJB especially since seeing her daughter return to the Lord.

The following case was related to me by a good friend of mine in Quito. He is a well known business man in the capital of Ecuador, and is a descendant of the great President of Ecuador who gave religious freedom to the country. His business took him to the Republic of Venezuela, and as he was traveling in this republic he received the sad news from Guayaquil that his mother had passed away. In his distress and not knowing to whom he might turn for comfort in a city in which he had no friends, he tried to get some news from his family and country by listening to the radio. I was preaching at the time he tuned in and since I was referring to the Bible in my talk, he felt that he might find comfort having a Bible. He bought one and as he was reading it, he began to feel the comfort of the Lord coming to his heart. Since then he has been following the Lord. When

his father was seriously ill some time later, he took me to his father's bedside hoping that his father also might die with the joy of the Lord in his heart.

One of our most heart-touching Gospel programs is the program in Quichua, the language of the greatest part of the Indian population of Ecuador, Peru and Bolivia. It is true that the Indians themselves have no radios, but their "Patrones" have. Some of these "Patrones" do not like the idea of our getting the Gospel to the Indians, as this would lift them out of their bondage and liberate them from the vices that make them slaves to these "Patrones." Others, however, are only too glad in having a means of uplifting the moral and social standards of their Indians. These Quichua programs have been in charge of a lady, who was, herself, converted to the Gospel through the instrumentality of "The Voice of the Andes." She comes from one of the towns of Ecuador which had the reputation of being the most clerical-ridden and fanatical of the country. Missionaries in that town have been stoned repeatedly, and when I went there for the first time, one of the priests wrote in a local paper that if I persisted in remaining and preaching the Gospel, I must be ready to suffer the consequences of an angry populace. Meanwhile he had told his Catholic congregation that killing a heretic like me was an act that God would richly reward. In view of the priest's attitude, the Chief of Police placed two policemen as guards to accompany the local missionary and myself wherever we went, and told me that the best thing I could do to avoid trouble was to leave town in the early hours of the morning. I have since returned to the same town several times, and noticed that the people not only did not oppose my preaching but showed me great friendliness. What had happened? In the intervening years they had been listening to the programs of "The

Voice of the Andes" which broke down all prejudices and taught the people our Evangelical doctrines.

Perhaps a few excerpts of letters from listeners, which I have on hand, will help the reader form an idea of other reactions of the listeners to the work of "The Voice of the Andes."

"Almost my only consolation is to hear the spiritual messages of 'The Voice of the Andes.' Nearly always I have a goodly number listening too."

(Colombia)

"We cannot remain indifferent to your invitation of such inestimable value, to come to God through the medium of His Son."

(Ecuador)

"We give you our most expressive thanks for the teaching we have received from the Word of God."

(Guatemala)

"Your complying with the great Commission that the Lord left us is abounding in fruit in these far away lands where there are souls thirsty for the waters that Christ offers."

(Salvador)

"I wish you could have seen the deep emotion and joy on my sister's face at hearing the heavenly riches from your words."

(Venezuela)

"We heard the program in Quichua and our cook listened to your message. Then we heard in English that it was HCJB."

(Bolivia)

"Here among the Indians we hear your programs with a great deal of pleasure and edification."

(Peru)

"You will be interested to learn that an obviously cultured lady came in here (Evangelical book-store) this afternoon to buy 'Himnos de la Vida Cristiana.' She was listening to you each morning and she wished to follow the Hymns."

(Peru)

## CHAPTER XI

### IN THE AIR ALL CAN SHARE

The Gospel broadcasting is still in its initial phase; it has not yet passed its infancy stage. The evangelistic efforts made so far from the microphones of HCJB, the Pioneer Missionary Broadcaster, are only the beginning and have given us just a glimpse of the possibilities and range of radio as a Gospel missionary agency.

With the co-operation of a local pastor, an effective and appealing evangelistic campaign can be conducted from the microphone in Quito through a radio set up in a hall, church, tent or open air. With the wise and active help of all the Christian workers and believers of a locality, the Gospel can be transmitted by radio and heard by practically the whole population of a village, town or city. With the assistance of all those concerned and interested in the spiritual welfare of a given class of persons, they all can be reached with the saving power of the Gospel throughout a country or even in a whole continent. With this aim, Gospel campaigns can be arranged for a week or longer to reach the youth, the working class, the professionals, men only or women only. The instances related in a previous chapter are a confirmation of the vast scope of the Gospel radio ministry.

“The Voice of the Andes” being of an interdenominational character and wishing to help each and all activities on the missionary field that are true and faithful to the Word of God, appeals to all who believe on the Lord Jesus Christ and are interested in the fulfillment of His commission to His Church. Therefore, all the people of God can share freely without scruples in



the work of the Pioneer Missionary Broadcaster, feeling conscientiously that in this positive and world-wide reaching way they may be discharging their responsibility for the evangelization of the world.

Not every one can stand in front of a microphone and give a Gospel message; but all can help the one who has been called by God to do it. There is no other kind of work either in the missionary field or at home that stands in greater need of intercessory prayer than the broadcasting of the Gospel, for no other spiritual work can become so exhausting and discouraging as preaching over the microphone twice daily to an invisible audience. This certainly is a subject which every one who believes in the efficiency and need of the broadcasting of the Gospel should feel compelled to pray for daily, so that the messenger may restore continually his spiritual strength and resources from the inexhaustible riches of the grace and wisdom of Christ. Only then will he be able to present the Gospel daily, not in a monotonous and unattractive way, but in a fresh, vital and dynamic way, such as the greatness of the Gospel of Christ deserves.

During the many times that I have stood on a platform, pulpit or open air stand, I have always felt the impressions and reactions that the message was producing in the hearts of the listeners. Their faces always are the mirrors of their spiritual feelings. The personal contact has an influence that is a guide and stimulus for the preacher; but those who listen to the Gospel radio-preaching do not feel the direct influence of the personality of the preacher, they only hear the sound of his voice, and if the power of the Spirit does not vivify that sound, it may be well said that "it becomes as sounding brass" or as "a tinkling cymbal." Is it not worth while praying for any servant of Christ and to "pray

without ceasing” that the sound of the human voice may be the echo and the carrier of the convicting power of the Holy Spirit? When a messenger must give the message twice a day for six years as it has been my privilege to do — and weeks, sometimes months, pass with no comforting reaction or no reaction at all from the listeners, the tempter will whisper, “You see, nobody listens to you; you are wasting your time; give it up.” The discouragement then begins to make itself visible in the spirit of God’s servant. Does he not need, does he not deserve to have an army of God helping him in his battle against the enemy — with their arms uplifted in prayerful intercession? Yes, there is room for all in the air with their prayers.

Who is behind “The Voice of the Andes”? Whose financial backing is keeping it on the air? Such are some of the questions which have been asked on more than one occasion by people who could not understand the existence of such an institution with its tremendous running expenses without the backing of some rich financial concern. No. The Pioneer Missionary Broadcaster is working for God, and His inexhaustible riches are the ones on which it relies to keep His Gospel on the air. The faith in God that conceived HCJB is the basis of its existence. God has honored it, and there is no thought nor reason why this happy arrangement between God and “The Voice of the Andes” should suffer adverse change. But it must be known that God has so far used the hearts, hands and pockets of His stewards of all denominations in different parts of the world to supply all the needs of His work.

Some friends have been wondering how they could have their financial share in the Gospel programs of “The Voice of the Andes,” and, at the same time, have a direct knowledge and understanding of the use that

is being made of their contribution to the work which is God's as well as theirs. Let us here again, as children of light, learn some wisdom from the children of the world. The purpose of the commercial, social, cultural or entertainment enterprises in sponsoring a radio program that costs them thousands upon thousands of dollars is the propaganda of their merchandise. They pay to have their goods advertised and they carefully follow up the accuracy and faithfulness of the radio performers. They do not want to throw away their money in a presentation that does not bring forward in an appealing way the good qualities and advantages of their wares. The "goods" that the believers in Christ have to offer to the world is "God's Good News"; His Gospel—and one and all must be vitally interested in its propaganda in the wisest and farthest-reaching way. He must follow carefully and directly the faithfulness of those whom he is helping to put the message on the air. Here is where the advantage of radio preaching comes in. Anybody can follow it up from any part of the world, and have the satisfaction of knowing that the money with which God has entrusted him is not being wasted, but is being used in an effective way.

The people of God, therefore, must get into the habit of "sponsoring" Gospel programs, and make the program in which they are particularly interested, their own by prayer and gift. "The Voice of the Andes" has more than six hundred Gospel programs in fourteen different languages on the air every month. Some of these are weekly, some are daily; some last fifteen minutes, some thirty and some sixty, at a cost of a dollar per minute. Therefore any church, group of believers, Sunday school or individual can sponsor a daily, weekly or monthly Gospel program, and make it their own for prayer and support, knowing exactly how much they

have to give according to the length and frequency of the program they choose. They can choose the program that is on the air at the time most convenient for them and in their language. Then, too, they can pray at the very hour that the message goes forth under the anointing of the Spirit of God. It does not matter where we may be, at home, in the office, on the street. Anywhere we can lift up our hearts to God and say, "Lord, be with the messenger and the message."

In this positive way some sections of the Church of Christ have felt led to administer the goods that God has given them, and to discharge before God their own responsibility for the preaching of the Gospel in the regions beyond. "Today if ye will hear His Voice, harden not your heart"; — listen and obey.



