

LESSON 10

SOUTH AMERICA

Racially there are two Americas: Anglo-Saxon and Latin America. Geographically there are four Americas: North, Middle, South and the Caribbean. Population wise Latin America with 238,000,000 is approximately equal to the United States and Canada. Ethnically South America is made up of Indians, Spanish, and *Mestizos*, a mixture of both, together with added European immigrants. Major Indian families were the Incas of Peru, the Caras of Ecuador, the Mayas of Mexico and Guatemala, and the Aztecs of Mexico.

Roman Catholicism, accompanying the discoverers and *conquistadores* to the New World, had Latin America virtually to itself for four centuries. The beginnings of *Catholic work in Latin America are outlined in Lesson 3*. Latin America is considered Roman Catholic. For the 1957 statistics on Roman Catholic work in Latin America and the Caribbean the student is referred to the statistical appendix in Father John J. Considine's *New Horizons in Latin America*.¹ The number of communicants, institutions, and missionaries is staggering. Protestants and other Evangelicals hesitated too long before entering Latin America. While nominally Christian it has never been freed from spiritual darkness. Recently Catholics themselves have declared Latin America to be a mission field. In 1953 some 300 delegates, representative of the Church in Latin America, met at Chimbote, Peru for a self-evaluation of the Catholic Church. Considine quotes this declaration of a participant: "The majority at Chimbote declared that Latin America should be called a Christian continent. This Catholicism is, they noted, more the survival of a Catholic tradition than the product of a currently active life within the population of the continent." Following the Chimbote Conference Maryknoll Father William J. Coleman published a report of the Conference in which he declared "that the vast majority of Catholics are *solamente de nombre*; that is, nominal Catholics."² The report called for a stepped-up mission endeavour. With apology for our forefathers we confess that Protestant and other Evangelical mission work did not reach South America until the nineteenth century, and some parts were barely touched until the twentieth century.

Answer true or false.

Catholics had Latin America to themselves for four centuries. _____

The first religion in the Americas was Roman Catholicism. _____

Latin America is considered Roman Catholic. _____

Catholic authorities have declared Latin America to be a mission field. _____

Protestants and Evangelicals did not send missionaries until the nineteenth century. _____

(Compare your answers with the text.)

Is the following statement true or false?

One conclusion of the Chimbote conference was that Catholicism in Latin America was mainly the product of the survival of Catholic tradition there. _____

(true)

¹ John J. Considine, *New Horizons in Latin America* (New York: Dodd, Mead and Co., 1958), pp. 327-357.

² William J. Coleman, *Latin American Catholicism, a Self-Evaluation* (Maryknoll, N.Y.: Maryknoll Publications, 1958), p. 20.

Brazil

The language of Brazil is Portuguese. Brazil is considered Roman Catholic; but spiritism, tinted with African Voodooism has spread throughout the land. The reported number of Evangelicals in Brazil in 1967 was 3,549,235, about 3.5 per cent of the population.³ By 1980 Protestants and Evangelicals reported almost five million members.

Dr. and Mrs. *Robert Kalley* (1809-1888), who had already served as a medical missionary in Madeira and Beirut, came to Rio de Janeiro in 1855. This was the first continuing evangelical work in Brazil. His work, known as *Help for Brazil*, co-operated with a handful of Congregational colonists. When the papal nuncio tried to stop his ministry and get him deported the Brazilian government gave him protection and he remained twenty years. The Mission with which Dr. Kalley worked merged with another in 1913 to form the *Evangelical Union of South America* which co-operates with the *Congregational Christian Union of Brazil*.

American Methodists were the first denomination to attempt mission work in Brazil. Attempts were made to establish stations in 1835 and 1837. Catholic opposition forced suspension of the work in 1842. In 1867 the Methodists sent *Junius E. Newman* to minister to North American immigrants. In 1876 *John J. Ransom* came to work among the Brazilian population. *Justus H. Nelson* in 1880 went to Pará, in the north, where he laboured forty-five years, earning his living by teaching English, German and Portuguese. The *Methodist Church of Brazil* was organized in 1930. At São Paulo, which is their headquarters, the Methodists have a seminary and a publishing house. They have approximately 850 churches and 60,000 members.

American Presbyterians sent *Ashbel Green Simon-ton* in 1859, followed by *George W. Chamberlin*, who spent forty years evangelizing and starting churches. In 1888 the Presbyterian churches united to form the *Presbyterian Church of Brazil*. Their MacKenzie Institute in São Paulo, with an enrollment of 6,000, is a renowned school of higher learning. Presbyterians number more than 200,000.

After the Civil War in the United States, dissident citizens emigrated to Brazil and founded a colony at Santa Barbara, in the State of São Paulo. Baptists of the colony organized a church in 1871. *William and Anne Bagby* were Southern Baptists' first missionaries, arriving at Rio de Janeiro in 1881. The *Zachary C. Taylors* arrived early in 1882. The two couples located at Salvador, in the State of Bahia, and organized a church there in October, 1882. The Bagbys then organized a church in Rio de Janeiro in 1884. Other pioneers were *Erik A. Nelson*,

³ W.R. Read, V.M. Moterroso, and H.A. Johnson, *Avance Evangélico en la América Latina* (El Paso: Casa Bautista de Publicaciones, 1970), p. 41.

This was the first _____ evangelical work in _____.

(continuing, Brazil)

The first denomination to attempt mission work in _____ was American _____.

(Brazil, Methodists)

Presbyterians entered _____ in _____.

(Brazil, 1859)

The first Southern Baptist missionaries arrived in Brazil in _____. Name them.

(1881, William and Anne Bagby)

Another church was organized in _____ de _____ in _____.

(Rio, Janeiro, 1884)

"Apostle of the Amazon," and *Solomon Ginsburg*, a Jewish itinerant evangelist who organized churches and encouraged starting a publication ministry. Outstanding national leaders emerged and the Brazilian Baptist Convention was organized in 1907. This Convention supports mission work in twelve countries, and its Home Mission Board has over two hundred workers in Brazil. Father Considine described the Baptist Publishing House in Rio de Janeiro as operating in "a building as large as a football field" and publishing 11,221,898 Bibles and portions from 1942 to 1951.⁴ The Baptist Convention, with 3,000 churches reported more than half a million members in 1980.

Two *Swedish Pentecostal* missionaries from Chicago, *Gunnar Vingren* and *Daniel Berg*, arrived in Belem in 1910. They were later joined by missionaries of the *Assemblies of God*. The work spread by way of national leadership through much of Brazil. Almost all churches are indigenous. Some 200 churches with more than 500 members each, sponsor satellite congregations in chapels and homes. In all they have 2,200 churches reporting a total of 1,400,000 members. Another Pentecostal group called *Congregação Cristã*, claims half a million members. Another Pentecostal movement is *Brazil for Christ*, whose leader is *Manoel de Melo*. Pentecostals in Brazil make up about 69 per cent of the Evangelicals. Other Pentecostal groups are the *Pentecostal Church of God*, *Pentecostal Assemblies of Canada*, the *Church of God*, the *Pentecostal Church of Christ*, the *United Evangelical Pentecostal Church* and the *International Church of the Foursquare Gospel*.

The *Lutheran Church* was introduced to Brazil by missionaries of the *Basel Missionary Society* in 1861. Today their fruits are seen in the *Evangelical Lutheran Church of Brazil* which has about 650,000 members.

The *Protestant Episcopal Church*, after earlier abortive attempts, planted permanent work at Rio Grande do Sul in 1889 when *James W. Morris* and *Lucien Kingsolving* arrived. Ten years later Kingsolving became the first Episcopal bishop of Brazil.

Seventh-day Adventists, who arrived in 1894, majored on schools and hospitals. They have about 50,000 members.

Three Missions which minister to Indian tribes deserve mention. The *Inland South American Missionary Union* began work in Brazil in 1919. It changed its name two decades later to *South American Indian Mission*, extending its work to eastern Bolivia, Central Brazil, northern Colombia, and eastern Peru. The *Un-evangelized Fields Mission* entered Brazil in 1931. It works at translation and evangelization among ten tribes. Both of these Missions have lost missionaries to Indian massacres. The *New Tribes Mission*, which entered Brazil in 1949, also has work among ten tribes. All of

In 1907, Brazilian Baptists organized a _____
(convention)

The Brazilian Baptist Convention has _____ churches.

(3,000)

Circle the right answer.

The rapid spread of the Pentecostal work in Brazil was due mainly to

- A large number of missionaries
- Large sums of money from outside
- National leadership in churches
- Heavy emphasis on institutions

(Compare your answer with the text.)

Pentecostals make up _____ per cent of the Evangelical _____.

(69, population)

Name three mission organizations that minister to Indian tribes.

(Compare your answers with the text.)

⁴ Considine, *New Horizons in Latin America*, p. 247.

these Missions are assisted by the *Missionary Aviation Fellowship*.

Four additional Baptist bodies have work in Brazil: *Baptist Mid-Missions* (1930), the *Association of Baptists for World Evangelization* (1942), *Conservative Baptists* (1946) and the *Baptist General Conference of America* (1955).

Other organizations which entered Brazil in recent years include: *Christian Missions in Many Lands*, *Mennonite Brethren Church of North America*, *Free Methodists*, *Brazil Christian Mission*, *Inter-American Missionary Society*, *Independent Board for Presbyterian Foreign Missions*, *New Testament Missionary Union*, the *Salvation Army*, *Wycliffe Translators*, the *Church of the Nazarene*, *West Indies Mission*, and *Worldwide Evangelization Crusade*.

Paraguay

Land-locked Paraguay, because of wars with Brazil, Argentina, Uruguay, and Bolivia, lost five-sixths of its population. In the past twenty years its population has doubled to 3,300,000. Sixty-five per cent of its inhabitants are Guaraní Indians. Paraguayans are bilingual, speaking Guaraní and Spanish. The Jesuits gathered Guaraní believers into *reducciones* or villages 350 years ago. When the Jesuits were expelled in 1767 this work dissolved. But Catholicism is the dominant religion with some 270 priests. About fifty parishes are without a priest.

The first permanent Protestant work in Paraguay was started by *Wilfred Barbrooke Grubb*, a Scotchman who came to Paraguay under the *South American Missionary Society* in 1888. He worked among the Lengua Indians twenty years, reducing the language to writing, translating Scriptures, the Prayer Book, etc. The Mission has one strong church today with about 60 preaching points. Another early society in Paraguay was the *New Testament Missionary Union*. It has eighteen congregations with 1,500 members; their pastors are all self-supporting. The *United Christian Missionary Society* (Disciples of Christ) entered Paraguay in 1917. Its work is centred in Asunción and Coronel Oviedo. Some Mennonites who fled Russia after the Bolshevik Revolution of 1917 settled in Paraguay, about 100 miles west of the Paraguay River. They were joined by Canadian Mennonites who sought to avoid inscription into the army. There are some 35 Mennonite villages. In 1935 the *Mennonite Brethren of North America* came to work among these Mennonites, and extended their work to the Lengua, Chulipí, Guaraní and Moro Indian tribes. Mennonites are the largest evangelical body in Paraguay with 6,500 members; more than 1,000 of these are Indians.

The *Assemblies of God* entered Paraguay in 1945, beginning with a ministry to Europeans at Encarnación. A second station was opened at Asunción in 1950. Compared with their growth in other countries the growth

List four Baptist groups working in Brazil.

(Compare your answers with the text.)

Is the following true or false?

For 350 years Jesuit priests controlled the lives of the Guaraní Indians. In spite of the expulsion of the Jesuits in 1767, this work continued to grow. The work of the Catholic Church is stronger today in Paraguay than in any other country in South America.

(false)

Wilfred Grubb gave the L_____ Indians a written l_____ and S_____ in the same.

(Lengua, language, Scriptures)

Choose the largest evangelical group in Paraguay from the following.

- Mennonites
- Southern Baptists
- Assemblies of God
- Free Methodists
- Seventh-day Adventists

(Compare your answer with the text.)

of Pentecostals in Paraguay has been slow; all groups combined total about 1,500.

Southern Baptists also entered Paraguay in 1945. There is a hospital school of nursing, theological institute, good-will centre, primary school, and bookstore in Asunción. The Evangelical Baptist Convention, celebrating its twenty-fifth anniversary in 1980, announced 30 self-supporting churches, 27 with native pastors, and a membership of 3,300.

Other missionary organizations represented in Paraguay include: *Free Methodists*, *Seventh-day Adventists*, the *Lutheran Church* (Missouri Synod), *Christian Missions in Many Lands* and *New Tribes Mission*. There has been a marked rate of growth since 1950. The evangelical membership in 1980 was about 30,000.

Uruguay

Uruguay is the smallest nation in size and has a population of 2,900,000, with little change in the past two decades. The inhabitants are 90 per cent white, due to European immigration. Nominally Catholic, the people are largely unchurched and without religious convictions. Many leaders of this secular state pride themselves on being free-thinkers. Total Protestant and Evangelical membership is about 55,000.

American Methodists were the first Evangelicals to enter Uruguay. Missionaries enroute to Argentina visited Montevideo in 1835 and 1838, and *William H. Norris* was sent to Montevideo in 1839, but stayed only a short time. Revolutionary conditions caused suspension of the work which was resumed in 1870. In Montevideo the Methodists have a church with a splendid edifice, and a congregation of about 700. Total membership in the country is about 2,000.

The *Waldenses* came from Italy to Uruguay about 1858. They form a community, mostly rural, of about 13,000, of which 5,000 are church members, the largest non-Catholic body in Uruguay. Unfortunately they have shown little disposition to evangelize other people where they live.

Southern Baptists began work in Uruguay in 1911, when the *River Plate Mission* in Argentina sent Mr. and Mrs. *James C. Quarles* to Montevideo. They were joined by Mr. and Mrs. *Lemuel C. Quarles* the following year. Work is centred in Montevideo where there is a theological institute, bookstore, and radio-tv studio. Thirty-eight churches (33 self-supporting) are spread throughout 19 departments of the country.

The *Assemblies of God* entered this country in 1946. The *Church of God* (Tennessee) began work here in the 1940s, as did the *Swedish Free Mission*. Pentecostal bodies by 1980 had a total membership of about 30,000.

The *Lutheran Church* (Missouri Synod) came in 1936, the *United Lutheran Church* in 1948, and the *Augustana Lutheran Mission* in 1952. The combined membership of these three in 1970 was 1,704.

Which of these statements about Uruguay are true?

Uruguay was settled by Europeans. _____

The people are nominally Catholics. _____

The secular spirit of Europe is not seen here. _____

Pentecostal bodies have more members than all other evangelicals combined. _____

(true, true, false, true)

Seventh-day Adventists have had a high rate of growth since 1960.

Other organizations with work in Uruguay are: The Mennonite Board of Missions, Worldwide Evangelization Crusade, New Testament Missionary Union, Christian Missions in Many Lands, the Church of the Nazarene and the Plymouth Brethren.

Argentina

Second largest country in South America, Argentina has a population of 27,000,000. Nominally Roman Catholic, in the post-Perón era the majority of the people are anti-church and materialistic. There are some 70 denominations represented here, with a total membership of about 325,000 in 1980; but this is less than two per cent of the population.

James Thompson, a Scotch Baptist, arrived in Buenos Aires in 1820 representing the *British and Foreign Bible Society* and the *Lancasterian Educational Society*. Thompson opened 100 schools in Buenos Aires. These schools used the more advanced pupils to teach the less advanced. The Scriptures figured in the curriculum. At first Thompson's work was popular, then Roman Catholic priests obliged parents to withdraw their children from the schools and surrender their Bibles. This procedure was used against Thompson also in Columbia and Mexico.

Captain *Allen Gardiner* of the *South American Missionary Society* (Anglican) starved to death in 1851 while attempting to plant the gospel among the Patagonians. The Mission continued this work, however, and had a baptized membership in Argentina in excess of 11,000.

American Methodists were the first North Americans to attempt mission work in Argentina. *Justin Spaulding* and *John Dempster* arrived in 1836 to work among immigrants from Europe. *John F. Thompson* began a ministry in Spanish in 1867. Dr. *Thomas B. Wood* founded *El Evangelista* in 1877, probably the first evangelical periodical in South America. Ward College, coeducational, became an interdenominational school. The Methodist seminary became the Union Theological Seminary. In 1967 Methodists numbered 7,538.

Baptist work came to Argentina with the arrival of *Pablo Besson*, an independent French missionary, in 1881. He was Argentina's foremost Baptist until his death 51 years later. He began working with French immigrants in the province of Santa Fe. After mastering Spanish he organized the first Spanish-speaking Baptist church in Buenos Aires. Largely through a barrage of articles which he published in *La Prensa* in Buenos Aires, Protestants and other non-Catholics were given equal rights with Roman Catholics. *Southern Baptists* began to build on Besson's work in 1903. Mr. and Mrs. *Sydney Sowell* and Mr. and Mrs. *Joseph Hart* were their first missionaries. The Argentine Baptist Convention, organized in 1908 and restructured in 1970, gives direction to

What work did James Thompson do in Argentina?

(Compare your answer with the text.)
Identify Captain Allen Gardiner.

(Compare your answer with the text.)

Baptist work began in Argentina with the arrival of

(Pablo, Besson)

Besson helped Protestants gain equal rights with

(Roman, Catholics)

a Publication Centre and the International Baptist Theological Seminary in Buenos Aires. Three hundred fourteen churches and 25,220 members were reported in 1980.

European Evangelical immigrants arriving in Argentina naturally organized churches of their own denominations, usually with services in their native languages. There are twenty-four ethnic churches in Argentina, with a membership of about 80,000. Among these are the Swiss Reformed, Hungarian Reformed, Armenians, Swedish and Danish Lutherans, Dutch Mennonites, Italian Waldenses, etc. The Waldenses and some of the Pentecostals have evangelized other than their own people. Immigration began to diminish about 1930 and now not more than 10 per cent of the Argentines were born outside the country.

The work of ethnic groups was reinforced by mission organizations from America, such as the *Lutheran Church* (Missouri Synod) in 1905, the *United Lutheran Church of America* in 1919 and the *Assemblies of God* in 1914. The combined membership of Lutheran bodies was 45,000 in 1980; that of 127 Pentecostal groups was 190,000. Another sizeable group was the Plymouth Brethren with 34,000.

Among other bodies at work in Argentina are: *New Testament Missionary Union*, *United Christian Missionary Union*, the *Conservative Baptist Foreign Missionary Society*, the *Baptist General Conference of America*, *Irish Baptists*, the *Salvation Army* and the *Church of the Nazarene*.

Chile

The "shoestring republic", a 2,700 mile narrow strip of land on the Pacific coast from Peru to Tierra del Fuego, contains 26,700,000 people. They are mostly immigrants from Europe, Araucan and Mapuche Indians and Ladinos. Nominally they are 90 per cent Roman Catholic, but not more than 10 per cent practise their religion. Since 1910 there has been a Pentecostal explosion in Chile. The membership of all Protestant and evangelical denominations in 1980 was 920,000, which at that time was about 16 per cent of the population.

James Thompson, who met opposition in Argentina, went to Chile in 1821, establishing schools and distributing Bibles. Before he moved to Peru he established a small press for printing school textbooks.

David Trumbull established the first Protestant work in Chile. Sent by the *Seaman's Friend Society* and the *American and Foreign Christian Union*, both now defunct, he arrived on Christmas Day, 1845. Protestant work was forbidden, so Trumbull ministered to the sailors who arrived at Valparaiso. In 1847 he gained permission to organize an English-speaking union church. In time he was able to minister to the Chileans. In 1873 he turned this work over to the *Presbyterian Church, U.S.A.*, which had sent missionaries to Chile in 1868. After a century of

List churches transplanted to Argentina by European immigrants.

(Compare your answers with the text.)

Chile is called the "_____."

(shoestring, republic)

Chile has experienced a _____

(Pentecostal, explosion)

James Thompson also established _____ in _____

(schools, Chile)

David Trumbull organized the first _____ church in _____

(Protestant, 1847)

work in Chile the Presbyterians have about 35 congregations with 2,500 members.

William Taylor, later Methodist bishop in Africa, toured South America in 1877-78 and established one of his self-supporting school-church projects in an English-speaking colony at Antofagasta (then a part of Bolivia). The work persisted and spread southward throughout Chile. In 1967 the Methodists reported 5,157 members.

William M. Strong, a New York layman, felt called to South America, and while on an exploratory trip in 1923, was given opportunity to preach to the soldiers in the barracks at Tacna, Peru. This gave him the idea of founding the *Soldiers' and Gospel Mission*, a faith work, and opened stations in 1925 at Valparaiso and Concepción to minister to the military. The Mission expanded to forty missionaries and extended its work to the Mapuche Indians.

The *Christian and Missionary Alliance* began work in Chile in 1898 when it assumed support of an independent missionary couple already at work there. The Alliance has fifty-two self-supporting churches extending from Santiago southward. Main centres are Temuco, Ancud, and Concepción.

Baptist work began with the arrival of *Oscar Barchwitz*, a German pastor from Berlin. He organized a Baptist church in Valparaiso in 1892. The government offered him freedom to propagate his faith if he would found a German colony in south Chile. He founded a colony of German Baptists near Temuco, which became the centre of Baptist work in Chile. *William D.T. MacDonald*, a Baptist from Edinburgh, served as a missionary of the *Christian and Missionary Alliance* from 1899 to 1907. With promise of support from Argentine Baptists he resigned to work with the Baptists in the Temuco area, where he had a farm. A Baptist convention was organized in 1908. *Southern Baptists* began financial support of this work in 1914 and named Mr. and Mrs. *William Davidson* as their first missionaries to Chile in 1917. They have a large elementary and high school in Temuco and a theological seminary in Santiago. In 1980 there were 176 churches with a total of 14,635 members.

The Pentecostal movement in Chile began in 1910 when a Methodist missionary received the baptism of the Holy Spirit and then laid hands on the members of his congregation. He founded the *Methodist Pentecostal Church*. The movement spread like wildfire with leaders gathering followers to start new congregations. The size of these fragmenting movements depended on the personality of the leaders. There are about 125 Pentecostal denominations in Chile today. *Swedish Pentecostals* who came in 1938, the *Assemblies of God in 1942*, the *Church of God (Tennessee)* and the *Foursquare Gospel Church* tried to co-operate with the Methodist Pentecostals at first, but withdrew because they could not accept infant baptism. In 1967 the *Methodist Pentecostal church* had 141,000 members,

Identify Oscar Barchwitz.

(Compare your answer with the text.)

The first Southern Baptist missionaries to Chile were Mr. and Mrs. _____

(William, Davidson)

Circle the correct answer.

The "Pentecostal explosion" was begun by Swedish missionaries or by a Methodist missionary.

(Compare your answer with the text.)

Underline the correct answer.

There are 15, 25, 125 Pentecostal bodies in Chile.

(125)

the *Apostolic Pentecostal Mission of Chile* 11,000, the *Pentecostal Evangelical Church* 113,400, the *Pentecostal Church of Chile* 13,5000, and other Pentecostal denominations a total of 67,5000. The Pentecostal community in Chile in 1980 was about 782,000.

Other mission organizations with work in Chile include: *Independent Board for Presbyterian Foreign Missions*, *Christian Missions in Many Lands*, *South American Missionary Society*, the *Salvation Army*, *Seventh-day Adventists* and the *Association of Baptists for World Evangelism*. The *German Evangelical Church* ministers solely to German people in Chile.

Bolivia

Bolivia is a land-locked country, having lost its outlet to the Pacific Ocean in a war with Chile. About 62 per cent of its 5,300,000 inhabitants are Indians. About 25 per cent of the remainder are of mixed blood, largely Spanish and Indian. Although Spanish is the official language, the two principal tongues spoken are Quechua and Aymará. Roman Catholicism is the state religion, but the constitution provides for religious liberty and the government has been friendly to Evangelicals. Less than 6 per cent of the population is considered Protestant.

Canadian Baptists entered Bolivia in 1898. They operate the Southern Cross Radio in La Paz, a seminary in Cochabamba and an academy at Oruro; also three medical clinics. *Brazilian Baptists* have long had missionaries and a Bible school at Santa Cruz. At the invitation of Brazilian Baptists and the Bolivian Baptist Union *Southern Baptists* sent six missionaries in 1978 to help the 16 self-supporting churches of the Santa Cruz region.

We have noted that *Methodist* work was started in Antofagasta in 1878 as a result of a visit by Bishop Taylor. This province was ceded to Chile and in 1903 the Methodist Church in Chile sent *Francis M. Harrington* to La Paz where he founded a school called the *American Institute*. Methodists operate the splendid *Pheiffer Memorial Hospital* in La Paz and a Rural Reconstruction Centre on Lake Titicaca. Methodists in Bolivia number a bit more than 1,000.

Mr. *George Allen*, a New Zealander, came to Bolivia to work with the Quechue and Aymará Indians, co-operating with Canadian Baptists. In 1907 he established the *Bolivian Indian Mission*, which has its headquarters in Cochabamba. Mr. Allen translated the New Testament into the Quechua language. This Mission has planted more than 125 congregations which are indigenous. Two Bible schools were established to supply leadership. In 1965 this Mission changed its name to *Andes Evangelical Mission*.

In 1914 *Joseph A. Davis* founded the *South America Indian Mission*. In 1922 it began work in eastern Bolivia among tribes in areas accessible only by air, streams, rocky roads or foot paths. The three main stations are at

In 1980 the Pentecostal membership in Chile was _____.

(782,000)

The Bolivian population is largely _____.

(Indian)

Answer true or false.

The Bolivian government opposes mission work.

(false)

In 1898, _____ entered Bolivia.

(Canadian, Baptists)

Southern Baptists sent _____ missionaries to Bolivia in _____.

(six, 1978)

The Andes Evangelical Mission has _____ indigenous congregations among the _____.

(125, Indians)

San Ignacio, Concepción and Santiago, with a Bible school at the latter.

Seventh-day Adventists, who arrived in Bolivia early in this century, have become the largest evangelical body in Bolivia, with a membership of about 35,000. Their work is largely around La Paz and Lake Titicaca.

Since 1936 the *International Church of the Four-square Gospel* has worked among the Sirionos Indians. The *Evangelical Union of South America* entered Bolivia in 1937 and established work in the Potosí area. In 1944 they expanded their work to the Camiri and Chane Indians in the lowlands of eastern Bolivia and have had a good response.

The *New Tribes Mission* was founded by *Paul W. Fleming* in 1942. Its first five missionaries were sent to make contact with a little known tribe of Indians and were not heard from again. Others volunteered and today there are some 80 *New Tribes* missionaries in the country. Results among these primitive tribes have been meagre.

Other missionary organizations in Bolivia include: the *Assemblies of God*, *National Holiness Society*, *Church of God*, (Tennessee), the *Church of the Nazarene*, *Wycliffe Bible Translators*, *New Testament Missionary Union*, *World Mission Prayer League*, *World Gospel Mission*, *United World Mission* and the *Friends*. Total Protestant and Evangelical membership is about 95,000.

Peru

Peru, with 17,600,000 inhabitants, is 60 per cent Indian, 30 per cent Mestizo, and 10 per cent white, mostly of Spanish descent. The official language is Spanish, but many Indians speak Quechua or Aymará. About 20 per cent of the Indians speak only Quechua.

James Thompson arrived in Peru in 1822, establishing Lancasterian schools and distributing Bibles during a two year period. *Francisco G. Penzotti*, an Italian by birth, left a Waldense pastorate in Uruguay to be colporteur of the American Bible Society. He entered Peru in 1888. Although he strictly observed the law, conducting his services behind closed doors, he was imprisoned eight months. Priests demanded his death. An American mining engineer reported the case to the *New York Herald*. Public opinion aroused in America and Britain brought Penzotti's release and he continued his work in Peru for some time.

William Taylor in 1877-78 started some self-supporting schools in Callao. After he was elected Methodist bishop for Africa in 1884 the Methodist work in Peru died out. The first permanent work of the *Methodist Church* came with the arrival of *Thomas B. Wood* in 1891. The Methodists who have majored on schools have a church membership of about 1,500.

The *Pilgrim Holiness Church* sent missionaries in 1903. Their leadership is in national hands with a membership of about 600.

Answer true or false.

The largest denomination in Bolivia is the Seventh-day Adventists. _____

(true)

Following his pattern in other Latin American countries, *James Thompson* established _____ and distributed _____ in Peru.

(schools, Bibles)

Aroused public opinion brought _____'s release.

(Penzotti)

The growth story in Peru is found in the *Seventh-day Adventists*, who arrived in 1906. It took them forty years to reach 10,000 members but by 1980 they had 55,000 members, which is almost half of the Evangelical membership in Peru. One reason for the growth was their decision to extend their work among the Aymará towards the northern part of Peru and towards Bolivia. A second reason for growth is their chain of schools throughout their field, whose teachers are provided by a normal school which they maintain in Lima.

The *Assemblies of God* began work in Peru in 1919. They have a strong work with about twelve thousand members, but their growth has been marred by divisions. More than 100 ordained national pastors and almost that many lay preachers provide their leadership.

The *Church of the Nazarene* entered Peru in 1917. Its work is mostly in the northern part of the country where it has thirty self-supporting congregations and a membership of 2,900.

A number of interdenominational Missions entered Peru in the 1920s. The *South American Mission* in 1923 established work among the Campa and Shibo Indians. The *Regions Beyond Missionary Union* the same year sent two nurses to work with the Moyobamba Indians in northeast Peru. The *Christian and Missionary Alliance* came in 1925, opening a station at Huánuco among the sun-worshipping Campa Indians. In 1930 they opened work at Lima. In the 1920s *John Ritchie* of the *Evangelical Union of South America* came to Lima. With Lima as headquarters he established work in several parts of Peru. The *Christian and Missionary Alliance* co-operated with Ritchie and his Mission to form the *Peruvian Evangelical Church* which has some 300 congregations and 20,000 members. Strangely enough, few of these churches have resident pastors. Ritchie's policy was to train itinerant pastors. The *Independent Board for Presbyterian Foreign Missions*, which came in 1935, co-operated with the Peruvian Evangelical Church until 1944, when it established a presbytery in Ayacucho. The *Christian Missionary Alliance* thereafter ceased its co-operating with the Peruvian Evangelical Church, separating from its Bible institute in Lima, and establishing its own at Huánuco. The C.M.A. churches have 4,000 members.

Baptists were late in entering Peru. The *Irish Baptists* have carried on evangelistic work around Lake Titicaca for about fifty years, with a church and supply base at Tacna. The *Association of Baptists for World Evangelism* have several stations along the headwaters of the Amazon in northern Peru. *Baptist and Mid-Missions* also are pioneering among Indian tribes. *Southern Baptists* did not arrive until 1950, but they now have three book stores, a seminary, fifty-five churches and 4,500 members.

Other organizations with work in Peru include: *The*

Give two reasons for phenomenal growth of Seventh-day Adventists in Peru.

(Compare your answers with the text.)

In the 1920s, the efforts of John Ritchie led to the formation of the _____ Church.

(Peruvian, Evangelical)

Supply locations of the work of these four Baptist missions.
Irish Baptists _____

Association of Baptists for World Evangelism _____

Baptist Mid-Missions _____

Southern Baptists _____

(Compare your answers with the text.)

Wycliffe Translators, the Free Church of Scotland, Christian Missions in Many Lands and the Church of God (Tennessee).

Ecuador

Ecuador has three geographical areas: the coastal area dominated by Guayaquil, the Andes highlands in which Quito the capital is located, and the low jungles of the Amazon basin. About 40 per cent of the inhabitants are full-blooded Indians, 50 per cent Mestizos, and 10 per cent white. Spanish is the official language, but many Indians speak only Quechua. The country is considered Roman Catholic, although this Church has done little for the people. Today the constitution guarantees religious liberty, but Ecuador was the last to permit Protestant mission work, largely because the rich landowners did not want their tenants disturbed.

James Thompson of the *British and Foreign Bible Society* sold over 700 Bibles in Ecuador in 1824. It was sixty years before another Protestant was permitted to enter Ecuador. *Francisco Penzotti* of the *American Bible Society* shipped a cargo of Bibles to Guayaquil in 1888. They were returned with a note saying: "The Bible will not enter Ecuador as long as Chimborazo (20,577 foot volcano) stands." The *American Bible Society* later established a sub-agency in Quito.

The first permanent work in Ecuador began when the *Gospel Missionary Union* sent Mr. and Mrs. *W.E. Reed* in 1896, just a few months after a revolution opened the country to Protestant missions. The work grew slowly. In 1945 it had less than 200 members; twenty years later it had 22 churches with 641 members. It works with Spanish-speaking people and the Quechua and Jivaro Indian head hunters on the Amazon River. The *Gospel Missionary Union* maintains a Bible school, four elementary schools, four medical centres, a bookstore and a radio ministry.

The *Christian Missionary Alliance* opened work in Quito and Montecristo in 1897. It extended its work to the Quechua, Jivaro and Salasca Indians. After thirty-five years it had only 400 members. Then it began to grow. In 1980 it had 4,000 members. It has a Bible institute in Guayaquil and several primary schools for Indian children.

Seventh-day Adventists who came to Ecuador in 1906 had only eight churches and 400 members in 1950. Then they began to grow and have the largest evangelical membership in Ecuador today. Their membership in 1980 was 8,000.

The *Evangelical and Reformed church*, *Presbyterian Church, U.S.A.*, *Presbyterian Church, U.S.* and the *United Brethren* formed the *United Andean Indian Mission* in 1945.

HCQB, the *Voice of the Andes*, is located in Quito, but is worldwide in influence, broadcasting in a dozen languages, including Russian. This work was started by

The last South American nation to permit mission work was _____.

(Ecuador)

James Thompson was in Ecuador in _____.

(1824)

In 1888 F _____ P _____, of the American Bible Society, shipped a cargo of B _____ to G _____. This Society later established a sub-agency in Q _____.

(Francisco, Penzotti, Bibles, Guayaquil, Quito)

The largest evangelical group in Ecuador today is _____.

(Seventh, day, Adventists)

One of the most far-reaching mission ministries of Latin America is R _____ station _____ located in Q _____.

(Radio, H C Q B, Quito)

Clarence W. Jones and Ruben Larsen in 1931 and is known as the *World Radio Missionary Fellowship*. Approximately 100 of the 360 missionaries in Ecuador are related to this Mission. Although its purpose was not to establish churches, as a result of its radio ministry it had seven churches with 354 members in 1966.

Some will remember the savage massacre of five young men by some Auca Indians on the Cururay River, January 8, 1956. These five were: *Edward McCully, Jr.*, *Peter S. Fleming*, and *Philip James Elliot*, all missionaries of *Christian Missions in Many Lands*, *Roger Youderian* of the *Gospel Missionary Union*, and *Nathanael Saint* a pilot of the *Missionary Aviation Fellowship*. *Betty Elliot*, widow of James Elliot, and *Rachel Saint*, sister of Nathanael, have since made friends with the Aucas and about thirty have been baptized.

Southern Baptists entered Quito in 1950. This Mission has recently begun work in the eastern jungle area. While its main centres are Guayaquil, where it has a Bible institute, and Quito, where it has a bookstore, it has a growing work among the Quechua-speaking Indians. Two churches in the Cuenca area jointly baptized 50 believers recently. Baptists related to this Mission numbered 3,800 in 1980.

Pentecostal work is recent. The *International Church of Foursquare Gospel* came in 1957 and 10 years later it had 1,983 members. The *United Pentecostal Church*, also newly arrived, has 1,256 members. The membership of five Pentecostal bodies totalled 9,000 in 1980. Evangelistic-healing campaigns figured in their growth.

Other organizations with work in Ecuador are: the *Church of the Brethren*, the *Evangelical Mission Covenant Church*, the *Inter-American Missionary Society*, the *World Mission Prayer League* and *Wycliffe Bible Translators*.

Colombia

Colombia, with 26,700,000 inhabitants, is one of the most populous countries of South America. Unlike many of its neighbours, less than 5 per cent of its inhabitants are full-blooded Indians. Most are Mestizos. The country is Roman Catholic. The amount of religious freedom has varied from epoch to epoch.

The Colombians called the years from 1946 to 1958 *La Violencia* (the time of violence). The struggle between the Conservative and Liberal parties was for several years a civil war. Since the Conservative Party was virtually the Roman Catholic Church party, the Evangelicals generally sided with the Liberal Party. The result was a violent persecution of Protestants and other Evangelicals too horrible to describe. Scores of Evangelicals were killed, church buildings destroyed and two hundred mission schools closed. A large part of the fighting and destruction was in rural and mountainous regions, resulting in a flight of the victims to the cities. Two-thirds of Colombia was declared "mission territories" reserved for Roman Catholic missionaries only.

Southern Baptists entered _____ in _____.

(Quito, 1950)

Pentecostal work is _____.

(recent)

One of the most populous countries in South America is _____.

(Colombia)

The civil war in Colombia from 1946-1958 was called _____.

(La, Violencia)

The C _____ Party was virtually _____ with the _____ Party.

(Conservative, Roman, Catholic, Liberal)

Many E _____ were killed and c _____ destroyed. Survivors fled to the _____.

(Evangelicals, churches, cities)

The authorities began to lift restrictions in 1959 and by 1961 Protestant work was getting back to normal. Global statistics of Protestant work tell the story. During the first years of the violence, some bodies lost churches and membership. They grew slowly from 1950 to 1960. But from 1960 to 1965 the Evangelical population more than doubled in Colombia. The growth was largely in the cities to which the victims had fled. Some groups increased their membership from 175 to 866 per cent in this five year period.

A review of mission history in Colombia should take into consideration: (1) that the nine states comprising Colombia were not gathered into a union until 1863, (2) that restricted religious freedom gave way to a period of violence that destroyed and disrupted much evangelical work from 1946 to 1960, (3) that the uprooting of these people occasioned migration to centres where evangelical work was better established, (4) and this, together with relaxation of restrictions, gave way to a period of growth following 1960.

The same Scotch Baptist *James Thompson*, representing the *British and Foreign Bible Society*, was the first Evangelical to witness in Colombia. Arriving in Bogotá in 1825, his attempts to sell Bibles and to establish schools in which the Bible was taught were welcomed until Roman Catholic authorities made it impossible for him to remain. This Society sent *A.J. Duffield* to Cartagena in 1856 and he was able to publish the first Spanish New Testament printed in South America.

The *Presbyterian Church, U.S.A.* sent *Horace B. Pratt* to Bogotá in 1856. Pratt, working from the original languages, brought out an excellent Modern Version of the Bible in Spanish in 1893. The *Presbyterian Church, U.S.* started work in Barranquilla which it transferred to the *Presbyterian Church, U.S.A.* in 1888. Presbyterians have a school of high repute in Barranquilla, two high schools in Bogotá and a seminary at Ibagué.

The *Gospel Missionary Union*, which pioneered in Ecuador, extended its field to Colombia in 1908. From 1948 to 1955, years of violence, this body lost 20 of its 32 churches and its membership fell to 300. By 1966 it had rebuilt to 28 churches and had 1,096 members. It maintains a clinic, a printing plant, a middle school and 21 elementary schools.

In 1918 the *Evangelical Alliance Mission* extended its work across the Venezuelan border to Cucutá. Every attempt of *John Christiansen* to rent property was thwarted by the Roman Catholic clergy. Five years later Mr. and Mrs. *Olav Eikland* were able to settle here and planted a permanent work.

The *Christian and Missionary Alliance* in 1924 extended its work from Ecuador across the border to Ipiales, Colombia. Today it has work in five states with a bookstore in Cali and a Bible institute in Armenia. The period of violence disrupted its work, but it has some 24

The Evangelical population _____ from _____ to _____.

(doubled, 1960, 1965)

List four considerations concerning mission history in Colombia.

(Compare your answers with the text.)

The first evangelical to witness in Colombia was _____.

(James, Thompson)

State the lasting contribution of Horace B. Pratt to mission work in Colombia.

(Compare your answers with the text.)

Name the missionary organization that lost 20 of 32 churches during "La Violencia."

(Gospel Missionary Union)

churches with 3,200 members.

The *Assemblies of God* began a work in Sogamoso in 1932. Compared to its work in other countries the work in Colombia is small, with about 50 congregations. Another young Pentecostal body, the *United Pentecostal Church* grew from 3,000 to 15,532 from 1960 to 1966. All Pentecostal bodies in 1980 totalled 78,000 members.

The *Seventh-day Adventists* are also experiencing phenomenal growth. From 1950 to 1980 they increased from 6,500 to 59,000 members.

The *South American Indian Mission* opened work among the Guajira Indians in 1934. The *Latin American Mission* opened work in 1938 and have four clinics, a high school, a Bible school and 26 churches.

Baptists arrived in Colombia by way of Cuba. Two Cuban pastors were sent to Colombia by Cuban Baptists in 1930. Two congregations were formed, but dissipated when the pastors returned to Cuba after a year. *Southern Baptists* sent missionaries in 1941. They entered the principal cities establishing schools, a hospital at Barranquilla, bookstores at Barranquilla and Bogotá and *International Baptist Seminary* in Cali. A communications building was recently built on its campus for preparing radio-tv missionaries. The Colombian Baptist Convention reports 34 churches and 8,067 members.

Among the missionary organizations with work in Colombia are: *Cumberland Presbyterians*, *World Evangelization Crusade*, *Association of Baptists for World Evangelization*, *Inter-American Missionary Society*, *Evangelical Lutheran Church*, *Evangelical Union of South America*, *International Church of the Foursquare Gospel*, *Mennonite Brethren Church*, *New Tribes Mission*, and *Wesleyan Methodist Missionary Society*.

Venezuela

Venezuela is the fifth most populous country of South America with a population of 13,900,000. Rich in agricultural land and mineral resources, it has developed a splendid system of highways which unites most of the country. The inhabitants are 8 per cent black, 7 per cent Indian, 65 per cent Mestizo, and 20 per cent white. Venezuela is predominantly Roman Catholic, but the government has recently been anti-clerical. The ancient right of the Roman Catholic Church to missionize the Indians in remote areas has been respected. Evangelical mission work was first attempted in an atmosphere of anti-foreigner sentiment, following a blockade of Venezuelan ports by the British and Germans in 1902 in an attempt to open the country to free commerce. After eighty years of mission work Evangelicals make up little more than 1 per cent of the population.

The *Presbyterian Church, U.S.A.*, sent *Theodore Pond* to Caracas in 1897. Its first church was organized from converts won by *Emilio Silva Bryant*, a railroad official who died of tuberculosis at age twenty-five. Presbyterian work is centred in Caracas, where they have Colegio Americano. They also have a rural school

Name two Christian groups that have experienced exceptional growth.

(Compare your answers with the text.)

Baptists arrived in _____ by way of _____

(Colombia, Cuba)

The blockade in 1902 created anti-foreigner _____ in _____.

(sentiment, Venezuela)

Presbyterian work began in Venezuela through converts won by a _____ official.

(railroad)

at Ocumare. Membership in 1967 was 882.

Venezuela was the first South American field of *The Evangelical Alliance Mission*. Mr. and Mrs. T.J. Bach and Mr. and Mrs. John Christiansen came to Maracaibo in 1906. With money Mrs. Bach received as a wedding gift, the Mission founded a publication ministry which has continued to grow across the years. Congregations of this Mission had a membership of 4,500 in 1980. Some twenty-five churches started by this Mission have found their way into other denominations.

Christian Missions in Many Lands (Plymouth Brethren) sent their first missionary in 1910. They had a slow, but steady growth, to about 2,000 members by 1955. Then in ten years their membership rose to 7,000. This was attributed to emphasis on lay witnessing. In 1980 membership totaled 14,000.

The Interdenominational *Orinoco River Mission* was founded by Mr. and Mrs. Van V. Eddings in 1920. Mr. Eddings had been a colporteur on Margarita Island, just off the mainland. Establishing work on the mainland, the Eddings suffered persecution led by the local priest. They were stoned and saw their chapel destroyed by a mob, but they pressed on. This Mission ministers along the Orinoco River Valley. A motor launch is used to reach remote towns and villages. About 1,400 people won through the ministry of this Mission have migrated to the cities and have entered other churches. The Mission reported 66 congregations and 2,400 members in 1969.

The *Evangelical Free Church of North America* (Swedish) in 1920 inherited its work from the *Scandinavian Independent Evangelical Church* which came to Venezuela in 1898. After sixty years the Free Church has 31 congregations with about 1,000 members. It has a Bible college at Maracay.

The *Assemblies of God* arrived in 1910. They had reached a peak of 5,600 members in 1962, but dropped to 3,132 in 1967 due to a division. The *Pentecostal Union* with 2,800 members resulted from this division. The five Pentecostal bodies in Venezuela totalled about 15,000 members in 1980.

The *Bethel Church* of about 9,000 members is entirely indigenous. It began when Aristides Díaz, a cattle buyer, found a Bible, read it, and began to evangelize. The result? There are about 150 small churches in southern Venezuela which have never known mission help of any kind.

Baptist Mid-Missions began work in the mining town of Callao in 1924. In 1940 it established work in the Orinoco River Delta and in 1950 began working with the Guarao Indians in the same region.

In the late 1930s, *Domingo V. Bracho*, the pastor of an independent church, informed the Baptist Spanish Publishing House in El Paso, Texas that through using its literature he and several companions had determined they were Baptists and asked help in organization. When *Southern Baptists* sent missionaries in 1949 there were

What brought about growth among Plymouth Brethren in Venezuela?

(lay witnessing)

What work in Venezuela was started with a wedding gift?

(Compare your answer with the text.)

State how the Bethel Church came into being.

(Compare your answer with the text.)

Literature from the Baptist Spanish Publishing House in El Paso, Texas helped form _____ in Venezuela.

(churches)

already some self-supporting Baptist churches. The Venezuelan Baptist Convention was organized in 1951. This convention reported 70 churches, 79 national pastors, and 5,023 members in 1980. The *Southern Baptist Foreign Mission Board* maintains a seminary at Los Teques and a bookstore at Valencia.

The *Lutheran Church-Missouri Synod* sent missionaries in 1951 to give pastoral care to the Lutheran immigrants which came before and after World War II. The Lutherans reported 2,618 members in 1966.

Seventh-day Adventists, after a slow start, began a sharp growth in 1957. In ten years they grew from 1,200 to 5,955 members.

Other denominations and organizations with work in Venezuela include: The *New Tribes Mission*, *Canadian Brethren*, *International Church of the Foursquare Gospel* and *United World Missions*.

When Southern Baptist missionaries arrived in 1949, they found some _____ churches.

(self, supporting, Baptist)

Home Study Exercise

Basic activity (*Levels 1,2 and 3*). After reading the study guide, answer the following questions.

1. How long did Roman Catholics have South America to themselves?

2. What was the conclusion of Catholic leaders at the Chimbote Conference concerning the spiritual status of Latin America?

3. What is the largest evangelical body in Brazil?

How large is it?

4. What Brazilian evangelical body has hundreds of missionaries and works in at least twelve countries?

5. Describe the work of James Thompson in Argentina, Colombia and other South American countries.

6. If Allen Gardiner's death was not in vain, why not?

7. How did Pablo Besson gain equal rights for non-Catholics in Argentina?

8. Describe the "Pentecostal explosion" in Chile.

9. Describe the work of the Bolivian Indian Mission. What is the current name of this mission?

10. How did the *New York Herald* help Francisco Penzotti continue his mission work in Peru?

11. What is the secret of Seventh-day Adventist growth in Peru?

12. Tell of the founding and scope of the Voice of the Andes.

13. What was "La Violencia" in Colombia? When did it occur? How did it affect mission work?

14. Who was Horace B. Pratt and what lasting contribution did he make to mission work?

15. Did the blockade of Venezuelan ports by British and Germans to open the country to commerce help or hinder mission work? In what ways?

Supplementary activity (*Levels 2 and 3*). Read pages 425-477 in *A Global View of Christian Missions* by Kane and answer the following questions.

1. Using both the study guide text and Kane, summarize the involvement of Southern Baptists in Brazil and the returns on that involvement.
2. In 1962 only six of 185 parishes of the Episcopal Church of Brazil were self-supporting. What was Canon Johnson's explanation? What remedies would you suggest?
3. Study carefully the work of the three largest Pentecostal bodies in Brazil. List the strong points and weaknesses of each one. Which of these three do you believe will have most lasting impact on Brazil? Why?

4. Combining the information in the study guide and in Kane, give a summary of the work of the South American Missionary Society in Argentina. Also tell of their work among the Lengua Indians in Paraguay.
5. List four "Indian" missions in Bolivia. Specify the region where each works, the tribes served, and types of ministry.
6. Analyze the work of the Wycliffe Translators and of the British and American Bible Society in Bolivia.

Advanced activity (*Level 3*).

1. Review the paragraphs on Seventh-day Adventist work in the sections on Bolivia, Peru, Ecuador, and Colombia. What methods do the Adventists normally use on their mission fields? Can you explain the great response in Bolivia and Peru?
2. Restudy in Kane the sections on radio ministries (pages 449, 458, 460, 461, 463, 467, etc.). Note the locations of these ministries and languages used in broadcasts. The annual Protestant growth rate in Bolivia (12%) and Ecuador (15%) in 1980 was well above the average for South America. Do you see a relationship between the response from Andes Indian tribes and the radio ministries? What other mission activities may have contributed to this response?
3. Restudy the Pentecostal movement in each South American country. How does response to Pentecostals compare generally to the response to other mission bodies? What is there in the Pentecostal practice which appeals to a large segment of people? Which of these elements might be judiciously used by other mission bodies? Why did not Pentecostal mission bodies sent to Chile continue to support the indigenous Pentecostal movement they found there? Can you identify a reason why the indigenous Pentecostal churches in Chile fragmented so badly?

Seminar Discussion

1. Discuss evidences that South America is indeed a valid mission field.
2. Discuss the role of immigrants in early planting of evangelical churches in Latin America. Refer to examples in Brazil, Chile, Argentina, Uruguay and Paraguay.
3. Discuss colportage as a means of softening up mission fields.
4. Discuss the transmission of the doctrine of mission responsibility.
Examples: Brazilian Baptist Home and Foreign Mission Boards; propagation of indigenous churches by Assemblies of God bodies.
5. Discuss need for sustained radio programmes in the languages of the people. Discuss evidence in the Andes that this is effective.
6. Discuss the immediate effects of the civil war in Colombia on Protestants; aftermath effects.
7. Distinguish three types of Pentecostal movements illustrated in Brazil, and a fourth type in Chile.
8. Discuss secrets of success by less spectacular, but persistent, Seventh-day Adventists.
9. Has there been any appreciable change in attitude of Roman Catholics towards the Bible and Protestants in South America?
10. Discuss mission strategies that work in South America.