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The History and Philosophy of Assemblies of God in Latin America

Jack W. Hunka

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THE HISTORY AND PHILOSOPHY
OF ASSEMBLIES OF GOD
IN LATIN AMERICA

A Thesis
Presented to
The Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Jack W. Hunka
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APPROVED BY

Major Professor: Nobel V. Sack

Cooperative Reader: Kenneth P. Wesche

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CHAPTER I

INTRODUCTION

For some time considerable attention has been given to the tremendous Protestant Evangelical advances in Latin America. Millions (after having been genuinely converted to Christ) are abandoning the established church and are joining Protestant Evangelical movements (proclaiming the new found joy of sins forgiven to their neighbors and friends). Most of these Evangelicals are in the Pentecostal churches; and most of these are in the Assemblies of God Church.

This phenomenon has aroused many church leaders around the world to stop and take note. Even Roman Catholic leaders, having done research on individual converts to the Pentecostals, are amazed at the living faith, the high moral standards, and their thrifty economy.

I. PROBLEM

Statement of the Problem. It was the problem of this study to investigate the history and philosophy of Latin American missions of the Assemblies of God to determine the reasons for its phenomenal growth. To accomplish this purpose it was necessary to investigate its methods of evangelism, training of converts for leadership, conservation of converts, establishment of churches, and the recruiting of ministers. An auxiliary purpose was to determine whether these methods can be

applied to the problems of Assemblies of God church growth in other parts of the world.

Justification of the problem. The numerical growth of the Assemblies of God in the United States, as well as in some other parts of the world, has been on the increase. Yet its increase has not been nearly as phenomenal at any time in the denomination's history as that of Latin American Assemblies of God. Therefore ministers and members of the Assemblies of God churches in the United States have asked the question, "Why the difference in church growth?" It has been suggested that an investigation be made into the Latin American churches to determine what factor produced this phenomenal growth. Realizing that the population increase in America is greater than the church membership increase, a need for such a study became an imperative.

II. DEFINITION OF TERMS USED

Evangelicals. Those who believe that salvation from sin is by faith in Jesus Christ and that the Bible is the final authority in the matters of faith and practice. Evangelicals also believe the following doctrines to be essential: the virgin birth, the trinity, the deity of Christ, the personality of the Holy Spirit, the substitutionary or vicarious death of Christ as an atonement for those who believe, Christ's bodily resurrection from the grave, His ascension into heaven, the personal return of Christ, the resurrection and judgment of all men, and the existence of

heaven and hell as well as a personal experience of a spiritual rebirth and the knowledge of sins forgiven.

Pentecostals. Evangelicals who believe that a person who has received Christ into his heart and life can ask God for the separate experience of the in-filling of the Holy Spirit. This experience will be evidenced by the speaking in other tongues or languages as the Holy Spirit gives utterance.

Church Members. A church member is a person who has had the experience of receiving Jesus Christ as his Saviour and agrees to live an exemplary Christian life consistent with Biblical standards. Some areas of the Assemblies of God constituency demand water baptism by immersion as another requirement for membership. Thus the term "church member" is used throughout the thesis in this dual sense.

III. METHOD OF PROCEDURE

The remainder of this thesis was organized into four chapters. Chapter II dealt with the history of the Assemblies of God in the United States of America. Chapter III dealt with the Assemblies of God missionary philosophy. Chapter IV presented the work of the missionaries and nationals of the Assemblies of God as well as a brief presentation of the missionary work of some of the other missionary societies that entered the countries prior to the Assemblies of God. Chapter V summarized the summaries and the conclusion revealed the writer's solution to the statement of the problem.

CHAPTER II
 THE HISTORY OF THE ASSEMBLIES OF GOD
 HOW THE MOVEMENT WAS BROUGHT INTO EXISTENCE

The Issues Involved

The last quarter of the nineteenth century witnessed a spiritual paradox. Moody, Sankey, and other revivalists conducted evangelistic campaigns that awakened thousands to "newness of life". However, the disappointing aspect of these campaigns was that the converts to Christ had to be guided into churches whose spiritual life was in such a deplorable state that they were in no condition to encourage these new converts. Except for a few conservative groups, American Protestantism had deteriorated to a spiritual low.

Spontaneous and emotional worship of bygone revival days was a thing of the past, for the intelligentsia considered such "primitive display" lacking in good taste. Fervent congregational singing was no longer a characteristic of the services. Carl Brumback in quoting from the Methodist writer, L. W. Munhall, states,

instead, (of God's presence) elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold or artistic operatic performance... spirituality is frozen to death.¹

Brumback further states,

Radiant testimonies and shouts of victory disappeared with the mourners'

¹Carl Brumback, Suddenly From Heaven (Springfield, Mo.: Gospel Publishing House, 1961), p. 3

benches. Revival campaigns were also dropped for they were considered too disruptive . . .²

Physical birth rather than spiritual birth became the basis for church membership. Knowledge of the creeds was substituted for direct knowledge of God through personal experience. "Separation from the world" had meant physical death. Again, Brumback in quoting Professor George E. Vincent, of the Chicago University, in discussing the paragraph in the Methodist discipline which prohibited card-playing, theatre-going, and dancing, the latter said to his fellow Methodists in Evanston,

we are now in competition with other churches for the young people and should say as little as possible about these things. Your pastor deserves praise for failure to enforce this paragraph.³

The lone protest against worldliness that engulfed the church was the Holiness Movement. This movement sought to lift up a standard within the churches themselves. However, it became apparent that the established churches were hostile to this holiness reformation. Thus its proponents gradually separated themselves from those who wanted no separation from the world. Some Holiness groups formed church organizations, but at the end of the century there were still many who were looking for a move from God. These people were looking for a move from God which would not be negative in its approach to the holiness question only but also would provide "the expulsive power of a new affection".

It is necessary now to consider the positive conditions in the church. In the late nineteenth century the Christian who was conscientious gave himself to fasting

²Ibid., p. 4.

³Ibid., p. 5.

and heart-searching as well as weeping and repentance. Prolonged times of prayer were such a rarity that one may be sure only God could have produced such when they took place. A favorite verse of scripture from the Bible in those days was Jeremiah 33:3, "Ask of me, and I will answer, and show thee great and mighty things which thou knowest not." There was much searching of the scriptures and the great expectation prevailed concerning the promise in God's word of the outpouring of the latter rain. Commentators like Jamieson, Fausset and Brown, and Andrew Murray, were the forerunners in this field together with preachers like R. A. Torrey, A. J. Gordon, A. B. Simpson, in restoring the supernatural. Testimonials were given concerning the "talking in tongues", and the "gift of healing" in the late nineteenth century.

Important Early Leaders

After it was noted that in many cities across the nation there were people of "like precious faith" (Pentecostals who believed and received the baptism with the Holy Spirit with the initial evidence of speaking with other tongues as the Spirit gave utterance), there was felt a need to form an organization. This organization was to be for the purpose of unitedly presenting and promoting the cause of the great commission (Matthew 28:19, 20) around the world. Foremost in this group were E. N. Bell, H. A. Goss, Arch P. Collins, D. C. O. Opperman, and others. By early 1914, enough interest had been stimulated to justify a meeting for the purpose of attempting formal organization. H. A. Goss had leased the Grand Opera House in Hot Springs, Arkansas, where he held a pastorate, and it was in this meeting that a

small convention was called to meet April 2-12, 1914. At this historic meeting the Assemblies of God General Council was formed.

Major Emphasis Of The Movement

At the convention at Hot Springs in 1914, five specific purposes were stated for the convening of the historic convention.

The first purpose. They felt it was necessary to come to an understanding of what God would have them teach. This would do away with so many divisions, both in doctrines and in the various names under which the Pentecostal people are working. Basically, unity was the first chief aim.

The second purpose. At this meeting they would learn how to conserve the work so that together they would build up and not tear down. This conservation must take place both at home and in foreign lands.

The third purpose. They also discussed how to meet the needs of the foreign field. They purposed to eliminate the iniquity of one missionary suffering while another lived in luxury. They purposed to eliminate those who ran here and there accomplishing nothing, and support those who would really mean business for the Lord.

The fourth purpose. The need of chartering the churches so as to put them on a legal basis was considered.

The fifth purpose. They proposed plans for Bible school and a literary department for their people.

Historic Development of the Assemblies of God

The Assemblies of God cannot claim the distinction of being the oldest Pentecostal organization, but it is the largest. It became the largest within ten years of its formation. After the organization was one year old in 1915, an issue arose in the group. This was referred to by those who favored it as the "new revelation". It was the denial of the Trinity. It was argued that there were not three persons in the Godhead, only three manifestations of one person. Those who opposed this teaching were told, "you must have the light" to see these marvellous truths. Those who believed this to be scriptural truth were rebaptized in the name of Jesus. This was because they believed that the Father, Son, and Holy Spirit is Jesus. J. R. Flower, one of the founding fathers of the organization, did not accept this new teaching. This also brought a serious problem to those others who did not agree with this new teaching. Any serious division would have been almost fatal to the less than one year old organization. Then, too, one of the major planks in the Hot Springs platform was that there should be no theological creed to which all must subscribe. Then further, no one had adequate time to produce an adequate answer to this unitarian concept of the Godhead. Last of all, many felt that the shorter baptismal formula was permissible.⁴ What made it even worse was that one of the most respected men defected. However, after a time he did return to the original belief regarding the Trinity. After many articles in the Christian Evangel (official organ of the Assemblies of God at that time) had appeared proving the trinitarian position, it was felt necessary to call another

⁴Ibid., p. 193.

general council. This was done in October of 1915 at St. Louis, Missouri. Here sermons were delivered advocating the trinitarian position and at the end of these lengthy polemics, a resolution was brought forth. This resolution strongly advised against all strife, harsh contention, or division. The council went on record as refusing to bind the consciences of men in this matter. The resolution generally admonished the people on both sides to keep in a sweet christian spirit, not being factious so as to tear up the assemblies.⁵ There were some doctrines disapproved by a majority of the delegates. These were with reference to the use of fermented wine in communion services, the confusing of the new birth with the Baptism of Holy Spirit, the failure to distinguish between the blood and the Holy Spirit, the identification of the Father as the Son, and the identification of Christ as the Holy Spirit.⁶ Finally in the general council of 1916, a statement of basic beliefs was adopted, thus forcing the "oneness" people to propogate their teaching outside the Assemblies of God. The important thing to remember is that this Sabellian heresy came within a hair's breadth of capturing the Assemblies of God. However, the two year old movement did not succumb. Many ministers were lost and missionary giving fell to a lower level, but stability was achieved in this organization.

Another doctrinal crisis took place in those early formative years; that of the question of "do all speak with tongues?". A highly respected minister in the Assemblies of God, F. F. Bosworth, who himself had the experience of speaking in

⁵Ibid., p. 201.

⁶Ibid., p. 202.

tongues, now spoke out against it. He felt that the established belief of tongues-speaking as the Spirit gives utterance is not the initial physical evidence for the baptism with the Holy Spirit. This teaching was promoted until much protest came to headquarters to have some understanding concerning this whether these things be so. Thus at the 1918 general council, after a discussion, a resolution was presented.⁷ The Resolution stated that because speaking in other tongues as the Holy Spirit gives utterance is believed by the Assemblies of God to be the initial physical evidence for the Baptism of the Holy Spirit, those men in the organization teaching contrary to it are considered seriously inconsistent. Also these ministers were considered unscriptural in holding credentials with the Assemblies of God in that they disagreed with this distinctive. This resolution was carried unanimously. F. F. Bosworth in a lovely christian spirit, withdrew from the general council and took the next train for the Christian and Missionary Alliance annual conference. He continued to be used of God in evangelism and divine healing.

Another resolution passed at that 1918 council showed that the church of the Assemblies of God is not "against" anyone who simply did not agree with the distinctive testimony. They declared their christian fellowship with every child of God and stood ready to cooperate with all christians.⁸

In the eastern United States during the twenties, the Assemblies of God shared an unchallenged position. Among those who came into the fold of the church

⁷Ibid., p. 223.

⁸Ibid., p. 225.

were great notable preachers of the Baptist faith who had received the baptism with the Holy Spirit. In the southeast a great revival swept across that area and many churches established during this time. The midwest, while having its fair share of growth from unchurched people, had impetus given it by the coming in of a great Christian and Missionary Alliance pastor after he received the baptism with the Holy Spirit. In the north central area God blest in a great way the multitudes of country folk. Many, many churches were established during this time. The southwest area, having had the Assemblies of God since the beginning, naturally flourished even much more in the 1920's. Last of all is the Northwest area. Here were great men of God used of Him in the spread of the Pentecostal message and the establishment of the Assemblies of God. Some of them were: George Bacon, O. R. Cross, Lester Carlsen, Wesley F. Morton, and others.⁹

Many evangelistic families traveled as a unit and were preaching the gospel in tents, homes, barns, brush arbors, and on street corners. They went out by faith usually not knowing where they were going but records show where they have been. The movement was also fortunate in its early days to have teachers who were able to stabilize the membership in the faith. During those days the general council passed resolutions relating to matters of doctrine insisting on producing a balance between enthusiasm and conservatism. This achievement made the Assemblies of God very appealing to those who were inclined to the Pentecostal movement. While many suffered much persecution, the growth was not stifled. The movement spread not only

⁹Ibid., p. 270.

in the United States but also to Canada and other foreign countries.

Phases of the Movement

The Missionary Enterprises. In Africa, the first Assemblies of God missionary arrived in 1913. According to 1966 statistics there are 223 missionaries in twelve of the countries on this continent with a total of 1,968 churches and preaching points. There are 1,385 national ordained and licensed ministers. There are 87,431 adult members and communicants. The Sunday school enrollment is 95,680. The Bible schools of which there are 19, have an enrollment of 671. Students, which total 8,921, are enrolled in 80 day or elementary schools.¹⁰

In Asia, where there are 17 countries the Assemblies of God has 243 missionaries, 1,554 national ordained and licensed ministers. There are 1,808 churches and preaching points with an adult membership (plus communicants) of 88,406. The Sunday school enrollment is 68,676. Twenty-four Bible schools with an enrollment of 813 together with 36 day schools having an enrollment of 9,562 form the picture of the work in this large area.¹¹

There are Assemblies of God churches in Europe and the Middle East. In 19 countries there is a total of 59 missionaries, 1,138 national ordained and licensed ministers. There are 2,429 churches and preaching points with a total of 198,141 members and communicants. The Sunday school enrollment is 40,650. Five

¹⁰ Assemblies of God overseas statistics, released March 15, 1966.

¹¹ Ibid.

Bible schools training 97 students form the total picture of the work here.¹²

Latin America and the West Indies are represented by the Assemblies of God with 239 missionaries. There are 9,201 national ordained and licensed ministers. Ten thousand eight hundred forty-two churches have 1,258,545 members and communicants with a Sunday enrollment of 634,430. Thirty-two Bible schools training 968 students with 65 day schools teaching 990 students form the total picture of the work in this area.¹³

The Educational Institutions. From its inception the Assemblies of God organized training centers for the training of ministers and missionaries. Today there are eight Bible colleges located strategically throughout the United States. These are all accredited by the Accrediting Association of Bible Colleges (an accrediting agency for the professional schools at the Bible college level). All offer courses leading to a Bachelor of Arts (B.A.) degree in Bible, Religious Education, Missions, and Music. Central Bible College in Springfield, Missouri, offers courses leading to a Master of Arts (M.A.) degree, and Northwest College in Seattle, Washington, offers courses leading to a Bachelor of Theology (Th.B.) degree. Three others, Northwest College, Southwestern Assemblies of God College, and Southern California College, offer also a junior college program in their curriculum. One school, Bethany Bible College in Santa Cruz, California, is accredited with a regional secular accreditation. There is a full liberal arts college called, "the first liberal arts

¹²Ibid.

¹³Ibid.

Pentecostal college in the world."¹⁴ There are two Assemblies of God high schools endorsed by the education department. They are: Canyonville Academy, Canyonville, Oregon; and Southwestern Assemblies of God College, High School Division, in Waxahachie, Texas. Seventeen Christian day schools serving the elementary children are under the supervision and devotion of the local churches.¹⁵ The Berean school of the Bible (a correspondence Bible course) is available to all who desire the same. This course offers eleven courses of Bible study, including entire Bible coverage. These courses have been translated into approximately sixteen languages for use in the different countries of the world.

The Benevolent Institutions. The Assemblies of God provides homes for the aged, the orphans, and the retired ministers (the latter if needed). At the 1957 General Council, authorization was given for the training of social workers so they might be licensed in various states to do child placement work.¹⁶

The Present Status

Membership. According to the 1961 statistics, there are 508,602 members in the Assemblies of God churches.¹⁷ The author's personal acquaintance with the denomination and its leaders, who have given the information, state that there are

¹⁴Irwin Winehouse, The Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1959), pp. 173-7.

¹⁵Ibid., p. 176.

¹⁶Ibid., pp. 188-90.

¹⁷Brumback, op. cit., p. 366.

over one million adherents and members who regularly attend and support Assemblies of God churches around the world; this is the figure just for the United States.

Missions. The foreign missions program and the statistics have been dealt with earlier in the chapter. The Home missions program is another phase of the total world missions program. This provides for building churches in areas where there are no Pentecostal churches as well as helping the pioneer pastor as he organizes a group till they can take care of their own pastor. This program is referred to as "Mission U.S.A."¹⁸ This provides for evangelizing America. The mother church plan is utilized for this program also. An established church, using its own workers and finances, establishes another church in another town or in another section of the same city. The new church is governed by the mother church until the new church is financially and numerically able to manage its own affairs.

Polity

A very simple kind of polity was adopted by the General Council in 1914 at Hot Springs, Arkansas. It was not patterned after any of the traditional church polities closely. It did, however, include features of several. The relationship of the local churches to the organization was placed on a purely congregational basis. With these congregational tendencies were combined certain Presbyterian characteristics. This is with reference to the provision of a central administration to facilitate missionary and evangelistic activities as well as to guarantee the preservation of high

¹⁸Winehouse, op. cit., pp. 129-38.

ministerial standards.¹⁹

The general council convenes biennially, is composed of all ordained ministers of the Assemblies of God and one lay delegate from each recognized church. The district council convenes annually and is composed of all ordained and licensed ministers of the Assemblies of God and two lay delegates from each recognized church in the district. It should be noted that each district is limited within a state, or more than one state, or part of a state. The executive presbytery consists of eight resident men and eight non-resident men. The eight non-resident men represent each of the eight geographical areas of the United States. A similar pattern is followed in the district council body. The district council is divided into sections. Each section has a presbyter elected by the ministers and delegates from the church membership of that section. The sectional presbyters together with the district superintendent, the assistant superintendent, the secretary, and the treasurer form the district presbytery. The district council has the right to examine and to license and ordain ministers. These are to be reported to the office of the general council.²⁰

Each church shall accept full responsibility for the maintenance of order in the local body, shall have a standard for membership which may be determined either by the local assembly itself, or by agreement with the district council. After the local assemblies are set in order, they are expected to cooperate with the work of the district

¹⁹Klaude Kendrick, The Promise Fulfilled (Springfield, Mo.: Gospel Publishing House, 1959), p. 86.

²⁰Winehouse, op. cit., p. 215.

organization. Each church has the right to call its own pastors who are in good standing as ministers of the general council of the Assemblies of God. Local assemblies are expected to contribute to the missionary enterprise regularly.²¹

Candidates for the ministry are required to have the call of God to the ministry and to complete a Bible college education. Upon completion of the same, the candidate will be licensed by the district in which he intends to minister. After several years of proven ministry, the licensed minister is ordained upon approval of the district council officary. No minister is licensed or ordained until he has the experience of the baptism with the Holy Spirit.

SUMMARY

The need for a vital, experiential Christianity caused many people of the late nineteenth century to seek God for a positive experience that provided for more power with God. These people having the same experience (that of being filled with the Holy Spirit accompanied by the speaking in other tongues), got together and outlined five purposes of their fellowship. Basically the purposes stated the preaching of the same doctrines around the world in a united effort. Two issues in the early days of the organization, almost choked the movement to death; that of the question of the trinity and, secondly, whether all should speak with tongues. This being resolved, the movement began to grow. Missionary enterprises outside continental U.S.A. began in Africa and today circle the globe

²¹Ibid., pp. 217-18.

with autonomous churches and Bible schools. Bible schools and colleges also have been organized in the United States and around the world, as well as benevolent institutions. The membership and adherents (numbers of) has grown continually since the beginning. The government of the Assemblies of God is a mixture of a presbyterian-congregational type and has worked quite well.

CHAPTER III

THE MISSION FIELDS

INTRODUCTION

It is necessary to present a comprehensive survey of each Latin American country where the Assemblies of God church has been established. This will give the reader an overview of the countries involved as well as all missionary work done. The geographical features, the climate, resources, industry, people, religion, missions, and Assemblies of God missions are considered.

Bolivia

This is a country liberated by Simon Bolivar, thus the country honored him by taking his name.²² Bolivia ranks third in size among the South America Republics. Its altitude has given it the name, "Tibet of the new world". The Alteplano (a high area of Bolivia) contrasts vividly with the fertile, semi-tropical eastern mountain slopes of the Andes, known as the Yungas, and the great lowland plains which are a part of the Amazon and Paraguay-Parana river basins. La Paz lies in a river canyon and Cochabamba is the center of Bolivia's agricultural region. Santa Cruz is in the plains and lies in an area rich in petroleum, and agricultural products.

²²Bolivia. (Springfield, Mo: Gospel Publishing House. Pamphlet by the Foreign Missions Depart., Assemblies of God). Published after 1960, p. 2.

Virtually every climate can be found within its borders. Temperatures range from the heat and humidity of the plains to arctic-like weather on the altiplane.²³

Bolivia was part of the famed Inca Empire before its invasion by the Spanish in the early 1500's.²⁴ In 1825 Bolivia gained its independence. The Spanish conquest and enslavement reduced the noble Inca's to a place of abject poverty.²⁵

Modern roads have been constructed which connect principle cities. Agriculture, mining, and industry are its resources.²⁶

Predominantly, Bolivia is an Indian nation. The Spanish or the white ruling class comprises about 13 percent. Another 25 percent of the people are of mixed blood. The remainder of the population is Indian.²⁷ The educated Indian speaks Spanish but various Indian languages are free and compulsory, so as to solve the problem of illiteracy.²⁸

The recognized state religion is Roman Catholicism.²⁹ Underneath the cloak of Catholicism is the old paganism which was the religion of their forefathers.

²³Ibid.

²⁴Robert H. Glover, The Progress of World Missions (London: Harper and Row Pub., 1960), p. 381.

²⁵Bolivia, p. 3.

²⁶Ibid., p. 4.

²⁷Glover, op. cit., p. 381.

²⁸Bolivia, p. 4.

²⁹Glover, op. cit., p. 3821.

Each year thousands of people go to Lake Titicaca to worship their ancestors, to pray to the sun and to the moon, and to ask the Virgin to bless their crops.³⁰

In 1898, the Canadian Baptists began the first Protestant work.³¹ Since then British and American societies are increasing in influence and number of adherents.³²

The Assemblies of God work in Bolivia began in 1946.³³ During the first eighteen months stations were opened at Cochabamba, La Paz, and Santa Cruz. Five years later in the main city of southern Bolivia, Tarija, a work was opened.³⁴ Around these main stations, Assemblies have been formed. These are becoming indigenous. The Assemblies of God of Bolivia has been organized on a regional rather than a national basis due to the geographical and ethnic divisions of the country.

From the beginning, a short term Bible school was operated at Montero. Since 1959, a full term (four-month terms) Bible school was established. The school is housed in newly constructed buildings on a seven acre plot just outside Santa Cruz. Student labour provides the vegetables and fruits thus making the school largely self supporting. New churches are coming into existence as Bible school

³⁰Bolivia, p. 5.

³¹Glover, loc. cit.

³²Bolivia, p. 6.

³³Glover, loc. cit.

³⁴Bolivia, p.6.

graduates enter the ministry.³⁵

Literature has been an effective means of reaching the hearts of the people. Spanish tracts are distributed by the hundreds of thousands; Amyra language tracts are also published and distributed. This is a great challenge as the Bolivian people will read whatever is available.³⁶

Radio evangelism is used to reach the people also. A number of fifteen minute daily broadcasts are heard which originate in Bolivian cities.³⁷

While the country is traditionally Roman Catholic, the Assemblies of God has an open door for the preaching of the Gospel.³⁸ The Bible schools train committed young people for full time service. The objective of the missionaries is to establish a spiritually vibrant, indigenous church. This in turn will help realize the challenge to evangelize all Bolivia.

Argentina

The second largest country of Latin America, Argentina is capable of supporting 100,000,000 people.³⁹ It is together with Chile, the world's most southerly nation. The early colonist's anticipation of finding silver prompted them

³⁵ Ibid., p. 8.

³⁶ Ibid., p. 10.

³⁷ Ibid.

³⁸ Ibid., p. 11.

³⁹ Argentina, (Springfield, Mo: Gospel Publishing house; pamphlet pub. by the Foreign Missions Dept., Assemblies of God), published after 1962, p. 2.

to name the country Argentina, "land of silver". The country's true wealth lies in its fertile soil and grassy plains. Buenos Aires, the largest city and the world's ninth largest, is in every way a modern city. Its educational system has produced a 90 percent literacy rate which is the highest in Latin America.

Argentina was discovered by Don Juan Diaz de Solis, in 1516. The Spaniards ruled till 1816 when independence was declared.⁴⁰ In 1853 a constitutional government was established. There have been recent political disturbances also.

The melting pot of South America, the Spaniards and the aboriginal Indians had a gradual fusion of the two races. This past century saw people from almost all European countries settle in Argentina.⁴¹ In spite of this influx, Spanish remains the official language.

The official religion of the state is Roman Catholicism. Protestant preaching was forbidden entirely until a century ago.⁴² Religious tolerance is now being practiced. Christian radio programs, open-air meetings, etc., are now permitted. The people for the most part are not interested in church or spiritual things but are quite materialistic.

Protestant missions began in 1820.⁴³ Since then many missionary societies

⁴⁰Glover, op. cit., p. 374.

⁴¹Argentina, pp. 3-4.

⁴²Glover, op. cit., pp. 374-5.

⁴³ibid., p. 375.

have entered and have done a considerable amount of work in establishing churches and missionary stations.

The Assemblies of God are now known as the Union of the Assemblies of God in Argentina.⁴⁴ This includes the American Assemblies of God, the Pentecostal Assemblies of Canada, and the Spanish speaking national churches. There are other assemblies with similar doctrine but not in this union officially. These include the Russian, Slavic, and German speaking Assemblies and have separate organizations. The Pentecostal message was first taken to Argentina in 1909. As nationals caught the vision of evangelizing their own people, there became a spiritual awakening and assemblies were formed. All missionaries located in Buenos Aires serve on the faculty of the Bible school. The school has graduated 140 students, at least 90 of whom are engaged in full-time ministry. The student body has German, Russian, Italian and Spanish speaking students.

A city-wide evangelistic campaign was held in Buenos Aires in 1954. The prayers, labours and tears of the past were rewarded as many people of Argentina responded to the call of God. The Bible became the best seller and prejudice against Pentecostals was broken down. In a short time there was a great influx of new people seen in every Protestant church. As a result also, many new assemblies have been formed.⁴⁵ This spiritual hunger caused the building of an evangelistic center in Buenos Aires. This auditorium seats 800 people. Thirty different countries are represented in this congregation. From the center, 12 churches have been established,

⁴⁴Argentina, pp. 4-8.

⁴⁵ibid., p. 8.

15 outstations have been sponsored and six street meetings are conducted each week.

The book store in connection with the evangelistic center is a distributing point for the literature department of the union.⁴⁶ The center also sponsors a radio program called "The Voice of Faith" weekly. Other programs are released in Rio Gallegos, and Conrodia.

Nine new churches were inaugurated, built by Argentine funds and revolving church loans. Other churches are under construction; all of this since 1960. Capable national evangelists are witness for Christ throughout the country.⁴⁷ One such national pioneered seven churches in seven years.

The political conditions of Argentina, the inflation, the rising cost of living, the unemployment and unsatisfactory economic conditions are cause for much concern. The Assemblies of God missionaries are thus challenged to reach all Argentina with the Gospel as quickly as possible. To get this done they are training the nationals to go back to their people and win those multitudes for Christ.⁴⁸

Paraguay

This country is landlocked and divided into two sections. The Oriente, lying between the Paraguay and Parana rivers; and the Chaco, which is less populated and located in the northwest.⁴⁹

⁴⁶Ibid., pp. 9-10.

⁴⁷Ibid., p. 10.

⁴⁸Ibid., p. 11.

⁴⁹Glover, op. cit., p. 372.

In 1811 Paraguay became independent from Spain.⁵⁰ Three dictators brought the country to a place of prosperity and prominence. The wars with neighboring countries in the late nineteenth and early twentieth centuries cost Paraguay most its population plus much money.

Paraguay's resources are numerous. It is endowed with a rich soil, spectacular waterfalls, hardwood forests, and an excellent climate.⁵¹ Stock raising and agriculture is done in the fertile eastern plains. Sixty percent of the land area is the Gran Chaco area. Here are the grasslands, dense forests, rivers and swamps. One-fifth of the world's supply of tannin comes from the squat quebracho trees of this area.

For a long time due to its wars, Paraguay remained a nineteenth century civilization.⁵² Recently modern health, welfare and education program have been adopted. Improvement and extension of roads is another phase of the modernization program. Air service is well developed with a new Jet air field in Asuncion. Cities with modern conveniences and buildings include Asuncion, Concepcion, and Encarnacion.

The Tup-Guarani Indians intermarried with the Spaniards and from this race amalgamation has come the most distinctive Indian-Spanish group of all South America.⁵³ Now the Paraguayans are a bilingual people speaking both Spanish and

⁵⁰Ibid.

⁵¹Paraguay (Springfield, Mo.: Gospel Publishing House, Pub. after 1962 by the Foreign Missions Department, Assemblies of God), p. 2.

⁵²Ibid., p. 3.

⁵³Glover, op. cit., p. 372.

Guarani. While primary education is free, the shortage of schools makes it impossible for all to get an education. There are also people there from Japan as well as from various European countries.⁵⁴

While Roman Catholicism is the official religion, only a small minority of the population are actively Catholic.⁵⁵ The other religions are tolerated.

In Chaco in 1888, the first Protestant missionary society was initiated.⁵⁶ It was called the South American Missionary Society. The United Christian Missionary Society and the Mennonite Brethren of North America also did missionary work there.

The Assemblies of God work began in 1945 in the city of Encarnacion. Today there are many cities and towns with an Assemblies of God church (Appendix A). The Paraguay Bible Institute was opened in 1959.⁵⁷ To the school come young people from various ethnic backgrounds but with a knowledge of the Spanish language. From the school they go with a vision for the lost and win them to Christ.

Literature is distributed in the Spanish, Guarani, and the Slavic languages. This provides an important means of evangelization of Paraguay.⁵⁸

⁵⁴Paraguay, p. 4.

⁵⁵Glover, op. cit., p. 372.

⁵⁶Paraguay, p. 5.

⁵⁷ibid., p. 6.

⁵⁸ibid., p. 7.

Venezuela

This is the northernmost country of South America. The land is extremely rich and second only to the United States in its oil production.⁵⁹ It is also an agricultural country producing coffee, sugar, cacao, balata, hides, and rubbers. Its natural resources are diamonds, gold, iron, copper, and coal. Its 12,000 miles of roads, and its large waterways system provide for good transportation.

Venezuela received its independence from Spain in 1821.⁶⁰ In 1953 the constitution adopted guaranteed basic rights. These include private property, education, employment, health, and fair labour practices. The booming economy produced by the iron and oil industries give one half of the revenues to the government for public works and welfare.

Sixty-five percent of the population is formed by the Mestizos (a mixture of Indian and Spanish); then there are the Negroes who form about eight percent of the population; the whites form about twenty percent; and the Indians form about seven percent of the population.⁶¹ While the religion of most of the population is Roman Catholic, less than seven percent attend Sunday mass.

In 1883, the first missionaries arrived in Venezuela. These were from Christian Missions in Many Lands Missionary Society. Missionary work of Protestant missions has also been conducted by the Presbyterians, the Evangelical Alliance

⁵⁹Glover, op. cit., p. 396.

⁶⁰ibid.

⁶¹Venezuela, (Springfield, Mo.: Gospel Publishing House, Pub. after 1960; Foreign Missions Department), p. 6.

mission, and others.⁶²

Pentecostal work was begun in Venezuela in 1916 by missionaries who had no backing of any missions board.⁶³ Later many churches were opened in other cities and in 1947 these churches united to form the National Convention of the Assemblies of God in Venezuela. The churches in general are thriving assemblies.

Central Bible Institute of Venezuela has become one of the most important factors in the growth of that church. More than a score of young people are training each year.⁶⁴

Venezuelans are evangelized by the common method of visitation and personal work. This seems to come naturally to these people. From this nucleus of new converts is formed a new congregation. Regular services are then held in a rented hall or a home of believers. Later as the congregation grows, a church is built.⁶⁵ The indigenous church program is employed for church growth. This way more and more responsibility is being carried on by the local church.

Because of so many cities and towns without any Protestant witness whatsoever, Venezuela stands as a great challenge to be evangelized. To do this the missionaries are promoting a training program to prepare Venezuelan youth for leadership.⁶⁶

⁶²Glover, op. cit., p. 397.

⁶³Ibid., p. 398.

⁶⁴Peru, (Springfield, Mo.: Gospel Publishing House; Pamphlet pub. after 1960), p. 2.

⁶⁵Venezuela, p. 9.

⁶⁶Ibid., p. 10.

Peru

There are three distinct geographical zones. Along the coastline is a desert where it practically never rains; the majestic Andes for the next zone; then the tropical jungles east of the mountains which are from the headwaters of the Amazon.⁶⁷

Priests accompanied and followed the Spanish conquerors and evangelized or christianized the inhabitants by baptizing them en masse.⁶⁸ Thus after more than three centuries the population is in a state of Paganism concealed by a thin veneer of Christian profession. The Inca population at the time of the conquests was between twenty and forty million. Fifty years later the population was reduced to eight million.

The country is in a period of transition from an ancient to a modern civilization.⁶⁹ The government is instituting reforms on the educational, social and economic levels. Transportation is also being improved.

Sixty percent of the population are Indian; ten percent are whites of Spanish descent; Asiatics, negroes, and Mestizos form the remaining thirty percent of the population. Primary education is free and compulsory. Secondary education is also free but is not too widespread.⁷⁰ Spanish is the official language, however, Indians

⁶⁷Ibid., p. 11.

⁶⁸Robinson, History of Christian Missions (New York: Charles Scribner and Sons, 1915), p. 416.

⁶⁹Peru, p. 5.

⁷⁰Glover, op. cit., p. 385.

still speak Quechua or Aymara. Roman Catholicism is the official religion. Other religions are guaranteed liberty but this is somewhat restricted.

The British and foreign Bible Society was the first to attempt Protestant missionary work in 1822. Scriptures were distributed and schools were founded. Others having done missionary work were the American Methodists, the American Bible Society.⁷¹

The Assemblies of God work began in 1919. The work was successful in that there were new converts and churches were established. Now the Assemblies of God is the strongest Evangelical work in the country.⁷² The propagation of the Gospel is limited only by number of workers. The greater part of the responsibility for the work is in the hands of the national preachers. In the governing body of the church in Peru there are twenty-one men. All but three of these men are nationals. For greater success in the quick spread of the Gospel, a Bible school has been established. This is called the Peruvian Bible Institute. The churches assist in financing the cost of operation of the school by providing foodstuffs as well as money. Short-term (regional) Bible schools are also held to teach those who cannot come to the central school. Added to this, Bible correspondence courses have also been provided and are being used extensively. A print shop providing the two national Pentecostal papers and the hymn books used by the churches. Literature (Gospel) is also produced in this print shop and the book store in connection with it

⁷¹Glover, op. cit., p. 385.

⁷²Peru, pp. 8-15.

serves as a distributing agency. It is estimated that eighty percent of the population have never heard the Evangelical message. This challenge urges the missionaries and nationals to dedicate themselves to the task of reaching Peru for Christ.

Ecuador

The three definite geographic areas are the Coasta or the coastal lowlands, the Sierra, or the highlands of the Andes, and the Oriente, the low tropical jungles of the Amazon basin.⁷³ Sixty percent of the people live in the Sierra.

Here as well as Bolivia and Peru, one sees Spanish culture in its most undiluted form.⁷⁴ Ten percent of the population are whites; forty percent are full-blooded Indians; Mestizos form fifty percent of the population. The official language of the country is Spanish.⁷⁵ While most of the Indians speak Quenchua, some of the tribes speak their own languages.

While Roman Catholicism claims the majority of the population, the Indians are not won to Christianity. There is much freedom for Evangelical preaching of the Gospel.⁷⁶

The British and Foreign Bible Society was the first Protestant group to send a representative to Ecuador. This was in 1824 when over 700 Bibles were sold in a very short time. The Gospel Missionary Union, the Christian and Missionary Alliance,

⁷³Glover, op. cit., p. 388.

⁷⁴John Aberly, An Outline of Missions, (Philadelphia: Muhlenburg Press, 1945), p. 275.

⁷⁵Glover, op. cit., pp. 388-9.

⁷⁶Ibid., p. 389.

the Seventh Day Adventists, and others have done much missionary work. The world famous radio station HCJB was the first mission radio station erected.⁷⁷

The Assemblies of God work did not begin until 1962. A sports arena was rented and used for nightly meetings. The large influx of new converts brought a need for a permanent building. The rented sports arena was purchased and is used for the church services as well as the headquarters for the Bible school.⁷⁸ The Bible school holds evening classes. A daily fifteen minute radio broadcast (except Sunday) is conducted. A bookstore is also established as an outlet for the vast amount of literature that is being distributed. The vast majority of the five million people do not have the experience of regeneration by the Holy Spirit. This challenge has caused the missionaries to work hard, establishing indigenous churches, where trained national pastors can direct in such evangelism.

British Guiana

First colonized by the Dutch and then being held in turn by Holland and France, British Guiana was finally ceded to England in 1814.⁷⁹ This colony is divided geographically into three districts; forested mountains covering eighty-five percent of the country mostly inaccessible, sandy grasslands called "savanah's", and the low coastal strip below sea level and maintained by a system of dykes.⁸⁰

⁷⁷Ibid.

⁷⁸Ecuador, (Springfield, Mo.: Gospel Publishing House, pub. after 1965), pp. 5-11.

⁷⁹Robinson, op. cit., p. 424.

⁸⁰British Guiana, (Springfield, Mo.: Gospel Publishing House, Pamphlet pub. after 1960), p. 3.

The cosmopolitan population consists of many national groups. They are according to population; East Indians, Negroes, Mixed descent, Europeans, Chinese and indigenous Amerindians (native American Indians).⁸¹ The national program of education has been enlarged along with the social welfare and public health services. New housing units have been constructed as well as drainage and land development has been started. Sugar accounts for one half of the country's exports. Rice is the main crop and cattle provide beef. Lumbering and mining are becoming important industries.

Many of the Guianese are either Anglican or Catholic Christians. Others adhere to Hinduism, Islam, or tribal paganism.⁸² English, the official language has united them as a nation.

The Dutch Lutheran church introduced Protestantism to British Guiana, in 1843. This was for the purpose of a church for Dutch settlers. The London Missionary Society sent missionaries in 1807 to evangelize the nationals. Others that also did much missionary work were the Methodist and Presbyterian churches.⁸³

The Assemblies of God Church was established when a small Pentecostal work was brought into fellowship of the Assemblies of God in 1953. The work immediately experienced substantial growth. Many churches and Sunday schools were established.

⁸¹Ibid., pp. 5-8.

⁸²British Guiana, p. 10.

⁸³Ibid.

⁸⁴Ibid., pp. 10-11.

The program "Revivaltime" (a weekly half-hour radio broadcast heard across the nation and around the English speaking world) has been released there. Many who otherwise might not be interested in the Pentecostal message do listen to this program regularly. Greater advance in British Guiana is limited only by the lack of trained workers. Missionaries thus are challenged to establish a Bible school from which trained workers will go to all British Guiana.

Chile

Chile is the narrowest country in the world. It is twenty-six hundred miles long and its average width is one hundred miles.⁸⁵

Chile has been under Spanish domination until 1810 when it declared its independence.⁸⁶ Most of the people are descendants of the Spanish settlers and the Indians, especially of the Araucan tribe. There are but a few isolated tribes which have remained intact. The recent political and social changes have brought about a constitution which resembles closely that of the United States. While most of the population is Roman Catholic, only ten percent go to mass on Sunday. There is complete freedom of religion.

Protestant missions were begun in 1873 by the Foreign Christian Union. This work was taken over later by the American Presbyterians. The Methodists also did much missionary work as well as the South American Missionary Society,

⁸⁵Glover, op. cit., p. 378.

⁸⁶ibid.

the Seventh Day Adventists, the Christian and Missionary Alliance, and the Southern Baptists. Some from the Methodist community started a Pentecostal indigenous movement which is the largest group today.⁸⁷

The Assemblies of God work began in 1941. There are now 48 churches and outstations there. Each assembly has an aggressive Sunday school program.⁸⁸ This is being encouraged more so by national Assemblies of God Sunday school conventions in that country. The Bible school program provides a curriculum of three years course of study. Evening classes are held for those who cannot attend during the day. Youth organizations are established as well as women's organizations together with the boys and girls organizations. Recently great evangelistic campaigns have been held by noted Assemblies of God American evangelists where many were converted to Christ and many were healed of sicknesses. This revival in Chile is still continuing. A revolving fund is established to assist new churches in acquiring new buildings. Chile has responsive people to the Gospel message. The missionaries are challenged along with the national workers to consecrate their lives to God for the evangelization of their country. The Bible school occupies a strategic position in the realization of this goal.

Colombia

Three distinct geographical sections divide Colombia: the Andes Mountains,

⁸⁷Aberly, *op. cit.*, p. 274.

⁸⁸Chile, (Springfield, Mo.: Gospel Publishing House, published after 1961), pp. 7-11.

the Amazon lowlands, and the coastal jungles form the divisions.⁸⁹

After three hundred years of Spanish rule Columbia gained independence in 1819.⁹⁰ The coffee bean is the main source of income for the Columbian economy.⁹¹ There are also vast forests and valuable deposits of petroleum, gold, silver, platinum and emeralds. Because of the rugged terrain roads and railways are difficult to develop thus the airways continues to be a vital necessity in transportation. The country is trying to put into operation labor laws, public welfare, and social security measures.

The largest part of the population is made up of whites and half-castes. The remaining part is composed partly of negroes and partly of full-blooded Indians.⁹² Spanish is the spoken language of the population. Education is free but not compulsory. The lack of schools caused many children to be denied an education. Many schools are privately operated. Secondary schools also private mostly.

Columbia is a Roman Catholic country. While in theory there is supposed to be religious freedom, Protestants until recently have suffered much persecution.⁹³ In recent years, however, there has been a relaxing of the persecutions and more Protestant missionaries can enter the country a little easier.

⁸⁹Columbia, (Springfield, Mo.: Gospel Publishing House, published after 1963), p. 2.

⁹⁰Glover, op. cit., p. 392.

⁹¹Columbia, p. 3.

⁹²Glover, op. cit.

⁹³Colombia, pp. 6-11.

Protestant missionary work began in 1856 by the Presbyterian Church U.S.A. Others who entered later were the Gospel Missionary Union, the Evangelical Alliance Mission, and the Christian and Missionary Alliance.⁹⁴ All these made great contributions to Protestant work that was to follow.

The Assemblies of God work began in 1932, in Sogamoso. After a number of years another area was established with a church. With the passing of the years known as "the Violence", there were fruitful results noted. In 1959, in cooperation with other Evangelical groups, a revival campaign was launched. The highest attendance was approximately ten thousand.⁹⁵ Hundreds of people made decisions for Christ and many became members of the various congregations. There are 89 churches and outstations. The Bible school opened in 1943 as a joint effort with the Assemblies of God of Venezuela. When the school moved to Venezuela, a night Bible school was opened in 1955. In 1960 an enlarged Bible school program was launched. Now that a new day has dawned upon Evangelical Christianity in Colombia, the challenge to evangelize is great. Many missionaries feel that this is God's hour for the Evangelical evangelization of Colombia.

Uruguay

This is the smallest of the South American republics. The land is one of rolling grassy plains devoted to stock raising.⁹⁶ There is also a limited amount of farming.

⁹⁴Glover, op. cit.

⁹⁵Ibid., pp. 393-4.

⁹⁶Ibid., p. 370.

Uruguay gained its independence from Brazil in 1825. The country has been free from dictatorships. Uruguay is a welfare state. It is considered to be the most progressive of all the South American states. Noted also is its being a citadel of freedom and a center of culture and education.⁹⁷

Most of the people are Ladinos of Spanish descent.⁹⁸ The rest of the population is composed of Indians, Negroes, and others. The official language of the country is Spanish. Primary and higher education is available and provided free by the welfare state so that illiteracy is almost unknown. A relatively high standard of living is enjoyed by the people.

In that church and state are separate coupled with Uruguay being the least Roman Catholic of all South American countries, there is complete religious liberty.⁹⁹ Uruguay is a secular state and thus public and private morality is at a low ebb.

Waldenses from Italy who emigrated to the country since 1875 have been the first Protestants there, although some authorities maintain that the American Methodists were there about 1835. Other churches that have worked and established churches are the Lutherans, the Seventh Day Adventists, and others.¹⁰⁰

The Assemblies of God work began in 1946. Within thirteen years a church and several centers were established in Montevideo.¹⁰¹ Other missionaries came

⁹⁷Ibid.

⁹⁸Ibid.

⁹⁹Ibid.

¹⁰⁰Aberly, op. cit., p. 272.

¹⁰¹Uruguay (Springfield, Mo.: Gospel Publishing House, pub. after 1963), pp. 6-11.

to other cities and established churches and preaching points there. Large evangelistic campaigns have been conducted with the use of American Assemblies of God evangelists. These also helped in increasing the number of converts and consequently the number of members in the churches. The Uruguay Bible Institute was established in 1960. Here consecrated young men and girls train for the ministry among their own people. The oldest continuous Assemblies of God radio program on the mission field is in Uruguay. This program is released over a 50,000 watt station every Sunday morning. There is another daily broadcast conducted in another city by another missionary. In that the average Paraguayan is a pleasure-loving, easy-going sort of person, he has been indifferent to the acceptance of the Gospel. This has made it difficult to reach him with the Gospel. This then is the challenge for the church in Uruguay; to capture the attention of the population. The first important task is the training of nationals to witness to their people. While there have been new converts added to the churches through the various efforts, there are still scores of towns and cities without the Pentecostal message and several towns of considerable size without any Evangelical message.

Brazil

This is the fourth largest country in the world.¹⁰² It was colonized by Portugal in 1500. In 1822 it was declared an independent empire. In 1899 the empire was overthrown and Brazil became a republic. The constitution that was

¹⁰²Glover, op. cit., p. 363.

adopted resembles that of the United States of America. Slavery has been abolished and religious liberty has been granted.

Most of the population is white. The remaining are Mulatto, Negro, Indian, and others. The dominant religion of Brazil is Roman Catholic.¹⁰³ There was separation of church and state in 1889 but they were reunited in 1934. Separation came again in 1946 and the constitution guarantees religious liberty.

The American Methodists were the first Protestants to enter Brazil in the 1830's.¹⁰⁴ The Southern Methodists also came some time later. Others coming in to Brazil were the Presbyterians in 1888 and the Southern Baptists in 1881.

The Assemblies of God work dates back to 1910 when two missionaries came from Sweden and began preaching there. As of 1966, the first Brazilian convert to receive the Baptism with the Holy Spirit was ninety years old and was then living.¹⁰⁵ All the churches founded were entirely indigenous. Missionaries and workers went where the people were. Thus eighty percent of the membership is concentrated in strategic centers where ninety three percent of Brazil's population lives. There are short-term Bible schools located throughout the country to provide training for national pastors. Phenomenal growth has been experienced by the church in this country. Approximately one Brazilian out of seventy-one is a member of an Assemblies of God church. Besides each convert being an aggressive witness to the power of the

¹⁰³ibid.

¹⁰⁴ibid., p. 364.

¹⁰⁵"What's the Secret of the Pentecostal Revival in Brazil?", The Pentecostal Evangel (1966), p. 8.

Gospel, the church has an effective witness through literature and radio. The printing plant in Rio de Janeiro produces millions of pieces of Gospel literature in the Portuguese language. With the large constant influx of new converts the challenge is to keep training more workers as well as evangelizing the rest of the millions of people in this "giant of South America".

British Honduras

A narrow strip of land, ninety percent of which is covered with jungle forest.¹⁰⁶ The climate is tropical with a high humidity with little temperature change throughout the year. The forest products constitute the country's main exports. These include mahogany, cedar, pine, and chicle from the sapodilla trees. Besides these bananas and citrus fruits are cultivated for export. For their own use the land produces maize, beans, tomatoes, yams, and cassavas. Sugar is processed and fishing is an important industry.

British settlers from Jamaica joined some shipwrecked British seamen in 1638. Until 1963 the country was a crown colony of Great Britain. At that time it was granted internal self-government.¹⁰⁷

The people are a mixture of Carib and Maya Indians and Negroes from Jamaica with Spanish, Dutch, and English. The Indian tribes of the interior retain their racial purity. The official language of the country is English.¹⁰⁸ Roman

¹⁰⁶British Honduras, (Springfield, Mo.: Gospel Pub. House, 1963), pp. 2-4.

¹⁰⁷Ibid., p. 4.

¹⁰⁸Ibid., pp. 5-6.

Catholicism is strong in influence. This church claims more than one-half of the population as its adherents. The remaining part of the population is either pagan animist or Protestant.

Protestant work was started by the Anglican Church for the British settlers.¹⁰⁹ In the early part of the nineteenth century English Methodists and Plymouth Brethren worked among the Indians and Negroes. American missionary societies sent missionaries in the early twentieth century.

The Assemblies of God work began in 1946 by two workers from Jamaica. Street meetings and cottage prayer meetings soon produced a sizeable congregation which was established. In due time as other churches were founded, the work was started to make the churches indigenous. This placed the responsibility of the work in a great measure upon the Assemblies of God of British Honduras.¹¹⁰ The Bible school was established about 1951. The government-subsidized elementary school is sponsored by the church there. The challenge of British Honduras is the tremendous opportunities for evangelism in this small country. The need is for trained national workers who will dedicate themselves to this task. The missionaries expect the Bible school will greatly assist in this endeavor.

Costa Rica

Here is a country that is the most picturesque and cultured of all Central

¹⁰⁹ ibid., p. 6.

¹¹⁰ ibid., pp. 6-11.

American countries.¹¹¹ Spain colonized this country in 1502. When the federation of Central America broke up in 1838, Costa Rica became an independent state. The official language of the country is Spanish.

The chief export is the mountain grown coffee. They have other exports which include bananas, cacao, and abaca. The lumber industry also an important item to the country's economy is made possible due to the extensive forests.¹¹²

One of the most efficient school systems in Latin America has been developed here. Education, both primary and higher, is free and is compulsory between the ages of seven and fourteen.¹¹³ Social welfare and public health and labor laws have been enacted and enforced into operation.

The people of Spanish ancestry form ninety-five percent of the population. There is a small number of aboriginal Indians and a small settlement of Negroes.¹¹⁴ While the Roman Catholic faith is dominant, there is religious liberty for other religions.

Protestant missions really began according to most sources by Dr. C. I. Scofield when the Central American Mission was formed as the result, in 1890. Others that have done much missionary work are the American Methodists and the Latin America Mission.¹¹⁵

¹¹¹Glover, op. cit., p. 417.

¹¹²Costa Rica, (Springfield, Mo.: Gospel Pub. House, 1961), p. 3.

¹¹³Ibid.

¹¹⁴Glover, op. cit., p. 418.

¹¹⁵Ibid., p. 418-20.

The Assemblies of God work began in 1943 in San Jose. Success was enjoyed from the beginning where many people were converted to Christ and a large number were baptized with the Holy Spirit.¹¹⁶ In 1950 the indigenous system was realized when a national pastor was elected of the San Jose Assembly. Now all assemblies are being pastored by national pastors and are being supported by their congregations. A national organization has also been formed known officially as the National Conference of the Assemblies of God in Costa Rica. This organization is divided into six districts. Each district is supervised by an elected presbyter, all six being nationals. The general presbyters and those who hold the offices of vice-superintendents and secretary-treasurer in the executive presbytery are all nationals. The conference chose in that year to have a missionary hold the office of superintendent. The Bible school was established to promote further growth of the conference. Both men and women are being trained in this three year course. These in turn go down into the villages or the more populated area with a message of salvation by faith in Christ. In that most of the churches are located in the southern area of the country, the nationals and missionaries are challenged to spread the message of Christ throughout the entire republic.

El Salvador

This is the most densely populated of all Central American states. It is also the smallest Central American country. This republic was a colony of Spain until 1839 when the Central American Federation was dissolved. El Salvador then became

¹¹⁶Costa Rica, pp. 4-11.

an independent republic.¹¹⁷

The arable soil produces enough food for the population. Corn, beans, millet, and wheat are raised for local consumption while sugar, henequen, balsam, cotton and rice are produced in export quantities.¹¹⁸

Most of the people are Ladinos. Fifteen percent of the population is pure Indian. The official language of the republic is Spanish.¹¹⁹ Education is free and compulsory but the shortage of teachers and schools accounts for the many unschooled children in the rural areas. The dominant religion is Roman Catholicism but since the government took control of all schools in 1929, education was made wholly secular.

The Central American Mission was the first to enter this country in 1894 as a Protestant mission. They established churches and have national workers now doing a good work.¹²⁰

The Assemblies of God work began in 1929, when a missionary came to almost 500 Pentecostal believers who asked that they be organized and disciplined according to the constitution and by-laws of the General Council of the Assemblies of God in the United States of America. Thus the churches were organized into a national council.¹²¹ The radio daily broadcasts have been found by the radio stations

¹¹⁷Glover, op. cit., p. 414.

¹¹⁸El Salvador, (Springfield, Mo.: Gospel Pub. House, published after 1958), p. 2.

¹¹⁹Glover, op. cit., pp. 414-15.

¹²⁰Ibid., p. 415.

¹²¹El Salvador, pp. 4-11.

to have the highest listening audience of all the station's programming. Thus radio has been a great means of propagating the Gospel. The Bible school was opened in 1931. Since then many have been trained for the ministry. Recently fourth year courses have been added to the regular three year program. Thousands of tracts have been published and distributed by the Bible school students and other Christian workers. The Bible Book Store in Santa Ana is responsible for the sale of one half of all Bibles sold in El Salvador. The work has grown to where the Assemblies of God Church is the strongest evangelical group in the country. A revolving building has been established to assist new assemblies in building their churches.

Guatemala

Guatemala is a land of mountains and smoking volcanoes, rivers, lakes, and tropical lowlands. Indian corn was first grown here.¹²² This was the center of the Mayan Empire in pre-colonial days. In 1821 Guatemala severed connection with Spain and became a republic after joining the confederation of Central America in 1839.

More than half the people are pure Indian and belong to many different groups descendant from the Maya-Quiche tribe.¹²³ Only one tenth of the population is pure white, and the remainder are mostly Ladinos (mixture of white and Indian with the Indian strain predominating). They raise coffee and bananas which account for

¹²²Glover, op. cit., p. 408.

¹²³Ibid.

nine-tenths of the exports.¹²⁴ Sugar cane, rice, cotton, beans, and corn are also grown. The forests have hardwoods which have a great demand in world markets. The sapodilla tree yields a white resin called chicle, the raw material from which chewing gum is made.

While ninety percent of the population is Roman Catholic, all other religious groups have liberty of worship.¹²⁵ This means liberty in radio evangelism, literature distribution, and public meetings.

The first Protestant mission to work here was the Presbyterian Church from the United States of America, in 1882. The next mission to follow was the Central America mission. Both have done considerable missionary work in the country.¹²⁶

The Assemblies of God work began in 1937 in Jutiapa where the missionaries worked with one of the already existing Pentecostal groups. This work has progressed to the place where it is totally indigenous. Missionaries serve only as counselors.¹²⁷ Prior to 1950 when the Bible school was established, students attended the Bible school in El Salvador. The Bible school in Guatemala has more nationals serving on its faculty than missionaries. A bookstore was opened in Guatemala City to serve as a center for literature distribution which is produced on the multilith press. Four daily radio programs are being broadcast; three from Guatemala City and one from

¹²⁴ Guatemala, (Springfield, Mo.: Gospel Pub. House, published after 1961), p. 2.

¹²⁵ Glover, op. cit.

¹²⁶ Ibid., pp. 409-110.

¹²⁷ Guatemala, p. 5-11.

Coatepeque. Nationals produce the broadcasts and the listening audiences support them financially. Great city-wide evangelistic meetings were held which brought a large number of new converts. As a result also there have been many more churches added to the organization. While a great response to the Gospel has been seen in Guatemala, there remains much to be done. The missionaries and nationals are challenged to reach the population in remote areas of the country.

Honduras

This is a rugged country which is the second largest of the Central American Republics.¹²⁸ The coastal plains extend for sixty or seventy miles reaching to the mountain ranges. The swamplands, jungles and mountains merge in the eastern part. Honduras was a colony of Spain until 1821 when it gained independence and became a sovereign independent republic in 1838.

Most of the population are Mestizo. There are also Negroes who were brought in from Jamaica to work on the banana plantations.¹²⁹ The vast majority of the people are Roman Catholic but religious freedom is guaranteed by the government for all. Spanish is the official language.

The first Protestant mission to begin work was the Central America Mission in 1896.¹³⁰ Others who have done much missionary work also were the California Yearly Meeting of Friends, the Evangelical and Reformed Church as well as the World

¹²⁸Glover, op. cit., p. 412.

¹²⁹Ibid.

¹³⁰Ibid., pp. 412-13.

Gospel Mission which entered in 1943. The latter is responsible for the evangelization of three hundred thousand people in the central part of the republic.

The Assemblies of God work began in 1940.¹³¹ The missionaries set the three existing Pentecostal churches in order (organized them with an official board of deacons, pastor, etc.) and formed a church organization. Prior to 1947 when the Bible school was established, the students attended the school in El Salvador. This school has made a vital contribution toward a strong national church in Honduras. The work from its beginning has been and is indigenous. Each year new assemblies are established and new churches are built. While all offices of the Assemblies of God in Honduras are open to nationals, the conference elected a missionary for the office of superintendent. An English branch of the Assemblies of God was opened in 1960 to minister to the Negro population. There is yet a great unfinished task. The nationals and missionaries are dedicated to enter the unoccupied areas of the country.

Mexico

The next-door neighbor to the United States of America, Mexico has an interior high plateau on which the principle cities are located.¹³² Prior to Spanish rule in 1520, Mexico was an Indian nation. After Spanish rule ended in 1810, Mexico began its social revolution, which is in progress even this day. Mexico

¹³¹Honduras, (Springfield, Mo.: Gospel Pub. House, 1962), pp. 4-11.

¹³²Glover, op. cit., p. 401.

could survive for twenty years without help from the outside world if its resources were developed fully.¹³³ While leading the world in silver production, Mexico has rich deposits also of gold, lead, copper and uranium. Its important industries are oil and asphalt. Its forests produce cedar, mahogany, and rosewood as well as spruce. Corn is the chief crop, however, cereals, rice, beans, coffee, sugar, and various fruits and vegetables are also grown.

More than half of the population of Mexico is Mestizo. Most of the remainder of the population is pure Indian and the remainder of this part is of unmixed European descent. The official language is Spanish but the Indian tribes speak their own dialects.¹³⁴ Seven hundred thousand Indians speak the Aztec language and three hundred thousand speak Mayan. The prevailing religion is Roman Catholicism but the Constitution of 1857 separated church and state. All educational work must be secular. Missionaries must not hold office in the church.

In 1852 the first Protestant missionary came to Mexico. Other mission boards doing much missionary work were the American and Foreign Christian Union, the American Board of Commissioners for Foreign Missions, the Northern Presbyterians and the Southern Presbyterians, the Methodist Episcopal Church and the Methodist Episcopal Church South, and the American Episcopal church.¹³⁵

¹³³ Mexico, (Springfield, Mo.: Gospel Pub. House, published after 1960), p. 3-4.

¹³⁴ Glover, op. cit.

¹³⁵ ibid., pp. 402-04.

The Assemblies of God work began in 1915 by a family from the United States who owned and operated certain mines near Nacozari.¹³⁶ They conducted services for the miners who worked for them. These small beginnings were carried on by aggressive nationals. A Mexican who had received Christ as his personal Saviour and had been filled with the Holy Spirit in Houston, Texas, came back to Mexico and founded and built the first Pentecostal church in Ciudad Muzquiz, Coahuila state. He organized many other assemblies. Mexico City has one of the most outstanding churches as a result of the work of a missionary and then followed up by a dedicated convert. The work progressed quite well so that in 1931, a national organization was formed and registered with the government as the Assemblies of God in Mexico. The general conference is divided into three districts, each with a full time district superintendent. There are five Bible schools established by nationals for the training of new recruits for the ministry. Two revolving funds have been established to assist new churches; one for the purchase of Bibles and Christian literature, the other for building chapels. The Latin American Orphanage located in Acapulco, was established in 1946 to take care of orphans. These are being also won to the Lord Jesus Christ. There is also a day school providing elementary education for the orphanage children. In that Communism is bidding for Mexico, and the Roman Catholic Church is seeking to return to power, the nationals are challenged to pray and work till all Mexico is reached with the message of Christ.

¹³⁶Mexico, pp. 6-11.

Nicaragua

This is the most sparsely populated of all Central American countries.¹³⁷

Nicaragua gained full independence of Spanish rule in 1838. The broad western lowlands have a rich soil which produces coffee, cotton, sesame, corn, and rice.¹³⁸

The industries developed are cattle raising, lumbering and mining.

The Mestizos form about seventy percent of the population.¹³⁹ About fifteen percent of the people are pure white and the rest are Negro. Roman Catholicism is the prevailing religion but there is complete freedom of religion.

The first Protestant missionaries to enter Central America came to Nicaragua from Germany. They were the German Moravian Church. Another mission that came later was the Central American Mission.¹⁴⁰ These had much success in their efforts.

The Assemblies of God work began when missionaries in 1926 affiliated the existing three stations with the Assemblies of God General Council. In 1936, the missionaries encouraged the churches to form a national church organization. This was done and they are officially known to the Evangelical Pentecostal Conference of the Assemblies of God in Nicaragua. The Nicaragua Bible Institute was established to train nationals for the ministry and thus became an important factor in the growth of the Assemblies of God. In 1944 missionaries and nationals spent several days in

¹³⁷ Glover, op. cit., p. 416.

¹³⁸ Nicaragua, (Springfield, Mo: Gospel Pub. House, published after 1960), p. 3.

¹³⁹ Glover, op. cit.

¹⁴⁰ Ibid., pp. 416-17.

special prayer for a spiritual revival, when all at once within three hours fifty or more were filled with the Holy Spirit. This caused such spiritual excitement that within the next few months other places had people receiving this same experience.¹⁴¹ Thus the work spread from the central mountain section to the east coast. Now all the offices of the national church are held by nationals. City-wide evangelistic campaigns were conducted which resulted in the addition of many new converts. There are two daily radio broadcasts and an extensive literature distribution program. The Bible school producing more trained nationals will assist greatly in the challenge of reaching all of Nicaragua with the Gospel.

Dominican Republic

Located on the Eastern part of the island of Hispaniola the Dominican Republic occupies the eastern two-thirds of it.¹⁴² The climate is tropical with slight variations owing to differences in altitude.

Various governments ruled in this republic.¹⁴³ Then in 1922 the United States of America established a provisional government which continued till 1924. In 1941 the country has been completely independent. Since then notable progress has been made. The constitution adopted in 1947 guarantees basic democratic freedoms. Labour laws and public health and social security measures have been enacted and put into

¹⁴¹ Nicaragua, op. cit., pp. 7-11.

¹⁴² Glover, op. cit., p. 425.

¹⁴³ ibid., pp. 425-26.

operation. Education is free and compulsory for children between the ages of seven and fourteen. Roads, airplane services for transportation and scientific methods of agriculture introduced for increased food production.¹⁴⁴

Most of the aboriginal Indians were either killed or driven off the island at the time of conquest.¹⁴⁵ Inter-marriage between the Spaniards and the imported negroes resulted in a mixed race, which forms two thirds of the total population. Of the remainder, most of the people are Negroes and the rest are white. The official language of the republic is Spanish. The state religion is the Roman Catholic Church but other faiths are tolerated.

Protestant missions first entered the country in 1899. The churches that were organized united to form the Free Methodist Church of the Dominican Republic. Other missions doing fine missionary work were the Protestant Episcopal Church and the West Indies Mission.¹⁴⁶

The Assemblies of God work began when a Puerto Rican Assemblies of God minister came here without any support and organized the first Assembly in 1933. In 1941 the Dominican Republic Assemblies of God Council was formed. This was turned over to the foreign missions department of Assemblies of God in the United States. The growth of the work has been rapid. City-wide evangelistic campaigns have produced large numbers of new converts. New churches as a result also have been

144 Dominican Republic, (Springfield, Mo.: Gospel Pub. House, 1961), p. 4.

145 Glover, op. cit., p. 426.

146 Ibid.

organized. Two evangelistic centers have been erected in Ciudad Trujillo and La Romana. The Dominican Bible Institute founded in 1945 has aided in the progress of the work through its graduates who go forth preaching the Gospel to their people. Five hundred thousand pieces of literature were distributed in one year. The objective of the missionaries and workers is to place a gospel packet in every home. While a number of radio broadcasts are made the missionaries hope to get one of the large stations where the entire island will be reached. While much has been accomplished in this missionary work, there remains much more to be done. The missionaries and national workers have laid plans for evangelism of the entire island.¹⁴⁷

Haiti

Occupying one third of the island of Hispaniola, Haiti lies on its western part. Most of the is mountainous with coffee and sugar as its chief crops. The heavily populated area is in the southern part.¹⁴⁸ The French West India Company seized control of this part of the island in 1664. In 1795 the colony received its independence and in 1804 the republic was set up.

Most of the population are Negroes who are descendants of the slaves brought over by the Spanish and French.¹⁴⁹ French is the official language but the majority of the population speaks Creole dialect (essentially French mixed with Arawak Indian,

¹⁴⁷ Dominican Republic, pp. 6-11.

¹⁴⁸ Glover, op. cit. pp. 427-28.

¹⁴⁹ Ibid.

Spanish, and African dialects). Ignorance, degradation, and low standard of living abound on every hand. The Roman Catholic Church and Voodooism are the two prevailing religions. Voodooism is a mixture of African fetishism and Roman Catholicism.

Protestant missions were begun in 1816 by two Wesleyan Methodists. Other missions working there were the Episcopal Church, American Baptists, Methodist Missionary Society, Baptist Mid-Missions, West Indies Missions, the Church of God.¹⁵⁰

The Assemblies of God work began in 1945. The work has expanded considerably. The work of the Turnbull Memorial Bible School there has aided considerably in producing graduates for the ministry.¹⁵¹ Haiti is said to be one of the fastest growing evangelical communities in the world. The freedom of worship that Haiti has gives missions an unparalleled opportunity. The American Bible Society is working on translation of the New Testament in Creole. The missionaries and workers are thus challenged to engage them in a program of literature distribution.

Jamaica

Discovered by Columbus in 1494, it remained a possession of the Spaniards during which time they almost if not altogether destroyed the native population. It became a British possession in 1655.

This country has beautiful scenery and a favourable climate.¹⁵³ It lies,

¹⁵⁰ Ibid., pp. 428-31.

¹⁵¹ Haiti, (Springfield, Mo.: Gospel Publishing House, published after 1960), pp. 6-11.

¹⁵² Robinson, op. cit., pp. 391-92.

¹⁵³ Jamaica, (Springfield, Mo.: Gospel Pub. House, pub. after 1960), pp.4-5.

though, in the southern track of great hurricanes and there are frequent earthquakes. Jamaica is one of the world's largest sources of bauxite. Agriculture is the dominant factor in the economy of the land. Sugar, bananas, citrus fruits, cocoa, logwood extract, pimento, and ginger are some of its products.

The people possess a culture which is largely African under British language, laws, and customs.¹⁵⁴ Most of the people are descendants of African slaves. The remaining part of the population are mulatto, with small minorities of Europeans, East Indians, Chinese, Syrians, and nationals of neighboring republics. Their low standard of living is accompanied by illegitimacy and illiteracy. As mentioned previously the official language is English. Other dialects and African languages are spoken in the remote areas.

Protestant missions was begun by the Church of England. Moravians were the first to do missionary work among the slave population. Others doing work there were the Baptists, Church of God, Society of Friends, and others. There was a spiritual awakening in Jamaica about one hundred years ago but due to lack of teaching they were drawn in Pocomanianism (mixture of Christianity and Paganism). This religion has a large following; its priests claim prophetic and healing powers.¹⁵⁵

The Assemblies of God work was begun in 1937. A number of churches were organized and in 1942 were formed into the Assemblies of God organization. Two evangelistic centers were built; one in Kingston and the other in Montego Bay. The

¹⁵⁴Ibid., pp. 5-8.

¹⁵⁵Ibid., p. 8.

Jamaica Bible School was established for the training of nationals for the propagation of the Gospel. During the time the Main Bible School is not in session, short term Bible schools are conducted in various parts of the island.¹⁵⁶ These short term schools are for those who are not able to attend the regular Bible school. The present number of trained nationals is too small to expand too greatly. The missionaries are dedicated to the training of many nationals with God's call to preach the word. This will help them reach the island with the message of salvation.

SUMMARY

Much good Protestant missionary work was done in Latin America for approximately one hundred years prior to the coming of the Assemblies of God Church. These missions laid a good foundation for evangelical and Pentecostal Christianity. In some countries these missions have a large membership comparatively.

Assemblies of God missions began at the turn of the twentieth century. Brazil was the first country to receive the Pentecostal missionaries in 1907 and Argentina followed close behind with missionaries coming on 1909. By 1920, four countries had Assemblies of God churches. They were Venezuela, Mexico, Peru, and Ncaragua. El Salvador was added to this list by 1930. Between 1931 and 1940, five more countries were entered by the missionaries. They were: Colombia, Dominican Republic, Honduras, Jamaica, and Guatemala. Seven more countries were entered and churches established between 1941 and 1950. They were: Chile

¹⁵⁶ Ibid., pp. 8-11.

Paraguay, Haiti, Uruguay, Bolivia, British Honduras, and Costa Rica. British Guiana had the missionaries come in, making it the only addition between 1951-60. The rest of the Latin American countries had churches established since 1960. They were: Ecuador, Bahamas, Cuba, and Panama. Only one country in Latin America remains as of 1966 which has yet no Assemblies of God church. This is the country of French Guiana.

In all the countries there was economic progress and the raising of the standard of living. This trend generally began from the time of independence from colonial rule. This also has resulted in progress in education. The constitutional guarantees of the basic freedoms has given impetus especially to the young to search even for spiritual truth. Evangelical missions as well as the Assemblies of God have tried to take this challenge and present the truth of the Bible to the Latins as they (evangelicals) understand it.

The Assemblies of God work was generally started with the coming of a missionary. He sought to establish himself in a suitable area and began holding gospel meetings in his front room, a front room of a believer, in a rental hall, or some such place. After the number of converts grew the missionary sought to secure a building to house the growing church. This was done by the converts contributing to such a purchase themselves. In some cases initial help was received from the United States. Early the missionary sought to train the new converts in tithing for the support of the whole work. A Bible school was then organized and converts who

felt the call of God to the ministry were trained. These students have gone out during their term of training and with the assistance at first of the missionary, conducted outstation Sunday schools and even regular church services. These outstation churches have developed into flourishing churches. As soon as was possible nationals were then placed in these churches, having been elected by the congregations for the work of the pastor. The churches then were fully set in order (pastor and board of deacons elected, constitution drawn up and adopted, etc.). As the number of churches increased, the pastors and representatives from each church met for a conference on forming a national organization. As this group continued to grow, the national organization was then divided into districts with a national pastor as a presbyter of each district. As the work further matured the nationals took all the administrative positions and the missionary was released to place churches in other areas. The missionaries in most countries hold teaching positions in the Bible schools. This indigenous method provided for even those positions to be filled by nationals as many of them have been.

In brief, it was noted that the greatest growth occurred when the nationals, after being trained, began assuming places of leadership.¹⁵⁷ This being augmented by the organizing of a national organization in each country.

However, the challenge to evangelize the remaining millions still bears

¹⁵⁷ Christian Camichael, "Pentecost in Latin America," Pentecostal Evangel, May 23, 1965, pp. 19-20.

heavily upon the hearts of the missionaries and national workers. This challenge they hope and expect to fulfill utilizing this method of the indigenous program.

CHAPTER IV

THE ASSEMBLIES OF GOD PHILOSOPHY OF MISSIONS

I. INTRODUCTION

It was evident from the History of the Assemblies of God discussed in chapter two that the Assemblies of God established a foreign missions program immediately after completing their formal organization. Also noted that there were foreign missions policies established by the Assemblies of God in the United States of America.

II. SUGGESTED POLICY FOR MISSIONARY WORK

Objective

Where converts are won to Christ, (and this should be the primary objective of all missions), assemblies should be established. All other branches of ministry should be subordinated to this ministry.¹⁵⁸

The Local Assembly

The local assembly is God's agency through which the Holy Spirit works in evangelizing the surrounding areas as well as edifying the believers. The local

¹⁵⁸Melvin Hodges, The Indigenous Church (Springfield, Mo.: Gospel Publishing House, 1953), pp. 135.

assembly should be self-governed. It has the right to administer discipline to its members in accordance with the Biblical pattern. This is done under the guidance of the Holy Spirit, recognizing Jesus Christ as its head. Where a paid pastor cannot be had, the spiritual leadership comes from the elders and deacons who of course are self-supporting. Instruction in the Word of God as well as in spiritual ministry should be given in the assembly. While each assembly is self-supporting from the beginning, where due to expensive property, it is impossible for the new group to purchase the same, outside help can be initially given.¹⁵⁹

The Missionary

This ministry is one of an ambassador for Christ sent as God's representative to the people. Though the missionary is an important person, he is to always be a servant. Thus as soon as the converts manifest gifts of ministry they should be encouraged to take over various facets of the work of the church. The missionary is not a permanent fixture in any local community. His vision takes him constantly to the areas beyond not yet evangelized. However, he will seek to make each assembly a self-supporting and self-propagating. His stay will be only as long as is needed; this is until a council is formed to take care of the assemblies. As much as is possible, church building should be done by the nationals. Help from the sending church may be received for the building of missionary residences, rest homes, and Bible schools. All programs are governed by the indigenous church principles

¹⁵⁹ ibid.

set forth by the General Council of the Assemblies of God. This way it is less likely that a program would be set up that eventually cannot be taken over by the nationals. Practices of other mission societies are considered also but are not accepted as guides. If the existing work in an area is not built on indigenous principles, tact, patience, and wisdom are exercised in the change to indigenous principles so as not to disrupt the hamony of the work.¹⁶⁰

The Bible School

This aspect of the total ministry is necessary for advanced training for those who have proved themselves as having a call from God for special service. Here are observed ordinary standards of native life so as not to alienate the students from their own people.¹⁶¹

Day Schools and the Indigenous Church

In areas where illiterate people live it becomes necessary to consider the need for day schools. The people must read the Bible in their own language and so must be taught to read. Where people cannot read, it is almost impossible to establish an indigenous church. The new converts must immediately have classes in reading provided so they can read their Bible translated into the native tongue. In such area the pastors trained in the Bible schools should be the spiritual and educational leaders of the community. Thus in such situations there is a place for

¹⁶⁰ibid., p. 136.

¹⁶¹ibid., p. 137.

educational work in establishing the indigenous church. Initial financial help in building educational buildings can be obtained from American but as soon as is possible, the work should be carried on by the nationals. This way the nationals do not learn to lean on America.

Hodges quotes from Roland Allen's book, Missionary Methods: St. Paul's or Ours, concerning day schools and the missionary,

If he does the work for them, even though he may induce them to subscribe, the work will be his work, not theirs, and the school will be his school, not theirs, and they will feel no responsibility for its success or failure.¹⁶²

The local congregation can and will manage their own business when they desire to have the school.

Schools taught by native Christian teachers who give essentially a native education are more likely to have behind them the whole will of the church.

Hodges again quoting from Allen's book, Education in the Native Church, writes,

But whether in schools provided by the government or by themselves, or by the more informal teaching of individual by individual, education in the church there certainly must be.¹⁶³

When education advances, such schools backed fully by the churches can establish colleges. Their years of experience in the small schools provides them with the ability to form the higher educational institutions. These schools of higher learning may be necessary where the government does not provide them or the churches are

¹⁶²ibid., p. 139.

¹⁶³ibid.

not satisfied with the ones provided. Mr. Allen's observation is cited by Hodges,

What is needed is a christian education which is of the church, by the church, for the church, a christian education which depends in no sense upon the supply of men or money from a foreign country, but which lives in the life of the native church.¹⁶⁴

This type of an educational organization will grow with the growth of the church.

While this process toward advanced education is slow, it is nevertheless strong.

The church must be indigenous. This is the New Testament pattern. Melvin Hodges, field secretary for Latin America and West Indies, wrote an article in the "Pentecostal Evangel" entitled, "The Indigenous Church in Latin America". He states,

The idea of developing in a foreign land a church that must depend upon the missionary for its finance and for its direction is not a New Testament concept.¹⁶⁵

The colonial situation of the last century has brought about the idea of a non-indigenous church. The missionaries felt that they must guide and finance the church. This included building projects, supporting nationals, and any other phase of the work.

The Biblical pattern is the indigenous principle and makes the church the center of the work and not the missionary. The church thus gives itself more to evangelism and church growth and less to institutional programs. In that christianity is a universal faith, it meets the needs of all the people. People of other cultures

¹⁶⁴ibid., p. 140.

¹⁶⁵Melvin Hodges, The Pentecostal Evangel, (Springfield, Mo.: Gospel Publishing House, February 20, 1966), p. 11.

feel the effects of the work of the Holy Spirit in their lives and in their communities just as much as do people in European and American cultures.

Nationalism and the disappearance of colonialism has made it almost impossible for a foreigner to occupy any official position in the national church. The answer thus lies in a native ministry. Population increases make it impossible to send enough missionaries to take care of all the churches and evangelize the unevangelized. The native ministry must be encouraged to take the initiative and preach the Gospel living a life of faith as does a missionary. Capable national workers thus must be developed and they will carry on the work of God in their own country.

Greatest church growth has been where strong emphasis is placed upon national participation. It is evident that the Holy Spirit works along these lines. In Brazil there are no towns or cities without an Assemblies of God church, in fact most villages have at least a group of believers. This church is strictly a Brazilian church whose pastors are either supported by the local congregation or are self-supporting.

A missionary having preached the Gospel in several towns of a given area has eventually several groups of believers. Each group is taught the principles of doctrine and practice using the manual, "The Standard of Doctrine and Practice." A church board is elected and a pastor chosen, and thus the little group is organized. Each organized church is responsible to open outstations and branch Sunday schools. Young people joining in this effort are challenged as they win new people to Christ. They may feel the call of God to full-time ministry and go to Bible school for training.

The Assemblies of God in Latin America and the West Indies has thirty-two Bible schools. Concerning the establishment of the Bible schools Melvin Hodges writes,

We attribute this to the leading of the Holy Spirit. He knew what was coming. He showed our missionaries that to have leadership for the growing national church, there must be training in the Word of God; the answer was Bible schools.¹⁶⁶

Following the organization of the local churches it soon becomes imperative to form some kind of national organization. Thus representatives from perhaps a dozen churches come together to initiate the organization of the church on a national scale. At this time a doctrinal statement is accepted, a constitution drawn up, and officers elected. In time as the new churches multiply, the national church divides into districts with each district having its own presbyter. The missionary serves as the superintendent in the beginning but as the work develops, nationals take over. This has been followed through in Mexico, Guatemala, El Salvador, Nicaragua, Costa Rica, and the Dominican Republic where a national is a superintendent. Mexico has a general superintendent besides three district superintendents, all nationals supported by pastors and churches.

The missionary thus is primarily a church planter. However even after the church is established there is still much for the missionary to do. This includes Bible school teaching, preparing and distributing literature, and initiating radio work. The areas where the Gospel has not penetrated should be reached by the missionary

¹⁶⁶ibid.

in cooperation with the national church. In brief, the indigenous church requires more dedication, faith, and activity from the missionary than any other kind of missionary work.

Wesley R. Hurst, Home Secretary, Foreign Missions Department, in an article concerning the training of national workers for the purpose of leading the church in their country, states,

Let me give you some examples... "Moses now is in Bible school and conducts evangelistic meetings between terms. God is using this man. Large crowds accompany his ministry, and many have found Jesus"....¹⁶⁷

Men with good government positions as Moses in the above paragraph feel the call of God, train in the Bible school and experience phenomenal success in reaching, winning, and teaching men and women about the Lord Jesus Christ.

The Bible school movement was not the result of some master plan of the foreign missions department, nor was it just an accident. As was stated in the chapter on the Philosophy of Assemblies of God Missions, earlier in this paper, this program was clearly the work of the Holy Spirit through the consecrated missionaries. The missionaries urged to respond to so many calls for evangelism, and not being able to answer all of the calls, saw the need for training nationals. Thus on verandas, in living rooms, in out-of-the-way places, and under palm trees, small groups of men and women met to study the Word of God. These nationals

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Wesley R. Hurst, "Thirteen Thousand Preachers Ago", Pentecostal Evangel, (January 16, 1966), p. 10.

had a clear objective; that of winning their own people to the Lord Jesus Christ. These small beginnings grew into regular sessions in permanent locations. After this in the late 1930's and the 1940's, missionaries met in seminars to discuss ways of improving their Bible schools.

Policies of Assemblies of God Missions have been considered as stated by primary sources. In the foregoing paragraphs a secondary source is quoted from and used. Donald McGavran in his book, Church Growth in Mexico, states,

Pentecostals have grown with a minimum of mission money and in some cases none at all. They have largely avoided both the national-missionary and tension and the inteminable discussion of national-missionary and church mission relationship...¹⁶⁸

Overcoming Roadblocks

It is not necessary to be bound to the "mission tradition". Whatever seems to be good to the Holy Spirit can be done or acted upon by the missionary. This principle as revealed in the scriptures lies at the heart of the Pentecostal faith. No matter what the given situation requires, if the Holy Spirit approves, it is permissible. The Holy Spirit thus has blasted a way through five tremendous roadblocks that have stood in the way of the Christian mission.

The first roadblock. This is the tradition of giving the younger churches long years of tutelage, support, aid, education, and guidance by the mission. The

¹⁶⁸ Donald McGavran, Church Growth in Mexico (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co.), 1963, p. 114.

younger churches are to work in obedience together with the older churches for decades. A planted church on a mission field is seldom really let go. Missionaries may decrease but the number of dollars increases.

The experience of most Pentecostal denomination is in sharp contradistinction. It is necessary to cite an example of what is meant here. In a Pentecostal meeting in the United States in 1916, a Mexican labourer was converted to Christ. When he returned to Mexico, he witnessed to his friends and led many of them to decide for Christ. While he felt that as a layman he should not baptize them, he invited an American minister to come down and baptize them. This was done by the American minister who after returning to the United States left the new church with scriptures, and the Holy Spirit in true Apostolic fashion. This was the beginning of what is now a strong denomination in Mexico. This denomination had no missionaries and little, if any, financial assistance from the United States. Now this denomination and its sister denomination in the United States jointly support 20 Mexican missionaries in other parts of Latin America. Thus mission tutelage and support neither occurred or continued due to this new departure from traditional missions. This departure surely was under the direction of the Holy Spirit.

The second roadblock. This has to do with institutionalism. Large institutions are built along with the planting of churches for all kinds of good reasons. Able missionaries are attracted, many of whom become executives of mission boards. They appear to be an essential part of the christian mission and so a large part of

money and men is diverted to this work. Excellent as the work is, it has only a slight connection with reconciling men to God. Of course, one must not mistake the above mentioned institutions with those genuinely related to growing churches. Theological schools and colleges where this is necessary for the education of the population are essential. McGavran, in his book, Church Growth in Mexico, states concerning this roadblock,

The Pentecostals walked right through this roadblock without even seeing it. Their function was to win men to Christ and to plant churches, and this they did...their church was for them hospital, social center, educational plant and sanctuary.¹⁶⁹

The Pentecostals did organize Bible training schools. Whether total neglect of institutions is the best policy for missions to follow is not the question at this point. The point is that at least in certain areas churches grow better when they center attention on the church. McGavran writes concerning Peter Cartwright's formula for a Methodist preacher,

...instead of hunting up a college or biblical institute...with Bible, hymn book, and discipline always at hand, and a text that never wore out, "behold the lamb of God who takes away the sin of the world".¹⁷⁰

Again this is not an argumentation against men called of God to preach, who hunt up a college or Biblical institute, but rather to show what the priorities are for the Christian mission.

¹⁶⁹ McGavran, op. cit., p. 116.

¹⁷⁰ Ibid., p. 117.

The third roadblock. Here the reference is to the practice of denationalization. It seemed so difficult for missionaries to plant churches without making them the exact copy of their church in the homeland. The beautiful sanctuary and the orderly worship was the way the missionaries felt the new churches were to be established. Seminaries were established where the standards of an American seminary were maintained. For example, if Barth were studied in an American seminary, then Barth had to be studied in the seminary on the mission field. This has been the policy of many leading denominational missions programs. Any deviation from this set policy was not considered.

The Pentecostal denominations did not have this roadblock to overcome. Each local church was free "in the Spirit" to adopt any procedure it felt was not contrary to the mind of Christ. As these converts were men and women from the masses, they proceeded to do what the men and women from the masses like to do. Being accustomed in the Roman Catholic tradition to go up to the chancel to pray and to kneel in their pews before leaving the church, they continued this practice. Being accustomed to praying each his prayer in a whisper in the great cathedral, they continued this practice out loud in their joyful Pentecostal fellowship. This volume of prayer rushing up to God seemed good to them and there were no missionaries to tell them they were out of order and undignified. Pentecostals in Latin America were indigenous by birth. Through their songs, prayers, guitars, cymbals, etc., they simply transplanted Mexico into their churches.

The fourth roadblock. This refers to the self-support of the ministry.

Usually mission boards paid evangelists. As converts were won, the evangelist became a pastor. Theoretically the salary was to be shifted over on to the church but it seldom worked. Great pain and some loss to the new church would come when mission subsidy was cut off. Much of this has been due to "highly trained ministers." These men were of the upper class and demanded upper class salaries which would have to come from the Christians of the masses.

McGavran writes concerning this roadblock,

The Pentecostals walked around this one. They early determined that their qualifications for the ministry were spiritual, not educational.... Pentecostals judged that man a pastor, appointed not by men, but by God.¹⁷¹

In quoting Merle Davis who writes concerning this roadblock which the Pentecostals of Brazil avoided, McGavran writes,

The Pentecostal churches have evolved a practical leadership and a simple message that are suited to the task of evangelizing Brazil.¹⁷²

Latin Americans are eager to know if there is a power that can save them from sin, cleanse them and keep them from falling back into sin, and help them to know and find God. The Latin American pastors of the Assemblies of God and other Pentecostals preach this type of a gospel. This Gospel is readily received because the pastors are men like themselves; not separated by clericalism. In that Pentecostals will emphasize tithing, large churches pay their pastors well. The small churches pay much less but their pastor has a job elsewhere which brings the added income.

¹⁷¹ McGavran, op. cit., p. 119.

¹⁷² Ibid.

The fifth roadblock. This is the roadblock which has grown larger with the passing of years; the one of the resistance of the classes. Missionaries felt that the best method of spreading the true Gospel of Christ was to convert the upper class society. This in turn would have a great effect on the masses who in most cases are servants of the classes. While the upper class society did not like the Roman church rule in matters of politics, they did not really renounce their church or reform it. There were too many economic, social, and cultural ties with their church for them to leave it. Thus many missionaries in trying to establish warm personal friendships on the basis of christian service. This way the Gospel was not presented too aggressively. The masses thus were largely neglected. The masses being slaves of the upper class, were even more resistant to the evangelical message than were the upper classes. They believed the priests implicitly; this has been a way of life for four hundred years. In obedience they would tear up Bibles, throw stones at evangelicals, and persecute believers in other ways. Where the masses achieved economic freedom, the priest could not manipulate, or the Hacendado drive them out of employment, house, or home. In such cases the masses became more responsive to the Gospel, the vacuum (spiritual) of their lives caused them to welcome and accept Christ. Now they were also somewhat more free to do so.

McGavran comments on how the Pentecostals overcame this roadblock,

The Pentecostals marched to the promised land and did not encounter the resistant classes. We believe the Holy Spirit led them by a better way... They worked among the only people they knew, their own kinsmen.¹⁷³

¹⁷³ibid., p. 123.

In Latin America the Pentecostal churches began and continue to be the churches of the masses. To a large degree this is unintentional. As these people have gained some economic freedom, they did get good jobs at good wages, they prospered. More tithes flowed into their churches and thus they built better buildings. These are beautiful and adequate and are paid for by the membership itself. The converted people from the masses can present the Gospel much more effectively to their middle and upper class neighbors than can the highly trained North American using all kinds of "indirect evangelism".

Considering another primary source for research on this subject, Irwin Winehouse, quotes Noel Perkin, former General Secretary of Foreign Missions of the Assemblies of God,

We do not go to Americanize the People, but to Christianize them and allow them to conduct their work, ministry, and worship in a way that conforms to their own interpretation of the scriptures.¹⁷⁴

The churches established on the mission field are not considered as integral parts of the American Assemblies of God but as associated groups with like doctrines and principles of conduct, yet under their own autonomy. The Gospel can be expressed through the mold of the different races. The indigenous system has put the work of God on such solid ground that, even if intense nationalism does curtail American participation, the churches continue to prosper.

¹⁷⁴Irwin Winehouse, The Assemblies of God (New York: Vantage Press, 1959), p. 116.

A Recent Development

In addition to all that has been stated concerning the policies and methods of Assemblies of God missionary work, there is another feature. This has been developed only quite recently. Pastors and evangelists with outstanding ministries have been asked to visit the fields. Great campaigns have been conducted in key cities. Thousands of converts have been attracted to Jesus Christ because of the dynamic preaching and healing ministry of these men. After these campaigns are over generally a church is established. This church becomes the center from which other churches are established as well as a Bible school where converts with a call of God to the ministry can be trained in the Word of God. These then can take care of the newly formed churches.

An Up-To-Date Example

It is profitable now to look at an example of how the Assemblies of God church goes about in establishing a work in a field where there is none as of 1966. This church is expected to be established in the beginning of 1967. David A. Womack, foreign missions editor, had an interview with some missionaries going to a new field, Panama.¹⁷⁵

The question may be asked as to what prompts the Assemblies of God church to go into a new area of the world. In the case of Panama, the Assemblies of God received a number of invitations to come to this field. With a flourishing work in

¹⁷⁵David A. Womack, "Forward to Panama," The Pentecostal Evangel, (Springfield, Mo.: Full Gospel Pub. House), August 21, 1966.

Colombia on one side of Panama and another in Costa Rica on the other side, it seemed the reasonable thing for the missionaries to do was to move into Panama. The missionaries going into this field are those who have been ministering in Guyana and Costa Rica. These missionaries see no reason why there should not be a great move of God's Holy Spirit to convert thousands of people to Christ in Panama also. The missionaries intend to rent some kind of a hall to begin with, or they may even start nightly services in their living room. As converts come in the missionaries intend to establish a Bible school where these workers can open other new churches. Strong emphasis is planned to be laid on branch Sunday schools which have been such a success in other countries of Latin America. One missionary family plans to minister to the English speaking population. They plan to begin their work by preaching on the radio broadcasts. After they have begun broadcasting, they will plan mass meetings. They intend to get together in Bible studies and prayer services with people who believe as they believe and are interested in what they are going to do. Following this time they will plan to launch out into a crusade to reach as many English-speaking people as they can. These missionaries already have been informed that there is no building available in the canal zone so they may have to build a church. The missionaries know that there are many barriers in entering a field where no Assemblies of God church exists. They thus have asked their American friends in the United States to pray that God would help them overcome those barriers.

The writer interviewed several Assemblies of God missionaries who have worked among the Latin American people for a period of years. He asked them what they felt were the reasons for the phenomenal growth of the Assemblies of God missions work in those countries.

Interviews with Missionaries

The first interview was with a missionary evangelist to Central America, one who was born and raised on the mission field. He produced some possible answers to the question. He believed that the reasons for such phenomenal growth of the Assemblies of God in Latin America was first, the indigenous church method, and second, the emphasis on the infilling of the Holy Spirit as a subsequent experience to conversion.¹⁷⁶ He felt the indigenous church system demands the presenting of the message of Christ to the people on their own level, speaking in their language and using their terms. This helps and encourages the masses to feel that the message is for them, so they accept it. After accepting it they are readily able to propagate it to their families and friends. The emphasis on the work of the Holy Spirit he felt, was very much acceptable by and attractive to the Latins.

The second interview was with a group of missionaries to different countries of Latin America. They felt that the chief factor in the phenomenal growth of Latin America. They felt that the chief factor in the phenomenal growth of Latin

¹⁷⁶ Interview with Rev. Elmer Bueno, missionary evangelist to Central America: First Assembly of God, Portland, Oregon, November, 1966.

American Assemblies of God was the emphasis on the infilling of the Holy Spirit.¹⁷⁷

The third interview was with a returned missionary to Brazil.¹⁷⁸ His views differed from previous views expressed. This missionary felt that the reasons for such phenomenal growth in Brazil (for example) were because of the sociological problem, and the spiritual problem, as well as the emphasis on the Holy Spirit and the indigenous method. He stated that the masses (the ones who are coming to the Assemblies of God churches in the main) are in such abject poverty. Their close ties with the established church have not supplied their needs spiritually nor materially. This has created a vacuum which the Assemblies of God missionary's message fills. He also noted that, by way of contrast, the Mohammedans in Africa are not being converted to Christ as readily as the Latins. While their sociological problem was similar, they (the Mohammedans) differed in their theological background. The Latins in the Roman Catholic church have known about forgiveness of sins intellectually and have sought to be absolved but have found no assurance of forgiveness. The Assemblies of God missionary comes to such persons and states that all are priests before God and that all can come directly to God through Christ's mediation and obtain absolution directly. This attracts the Latin because he is assured he can have the knowledge of sins forgiven. The Latin believes the Bible

¹⁷⁷Interview with Rev. Dave Godwin and Rev. Lowell Dowdy, missionaries to Panama and Ecuador respectively, First Assembly of God, Portland, Oregon, November, 1966.

¹⁷⁸Interview with Rev. Elwin Erwin, missionary to Brazil, in writer's home, Milwaukie, Oregon, December, 1966.

to be the inspired Word of God, however, till he is converted the chances are that he has not read it. He also believes in a literal heaven and a literal hell (more properly lake of fire) as well as in the miraculous virgin birth of Jesus Christ. These and other such Biblical truths serve as a wonderful background for the reception of the message for the Latin that the Assemblies of God missionary has to offer. The Mohammedans of Africa by contrast have no such background, and thus an Assemblies of God missionary has to do much more ground work. The missionary also felt that another contributing factor in growth was personal evangelism. His conclusions were that the Assemblies of God person in the United States does not do as much personal evangelism as the Latin American because his testimony is so often rejected or he feels it will be. In Latin America the convert witnesses and his community believes; in the United States a convert witnesses and he may have the door slammed against him.

SUMMARY

It has been noted that the primary objective of the Assemblies of God missions is to win converts to Christ. The local church to be self-supporting, self-governing, and self-propagating. The missionary is considered as one sent to be a servant and not a permanent fixture anywhere. His duty is to immediately train converts for leadership of the churches established. The Bible school is to be established as soon as possible for the training of converts. Day schools are to be organized where there are none. The people of the churches should be allowed to

allow the Holy Spirit to work all their problems out in their own cultures but in accordance with the Holy Scriptures. Thus, the guard against Americanizing is maintained.

The indigenous method of the Assemblies of God and other Pentecostals has overcome five major roadblocks to missionary work. These are: (1) tutelage, support, aid, and guidance by the mission; (2) institutionalism; (3) denationalization; (4) outside support of nationals; and (5) the resistance of the classes.

More recently an additional policy is followed: that of city-wide evangelistic crusades. These have been successful. As recently as the latter part of 1966, missionaries have begun work in Panama and are following this philosophy.

CHAPTER V

I. SUMMARY

In the late nineteenth century many Protestant evangelical Christians in America were hungry for a positive, spiritual revival. The spiritual life of many of these churches was in a deplorable state. As a result of this hunger many groups of Christians sought the Lord in prayer for a spiritual revival. The Lord responded to the longing of their hearts and sent an unusual revival. Many in such groups received such an overwhelming spiritual experience in answer to their prayers that they spoke with other tongues as the Spirit of God gave them utterance. This new experience resulted in a gathering together of people of like experiences who formed themselves into new groups called "Missions." They felt they should promote this teaching and encourage born-again believers to seek this experience from the Lord God. They also attracted people who had no spiritual experience. These they first pointed to Jesus Christ as the Saviour from their sins, and then admonished them to seek the Saviour to fill them with the Holy Spirit. The proof of the infilling, they felt, was in the speaking in other tongues.

By 1914, there was a considerable number of such groups who testified to the speaking in other tongues, after they had been filled with the Holy Spirit. As a result in that year representatives of all such groups met at a convention to discuss the necessity of a formal organization. At this convention the basic purposes of the organization were outlined. These were: (1) an understanding

of what God would have them teach; (2) to learn how to conserve the work accomplished; (3) to meet the needs of the foreign field; (4) the need of chartering churches; (5) the need of a Bible school and a literary department. The name adopted was, "The General Council of the Assemblies of God". The church polity was a mixture of a presbyterian-congregational type; it has worked quite well.

Two issues arising in the infant organization within two years of organizing were: (1) the question of the trinity; (2) the question whether all should speak with tongues. At a general council these issues were resolved in favour of the trinitarian position, and the necessity of speaking in tongues as evidence for the baptism with the Holy Spirit. While the Assemblies of God suffered the loss of a sizeable portion of the group, they nevertheless continued to grow.

From the very beginning the Assemblies of God in the United States engaged in missionary activity both at home and abroad. Missionary activities outside continental U.S.A. began in 1913 in Africa and in South American about 1914. Autonomous churches and Bible schools encircle the globe as a result of this missionary activity. Bible colleges have also been organized in the United States. The number of members and adherents has continually grown since the beginning.

Approximately one hundred years prior to the coming of Assemblies of God missionaries to Latin America, much profitable missionary work had been accomplished by other Protestant denominations. These missions laid a good foundation for Evangelical and Pentecostal Christianity. In some countries these older

missions had a sizeable membership in spite of the fact that the state religion is Roman Catholicism. Assemblies of God mission work began at the turn of the twentieth century. Brazil was the first country to receive the Pentecostal missionaries from Sweden in 1907. Shortly after 1914 American missionaries became involved and established Assemblies of God churches in other Latin American countries. By 1966 there was only one country which had no Assemblies of God church. Almost since the time of the independence of these countries from colonial rule, economic progress has been noted. The basic freedoms, guaranteed by the constitutions of these countries, gave impetus to the masses to search for spiritual truth. The Assemblies of God churches accepted this challenge and presented the truth of the Bible to the Latins as they (the Assemblies of God people) understood it. The Assemblies of God work in a given locality generally began with the coming of a missionary. As he gained converts by conducting gospel services in his home, a rented house, or a hall, he sought to secure a more permanent place of worship. Most generally, the converts purchased or built the building themselves. However, where this was not possible, initial help for the work was given from the United States. The converts were taught to support the work of their local church by paying tithes to the local treasury. A Bible school was organized for the training of converts who felt the call of God for the ministry. These students went out during their term of training and with the assistance at the beginning of a missionary conducted Sunday schools, and even regular church services. These outstations developed into flourishing churches.

As soon as possible the nationals were placed as pastors of these churches. They were elected by their congregations. The churches then were fully set in order (pastor and board of deacons elected, constitution drawn up and adopted, etc.). As the number of churches increased, the pastors and representatives from each church met for a conference on forming a national organization. As this group grew, the national organization was then divided into districts with a national pastor as a presbyter of each district. After further maturing of the work, the nationals took all the administrative positions, and the missionary was released to plant churches in other areas. The missionaries in most countries held teaching positions in the Bible schools. This indigenous method provided for even these positions to be filled by nationals. The greatest growth occurred after the nationals, being trained, began assuming places of leadership. This was augmented by the organizing of a national organization in each country.

The primary objective of the Assemblies of God missions was to win converts to Christ. However, each mission church founded was to be self-governing, self-supporting, and self-propagating. The missionary was considered as one sent to be a servant and not as a permanent fixture. His duty was to train converts immediately for leadership of the churches established. The Bible school was to be established as soon as possible for the training of converts. Where there were no day schools, schools were established so that converts could learn to read and thus read the Bible. The churches did not "Americanize" but allowed the Holy Spirit to work out their problems with regards to discipline and decorum in their own cultures and

in accordance with the scriptures. The indigenous method helped eliminate five major roadblocks to missionary work of older denominational missions. The roadblocks were: (1) tutelage: that is, aid, support, and guidance by the missions, with no plan for a transfer of responsibility; (2) institutionalism; (3) denationalization; (4) outside support of nationals; and (5) the resistance of the classes. City-wide evangelism crusades, which are of recent development, were successful in establishing churches in new areas. The most recent penetration of missionary work into a country without an Assemblies of God church is that of Panama. Missionaries crossed its border in the latter part of 1966.

The reason for the unusual success of missionary work of the Assemblies of God in Latin America as expressed by some of the representative Assemblies of God missionaries are as follows: (1) the emphasis of the infilling with the Holy Spirit as a subsequent experience to salvation; (2) the indigenous church system; and (3) the Roman Catholic theological background and the sociological and economic problem.

II. CONCLUSION

Although recognizing the fact that the people of Latin America had been intellectually indoctrinated with basic Christian theology, due to the work of the Roman Catholic church, it needs to be recognized that the majority of them had no personal experience of salvation. Therefore the Assemblies of God missionary had a theological foundation on which to build the superstructure of personal

Christian faith, based on a personal experience of salvation in Christ. Having capitalized on this foundation, and winning many converts through a personal spiritual experience, he then put into practice the philosophy of missionary work outlined in this paper.

It is therefore concluded that the following factors contributed immeasurably to the success of missionary work in Latin America:

(1) Immediate national leadership; this means that nationals are placed as pastors as soon as possible.

(2) Immediate training through Bible schools and day schools; these pastors are trained in Bible schools in the knowledge of the Bible and Christian theology as well as practical work.

(3) Adapting missionary work to cultural environment without sacrificing Biblical Christianity; thus avoiding Americanization yet maintaining Christianity.

(4) Allowing congregations to elect national pastors; thus giving each local church full autonomy.

(5) The formation of a national organization; thus making the Assemblies of God Church the church of that country rather than a branch of the American counterpart.

(6) National leadership contributing to the greatest growth, as opposed to the missionary doing all the work, thus multiplying the missionary's work many times over.

Furthermore, it is the author's judgment that the factors which were integral to the success of missionary work in Latin America are principles which may well be emphasized and utilized in any Protestant missionary enterprise, whether at home or abroad.

ASSEMBLIES OF GOD OVERSEAS STATISTICS

RELEASED MARCH 15, 1966

CENTRAL AMERICA	Missionaries	Nat'l Ordained or Licensed Ministers and Lay Workers	Organized Churches	Preaching Point or Outstation	Active Adult Members	Other Believers	Baptized in the Holy Spirit	Sunday School Enrollment	Bible Schools	Enrollment	Elementary or Day Schools	Enrollment
Field Secretary	2											
Spanish Department	5											
British Honduras	4	47	17	22	1,249	1,007	896	6,507	1	90	*1	*152
Costa Rica	9	75	31	65	915	999	808	2,353	1	30		
El Salvador	11	1,011	292	816	9,291	3,334	3,539	24,717	1	57	1	300
Guatemala	12	528	182	408	8,614	7,575	2,944	16,428	2	93		
Honduras	12	118	45	115	1,178	1,337	910	2,590	1	23		
Mexico	16	*714	*338	*292	*12,727	*10,436	*6,198	*16,785	*5	*213	*1	*145
Nicaragua	7	52	39	58	1,103	1,166	515	2,787	1	20		
Totals	78	2,545	944	1,776	35,077	25,854	15,810	72,167	12	526	3	597
SOUTH AMERICA												
Argentina	12	125	50	90	5,000	2,000	*2,647	4,220	1	30		
Bolivia	12	65	29	33	1,120	1,608	148	3,696	3	75		
Brazil**	19	5,500	1,500	5,000	800,000	350,000	350,000	500,000	4	187	*50	*3,000
British Guiana	4	47	17	22	1,249	1,007	896	6,507	1	90		
Chile	14	51	30	18	1,308	520	270	3,500	1	26		
Colombia	12	22	14	75	*488	*812	*351	4,000	2	105		
Ecuador	6	10	4	4	206	143	116	487	1	10		
Paraguay	8	34	14	7	512	482	323	896	1	19		
Peru	20	340	177	155	4,613	3,660	1,902	9,433	1	55	6	373
Surinam	4	(New Field)										
Uruguay	8	*35	*17	*27	*765	*837	*159	*1,705	*1	*20		
Venezuela	15	95	62	25	2,661	2,018	1,450	5,807	1	27		
Totals	134	6,324	1,914	5,456	817,922	363,087	358,262	540,251	17	644	56	3,373

*Latest Available Statistics

**In united effort with Brazilian Assemblies of God

APPENDIX A

ASSEMBLIES OF GOD OVERSEAS STATISTICS

RELEASED MARCH 15, 1966

	Missionaries	Nat'l Ordained or Licensed Ministers and Lay Workers	Organized Churches	Preaching Point or Outstation	Active Adult Members	Other Believers	Baptized in the Holy Spirit	Sunday School Enrollment	Bible Schools	Enrollment	Elementary or Day Schools	Enrollment
THE WEST INDIES												
Bahamas	4	*16	*8	*4	*150	*156	*90	*744				
Cuba		*121	*42	*248	*2,746	*1,459	*1,721	*9,290				
Dominican Republic	8	87	76	258	3,707	1,828	2,237	3,403	1	54		
Haiti	6	56	25	26	1,240	2,160	518	2,796	1	10	6	120
Jamaica	8	52	36	29	1,812	1,337	914	5,779	1	4		
Totals	26	332	187	565	9,655	6,940	5,480	22,012	3	68	6	120

*Latest Available Statistics

APPENDIX B

SUGGESTED POLICY FOR MISSIONARY WORK¹⁷⁹

1. Objective.

The winning of souls to Christ and establishing of assemblies in all places where converts are won, should be regarded as the primary objective of all missions. All other branches of ministry should be subordinated to this.

2. The Local Assembly.

A. We recognize the local assembly as God's agency through which the Holy Spirit works for the edification of believers and the evangelization of the surrounding regions.

B. We recognize the local assembly as entitled to self-government under Jesus Christ, its living Head, and as having the right to administer discipline to its members in accordance with the scriptures and under the guidance of the Holy Spirit.

C. The spiritual leadership in the local assembly is not necessarily a paid pastor, and where there is no pastor, leadership may be exercised by elders and deacons who are self-supporting.

D. Every assembly should be a training center for instruction in the Word of God and in spiritual ministry.

E. Every Assembly established should be self-supporting from the beginning, although in some places where property is expensive and preaching places can be secured only at considerable expenditures, this principle may have to be modified for a time.

3. The Missionary

A. The ministry of the missionary is one of great importance, since he is an ambassador for Christ and is sent as God's representative to the people. He

¹⁷⁹ Melvin L. Hodges, The Indigenous Church, (Springfield, Mo: Gospel Publishing House, 1953), pp. 135-37.

must remember that above all else he is a servant, and should never consider that race or control of finances entitle him to exercise lordship over the assemblies. As soon as the national converts manifest gifts of ministry they should be encouraged to take responsibility.

B. The missionary should never consider that he is permanent in any one place, but ever have his eye on the regions beyond, seeking to make the assembly in each place a self-supporting and self-propagating unit. He will, of course, like the Apostle Paul, find it necessary to exercise a spiritual oversight over the new assemblies until they are fully established, after which a Council should be formed by the local assemblies to supervise their own work.

C. Great care should be exercised in the purchase or erection of buildings. Wherever possible church buildings should be erected by the nationals. Missionary residences, rest homes, and Bible schools may have to be financed from home sources.

D. Missionary policy and program for the development of the field shall be governed by the indigenous church principles as set forth by the General Council. No church project shall be undertaken that eventually cannot be taken over, supported and managed by the national church. While precedence in the work and the practices of other mission societies should be carefully considered, these are not to be accepted as guides. However, when methods already have been introduced which are not in harmony with indigenous principles, patience, wisdom, and tact are required in establishing a new policy to provide disrupting the harmony and unity of the work. Such changes may require years to work out.

4. The Bible School

A. The Bible school is necessary to give more advanced training to men and women who have proved themselves in their local assemblies as having a call from God for special service.

B. In every Bible school the ordinary standards of native life in that country should be observed in order not to alienate the students from their own people.

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