

## WORKING FOR THE LORD IN PERU

*“And those who are wise shall  
shine like the brightness of  
the firmament; and those who  
turn many to righteousness,  
like the stars for ever and ever.”  
(Daniel 12:3)*

by

HANS J. DEDERSHECK  
Vienna, Austria

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Hans J. Dederscheck

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D E D I C A T I O N

*To My Wife, Isabel  
faithful missionary helpmate,  
whose love for Christ  
and the missionary cause  
has never flagged.*

## INTRODUCTION

It is a real privilege for me to be able to present to you brother Hans J. Dederscheck and his book on mission work in the South American country of Peru.

I first met brother Dederscheck several years ago while visiting in Lima, the capital city of Peru. I have followed his work since that time both in that country and in the country of Austria where he presently labors.

Although born in Germany, brother Dederscheck moved to Peru during his younger years where he was a businessman. Becoming a Christian, he got involved in mission work and continued on there as a missionary for some sixteen years. During that time, he preached throughout the country and held meetings in several other South American countries. Aside from public preaching and personal work, he also used literature as an effective means of spreading the gospel.

A few years ago, brother Dederscheck and his family moved to Austria where he is engaged in the Lord's work. To indicate his ability both with the Spanish and German languages, during the past few months he has translated several of my books into those languages.

We are always interested in printing mission books about different countries, to call attention to them and what is being done to evangelize them. Knowing of brother Dederscheck's work in Peru, we are especially happy that he has written about that country and the part he has had in promoting the Lord's cause throughout that section of the world.

As you will note in reading through this book, the author draws heavily on his experiences to offer valuable

suggestions to those who would come there to serve as missionaries. We would all do well to listen to such men and to weigh carefully the things they have to say on such matters. By doing so our labors can be much more effective.

I hope that those who would be interested in going to Peru as missionaries, and those congregations that would agree to sponsor and support them, would read this book and would seriously consider what has already been done there and what can be done to strengthen that work and to add to it.

Again, I welcome brother Dederscheck's book on Peru and herewith present it to you, the reader. I would hope that you will help us to encourage more of our brethren to read it, for the good it will do them and for the good it will do the work in Peru.

J. C. Choate  
Winona, Mississippi  
May 6, 1988

## THIS BOOK SHALL

*NOT BE a negative and fatal criticism, but a denunciation of minor and major errors*

*NOT BE a denunciation of men who dedicated their life to the promulgation of the gospel, but it shall show us how to do things better*

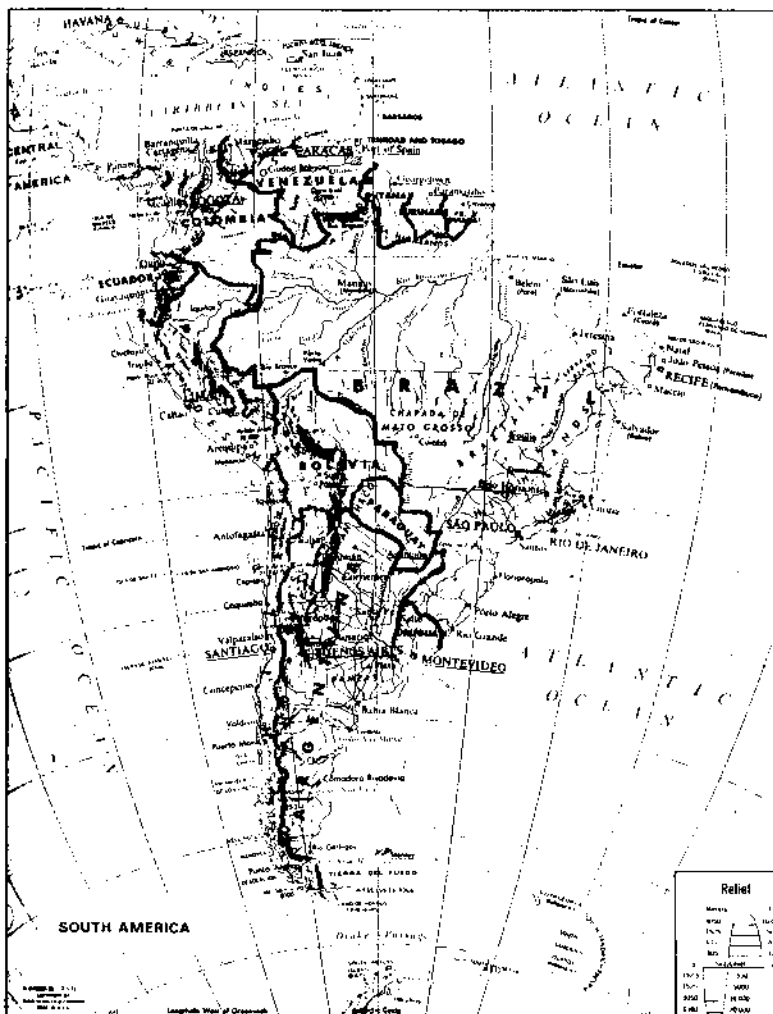
*BE a report on the mission field Peru so that a continuation will be guaranteed*

*BE a report of success and failure, of receptivity and progress*

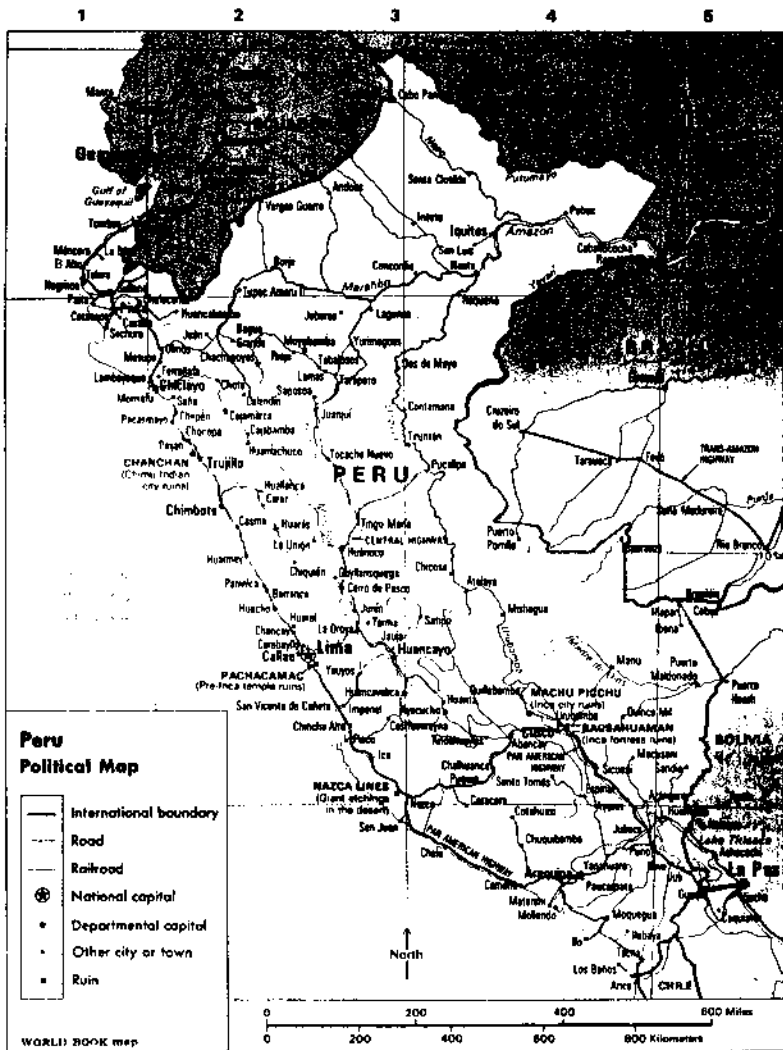
*BE an invitation for all who want to evangelize to consider as their goal in mission work . . . Peru*

*BE a register for learning by avoiding mistakes and sins*

*IT shall give positive ideas and guidelines so that a new generation may do God's will better respecting entirely the plan of Christ to save souls in the whole world.*



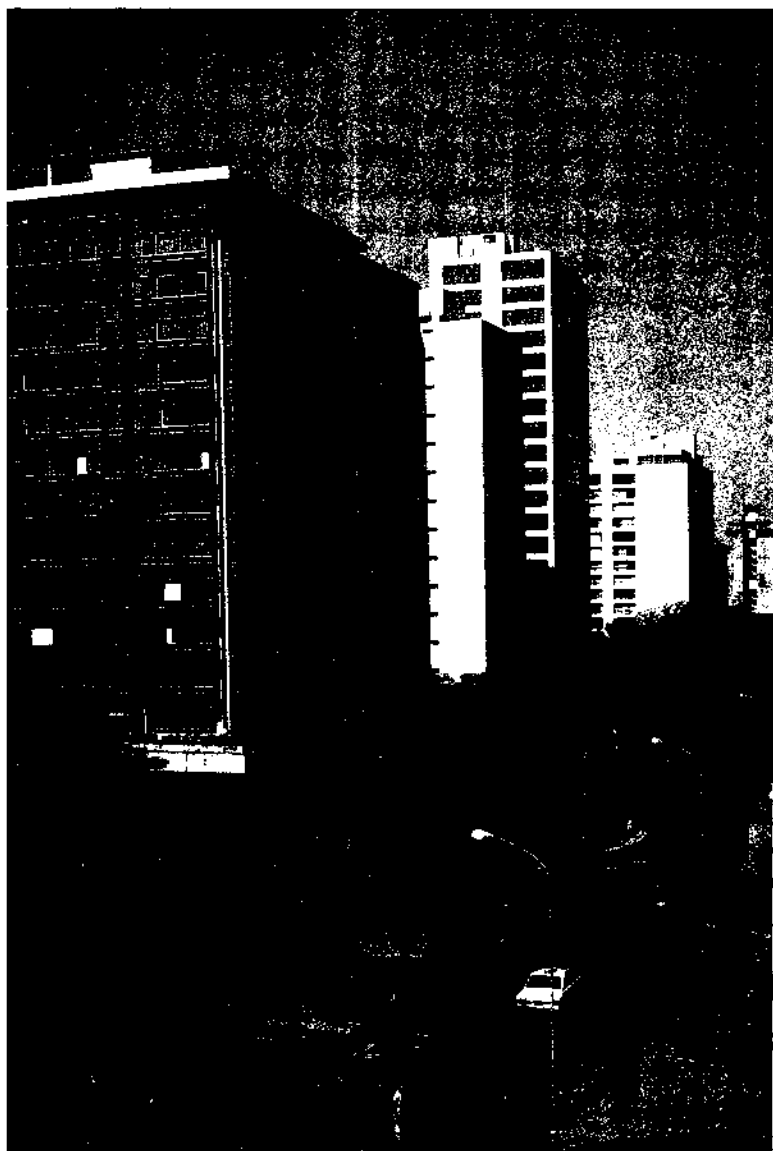
# PERU







Wonderful Machu Picchu  
in the southeastern Andes of Peru



Apartment buildings in Miraflores  
Lima - Peru

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## CHAPTER 1

### INTRODUCTION

Is it enough just to send a young man or a family to a specific field with the blessings of the elders and the prayers of the congregation? What makes our job as a preacher successful? What is success in evangelizing? What can the evangelist and his family do, in order to work together with the nationals? What is his mission? Similar questions have to be answered if a successful period of evangelization will be obtained.

The following pages have been written with the purpose to reveal my experiences and observations as evangelist and missionary of many years of service in Peru and throughout the Latin American continent. This book should be read by elders, mission committees, preachers and every Christian genuinely interested in mission work around the world, and particularly in the Spanish-speaking nations. It is also suitable for mission-classes in Christian universities, colleges and schools of preaching, as well as for the use in Schools of Religion. Every prospective missionary should read the book, in order to arrive to a sound conclusion regarding his intentions to serve Christ and his fellowmen.

Latin America is a wide-open field for the gospel of Jesus of Nazareth. Churches of Christ, as the vehicle of propagating the truth divinely inspired and written in the Bible, should seriously be concerned about how to reach the millions living and dying, day by day, in darkness! Those are precious souls which need Christ: from Mexico

to Chile, the Caribbean, Spain and wherever people speak Spanish.

But people are not standing on the streets of the big cities and plazas of the towns and villages crying for God's word and waiting for the missionary to bring them something they even do not know. Such naive ideas fly around the mind of missionaries filled with childlike illusions. This is a lost world! The battle is against powers of Satan and ignorance in the spiritual realm! The evidence shows that our brethren should know a little more than just "spending a few years on a mission field." Blessed and praised be our heavenly Father and our Lord Jesus Christ for every sincere soul that lift up their eyes and prepare for the service! What a tremendous task in the hands of weak men. Now we should consider a thought of paramount importance - that such mission is only possible through the guidance and power of God.

Not too long ago, I heard a very funny statement made by a missionary who spent more than twenty years preaching the gospel. He seriously said: "Well, for the present year our goal is . . . baptizing three hundred souls in that area." Wonderful! But I wondered what he meant. Did our friend forget that human souls are not a goal of men's statistical purpose? But are the result of the working of Christ and the Holy Spirit through the preaching of the word. "And the Lord added to the church daily such as should be saved" (Acts 2:47). Such a concept is and can be easily believed by elders and mission committees coming to the wrong conclusion that souls might be converted by pressure (against Christ's teaching!) on his listeners in order to "report how great the Lord was doing on this or that mission field." The

New Testament teaches: "And the LORD added." The missionary or evangelist is just an instrument in the Lord's service. Too many of our fellow-soldiers become influenced by liberal tendencies which will end in a mere human institution without the work and influence of the Holy Spirit.

We have to preach the word with all purity and in all truth, as Paul put it: "I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6). I wish there would be a way to baptize easily the millions; certainly I would be baptizing all day long. Even more - I would not get out of the water till I had baptized the whole world. However, the reality is quite different. Let us preach first and then harvest what we implanted in human souls!



## CHAPTER 2

### GEOGRAPHY AND CLIMATE OF PERU

Peru, as a geographic unity, has a territory of more or less 650,000 square miles. On this large territory we find a great variety of opposingly different countryside. Mainly there are three major zones which divide the land into the Andes mountains, the coastal strip, and the Amazon jungle situated on the eastern part of Peru.

The main territory of Peru is the Amazon jungle with its rivers, the Amazon, Ucayali, Marañón, Rio Negro and others of smaller extension; lakes, waterfalls, trees as high as 150 feet, beautiful flowers, exotic plants and animals. This immense tropical rain-forest is a land of future and development with cities of many thousand of inhabitants which do not know anything or little about the gospel of Christ. The great urban centers are Iquitos, Pucallpa, Tingo Maria, Yurimaguas, Tarapoto. The most exciting part of the jungle area is the selva alta (high jungles) or montaña, situated in a climate which is ideal for agriculture and cattle. Many Peruvians are migrating into this part of the country establishing new villages.

Looking south to north the majestic Andes with snow-capped peaks are situated in the middle of the land. It has the Amazon basin to the right and the coastal strip to the left. There are few places in the world like the Andes with rain forests, eucaliptus trees in the higher regions, mountain deserts, green valleys and lakes like the famous lake Titicaca.

Approximately fifty-five percent of the population

live in huge cities in the Andes like Arequipa, Puno, Cuzco, Abancay, Ayacucho, Huancavelica, Huancayo, Huaraz, and Cajamarca. The climate is temperate due to the elevation. The average elevation of the largest urban centers in the Andes is 10,000 feet. This beneficial situation produces warm and comfortable days with temperatures in the high seventies and relatively cold nights. Temperatures sink rapidly after sunset into the low forties. On higher altitudes the thermometer may sink to only 14 F.

Most homes among the rural population in the Andes do not have central heating or even a small stove or heater and this means no warm or hot water and cold rooms for the night. But it is amazing to observe how much the human body accepts in a case of necessity.



Teaching God's word to a national leader

There are neither indoor toilets in houses of small Andean villages. Our human necessities have to be attended under the moonlight. Of course, the situation is different if the missionary stays in hotels. Most of them are clean and offer a minimum of comfort, good food, hot water and a warm bed.

The smallest geographical unit of Peru is the coast, a desert as dry as the Sahara. There are twenty rivers rushing from the Andes into the Pacific Ocean. These "water-lines" produce a fruitful, green land in the middle of the desert. On these coastal plains live millions of Peruvians.

The capital city of the country is Lima with over five million inhabitants. Callao is the main seaport established in the days of Francisco Pizarro. The urban area of Lima has beautiful parks, broad avenues and big trees, with residential areas of middle and higher class elegantly decorated with wonderful gardens blooming year-round due to the sub-tropical climate. There is almost no rain and the average temperature for the summer months stays in the eighties.

Lima expanded enormously during the last ten years and as a logical consequence of this action many small towns around Lima now constitute part of the great capital district.

Traveling from Lima over the Andes into the high jungle (montaña) is an exciting event. One has to go through five different climatic zones.

Peru has an amazing, wild countryside and the traveler enjoys traveling along the coast on the Panamerican Highway, through beautiful Andean valleys with lovely forests and snow-capped mountains, walking through the jungle or riding on a boat on immense rivers like the

Amazon, bringing God's word to the lost ones. The church needs mature men and women able to evangelize those isolated areas of the world. Who will go and stay?



The beautiful Cajamarca valley, Peru

## CHAPTER 3

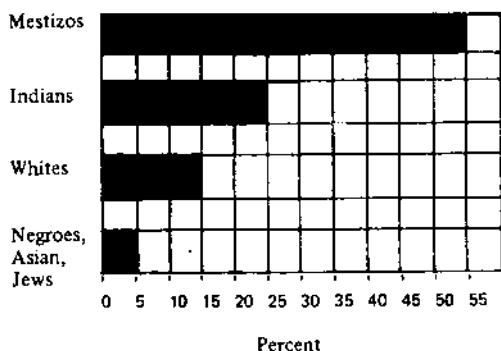
### PEOPLE OF PERU

Peru is composed of three basic races: Indians, Mestizos, and white people, but there are also some Negroes, and natives from Asian countries like China, Japan, India, Arabs, and Jews.

Fifty-five percent of the population are Mestizos, half-Indian and half-white. Twenty-five percent are Indians; fifteen percent are of the white race, and the remaining five percent compose Negroes, Asians, and Jewish races.

Most of the Indian inhabitants of Peru are descendants of the famous Incas as well as of pre-Inca cultures, as far as the racial background can be reconstructed. In south-eastern Peru there live Aymara, speaking a language very similar to the official Indian language Quechua, and in the Cuzco area an ethnic group which calls itself Keros.

RACES OF PERU



Very interesting is the Indian populace of the Amazon territory. Although they are Indians they are quite different in their external, physical appearance. The most important tribe is constituted by the Jivaros which live in Peru, part of Ecuador and Columbia with approximately fourteen thousand members. There is a total of thirty-two different tribes like Yaguas, Mashcos, Shibipos and other "nations." Each of those ethnic groups live within the confines of its own cultural environment, speaking their own language and following their own religion. A very remarkable work has been done among all Indian tribes in eastern Peru by the Summer Institute of Linguistics through the establishment of an alphabet for each Indian language, and the translating of God's word into their own vernacular dialect. The headquarters of that internationally known institution is situated in the outskirts of Pucallpa on the Ucayali River, some 500 miles away from Lima.

Although Peru is certainly a melting-pot of all races and all social backgrounds there is one great characteristic of what we could call a national behavior, that is, their friendliness, open-hearted attitude and a good disposition (open-minded) toward foreigners. A nation composed of extroverted, friendly, receptive people is a tremendously important plus for evangelization. And this is what we can find everywhere all over Peru. Many times walking through small Andean villages somebody totally unknown to us, came out of his house, or met us on the street and invited us to come in for a cup of coffee or for lunch. They are offended if such an offer of kindness is refused by cheap excuses!

Latin American people love to possess books and all kinds of printed, informative publications. One day we

distributed gospel tracts during the siesta-hour. Everybody in the village was standing or sitting in a cool place in front of their homes or having a short pause inside. We literally covered the town with our literature. When we returned to our car for a rest, we observed an impressive phenomena: the whole village - I mean everyone - was reading our literature and the response, of course, was excellent. Good gospel literature has opened so many wonderful doors for the gospel of Christ all over the country. Many thousands have been taught through the written page.

Here is another case. A mission trip brought us to southern Peru where we distributed tracts, visiting, at the same time, contacts in Arequipa. Our final destination was Juli situated at Lake Titicaca where we had planned a long visit preaching and teaching the gospel to the churches established there. Our trip on the Panamerican Highway to Arequipa, a long fourteen hour drive (we started at 4 a. m. in the dark and arrived in Arequipa at 8 p. m., in the dark) was very interesting. We enjoyed ourselves rushing along the asphalted lane, stopping only for gasoline and a light snack. Before we went to bed in Arequipa we made our traveling plan and, according with our predispositions, anything would just be "fine" and "smooth." We started very early after breakfast, steaming up the Andes and leaving behind us a cloud of dirt and dust. As we gained altitude we still had a wonderful time talking about our mission program and the beautiful countryside of the high Andes. We made it up to the top. Almost 15,000 feet of altitude. With just light clothes on such as we used on the warm coast. Suddenly the car gave up the spirit. The car just laid there like a mule when the animal decides to do exactly what its owner does not want him to do. It began

snowing! The battery, as we thought, must be empty. The heater would not work and we started trembling, sitting on the top of the world hoping for a miracle. How beautiful God's providence works together with people's friendliness and helpfulness. In such circumstances one does not know what to do but to sit and wait. Our help came soon. A heavy-laden truck filled with tons of loose potatoes, laying in the cargo room, came up the road from the other side. The truck driver and his helpers looked at us with a friendly smile. They figured out what happened with two gringos sitting in the snow on the top of the world. One of the men tried to repair our car's damage without success. Under such circumstances they decided to lift our car on the top of the potatoes, in order to bring us back to Arequipa, the only place where we could find a mechanic. Fortunately, there was an elevation high enough on one side of the road, in order to push our Hillman to the top of the truck making one level with the cargo room. Two men put two thick wooden boards between the front wheels of our car and the top of the potatoes. Then we started pushing and pulling with six men and finally the car started rolling right on to the top of the load. The job was done. And we got a special seat beside the driver. And down we went to Arequipa. All this work and hardship seemed to us in vain. We arrived at 3 a. m. in the ice-cold Andean night looking for an appropriate spot where we could unload the car. We found such a place and pushed the car back down on the level with the street. We pushed the car down the street to the next gas station, parked it and went back to the hotel. These wonderful persons gave us so much of their own time to help us and worked so diligently, in order to bring us safely back to Arequipa.



Indeed, we did not find people with such a wonderful disposition as the Peruvians!

Very early in the morning we tried to find a mechanic since we decided to continue our journey up into the high Andes again. We wanted to get, at least, to Puno. We found our mechanic, an elderly man from Arequipa, very friendly and helpful. He asked us to lift up the motor-hood and to start the engine. Immediately he knew what was wrong! He stretched out his hand directly to the rotor. It was burned out so that no electricity could go to the motor. Cost? Just US 0.30! Thirty cents of a dollar! Because of this little thing we had to go through such tremendous trouble. Well, he wished us a good trip and told us to call him by phone in case we needed him again. He evidently did not realize that there was not any telephone alongside the whole road.

Before we reached Puno (10,000 feet of altitude) we had a flat tire. It was late when we arrived in Puno and could not find a hotel because of the holiday season. Therefore, we decided to drive on to Juli at Lake Titicaca, our final destination 800 miles away from Lima. Only fifteen more miles and we would get to Juli. Just one more river we had to cross. But again we found ourselves with a great surprise. The bridge over the river was washed out by high waters, although the water-level, by the time of our arrival, was gone down to the normal level. The river was approximately three hundred feet wide. We intended to cross the river but made only a few feet through the water. The river-bed was filled with slipping rocks (what we could not see at night!) and so the car struck. It was impossible to move our car. We began to sink till the water reached the level of the side-doors. All we could do was to sit very still

waiting for better times, and preparing ourselves to get out in case of an emergency. It was cold and icy outside. It must have been around midnight. Behind us was a sleeping village high up in the Andes, an empty road, water all around us and the crystal-clear sky. Again we experienced this wonderful formula of divine providence and human friendliness. We do not know how it happened, but it happened. After a long time of waiting a young man, fifteen years old, came crying behind us from shore. He probably could not understand what a couple of gringos was doing sitting at midnight, with a car, in the middle of an ice-cold river. His father owned a tractor and that good man hauled us through the river to the other shore. Finally we were able to make our trip to Juli.

There are moments in the life of a missionary when he likes to cry in his heart, but he shows a serene mind trying to handle difficulties with good humor. That is part of our life. The missionary has to adapt himself continuously to the national environment and conditions. If we don't our mission will turn into an intolerable obligation. One time I listened to a missionary talking to a Peruvian lady in a taxi. His statement is typical of the missionary which did not adapt his life-style to the new foreign environment. He said: "I am going home because I just cannot tolerate life here anymore. Everything here is so hard and Peruvians are extremely sinful."

Jesus Christ said: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish" (Luke 14:29-30,

KJV). It is wise and good if the prospective missionary thinks before he acts. It is good to make up our mind in order to find out the reality of intentions in our heart. Once on the mission field there are only two ways: we manage our profession of holiness, or we return home deeply frustrated.



The photograph shows a group of Church of Christ Aymara Indians meeting in a yearly seminar

## LANGUAGE GROUPINGS IN PERU

Departments i. e. States	Indian Speaking		Whites Mestizos Speaking	
	Quechua	Quechua and Spanish	Aymara	Spanish
Cajamarca	3,368	21,808	----	380,699
Ancash	194,888	105,135	----	54,869
Huanuco	97,557	68,125	----	28,000
Junin	112,397	169,921	----	80,000
Huancavelica	160,153	40,434	----	2,000
Ayacucho	246,947	49,942	----	2,000
Apurimac	186,448	28,819	----	1,000
Cusco	326,238	77,378	61	7,000
Puno	210,236	40,736	176,129	36,000
Arequipa	37,817	38,347	817	150,000
Moquegua	4,414	3,856	2,651	19,000
Tacna	13	391	5,085	27,000

Although this table goes back to the 1960's, it shows us more or less the distribution of languages in the Andes. The Spanish language is the official language of Peru, but these main Indian languages are spoken as indicated.

### 1960 HIGHLAND INDIAN LANGUAGE SPEAKERS <sup>1</sup>

	Quechua Speaking	Aymara Speaking	Total
Ecuador	1,000,000	----	1,000,000
PERU	3,300,000	500,000	3,800,000
Bolivia	1,200,000	500,000	1,700,000

<sup>1</sup>These totals differ slightly from those given in the first table on this page, because these include Quechuas and Aymaras living in coastal cities and eastern lowlands.

Church growth in the High Andes by Keith E. Hamilton, based on the 1960 - From every tribe and tongue and people and nation.

## CHAPTER 4

### HISTORY OF PERU

Every nation on earth has its own history. No country under the sun would exist without a proper historical account which traces a pathway back to its very beginnings, sometimes dark, sometimes bright. People are proud of their historical background. What a negative impression it is when a missionary comes to a foreign land and ridicules the national history, just because that specific history does not coincide with the history of the missionary's homeland! That kind of criticism will close doors for evangelization and produce a continuous tension between the insulted nationals and the foreign evangelist. Many good people depart from the church due to such inconveniences. Precious souls for which Christ died! Missionaries are not called to teach classes on history, but to preach the pure gospel of Jesus Christ with love and in all purity of heart trying to reconcile people through the written word of God. The missionary is a servant of his Lord and has absolutely no right to close doors due to foolish and childish behavior; doors that Christ opened for him.

The apostle Paul never criticized historical facts of the nationals among whom he preached the gospel. Instead, he was highly complimentary on their historical events, local and national traditions as far as they were appropriate to approach them with the gospel (see Acts of the Apostles). Paul did not run down the local traditions because he knew well enough that anything contrary

to Christ's teaching would be eliminated automatically by the believer according to his progress in the faith. Paul preached the gospel of salvation and left it to the Lord's work and the influence of the Holy Spirit which will bring the local people - through innovations announced and taught in God's word - to that what we call "The Christian Culture."

The foreign missionary should not oblige - under any circumstances - the nationals to accept his own culture or cultural traces, neither should he indicate that the missionary's culture is superior. Preach Christ, dear brother, and His glorious reconciliation between sinners and the heavenly Father. Many a preacher made a very bad show before the nationals trying to impart to those ignorant nationals a special class on college level. The natives may be even more educated than you. Stay back and be humble. Your mission is to evangelize. That's the reason the church sent you to a mission field. We can observe much damage done to the work due to missionaries imposing on the natives a process of Americanization in connection with the gospel.

Peruvians believe that their historical record goes back to the days of Manco Capac and Mama Ocllo an Indian couple which came out of the waters of lake Titicaca situated between southeastern Peru and Bolivia. Of course, we know that this is but a legend. However, legends teach some truth. Probably the Kechua Indians came forth from the area of Tiahuanaco on the Bolivian altiplano; settled down in Cusco and immediate surroundings, establishing their initial empire. Little by little, they started a policy of expansion and conquest going into all four cardinal directions. The Inca empire was called in Kechua Tawantinsuyo, that is "four regions" or "the country of the

four regions” - North, South, East, West.

About 1400 the Indians around Cusco - the Incas - conquered almost all of the 2500 mile long Highlands and established a remarkable empire. They built cities, wonderful roads, and tremendous forts. Theirs became the official language of the whole area.



Tiahuanaco on the Bolivian Altiplano

The class distinction of the Inca period grew out of what had gone before. Spanish conquest blurred these age-old rankings, but did not obliterate them. They are found throughout the High Andes today.<sup>1</sup> Understanding them is essential for the Christian worker.

However, long ago before the Incas established their Andean empire and civilization, there were many other cultures living on the coast and in the Andes mountains. The sun-kingdom of Peru were assimilated by the Inca conquest and incorporated into the Quechua empire through a process of inculturation. They had to abandon their religion, language and culture of their forefathers, accepting the will of the Inca king. Some pre-Inca cultures did not exist at the time of Inca advancement but those cultures like Chimu and Mochica on the northern coast, Chavin de Huantar in the northern Andes, were the real porters of culture. Wonderful exhibitions of art can be seen in museums of Lima and most cities of the interior and they give a silent testimony of those glorious days long before Europeans came out of darkness and long before the United States were organized as a nation.

The kingdoms of Chimu and Mochica on the northern Pacific coast, Paracas on the southern coast, Pachacamac, a few miles south of Lima, Chan Chan west of Trujillo, Chavin situated in the Ancash mountains among everlasting snow and glaciers, high as 18,000 feet. These ancient civilizations show us a great past and a very high cultural attainment, although Peruvians before Francisco Pizarro never invented an alphabet or the wheel.

After Pizarro's conquest of the Inca empire, a new reign began. Spain implanted its own culture on the Incas. Spain obliged the natives to accept her Catholic religion, her Spanish language, and all of the Spanish ways of thinking and interpreting the universe. The Indian names were changed to Spanish names. A new era had begun! Indians and whites were mixed and so we find a new race: the American mestizo. What once was the great Inca empire,



covering that vast extension from northern Chile and Argentina, through all of Bolivia, Peru, Ecuador and the southern part of Columbia, inclusively wide territories of the Amazon basin, became now the kingdom of Peru known also as the viceroyalty of Peru. During centuries Peruvians had to live under the Spanish yoke. In the early 19th century Peru (also Bolivia and Ecuador) became politically independent of Spain but this gave the Indians no relief. The American-born Whites and Mestizos took the power away from Spain but had no intention of sharing it with the Indians or using it for their uplift. The Indian remained as down-trodden as ever. The Hacienda Indians were serfs. The free Indians were but little better.

Around 1900 a further reaction against the dominant Spanish culture occurred, but this again did not benefit the Indian. Indeed, the political power, the army, and the landed nobility joined forces to manipulate the Indian masses.

But in Peru in the thirties social, educational, and political winds began to blow which brought hope for the oppressed Indian masses.

Indians have been exploited in many injustices during the centuries. So we should understand that many of them are extremely sceptical toward foreigners, especially when the foreign missionary presents himself with arrogant authority and prepotence willing to inculcate "those dum natives" with Christian education and civilization (forgetting that the native already has his own civilization and culture of Indian-Spanish background). Paternalism can be positive if a person is looking for it. Most people dislike the dominance of paternalistic missionaries. We do not like an air of superiority. Why do we believe that other human beings will accept it? It would be wise for any missionary,

and mainly for prospective missionaries, to attend an extensive course of cultural anthropology and Christian psychology, in order to learn how to show a fair and irreproachable behavior on the mission field. Indeed, the missionary is totally unimportant and so are his personal contemplations and interpretations. He should keep in mind that his exclusive mission is to preach Christ, and that Christ should be glorified through his preaching. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: **that God in all things may be glorified through Jesus Christ**, to whom be praise and dominion for ever and ever" (1 Peter 4:11 KJV).

Certainly, as we see Latin-Americans as a whole, they are people with a great history. By means of unrighteous conduct we may "despise the church of God, **and shame them . . .**" (1 Corinthians 11:22). In this verse is contained a principle of respectful life!

There is a sympathetic joke whispered among the Peruvians that should teach us a lesson:

A missionary came to Peru for a visit and campaign. A Peruvian met him at the hotel. Immediately, our good man from above the Rio Grande valley began to bring things of the visited country into relation with his own interpretation of reality. As both passed by a super-modern, high business building the Peruvian was surprised by the statement of his friend: "Oh, in my homeland buildings are even more elegant, and higher, and more beautiful."

Walking down the street they stopped by the train station and our good fellow exclaimed: "Oh, man, our trains are so fantastic! They are the fastest trains in the world, clean and comfortable!" So it went on and on. Finally, our Peruvian did not know what to do. He thought, "How in the world can I get this fellow down from his high horse? Anything I show him is better and bigger in his country." After a while they passed by a push-car, standing on a street-side, filled with delicious fresh water-melons. Jimmy evidently never knew or had seen water-melons. Though he got excited and asked: "What are those big things over there?" The Peruvian reacted as fast as he could and said: "Those are the small grapes in my homeland!" Our visitor kept silence for the rest of the day. Our Peruvian friend, for the first time, had invented a big thing.

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<sup>1</sup> *The High Andes*, Keith E. Hamilton  
Church Growth

### EDUCATION

Certainly by the standards of the United States and Western Europe, Latin America is underdeveloped. The majority of Latin Americans are undernourished, underemployed, undereducated, and underpaid. Paradoxically, they live in poverty in a region that holds great promise of wealth. Nevertheless, people in Latin America are pushing with all their forces toward a higher living standard through social change of which the most urgent factor is a change in the educational system.

William Lytle Schurz, in his book *Latin America*, says:

“In the past two decades, the Latin American republics have made remarkable progress in the field of public education. The official and public consciousness of the nations has been thoroughly awakened to the heavy burden of illiteracy (illiteracy is still very high in the Peruvian sierra), and to the need of better equipping their youth for the tasks of a new era in national life.”

During the years of social change in Peru (1968-1975), this country made gigantic steps toward a more effective system of education in elementary schools, state-owned institutions as well as private schools. General Velasco initiated a new school level for professional

preparation, according with the Berufsschulen (continuation school extending over 3 years for professional education, as used in Germany). The most ideal model is represented by the German Foreign School Alexander von Humbolt in Lima. This educational center offers all levels of education from kindergarten to elementary school, high school and the German Abitur (similar to the U. S. college), and schools for lower professional training. This model, although few exist up to this day, constitutes an ideal way of educational innovation in South America.

Among the rural population special noteworthy achievements have been made liberalizing the secondary school system, and in making provision for adult education. Schurz says:

“Teachers are better trained, and, if still inadequately recompensed, somewhat better paid; budgets have been increased; the quality of textbooks and other instruction materials have been improved; large numbers of new school buildings have been built; and advisory councils of public-spirited leaders have been set up to guide the educational programs along sound and progressive lines.”

This is especially true in Peru.

Lima offers several large American schools, some supported by the local American community, some by mission organizations, and others by industrial concerns. Secondary or high school education is available in all larger

centers of education. It is regarded primarily as a preparation for entrance into the university. Higher education in Latin America has its roots deep in the past.

The University of Mexico was founded in 1551 and the University of San Marcos, at Lima, in the same year.

There are universities in almost all larger cities of the country (Arequipa, Trujillo, Cajamarca, Puno, etc.). However, the existing centers of higher education are insufficient to give all students a chance to find a place for study.

The best curriculums are available in foreign private schools on elementary and high school level: American schools, German schools, French schools, Swiss schools, Italian schools, and so on.

There is a tremendous opportunity for churches of Christ in Peru to evangelize among students of universities and technical high schools. Although we were able to reach academics in the past bringing them the pure gospel of Christ, the whole effort is nothing but a drop of water in the ocean. Plans have to be done for further work among students which tomorrow will guide the nation as professionals. Peruvians are extremely curious. Their constant inquisitiveness is an open door for innovation. We should consider for this task a two-man team for every educational center, well instructed, absolutely Bible centered, highly spiritual minded, but with an open mind for things happening in the world and mainly in Latin America. Such a team could do a wonderful job trying to convert, or, at least, to interest, young students of all social classes.

Before going, the teams of two men should be

carefully trained and instructed in the **Spanish language** (they should have an acceptable command when arriving on the field!). Further, they should be taught widely in the following disciplines: **Latin American and Peruvian history, politics** with a special emphasis on revolutionary movements, communism and socialism, social changes; they should also know something about the financial and economic scene of the country; **customs and cultures of Peru**, and **religion** (Catholicism and its influence on the nation's development, evangelical movements since its beginning). These matters will be violently and dramatically disputed and the Christian worker should know what's going on, in order to get students interested. The education in these fields has to be **in depth**; otherwise, the team's influence would be void. To learn this on the field is a time-waster and inappropriate for the work, although the Christian workers should always show an open mind to learn and to rectify their erroneous beliefs.

The general educational level in Peru today is much higher than ten years ago. There are better and modern centers of higher education and more young people possess an academic degree. Our teams should under no circumstances condemn the Peruvian way of living or the sinners, but try to influence them with Christ's teaching. Let us keep in mind this fact and let us prepare young Christian men for this special task in Peru.

## CHAPTER 6

### RELIGION

The war of independence, although it brought many innovations to the different areas of Latin America, did not break the thread of Catholic supremacy. The Catholic church is naturally jealous of its spiritual leadership and is largely supported by the central power of government. Catholicism is the official religion in Peru and protected by the Constitution, although governments and its officials see with great pleasure the advancement of protestant churches. There are beautiful church buildings dating back to colonial days decorated with wonderful wooden altars covered with gold and silver, paintings and many beautiful manifestations of art. All this is a perfect copy of European art and religious ideals.

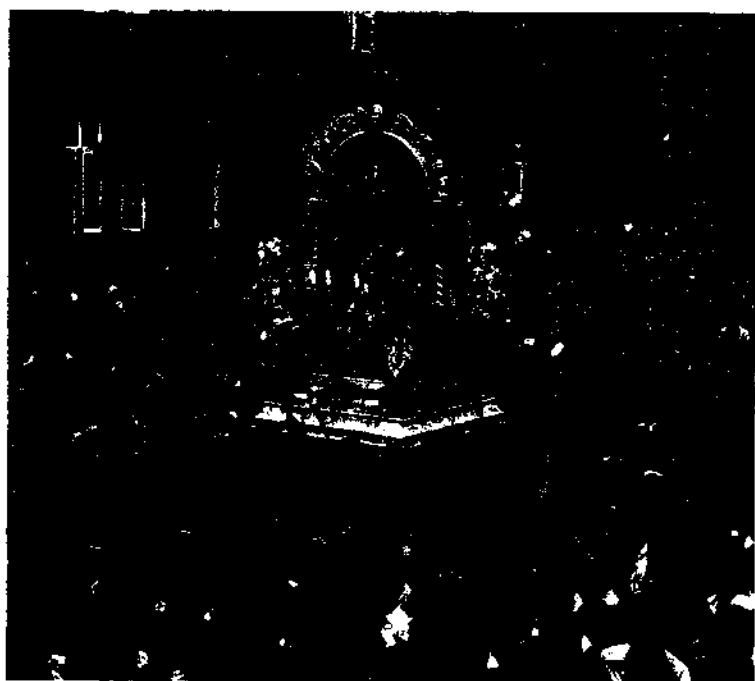
Whenever we talk about Catholicism in Peru we certainly should classify at least three important divisions, namely

1. the Catholic worship for whites of the middle and high class, as well as for educated mestizos of the same social status
2. the Catholic worship for the lower class and the uneducated mestizos and Indians
3. the Catholic worship for the blacks living on the coastal plains.



The worship corresponding to point one is usually splendid and performed orderly and quietly. The worship which corresponds to point two (especially among the sierra population) is a simple cult which many times is a cult of confusion. Most times small Andean churches are crowded with people and many stay outside. This worship is mixed with pagan customs. Most of the time, and in most places, it is a candle-service during which the worshipper offers to the saints of their faith candles. Loud prayers are heard and while the priest performs his service, the attendance is absolutely not concentrated on what he does. Worship number three is observed among the negroes. It is a cult mixture between Christianity with pagan traces copied from Indian culture and black elements, which the negroes as slaves brought over to America from Africa. It is very interesting to note that there are specific saints for specific groups of religion in the Catholic field, although many of them, like San Martin and Santa Rosa de Lima, have a universal influence. It is true that God as the Father, and Christ as the Son, are respected and worshipped; however, the cult of the Virgin Mary, and the cult of saints is very frequent. Many houses in the Peruvian sierra show several saints. Each saint has a specific mission of protection, of blessing, of friendship and so on. There is also a strong belief in holy images, medals, and artifacts and the priest will bless houses, a park, animals and whatever requires a special benediction to satisfy people's religious fervency.

There is a great lack of priests in the Catholic church in Peru. This means that most of the towns and villages - and even larger urban centers - do not have or may not even have a priest for their community.



Yearly Catholic procession "Senor de los Milagros,"  
Lima, Peru

There is a strong displeasure toward the priests and feelings of indignation, due to an insufficient service among the poor, and because of their dishonest conduct mainly among the sierra population. This situation benefits the missionaries. Most people think very highly of evangelicals.

Catholic priests do not visit the average church member living in the high sierra. However, Christian missionaries eat and stay with them and share their problems and talk about the Bible, trying to answer many inquietudes. Of

course, the prospective missionary should show the mind and attitude of Christ from the very beginning of his activities. Otherwise, he will be marked likewise as unstable character and unfaithful Christian. Christ lived and worked among the people. He felt the breath of his fellow-men, and preached to them the gospel as one of them. That made the difference. Too many missionaries do not understand this principle of identification with the nationals. There are villages in Peru which did not see a priest or preacher in three or four years!

The missionary of today will be surprised to find Lima filled with countless protestant churches (denominations) some owning very clean, modern and functional church buildings like those owned by the Episcopalians, Methodists, Mormons, United Christian Church, Christian Alliance and Missionary Church. This last denomination Alianza Cristiana y Misionera has experienced, during the last twelve years, a tremendous uplift precisely in the Metropolitan area of greater Lima. The Seventh-Day Adventists own church buildings, schools and hospitals. Almost all protestant bodies are represented and well established in Peru.

The Protestants have worked much to familiarize the nationals of all social classes with the Bible. Their schools have made a highly valuable contribution to both general and specialized education. The Peruvian Bible Society (Casa de la Biblia) is doing a great work to facilitate Bibles, New Testaments, portions of the New Testament, and general religious literature with Bible centered themes.

The missionary should be instructed about all denominational doctrines, in order to be able to show to the

listeners religious errors whenever the opportunity is given.

The "Supernatural power" and "the occult" is practiced mainly in the Peruvian sierra and among the natives of the selva (jungle). There are high-class people in Peru who practice Satanic cults, exorcistic rituals, spiritualism and esoteric beliefs. Wonder-healers in the Andes are a combination of witch doctors and priests. Many thousand believe and practice what they say. Superstition is as popular as in the Western World.

"No study of Satan and his kingdom<sup>1</sup> of helpers and their power to enslave men through their supernatural abilities can be complete without a look at the nature of Christ's mission in relation to Satan. The central idea in Christ's becoming flesh was to triumph over Satan: "The Son of God appeared for this purpose, that he might destroy the works of the devil" (1 John 3:8; Genesis 3:15). Christ's very life on earth was a step toward this goal, toward fulfilling this purpose. Satan's power to cause men to sin was conquered by Christ, who, as a man, was tempted of the devil" (Matthew 4:1-11 NAS).

Therefore, as we said, and say it again, the missionary should show enough common sense to get acquainted with all of these errors. Otherwise his mission among such darkness and ignorance will be void.

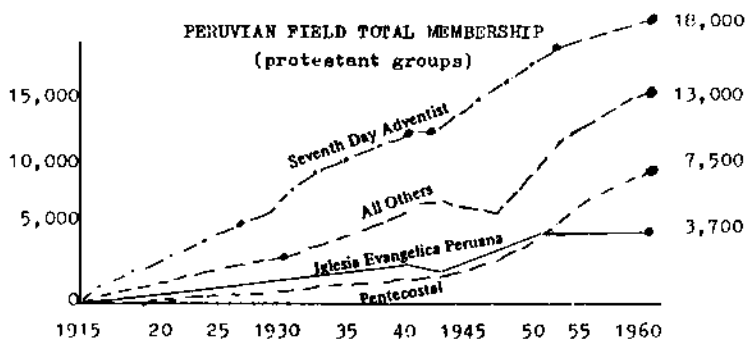
There are social-political powers in constant growth

and movements such as socialism and communism and left radicals influenced by Mao's philosophy. Peruvian State Universities are filled with all tendencies of philosophical ideas from Europe and the rest of the world.

Many preach a radical social change by violent revolutions taking the writings of Jose Carlos Mariátegui, a former member of the APRA (Acción Popular Revolucionaria Americana) party, and the publications of Karl Marx and Engels. It will not be easy to convince intellectuals with the simple teaching of the gospel. Right here is a tremendous challenge for any truthful man of God! If the missionary flees taking his refugium behind a wall of apathy where he tries to hide his fears, the advance of the gospel of Christ will be severely handicapped and the power of darkness will have another success on its account.

**Elders:** encourage your prospective missionary to be a fighter for Christ, but not a troublemaker in the kingdom of God. He should always know how far to go in each situation and how to approach his fellowmen with kindness, love and tolerance and in truth. "He who speaks too much has little to say." That is true also among gospel preachers.

**Missionary:** do not condemn the people of the world. Remember: you have been foolish, too; try to save them. Show Christ in your life not by a mere outward religion, but through the power of the Spirit living in your soul.



All four denominations have been growing  
in the same rhythm until 1980

Nationalism is continuously growing among Latin Americans. Nationalism blinds many and fills the hearts of the people with prejudice and preconceived ideas. A good fighter for Christ will find a way to make his way through this strong opposition. Christ lived and worked and converted human souls in a world of hostility. Paul traveled and preached in the Roman Empire with great opposition by the religious establishments, sometimes even the authorities, and also philosophy. And he made his way through the jungle of darkness to glorify his Lord. Our people need more than a mere college or university education. They need a legitimate faith in Christ, the absolute conviction that the gospel is the truth, and an unshakable faith in mankind. Our evangelists have to be able to suffer hardships and loss all the day. If a servant of the Lord is not willing to do that, it would be better for him to stay home and help in the local congregation. The damage done to the work of God on the mission field and to the missionary's own life, will be too great if he or she cannot cope.

There are basically two different cultures confronting

the evangelist:

- the missionary's own cultural background that is anglo-saxon and
- the listener's background that will be Latin.

These are two opposing mentalities. The missionary should always keep in mind that the nationals are not supposed to adapt themselves to him, but **the missionary has to adapt himself to the country of his selection**. Pride and vanity are most unadequate to win the heart of Latin Americans! Once you hear that statement about yourself "el gringo arrogante" (the arrogant gringo), your influence for Christ is almost dead. **Stay back and be humble**. The missionary's task is not to demonstrate anything to the nationals, but to bring to them the gospel of salvation. Remember Paul's example on the first ever missionary journey.

Peru has given birth to many prominent men in literature with a great impact on religious themes. Ricardo Palma, Juan de Arona, Mariano Melgar, Carlos Augusto Salaverry, José Santos Chocano, José Maria Eguren, Ventura García Calderón, Ciro Alegria, Vargas Llosa, along with men like Haya de la Torre, Belaúnde, Manuel González Prada, Felipe Pardo y Aliaga and countless others, have enriched the letters of Peru. It is amazing how much literature came out of the Peruvian mind. The same has happened in the realm of music and paintings and all of the arts. The missionary may find very humble people but with a great past.

Even nonliterate people have not been without their

poets and bards, some of whom, like Homer, developed immortal epics. The following translation of a pre-Columbian Peruvian Quechua poem indicates something of the profound religious and esthetic sentiment characteristic of these Andean people:

#### VIRACOCHA, CREATOR OF MAN

1. The world awakes  
And is filled with light  
To worship thee,  
Oh Creator of man.
2. The lofty sky  
Sweeps away her clouds  
in homage to thee,  
The Maker of the world.
3. The winds lift up  
the tops of the trees  
And waves each branch  
In tribute to thee.
4. From the shadowy woods  
The birds sing out  
To render praise  
To the Ruler of all.
5. In the depths of the lake,  
In the watery world,  
The fish proclaim  
Their joy of thee.
6. At the dawn of the day



My heart sings praise  
To Thee, my Father  
And Creator of man.

(Jesús Lara, *La Poesia Quechua*, 1947,  
pp. 159-60, Fondo de Cultura Econó-  
mica).

The message of the evangelist is reconciliation between sinful man and God through Christ. Be a loving and understanding person. With love and comprehension you will find hundreds of friends among which you will be effective preaching the gospel. Implant the word of God in their souls; water those souls with the gospel by visiting them continuously. Every member we gained for Christ and left to his own way, will die. The missionary may report one thousand baptisms and not any single member of the body of Christ, if he does not teach them to do all things the Lord commanded us to do. Maturity of mind and character is an absolute must on the mission field. People are not supposed to help the missionary to become mature, but the missionary should help the nationals to find salvation in Christ.

It will be impossible to adapt our mind and thinking totally to the Latin mentality. God did not tell us to do that, but we can do great things if we are free of prejudice and willing to accept hardships. This, of course, is impossible without giving up our cultural ideals, doing this for the benefit of our listeners in Latin America. Without sacrifice nobody can serve Christ. Christ left His glory in heaven to serve us. Paul gave up all that he once thought was great and beneficial to him. Many a Christian left everything behind to serve Christ in a new environment.

That's why Christ taught us to sit down first and to make up our mind, in order to see if we are willing to spend all we have with the building up of His kingdom. God's spiritual blessings are so great and so wonderful if we go in the power of His might, with the sword of the Spirit, and a pure and sincere heart.



Uro Indians at Puno on their floating island



A group of Aymara Indians after baptism with some Peruvian leaders, Lake Titicaca

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<sup>1</sup>Study on the Supernatural Power and the Occult, by Lynn Walker, The Lockman Foundation, 1971.

### EVANGELIZING THROUGH THE WRITTEN PAGE

One of the greatest inventions of mankind is the printing press. Thoughts, ideas, discoveries, and all kinds of manifestation of the human spirit could now be written on a page of paper where it stays for a long period of time. The interested person is not bound to time-taking investigations. The whole information required is available in one book.

The most powerful impact through the written page has been accomplished by publishing God's word - the Bible. It was now relatively easy to acquire a sample of the Holy Scriptures, and many people, at one time, could get the book, keep it, and read it as many times as desired.

An average sermon heard by an average listener will be forgotten in a very short time. A very good sermon presented in a vivid form of preaching with remarkable examples will be forgotten - even the best parts of the sermon will be gone after a certain period of time. However, the written text remains as long as people keep the book.

I had the most exciting experience printing and publishing gospel tracts, Bible studies and Bible courses in Spanish for the Peruvian population. Hundreds of thousands of sheets have been printed and distributed among the public on streets and were sent to the established congregations.

Usually, we sent a large load of tracts to a specific city ahead of our coming, then we followed by car, bus or airplane, picked up our literature packages and started

distributing on streets and plazas, market places, schools, and universities. The response was usually very positive. We got invitations to come and preach the Word and these invitations arrived from the farthest corners of the country. Many people collected all of our printed material inviting others to do the same.

Thousands of people in Peru learned the elementary teaching of the gospel of Christ through written lessons, Bible Correspondence Courses, Bible studies and gospel tracts. Thousands learned more advanced lessons from God's word through the same medium. It was and is a very effective way of mass evangelism.

In one opportunity we went up to Huancayo situated in the Central Andes; it was six hours by car from Lima. Our main task was distributing gospel tracts. That is what we did and established the first contacts. Returning to our homes in Lima, we received a letter from a young married man, a member of a Pentecostal church a few miles south of Huancayo. He received the tracts and Bible studies and was excited. It was exactly what he had been looking for. He invited us and we went up for a gospel meeting. The Pentecostal group was so narrow-minded, we felt we did not have any success, and with great disappointment returned to Lima. We thought that all the work we had done was in vain. A few days later this young man came to visit one of our workers at his home and told him that much good came forth of the distribution of gospel tracts and that the short days of our gospel meeting were, indeed, a success. Why? He wanted to leave the Pentecostals but did not know how. We, by means of our literature and presence, gave him the courage to make the final decision. Here we made a first contact through the written page; and, as a

consequence, established later two congregations of the Lord's church. One in an urban environment and another one in a rural environment.

Through correspondence I came into contact with a wonderful family living and working in Trujillo, northern Peru. We had a good interchange of correspondence from Vienna, Austria, and I was able to help him to know the gospel better and closer with written instruction. I helped him with literature printed in the United States. I ordered Bibles for him through the Peruvian Bible Society, and many baptisms came forth because of this initiative.

A very good friend living in Sherman, Texas bought the Jule Miller filmstrips and cassettes - and the result was and is positive. Now this man is traveling throughout the Andes mountains of his department teaching God's word by means of tracts and the Jule Miller filmstrips. Do not underestimate "little things."



Shows part of the brethren in Huancayo  
and the national leader

Some people say: "Do not overesteem the value of the written page." I say: "As long as it works and brings in a good harvest, let us use this wonderful instrument."



Singing hymns of praise to the Lord after baptism  
at Lake Titicaca

The elaboration of the printed page requires much work and the employment of good talents. The author must know how to write in an attractive, easy, and understandable style and he needs a clear head so that he might teach adequately.

In most cases missionaries will not have the possibility to have a greater printing organization; that means

that the missionary has to also do the graphic arrangement, the composition of the text, the printing and distribution of the printed items. A missionary can be very active preaching through the written page if he knows how to handle this business.

Every missionary working on a foreign field should use the written page in order to establish his first and future contacts, teach the contacts and keep the local congregations well informed. The missionary should not use gospel literature as a means of propagating his personal ideas, but keep himself strictly attained to Biblical themes. Indeed, the written page, if well used, is a powerful instrument to awaken interest, to teach, and to edify.

In connection with mass distribution of gospel literature, we used a series of five rolls of filmstrips (Jule Miller) along with the Spanish cassettes. Going into a village in Peru's interior, we set up our loud-speaker and announced that we would show filmstrips as soon as it became dark. Before sundown, we usually had a large crowd coming together to see those wonderful color filmstrips.

While one missionary showed the colored slides on a white wall, (most of the time we used the Municipality building), another one distributed gospel tracts to the public. Afterwards we announced through the loud-speaker that people interested in getting more details about the Bible and the church could come to the car for more information and free literature and Bibles or New Testaments. From this, we established the first contacts. Once people study certain aspects of the word of God, we have an open door to enter for additional teaching. In most cases the people asked the questions so it was extremely easy to advance with the teaching of the gospel. However, this would



have been impossible, or, at least, extremely difficult, without the tool of the written page!

In one of such meetings in the Ancash mountains, I had to distribute tracts. Walking through the crowds of people, I did not notice a puppy dog. I am sorry, but I must have stepped on his head or tail. Anyway, he did not waste much time, but bit me in my left foot. Our little doggy's vengeance was sweet - I had to get fifteen injections under my skin in the abdominal region to prevent rabies. Well, that is part of the job.

In this very same Andean village - in another opportunity - we installed our P. A. system right in front of the Catholic church on the main plaza. People in Peru call it Plaza de Armas. We did not realize that the priest was performing a special service that evening, and I am quite sure that he got excited because our continued announcements through the loud-speaker did not help him to keep his mind and senses on his sermon. Furthermore, many Catholic worshippers came running out of the church wanting to know what we were doing. After a while came the priest. He was so seriously concerned about the situation wanting to know what we were doing. We explained to him our intention to preach the gospel, showing filmstrips and distributing gospel literature. Then came his dry answer: "Well, then let me first finish my show and you guys go on and perform your show." That was it. Well, we "performed our show" only with the difference that the whole town came to see what God had to say. Shortly before we concluded our work our old priest came to us watching what we were doing. Amazing what a little incident can do!

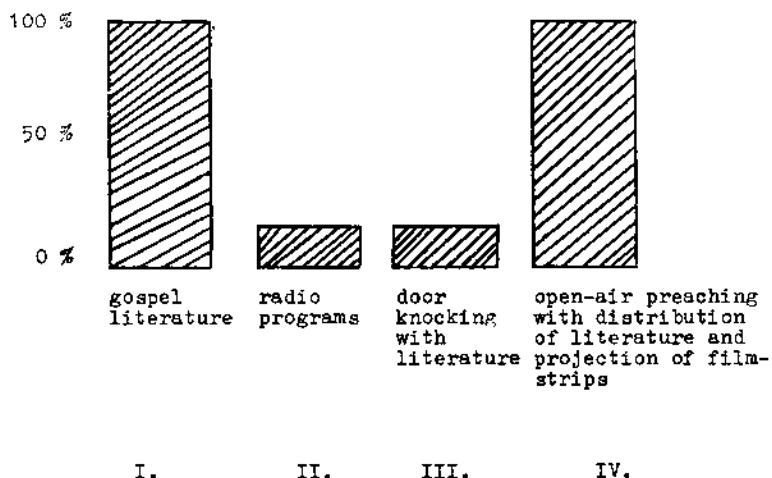
Our first steps to establish the Lord's church in Peru were:

1. distribution of fine gospel literature (we did not care too much about the outward presentation - too expensive - instead we emphasized the spiritual contents of the message)
2. projection of Jule Miller filmstrips (five rolls) which had a fantastic acceptance on all social levels in Peru
3. working with the contacts through:
  - a. gospel literature
  - b. BCC
  - c. Bible home studies
  - d. filmstrips (again!)

People loved to see the colored filmstrips, getting at the same time, a package of gospel literature and a Bible and/or Bible course.

In more or less sixteen years of work all over Peru, we established thirty-three congregations of the Lord's church. We also broadcasted a radio program, unfortunately, without much result. The missionary has to observe very carefully the customs of the nationals so that he may know which tool will do the job. In our case, the printing press opened so many doors and helped us to spread the gospel quickly from one extremity to the other of the country. Let us always keep in mind that there is no such thing as a fixed formula for mission work. The missionary has to find out what works best and use it for the glory of God. But it must work.

ESTABLISHED CONTACTS  
AND CONVERSIONS  
through



It is easy to detect that method I. and IV. worked with success. (However, this graph may be different on another mission field).

Kenneth Strachan said:

Eighty-five percent of all Latins won to Christ are converted as a result of a Christian book, paper, tract, or Bible; and are convicted of sin because of it.

Gene Edwards wrote:

God never said anything to lost people about going to church that is anywhere near as demanding as his greatest single command to Christians: "Go ye into all the world."

As soon as we have gone to the home of every lost person on earth and clearly presented the Gospel to him, then and only then can we be justified in expecting the lost world to return the call!

The printed page is the door-opener in Latin America and we should use this instrument of communication wherever it brings in a good harvest.

## CHAPTER 8

### PREACHING IN PUBLIC AREAS

During the years of missionary work in Peru we used to preach where the people were - in slums, in towns and villages, in haciendas, and cities. People will not come to the preacher, but the preacher has to go to them with the gospel of Christ. And what place is more indicated for such purpose than public plazas, market places and the streets of urban and rural zones?

Our methods of work were extremely simple. We had missionary vehicles large enough to carry our equipment and several passengers, a P. A. system (loud-speaker, amplifier connected with the car battery), a cassette recorder and an interchangeable slide - filmstrip projector. The electrical equipment worked with the car battery (12 volts) and also with the official alternating current of Peru, 220 V, 60 cycles.

Most of the time we worked in the afternoon since that was the ideal occasion to reach the people. We drove the car to the main square of a hacienda, parked and asked for permission, if the farm was private, to evangelize. Immediately we announced through the microphone that we would preach to them. For the beginning not a single soul appeared. Finally, I started preaching and little by little we got our audience out of their homes: first the children, indeed very noisy, then the youngsters and finally the older folks. They sat in front of their houses or stood in large crowds around the car. In many opportunities I had to preach five times in one afternoon. We announced

that we are going to show color filmstrips about the Bible after sunset and this was always a great event.

When the time came to show the filmstrips (during the first years of activity I had to explain each slide through the microphone, because we did not have the Spanish cassettes), we had an excellent attendance. Whenever we detected a special and appropriate atmosphere we showed two or three filmstrips at one time. The people just loved to listen to God's word and to see these beautiful color slides. I can hardly imagine that somebody in the U. S. or Europe would spend so much time for a gospel meeting. Peruvians do it!

The receptivity of the people in Peru is very encouraging. On an average we had twenty-five or thirty persons standing by the car waiting for a personal conversation about the church.

One time we preached in a small Andean village situated in a lovely valley not too far away from Lima. We did not realize that our preaching was heard by some Catholic seminarists. Before we could think twice they stood all around our car making questions and provoking us. Finally they wanted to have a fight with us "because we did not preach what they thought was correct." In another opportunity we preached in front of a large Catholic church building because people used to walk around the plaza standing here and there. The place was ideal for a public approach. The priest came to us, very friendly, and wondered why so many people came to listen to our preaching while he had just a few faithful old ladies in his mass. He was extremely jealous but did not show aggression toward us because of the crowd and the fact that there is freedom of religion in Peru.

During a gospel meeting in Huaraz, we drove up to a very high and isolated Andean village situated in one of the side valleys of the Ancash mountains. All inhabitants of the town came to meet us. They thought we were the priests they expected from Lima. We had a hard time persuading them all this was a mistake. Finally they gave in and invited us to preach and talk about the church.

Our gospel literature was an effective tool to establish promising contacts, and they appreciated everything we gave them.

Another mass communication medium consists of using a booth during a national or international trade fair. There are several trade fairs taking place annually in Lima, and an international trade fair every second year. A booth can be decorated very attractively. We may show Bibles in Spanish and Indian languages, New Testaments, Bible correspondence courses, Bible studies, gospel tracts, and posters with Bible themes and photographs showing Bible centered objects. We used a list so that interested people could register themselves in a Bible correspondence course. This is a wonderful way to establish contacts by the hundreds. In one opportunity a total of eight hundred persons subscribed themselves to our list. Immediately after the exhibit was over, we started a very precise follow-up program visiting all the contacts.

Mass communication should be used in full wherever the mission field is receptive for that kind of introduction to the gospel. The following tools should be used as long as they bring in a harvest:

- a. distribution of gospel literature
- b. newspaper ads

- c. Bible correspondence courses
- d. trade fairs
- e. radio programs
- f. preaching in public areas.

It is understood that the evangelist has to use those tools exclusively to open doors establishing a first contact. Now begins his personal evangelism (work). He must influence and persuade the contact, trying to gain him/her for the kingdom of God. If he fails here, all his work mentioned under (a) through (f) will be void. His missionary activities will be weak and without much success if the evangelist does not use generously the soul-winning efforts mentioned under points (a) through (f). He may delegate work to missionary helpers, but not in the commonly misinterpreted sense of staying back and employing others to do the job. The missionary has seven days per week at his disposition. This span of time should be used adequately to preach the gospel. No "big missionaries" will accomplish the job, but only dedicated men and women who accept the task personally to go and to preach.

Just a little additional word regarding personal evangelism. The reader should not take this or any point in a pure academic sense. Instead, he should show a practical mind and work with much skill, patience, and good knowledge of God's word and will. The evangelist must show Christ living in him by doing the works of Christ.

Knocking on doors was highly obsolete in our work in Peru, especially in Lima. Contacts established through the means already mentioned should be visited as soon as possible in order to take advantage of "a fresh relationship." Such visits to the homes of the nationals could be done



with a local preacher or Christian co-worker, as soon as such contact is established, but most of the time Peruvians will listen more effectively to a foreign missionary than to their own countrymen. The situation, indeed, can vary and the foreign missionary should observe the development of given opportunities in order to know how to act.

It is quite evident, from experience, that there is not any stereotype for mission work. The intelligent evangelist has to try out all forms, staying with the best. He has to find out what will bring forth more fruit on the mission field.

The missionary who comes out of a school of preaching or Christian university or college will have his mind filled with theoretical ideas which, in his own imagination, will revolutionize the mission field. After a relatively short time, he will find out that none of these ideas work because he did not reach the target. Our young missionary can use statistics in order to write down his activities; he can make plans and approach "very academically" the nationals. Soon he will find out that the work is stagnated. As long as he does not understand the central point of mass communication evangelism, communicating Christ, the Son of the living God, he will not get a positive result. Whatever method the missionary might use, he will obtain as harvest what he sowed: real Christians (that is our goal), wishy-washy Christians (if that is the missionary's character), liberals, social riders, rice Christians (who listen to the preacher every Sunday as long as they get a sack of rice).

Missionaries should learn the lesson - and this is extremely important and urgent - that, whenever we want to obtain

Christians, people reborn and regenerated by the word of God and the power of the Holy Spirit through the word, they have to preach the pure gospel of Christ without change.

From the very beginning we ought to show to our audience that real Christianity comes only through the practice of the pure teaching of our Lord Jesus Christ. Suppose we would get hundreds of converts, if these souls are not **converted to Christ** there will not be a church of Christ; just a church of the missionary.

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God”

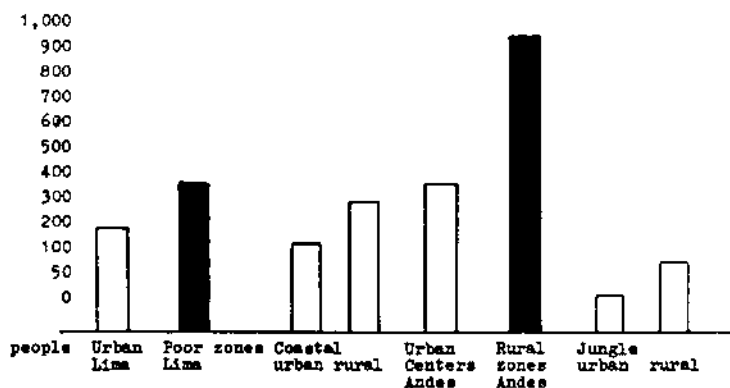
1 Corinthians 4:1

People will not see in us what we think they should see, but they will see **exactly** what we are. It is impossible for a man to give away what he does not have. The preaching of the gospel without spirituality and conviction of faith will produce liberal churches (and they are just wasting their time), religious clubs, social clubs with an air of superficial religion, and all three of the products are useless for the kingdom of Christ. Therefore, our minister of God has to start off, and go on, in the power of the Spirit, being a

- real converted man - converted to Christ.
- and he must know God's word
- live according with God's word and preach Christ's gospel in all its purity.

If he does not do this his work will be gone with the wind. The church of Christ is not identified by what is written on a building, but by what the people believe and practice, by its spirituality and sincere dedication to the cause of Jesus Christ, by her inherent interest in seeking the lost souls.

CHURCH-GROWTH TABLE AS PER POPULATION DISTRIBUTION



REMARKS:

Please do not add all columns to reach a total. This would give a wrong picture. This statistic just shows where the fastest growth took place.

How did the apostle Paul communicate the gospel?

“We can easily understand how such a Gospel would appeal to the minds of St. Paul’s hearers.<sup>1</sup> To those who, among the conflicting claims and confused teachings of polytheism, were seeking for some unity in the world of nature and of thought, St. Paul brought a doctrine, at once simple and profound, of one personal God living and true, the Creator of all. To men who sought for some intelligent account of the world, its nature and its end, St. Paul revealed a moral purpose in the light of which all the perplexities, uncertainties, and apparent contradictions, resolved themselves into a divine harmony. To men of high moral instincts, appalled and dismayed at the impurity of society around them, St. Paul offered the assurance of a moral judgment. To men oppressed by the sense of sin he brought assurance of pardon and release. To the downtrodden, the sad, the hopeless, he opened the door into a kingdom of light and liberty. To those who were terrified by the fear of malignant spirits he revealed a Spirit benignant, watchful and ever present, all-powerful and able at a word to banish the power of darkness. To men dissatisfied with the worship of idols he taught the pure service of one true God. To people whose imaginations were overwhelmed by the terrors and darkness of the grave he gave the assurance of a future beyond the grave in the bliss and peace of the risen Lord. To the weak who needed support, to sinners bound with the chain of vice, to people

unable to cope with the depressed morality of their heathen surroundings, he brought the promise of an indwelling Spirit of power. To the lonely he offered the friendly warmth and society of a company all eagerly looking forward to a bright day when Grace would come and this world with all its perplexities and troubles pass away. It is no wonder then that this Gospel appealed to men, fired their imaginations, filled them with hope, and strengthened them with power to face persecution.

Yet to embrace this new religion was not easy. There was, as we have seen, in St. Paul's preaching a conciliatory, sympathetic attitude towards the heathen. There was no violent attack, no crude and brutal assault upon their beliefs, still less was there any scornful or flippant mocking of their errors. But, on the other hand, there was no weak condoning of the offense of idolatry, no eager anxiety to make the best of a false religion, no hazy suggestion that every religion, if only it is rightly understood, is a worship of the true God and a teaching which leads to Him. **St. Paul gave his hearers a perfectly clear, definite understanding of what was required of them.**"

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<sup>1</sup> Missionary Methods: St. Paul's or Ours? by Roland Allen, pp. 69, 70.

## CHAPTER 9

### GOING INTO THE DIFFICULT AREAS OF PERU

Every time a prospective missionary takes in his hands a travel catalog of a travel agency, he gets excited looking at those beautiful color pictures showing the most interesting places and attractive scenes of a country. Peru with its immense jungles and majestic mountains, deserts and lovely green plains, is always a tremendous motive for illusions and dreams. Lake Titicaca and Machu Picchu, Ancash and Chan Chan represent part of what most of us know about Peru, if we knew anything. Reality is quite different. Not that the countryside is not what the agencies show us. Indeed, Peru is extremely beautiful. But he who contemplates traveling catalogs, or even makes a trip for the first time to a foreign country receives the so-called tourist impression.

In many of our mission trips into Peru's interior we had to confront ourselves with the most uncomfortable conditions. Journeys brought us to the high jungle zone and to the Amazon basin. The reader might be interested to know how people in such regions live. Just imagine a small house built with mats consisting of three tiny rooms without any decoration. The floor is covered with sand. Every room has four wooden posts connecting the mats. The roof is flat built with the same material and it is covered with banana-tree leaves. There is a small open space between each strip of the estera material. Insects and other small animals can walk in and out without any problem. Each room has a wooden door. One room did not have a

door but only an opening. The jungle house consisted of one larger room as kitchen and a small section where people kept the food stored, a sleeping room (master bedroom) for the couple and another one for the oldest son, his wife and child.

In front of the main house there is a relatively large space, like a miniature square with a big hole for pigs. Our brethren had a mule, a donkey, chickens, dogs, cats and - a pretty noisy pig.

The family covered its living growing and selling tropical fruits: Papayas, oranges and bananas. They also planted yucca and some sweet potatoes for their own use, as well as "jungle potatoes," an extremely white tubercle consisting of hard pulp, which - duly cooked - is a delicious dish. Since their little land property was too small to cover the financial necessities of the family, they had to work on a nearby coffee plantation.



A typical jungle house

The jungle house has no washroom. Every time we needed to wash ourselves the brethren installed us a chair, on the chair was a wash bowl and a small mirror. Most of the time we had cold water. This was the way we were able to keep our body clean and fresh. As most houses do not have a private toilet, one has to use a place somewhere in the bush.

The breakfast consisted of fried yucca slices, sometimes a piece of bread and tea. For lunch and dinner we had soup with a few noodles, a piece of chicken-meat and jungle potatoes. As dessert we received a piece of fruit, tea or coffee.

Our beds were very special. Since I am a relatively "short item" the beds were not too bad for me, but my fellow-worker was tall and he had a difficult time trying to sleep on such beds, only five feet long and three feet wide. From the bottom of the floor to the level of the mattress there was only a space of 1.5 feet. Our legs hung down over the edge of the beds like long monkey legs. We had to sleep very quietly without movement. At the slightest intention to change our position we fell out of the bed. Mosquitoes, cockroaches and all kinds of aggressive little bugs were faithful servants to bring us near to a nervous breakdown. Their strategic attacks began after sunset so we had to sleep with one hand stemming against the floor in order to avoid falling out of the bed, and in the other hand we held an insect spray can. This was our defense against those nightly invaders.

So far we have had a great success with our insect spray except when trying to use it against cockroaches. Every night we had an interminable army of great big Texan cockroaches walking straight over our chests. These



lovely little animals must have discovered a sweet delicacy in us because they came each night with a punctuality that is proper only among Germans! They disappeared before sunrise. Our beds were hard as rocks and the climate at night changed from warm and humid to cool and cold.



A sample of the beds in the jungle

In order to reach our place situated on a mountain top, we had to walk for forty-five minutes on a narrow jungle path. Fortunately, our brethren came down to the road where we parked the mission car and helped us bring our equipment and luggage to their house. This included the car battery and the projector equipment.

Our mission trips brought us to the Tingo Maria jungle. At that time the road ended some twenty miles

south of the village of our preaching appointment. Most of the people were immigrants from Austria who came to that part of Peru one hundred sixty years ago, settled there, and now are growing tea, coffee, corn and cattle. Since we were able to drive only to the end of the road we parked the car, loaded all of our luggage and equipment on our shoulders, commended ourselves to the Lord's help, walked twenty miles through the jungle, a very narrow strip opened in the forest literally filled with holes and mud; crossing rivers and climbing up and down through the thick vegetation. I never before, in all my life, sweated so much and with so much intensity. Many times during our walks we would fall to the ground for a short rest. We were so tired and exhausted that we did not take care of snakes or other animals which could have surprised us. After many hours of walking, we finally arrived at the place of our appointment for the gospel meeting. They installed us in our room, but not before we took a cool bath in the river.

Of course, such mission trips do not occur daily. They constitute a minor event in the whole program of missionary activities. However, they can be done two or three times a year. If the missionary is not able to accept such adventurous journeys, he will find himself in the midst of serious problems. After all, it is not only the difficulty on the road; there are also many problems with food, an absolute lack of comfort and hygiene. There are some more facts the missionary should consider on such necessary trips. In most of our mission journeys throughout Peru, I had severe stomach infections caused by uncleanness of the environment, extremely greasy food, drastic changes of climatic conditions during the trip, and the unadequate

water which was, in every zone, so different in hardness and quality. I suffered with continuous, acute diarrheas which sometimes brought me in such bad shape that I had to realize tremendous efforts to keep on doing my mission work. A diarrhea period took as long as two weeks, and even with penicillin I had an extremely hard time normalizing my health condition. Three times during trips in the jungle and the Andean regions, I had to go to an emergency hospital for immediate treatment due to severe food poisoning and terrible virus infections. The doctors had a difficult time getting me back on my feet. On all three occasions I almost died! I developed infections that produced skin-itching, vomiting, colics and a night-long sweat eruption with sweat drops running down over my skin as big as a small finger nail. I had a permanent stomach problem even after returning to Lima. But our Lord Jesus gave me the strength to resist all and to accomplish the mission to which He called me.

On most mission trips we were unable to take a bath for a week. We had to spend entire days and nights with extreme hot or cold temperatures according to the place we evangelized. In the high Andes or the Amazon jungle, we walked, rode in trucks (nobody in the U. S. would believe that such monsters are still in circulation) used canoes, buses, cars, rode on mules, horses and donkeys.

Our trips through the Andean regions were always an acrobatic performance. Our mission car was small enough to fit exactly into the width of the road. Andean roads (a donkey-road would be more descriptive) winds up to 3,000 feet in just five minutes of driving; sometimes it takes three hours. On one side is a deep abyss falling straight down some 1,500 feet and more. One little error and there is not

any chance to stay alive! After all, if somebody would ask me if I would do it again, I would say: certainly I would! The beauty of God's work with those simple souls richly compensated all our hardships. There were such wonderful moments of fellowship among us and with the brethren and contacts.

Around Lima, and mainly in parts where very poor people use to live, we preached daily being able to establish several congregations. It was not easy to work among these poor people, but it was worthwhile because they certainly listened with obedience to God's word.

Besides this, there were excellent opportunities in a tuberculosis sanatorium in Lima, a sanatorium for lepers, and jails. However, the most rewarding work was with the poor around Lima, in the Andes and the jungle.

This does not mean that our work was limited to that specific group of the populace. No, on the contrary! We worked among the middle and higher class in Lima and in larger provincial cities. There were many converts from all middle-class professions (lawyers, medical doctors, school teachers, bookkeepers, engineers, professional soldiers, policemen, etc.). This last group is an extremely difficult area of work since many are proud and do not like to meet with lower class people. But in one congregation in an urban district of Lima, we had them all. Rich and poor, uneducated and educated folks, whites, Asians, Jews, Mestizos, Indians and blacks. And what an interesting group!

These sentences were written in a spirit of humble submission under Christ's government. It is not my intention to boast. They show what a missionary has to accept whenever he wants to preach the gospel wherever the Lord

guides him. I could have limited my work to the fine middle class areas of Lima, but I decided to put my life and talents to the service of our Lord where He opened the doors not wasting His time and mine.

One time we went up to the central Andean city of Huancayo where we had a retreat for men. A few young missionaries (they had just finished college) came with us since they were interested in doing mission work in Peru. It was great to show them the country, the people, the culture and customs of that Andean country. During lunch time I observed these good fellows and I reckoned that it was very difficult for them to eat what the Peruvian brethren put on the table for all. To say the truth, this time it was a very good food, prepared with much love to honor all of us. It is easy to observe the wrinkling of the nose and how one of them pushed aside certain elements of the food. We know how hard it is when Jesus tells us to eat whatever people set before us, but we also know how easy one can offend the feelings of the people especially if we are too sensitive regarding their food.

All of these things must be taught very effectively in mission schools and Bible departments of Christian universities and colleges. A breath of theory will not help. We may convert a human being and kill him the next day by our foolish behavior. Only a good measure of love, faith and obedience to Christ can give us the right spirit in missions. I personally think that, if a young prospective missionary is not willing to evangelize under such conditions he should not elect a mission field of such environment but ought to go to a place where he can serve our Lord under easier conditions. Such decision will be better for the missionary, for the sending congregation and the

nationals where he wants to work as an evangelist.

I have seen many missionaries going home because of many stated reasons. There was only one real reason: the prospective missionary had not been ready to accept the foreign culture with its new and different environment. Neither was he able to adapt himself, impulsed by love for Christ. Missionaries, many times, have a false image of what "doing mission work" means.

The missionary should get the best education. I agree. He should have a professional education, if possible. That's wonderful. He should finish successfully theological and missions courses in Mission Schools, colleges or universities. Fantastic. After all, education brings man out of darkness and ignorance. **BUT -**

the prospective missionary should be prepared thoroughly with the Bible, so that his faith might be founded on Christ and not on man.

His faith needs to be sound, his mind has to be sound, his mentality has to be flexible and humble, and our missionary needs to know how to adapt himself quickly to any new environment. His spiritual training must be of the best so that he may daily live in purity and spirituality without becoming a hypocrite.

If the missionary does not unite all of these qualities, he will be ineffective and his negative influence will cause many problems among his co-workers and the nationals. Preaching the gospel is very easy; living the gospel is

difficult; being a missionary requires something more, namely: **living what we preach plus adaptability plus flexibility, love and enthusiasm for the lost ones and the cause of Christ** (enthusiasm not like a showmaster), **and an open mind toward all and for change.**

The apostle of the Gentiles said:

“For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be **emptied of its power.**”

(I Corinthians 1:17)

Then he said:

“Where is the wise man? . . . Has not God made foolish the wisdom of the world? . . . it pleased God through the folly of what we preach to save those who believe.”

A missionary should not fill his heart with the false idea to go to a foreign nation “to bring education and culture to those ignorant foreigners.” A missionary is a servant of Christ and as such he shall serve his Master bringing the gospel of salvation to the people. Only the gospel is the real light, in our context, which will enlighten the soul and the understanding of all who hear with an open heart. The missionary’s general education will be of little help in his task to evangelize. What the evangelist needs is the gospel of Christ, a pure heart, and a disposition to suffer, if necessary, with Christ and to accept all kinds of hardships and

sacrifices.

“For consider your call, brethren, not many of you were wise according to worldly standards, not many were of noble birth; but God chose what is foolish in the world to shame the strong . . .” (I Corinthians 1:26-27)

. . . as it is written: “Let him who boasts, boast of the Lord.”

(I Corinthians 1:31)

Paul was a well educated man. He had his profession as it was custom among the Pharisees. He had an excellent education in the Scriptures and all the religious wisdom of his day. Paul was a man of many journeys in the Roman Empire. After all, he had such a wonderful talent to adapt himself to a given environment immediately: from low to high, from plebeian to noble. He was of a solid family background, raised and educated according to the Jewish law and of finest traditions; citizen of Rome, but . . . he said:

“I decided to know nothing among you except Jesus Christ and him crucified.”

(I Corinthians 2:2)

Let our brethren learn this wonderful lesson from this great servant of the Lord.





A kitchen somewhere in Peru

## CHAPTER 10

### EVANGELIZING UROS AND AYMARAS

Lake Titicaca is the world's highest navigable mountain sea. Big ships cross the lake from Puno (Peru) to the Bolivian side carrying passengers, cargo and railroad cars across the waters.

During sunny days the visitor contemplates a unique spectacle. The deep blue Andean sky, as wide as one can see, gets mingled with the same dark, blue waters of the sea. One cannot see from shore to shore and one has the impression to find himself in the midst of a wide unending blue substance. Sometimes the lake's surface is calm and the waters remain crystal-clear so that the ground of the sea is visible, giving the spectator a superb view of the under-water world of the lake.

Puno is the capital city of the Departamento de Puno with a large port and railroad installations, connecting Bolivia with Puno (Peru) and Puno with Cuzco and Arequipa. There are speedboats which travel from Puno to a group of artificial islands built by the Uro Indians. Such a trip takes more or less thirty minutes. The Uros represent a sub-group of the Aymara nation but they fled to their man-made islands long ago when the Aymaras, living on the land, tried to mistreat and to subjugate the Uros which were a more peaceful people. Of course, there are no more hostilities among the various Indian groups (except in certain spots in the jungle) but this is the story how the Uros came to live on those swimming islands made out of reed maces (*typha angustifolia*), bulrush (*typha latifolia*). The

Uros use the same material which grows along-side the lake to build their houses on the top of the floating islands, and on the same "ground" they plant potatoes and put out small fish to dry them in the warm mid-day sun.

The Seventh-Day Adventists installed their headquarters for this region around the Puno area, operating schools, hospitals, and distributing material help. The Adventists' influence is not only seen in and around Puno as a main urban center which provides the fundamental merchandise for the surrounding rural zones, but also on the swimming islands of the Uros.



Uro Indians on their floating islands,  
Puno, Peru - Lake Titicaca

Denominationalism has been very active around the Puno plateau laying the foundation of a Biblical centered education among those natives of Peru. The New Testament is known as such. This terrain would be highly interesting for the church of Christ missionary teams bringing to the nationals the **original** gospel faith.

The Uros are timid and slightly skeptical toward foreigners. However, there exists a very good chance to establish the church of our Lord. Such activities could be extended to Puno and surroundings, including small rural places along-side the lake. Most of the inhabitants of these zones are Aymara.

Puno has a local radio station with sufficient frequency to reach out to the areas corresponding to the lake. A printing press could do a wonderful work printing gospel literature, Bible correspondence courses, Bible studies and tracts in Spanish and Aymara. This would be a powerful tool to cover this lake area of the southeast of Peru. Expenses could be kept on a relatively low level since high quality printing is not necessary. People are interested in the message well presented. A normal white printing paper would do the job. Such a program operated in connection with a daily radio program in Spanish and Aymara would be an additional accessory to the ministry of the written page. If our prospective team would do an authentic work of evangelization, including a wide outreach among the students and middle-class people of the region, it is certain that strong congregations of the church of Christ can be established among Uros, Aymaras and Mestizos.

Congregations interested in evangelizing the people of the Peruvian altiplano should consider a long term outreach, in order to guarantee success. Three or five year projects

will not accomplish very much. Indeed, we have to change our mission attitudes extending our programs so that a life-time commitment on foreign fields may guarantee a continuation. Too many works which at one time have had a tremendous success were "left to the nationals" too early with the sad consequence that the mission work returned more or less to its beginning. We have to learn to stay with the people if we want to serve our Lord preaching the gospel among the heathen.

There are many souls in Peru which plead for a restoration of Christianity. "Back to God's word" is not only our idea, but also the desire of thousands of other people. Our people in the U. S. have to show more missionary zeal, more real love for the cause of Christ, and more will-power to give the best of our financial resources, in order to accomplish with the Great Commission, not theory, but in truth.

We were able to establish a large congregation among Aymara people in Juli situated at Lake Titicaca and a smaller group in Ilave. However, the work should be continued by pushing missionaries with a great zeal for Christ's cause. A prospective mission team should consist of men who like to do multiple works among students, workers in factories, and the rural population. Such men should also be willing to learn the Aymara language and have a good command of Spanish before they go to the mission field. They should know how to preach through radio and how to write and publish gospel literature and they should not be afraid to go to those souls living on the Peruvian Altiplano (high plateau) to show them the difference between what they believe and what the missionary has to say to them about the gospel of Christ in all its purity. Our missionary team

should be able to eat, live and work with the natives reaching them in their own cultural environment.

Puno, as capital city of the Department of the same name, can easily serve as headquarters for the team. The team could reach out from Puno to the rural areas around the lake and extend mission activities into Boliva taking as their main target, La Paz, the Bolivian capital city. With some additional good-will such a team could even expand its activity to the jungle of Bolivia and the southeast of Peru. It would be ideal to have as working tools from the very beginning a four-wheel drive pick-up and a motor boat for fast and secure transportation. The team should also work, under all circumstances, with the Jule Miller filmstrips which are highly appreciated in Peru, and a P. A. system for public preaching on plazas and streets and market places.

The Peruvian government installed a luxury hotel near Puno on a peninsula looking over the lake on both sides. Since 1980, national and international tourism has been growing in this part of the country. Here is another small side-door opened for evangelism. An intelligent and active team could always have available gospel tracts in English, French, German and Italian, trying to reach out to the thousands of tourists visiting Lake Titicaca. These contacts could be evangelized through correspondence. Indeed, there is a tremendous work waiting for churches of Christ also in this specific part of Peru.

We reached out many times to Bolivia (mainly La Paz and Santa Cruz de la Sierra, but also other big urban centers) distributing gospel tracts and visiting first contacts. Such a mission trip began in Lima with a first stop in Arequipa some 600 miles south of the capital city. Then we

drove up to Puno and Juli for gospel meetings and then to Bolivia. The distance between Lima, Peru and La Paz, Bolivia is approximately 1,000 miles. This is another reason why we should have missionaries established in Puno.

The general living conditions on the Peruvian/Bolivian plateau are extremely simple and the climate is usually cold and rough. American missionaries have been working there installing denominations like the Adventist church and the Friends, but also Pentecostal groups and minor evangelical organizations. Why shouldn't we get a team down to that part of the world? Our people need zeal and love for the cause of Christ. All the rest will find its solution by itself.

## CHAPTER 11

### A STRONG MISSION WORK IN TRUJILLO

Trujillo can be reached on the Panamerican highway, along-side the Peruvian coast, in eight hours from Lima. The distance is approximately 320 miles. The flight-time with commercial jets is fifty-five minutes. We were able to establish two congregations around that provincial town built in a beautiful Spanish colonial style, very elegant and clean. We concentrated a great part of our mission effort on this part of the country, preaching in and around Trujillo and mainly among the poor people.

The Baptist church has several congregations outside of Trujillo. This denomination also runs a theological institute situated in a very attractive middle-class part of the city. Trujillo has a large university. The city is the commercial and industrial center of northern Peru. Chiclayo is the next large city on the coast. Chimbote, a pure industrial town and seaport, lays only 60 miles south of Trujillo. The closeness of other urban centers on the coast makes Trujillo extremely interesting as the headquarters for mission activities. In less than ten hours one can drive to Huamachuco, an Andean village, where several congregations of churches of Christ were established. Cajamarca is situated in the northeastern Andes only 300 miles away from Trujillo.

Therefore, a missionary team settled in Trujillo could extend its evangelizing efforts not only to and around Trujillo, and the nearby farms, but also to Chimbote, Chiclayo and Cajamarca, including Huamachuco and rural districts



of those areas. A wonderful work has been done there during many years of mission activities, but we have to go ahead pushing God's work forward and not making experiments with the national preachers. Let us not save money, but souls!!

A mission team could reach out in a similar way as we mentioned in our example of Puno - Lake Titicaca.

Going north there are some more important urban centers like Piura, Talara and Tumbes all situated on the Panamerican highway. These cities constitute an excellent potential for a long-term mission effort with the final target to establish strong churches of our Lord in all large urban centers of the northern coast.

Guayaquil is the largest commercial center of the southwest of Ecuador. The mission teams living in Trujillo could also extend its activities to that Ecuadorian city at the Guayas river. I preached there several years ago. The possibilities for the gospel are great in all these areas. There is much interest among the university students. Let us make plans and send missionaries to all these mission points and **let them stay there** in order to do a good job.

There is another wide-open door in a pure rural environment on the eastside of the Huamachuco region alongside the Marañon river. It is a wild region covered with mountains and high jungles. Young missionaries of churches of Christ with enough common sense and a good measure of adventurous spirit could do an excellent work there.

A dedicated team would have more work to do than they may like. How beautiful it would be if that vast territory could be definitely opened for the church of our Lord bringing to the nationals the light and hope of the

gospel of Christ. Let us consider these opportunities. This world will not be converted by academic contemplations, but only by the dedicated work of enthusiastic missionaries able to go in the spirit and mind of Christ.



Trujillo on the northern coast

Next time you plan mission work take into consideration Peru. Make plans for, at least, a partial evangelization program in one of the regions mentioned in these pages. Peru can be for Christ, and Christ wants to be for Peru. Here is another open door in South America!



The valley and city of Cajamarca

Harold R. Cook in "An Introduction to Christian Missions," p. 70, makes the following statement:

"Perhaps the greatest weakness in Christian missions today comes from a deviation from this one great aim. Our mission schools and colleges continue to bear sight for any distinctively Christian objective. Our social services become so involved in the physical and the economic that we neglect

the spiritual. Or we become so interested in promoting our mission, our movement, our denomination, that we forget the Savior and His church that He bought with His own blood. At times we content ourselves with making modest progress toward some minor objective, not noticing how far short we fall of the main goal. Even when we don't actually turn aside, we tie ourselves up with trivialities. God grant us a clear vision of our objective!"



Who is going to help this little sweetheart, and many others like her, to know Christ, bringing her a brighter future???

## CHAPTER 12

### THIS MARVELOUS MINISTRY GIVEN INTO HANDS OF WEAK MAN!

I do not know of a more exciting and interesting work than serving our Lord Jesus Christ according to our talents and abilities. There are many wonderful jobs available for men in which they can be active during their short days of vanity. None is like the preaching of the gospel. What a tremendous task God gives to human beings! Insignificant and weak as we are - we have been charged with Christ's glorious gospel to save people!

Every missionary going to foreign lands to preach the good news should be grateful that his Lord considered him worthy of such a wonderful task. Not that gospel preachers are something special among men, but because of the mission and what it means to evangelize, bringing good tidings and new life to those who will listen to the message with an open heart!

One of the most penetrating handicaps today on the mission field is inadequacy and a lack of spirituality and, many times, a visible lack of conviction regarding the evangelist's mission. Too many preachers consider their work as a substitute for social work (although the missionary should be a social worker of some sort - social-physical). But here precisely lies the problem of inefficiency that the missionary represents the theoretical knowledge of an institutionalized church without the inward knowledge of the life of Christ.

So many missionaries are not willing to accept

hardships, neither do they want to accept sacrifices that come along as a natural consequence of a genuine effort. If a prospective missionary is trained in the wrong direction, his final result will be frustrating because of his erroneous motivation. It is not enough to train our missionaries and preachers as mere theorists of religion. We have to teach them that they will be workers not for or through a local church, but servants of Christ. The local congregation represents solely the instrument, but the end is Christ. "Without me you can do nothing" (John 15:5). We have to further instill in them a strong and sincere spirituality.

An engineer cannot do an acceptable job without absolute dedication. A businessman will not be successful as long as he does not dedicate all of his time and abilities to his activities. It is the same with the missionary. Preaching the gospel is not a job as school-master. Paul speaks about his work and life:

"In journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

(II Corinthians 11:26-28)

The apostle Paul was able to suffer for Christ

whenever this was necessary and according with the will of God. How did he do that? Because of his entire dedication and connection with Christ.

A real success in missions does not come through the use of learned theory or formulas but through the work of God's spirit in the area of his labor. The evangelist has to live a godly life and to preach the whole truth of the gospel. The rest is God's work. Academic efforts and statistics, personal friendship conversions or conversions through material help and benefits granted to the national audience, will do harm and will last as long as the missionary lasts.

Such things will not further the cause of Christ. They are useless in the kingdom of Christ because they do not help to bring people to the Savior but to the missionary.

“For though we walk in the flesh, we do not war after the flesh” (II Corinthians 10:3). Our weapons of warfare are not carnal or of the flesh, but spiritual. The Christian minister is mighty through God “to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (II Corinthians 10:4-5).

Eugene A. Nida, “Message and Mission,” says:

“Well-intentioned missionary work has sometimes failed to communicate the gospel because the source adopted a

role completely incompatible with any effective identification with those to be reached.”

Christ went to the people, talked with the people, ate, laughed, and understood people. He never stood as a special person above them. We always find Him among the people, as one of them, and still being their great Master.

“The study of a people’s values, the ideas and emotions which form their outlook on life and motivate their behavior, is of fundamental importance to an understanding of that people. Nothing is more basic to a relevant Christian witness than insight into value systems.”<sup>1</sup>

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (II Corinthians 8:9 - KJV).

Many frictions and difficulties on the mission field could be avoided if the missionary would show an appropriate insight for the local circumstances. Christ thought that any intention of being great as a servant is a reflex of immaturity and equivalent to a childish behavior (Matthew 20:20-28 KJV).

Christ established one norm of judgment: that everyone may receive the things done in his body (II Corinthians



5:10).

A free and open conversation with all co-workers and the members of the local congregation will bring forth much fruit if this is being handled in a spirit of honesty and mutual respect, in Christian love. It is a tremendous mistake that the missionary thinks he has to have the last word. This attitude discourages the nationals since such conduct produces the impression that there is a lack of interest in what they (the nationals) have to say. Many take this as an insult to their own dignity. If a missionary wants to do "his own things" it would be better not to invite the nationals for consultation. They will respect him. We will never gain the world for Jesus as long as He is only in our mouth. Let us consider these little things very carefully. Out of them come many tensions and the consequent loss of faithful Christians who did not yet show the stability of character because of their growing process. Do not destroy God's work because of opinions!

Whenever a man feels that his labor as missionary is not what he thought it ought to be, he should be honest and abandon the mission field. If he does not do it, he will have a terrible life and his influence for the work will be void and negative.

"Thou shalt love the Lord thy God  
with all thy heart, and with all thy  
soul, and with all thy mind. This is  
the first and great commandment.  
And the second is like unto it, Thou  
shalt love thy neighbor as thyself"  
(Matthew 22:37-39)

In these commandments of the Lord are found three principles to guide in mission work:<sup>2</sup>

**First** is loyalty to God, manifested in a supreme love for God with all of our being.

**Second** is to love thy neighbor as thyself. That is, to have a profound appreciation of the worth and value of our fellowmen as God sees them.

**Third** is the principle of equity - that of loving fellowman as self.

Christ taught in His story of the Samaritan that love and loyalty to God will cause a human being (the missionary!) to be willing to overcome cross cultural prejudices and boundaries, in order to manifest a love in action toward all.

“O Lord, who shall sojourn in thy tent?  
Who shall dwell on thy holy hill? He  
who walks blamelessly, and does what  
is right, and speaks truth from his  
heart, who does not slander with his  
tongue, and does not evil to his friend,  
nor takes up a reproach against his  
neighbor; in whose eyes a reprobate  
is despised, but who honors those who  
fear the Lord; who swears to his own  
hurt and does not change; who does  
not put out his money at interest, and  
does not take a bribe against the in-  
nocent” (Psalm 15:1-5).

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<sup>1</sup> William L. Wonderly and Eugene A. Nida, "Cultural Differences and the Communication of Christian Values," *Practical Anthropology*, X (Nov-Dec, 1963), p. 241.

<sup>2</sup> "Missionary, Know Thyself," by B. M. Perry, Choate Publications, 1972.

## CHAPTER 13

### PROBLEMS ON THE MISSION FIELD

In every human organization there is a time of tension and trouble, difficulties and misunderstandings. Human nature as such is inclined to produce agitation. Too many people have the tendency to magnify little insignificant events transforming them into a sordid affair. Such persons love to exaggerate because this is a way to satisfy their unbalanced personality. Jesus said:

“Temptations to sin are sure to come; but woe to him by whom they come! It would be better for him if a mill-stone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin” (Luke 17:1-2).

Causing others to sin is a terrible attitude. The Lord Jesus Christ thinks that it would be better to cast such people into the sea. In most cases of problems we found that they could have been solved by friendly gestures, a reconciliatory word. A Christian worker should avoid by all means scandals. Love can do marvelous things. An intelligent person said that problems exist to be solved. Missionaries that want to teach others should always show a positive disposition to settle any upcoming unrest among God's people, but he himself should never be the initiator of sinful actions. A servant of the Lord must be a peacemaker as far as this lies in his power. Christ was a loving person.

He knew how to forgive and how to forget. Christ did reprehend, exhort, and encourage but He never belittled or manipulated his fellowmen, neither did He use them to satisfy selfish implications confronting them with unworthy situations.

## PROBLEMS FROM OUTSIDE THE CHURCH

A missionary can do whatever he wants to do in order to please his listeners, but criticism and opposition will come up. People of a certain kind just do not accept his preaching, his personality, or his way of working. Such confrontations are quite frequent. These trouble-makers should be ignored and, if they go too far, a separation would be the best solution of the problem. Sometimes attacks from outside the church are harder. Unstable characters seek to destroy God's work by causing division among believers and sympathizers and do dishearten the missionary.

One time a Catholic priest in a Lima street called me "an uneducated fool." His fresh argument: he found a small printing error in one of our Spanish tracts. That is one way to express envy toward God's work! A high-class lady in Miraflores turned around to me, called me this and that - I cannot repeat it because of decency - and tore my tract all to pieces. Rowdies tried to molest our services during gospel meetings. One missionary was a victim of public offenses and there were those who spit in his face. Sometimes ignorants of the low social class called us C. I. A. agents, Gringo-reactionaries, and other things of nonsensical ridiculous terminology.

However . . . . .

“We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God’s word, but by the open statement of the truth we would commend ourselves to every man’s conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing”  
(II Corinthians 4:2-3 RVS).

## PROBLEMS FROM INSIDE THE CHURCH

We could classify such problems which arise inside the church of the Lord into two fields: First there are minor difficulties and secondly there are major difficulties.

**Minor difficulties:** Envy, arrogance, forming of interest-groups, inflexibility, intellectualism, as a wall of division, unrighteousness, paternalism.

**Major difficulties:** Division among co-workers and members, spiritual dictatorship, the missionary insists in accepting his traditions (Americanism) instead of Christ’s gospel alone; immorality, manipulation of members and situations, politics, dishonest and incorrect behavior of the missionary.

It seems impossible, but those are some of the most dangerous sins observed which arise inside the church. Most of these things are practiced silently. The consequences for God’s work are tremendous and always produce a massive loss of the membership and/or the introduction of a liberal conduct in the body of Christ. Many times the

missionary is his own worst enemy! Missionaries get puffed up in their vain mind looking down on the nationals as of a flock of secondhand, underdeveloped, uneducated creatures.

A man who goes to the mission field and uses the Christian faith as a springboard to higher steps on his ambitious social ladder, or just to show off his theatrical intellectualism should read Matthew 20:26-27, namely:

**“It shall NOT be so among you; but whoever would be great among you must be your SERVANT, and whoever would be first among you must be your SLAVE; even as the son of man came not to be served but to serve.”**

The foreign missionary has to learn from the apostle Paul:

1. to give up his own home traditions;
2. to limit his service exclusively to the preaching of the gospel and gospel-centered activities;
3. identifying himself with the local people among whom he wants to implant the gospel of Christ;
4. to show always a good behavior among the nationals and the foreign co-workers;
5. to make as many contacts and friends as he possibly can, in order to widen his radius of action on the field.

The missionary will always be confronted with a different ambiance. The mission field is not his homeland. It is useless to battle against environmental conditions in the foreign land. The evangelist has to realize that his mission is not to change the world but to preach the word of God giving the Lord a chance to change people's heart through the Word and the influence of the Holy Spirit. The preacher is God's tool to evangelize. The servant of the Lord will be happier, having less frustrations, if he is able to learn this important lesson.

Max Leach in "Christianity and Mental Health" established the following proposal:

"The road to less frustration is by learning acceptance of those things that are unchangeable, by learning that the standards of the world are not the standards of the happy human heart. With less frustration there is less aggression; with less aggression, there is more energy for love and for right relations among men" (see p. 95)

The nervous, sophisticated missionary, walking back and forth, like a frustrated businessman, showing a neurotic behavior, wanting to get, by all means, the order that went to the competition, is an evil image for the whole body of Christ. If the missionary is going to evangelize the world with that kind of mentality, he will end up being converted by the world. A missionary ought to be a man of God, a man of absolute balanced conduct, peaceful, of good behavior, kind, and ready to LISTEN to the people. If we do not change our attitudes, we are cheating our own



hearts. Again Leach states:

“Neuroticism is a learned way of life.  
Christianity is a learned way of life.  
If one learns the Christian pattern of  
outlook, attitudes, thoughts, and  
actions then the neurotic way is pre-  
cluded.”

Another of the curious manifestations of the neurotic is the phobia; a phobia is defined as a strong and irrational fear. There are natural things we can be afraid of like smelling smoke in the middle of the night, or to be afraid of snakes. These fears are part of God's built-in way to help us preserve our lives. But if a missionary has a kind of persecution complex living in a constant fear, his work as a missionary is highly endangered. Paul believed that a mature Christian can “do all things in him who strengthens me” (Philippians 4:13).

**Faith** and **love** are the two great and pushing powers that keep the missionary on a straight path. It is unwise to try to learn these character traits on the mission field, although it is wise to work continuously with **faith** and **love** in our own life! The damage caused to Christ's work will be too large and many honest souls will leave the church; co-workers will be discouraged and even turn back home and the hostland will be shocked by “that kind of foreign evangelism.” A missionary is called to bring a new life to the nationals; life in Christ. He has to have this life first before he can give it to others. A missionary is not called to play church, but to establish the church of the living God among men. We should be very careful in selecting our prospective missionaries.

E. A. Nida in "Customs and Culture," pages 4 and 5 says:

"The Shipibos in the eastern jungles of Peru have been known to capture Cashibo children and educate them. After being taught the superior arts of the Shipibo, they are sent back to their own Cashibos, with the hope that they will help the Cashibos raise their children with their standard of living. This kind of "missionary" work is not much different from the idea of the "White Man's Burden," a kind of self-gratifying and self-rewarding paternalism which was cited as the moral justification for colonialism by Western Europe. The Shipibos are condemned for kidnapping, while western powers have prided themselves on "civilizing the primitive peoples."

What a lesson for international missions!

#### ENCOURAGEMENT FROM THE SUPPORTING AND/OR OVERSEEING CONGREGATION

Missionaries are not supermen. They are human beings. Although they have wonderful families, they often feel extremely lonely. Being alone on a foreign mission field is not easy, at least, not for all. The Christians in the U. S. supporting the missionary on a foreign field have to learn how to support morally and emotionally the missionary through a regular interchange of correspondence.

Letters should show nice, friendly, and full-of-heart texts that encourage the Christian worker and his family. The elders and the mission committees should write encouraging letters and show him that they stand behind him. The missionary frequently has to struggle with financial problems. Apart from his adequate salary he requires a working fund (mission fund) without which he cannot spread the gospel. The home congregation should think in such constant requirements. A nice word at the right time can do wonders!

The elders should keep the congregation well informed about the progress of the missionary, the missionary himself and his family, but also about hardships and troubles. The eldership should tell the Christians what is going on on the mission field. Show them good prints, commentaries, maps, etc. Explain to them how difficult that area is concerning customs and culture.

Individual members of churches of Christ supporting a man or a family on a mission field should write to the missionary encouraging him and telling him how much they love him. This seems ridiculous to some people, but constitutes an important reality in the life of the missionary. Don't be harsh with your missionary because he cannot report baptisms. He is sowing the gospel seed and some day, if such is the will of the heavenly Father, you will harvest with him. Do not forget: you, too, are servants of the Lord and brothers among all. Too many congregations in the U. S., although they have an extraordinary potential - financially and morally - do not attend adequately to those necessities. Let us do God's work correctly without neglecting communication, a warm expression of sincere Christian love (do not lay down flowers on a grave, but give them to

the living, and now); a hearty understanding, mercy, kindness and interest. Just a check per month does not express much. Christians without love are like creatures without spirit.

### IS THAT RIGHT?

Some congregations in the U. S. are well aware of those problems on mission fields and have decided to back out with their financial and moral support. However, our Lord said: "Go" into the whole world and "preach." We as Christians have to obey.

Because one or two or even more missionaries become bad, we do not have the right to destroy God's work by annulling the Lord's strict commandment TO GO and TO PREACH the gospel TO ALL NATIONS. Suppose a businessman had trouble with dishonest co-workers. Does this mean that he is going to close down his business? He will reorganize his enterprise with new and worthy persons. Because a President was not so good as we thought, we are not going to close down the whole nation.

### HOW TO OVERCOME PROBLEMS?

Secular education, as we have seen, is necessary for the missionary to enable him for his wide-scaled job. The missionary should get as much education as he can take. But let us be aware of the fact that this dark world will not be converted to Christ by intellectual progress and high-sounding missionary enterprises, but by the Spirit of God and through the preaching of God's word by means of godly men which walk in the Spirit of Christ. **With honest and**

**real dedicated missionaries all of these problems will vanish.** Love is the formula to heal evils. Remember the history of Israel. Whenever the people began to do their own way God turned away from them, and all kinds of evil started; confusion and apostasy was the result of disobedience. But when they returned to God's teaching doing what He commanded them to do, all problems were gone with the wind. So easy it is!

Do not send "social workers" to a mission field but well trained men with their heart filled of love for Christ and the lost ones, and a perfect understanding of what we mean with world evangelism. He must have a deep Bible knowledge and a strong will-power toward himself to live what he preaches. Do not count a man's work by baptisms (although this is the end of the mission!), but by preaching the truth in love, by his spiritual value. Real Christianity comes from a faithful study of God's eternal word and by living what one reads. If a man wants to be an ambassador of Christ, let him adapt first the character of his Lord so that he may know what His will is. Therefore, the missionary has to be a **real** converted Christian before he goes to the field; a man of legitimate spirituality and sincere love for mankind.

"The need of special missionary training<sup>1</sup> has been stressed in this book; however, there is something other than special training that is needed. It has to do with the individual's spiritual condition, his Christian character, and his missionary motive. This also applies to those who may have

majored in Bible and religion before or during special missionary training. Without a healthy spiritual condition, good Christian character, and proper missionary motive there could be many difficulties on the foreign field which seemingly stem from culture shock, while in reality the culture shock would be a symptom of something more serious."

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<sup>1</sup>"Missionary, Know Thyself," by B. M. Perry, pages 79. 80.



Both pictures show a partial view of Christians meeting at the Miraflores congregation, Lima, Peru in August 1980.





Gospel meeting at Moyan, La Libertad, where there are several congregations of the Lord's church.







Preaching should be the life of every Christian.



A group baptized in the northern Andes of Peru.



Church Seminary with members of the Cuzco congregation, national and foreign leaders.



Church Seminary at Juli, Puno showing some of the members, national and foreign leaders.



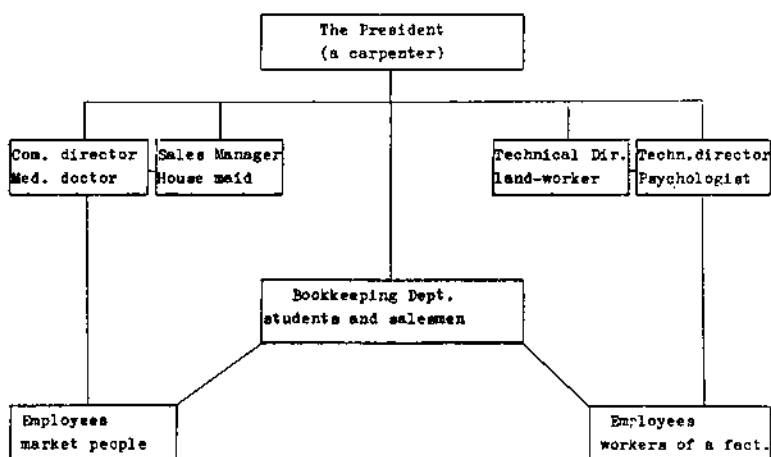
Group of Aymara Christians at Lake Titicaca.



Indians in the Amazon region, northeastern Peru.

## CHAPTER 14

### ORGANIZATIONAL GRAPH FOR A COMMERCIAL ENTERPRISE



I know many readers will now smile! This organizational picture is trivial and totally out of discussion. Whoever organizes a commercial company in this way will soon find out that his organization is not working at all. Of course, all of them are wonderful people. They are honest men and women of good name. All of them are willing to work and they want to dedicate the best of their forces to the task.

BUT . . . .

Our organizer made a tremendous mistake: **he did not select the appropriate person for the proper position.** A

carpenter, with all of his good qualifications, will not be in the capacity to manage, as president, the enterprise.

A businessman of broad experience is required for the job. For our bookkeeping department we need graduated bookkeepers and, at least, one main bookkeeper who is able to close the annual balance of the business operations. Students and salesmen, although they might be the best people in the world, will not be in a position to handle bookkeeping affairs. A medical doctor as commercial director is as inadequate as a psychologist for technical director.

You see, in order to guarantee a smooth functioning of the enterprise

#### WE NEED THE RIGHT MAN IN THE RIGHT PLACE.

Unskilled personnel will waste time and money and harm the work since they are not trained for the job.

THE SAME PRINCIPLE OF ORGANIZATION IS TRUE IN MISSION WORK. In order to accomplish successfully with the right work, we need the right man at the right place. Some elders may not have the ability to be an elder, but would make a good deacon. Some evangelists would do a much better work as missionaries and some missionaries would do better as a preacher for a local congregation. Of course, the selective task requires much ability and many times it is very hard to pick out the right man for the right job. People do change their attitudes in order to obtain a job for which they are not skilled. It is even more difficult to figure out if a person is correct or if it would be better to take another individual, if they hide behind a wall of obscure transmutation.

Under all circumstances we should try our best to put the right man on the mission field and not just men of willingness. A good will is acceptable for anything. Apart from willingness our men need also skill, ability and experience what the best among us cannot learn in school, but after many years of skillful labor for the Lord.

I remember a very interesting young man we had many years ago in Peru. He was sent down as a helper. Unfortunately, that helper was of no help, but we had to help the helper to obtain the necessary help. Our young man spent most of his time sitting on a mount at the shore of Lake Titicaca watching the countryside and reading comics.

Of course, we need young men as missionary helpers, so that they one day in the future can be experienced missionaries. But these young men need to be spiritual-minded and of sound faith. A successful missionary enterprise cannot be accomplished with Sunday church-goers. The missionary must be able to follow Christ according to reality on the mission field. With love and humility as the foundation of the Christian life, evil attitudes can be avoided. If sending congregations will insist that each missionary receive adequate preparation and orientation, many of the problems involved in mission work will fade away.

“The study of a people’s values, the ideas and emotions which form their outlook on life and motivate their behavior, is of fundamental importance to an understanding of that people”

W. L. Wonderly - E. A. Nida.

“St. Paul did not go about as a missionary preacher merely to convert individuals: he went to establish churches from which the light might radiate throughout the whole country around. The secret of success in this work lies in beginning at the very beginning. It is the training of the first converts which sets the type for the future.”

Roland Allen

## CO-WORKERS CO-WORKING IN COOPERATION

Jesus Christ worked with twelve men. He loved them, guided them, and was their great Master. Christ acted as one of them **living in the midst of all**.

The apostle Paul had many young men (co-workers) who helped him in his missionary work on a **basis of equality**. Christians such as Timothy, Titus, Archippus (Colossians 4:17), Onesimus, Tychicus, Epaphras, just to mention a few; and, of course, "Luke, the beloved physician" (Colossians 4:14), are very well known to every serious Bible student. Paul called them "**my fellow-workers in the kingdom**" (Colossians 4:11). Even though there were times of frictions, because not all interpreted the mission unto the kingdom of God alike (Acts 15:37-40 – John, whose surname was Mark), they always came together again in love and Christian fraternity of a pure fellowship. Christ reprehended Peter because of his unstable character (John 18:17, 25-27; Matthew 26:69-75; John 21:15-17). Peter sinned so deeply against his Savior, but Jesus restored him in a spirit of meekness, but clearness that Peter fully understood. How far away are many of our modern evangelists from that kind of brotherly correction! Paul reprehended Peter "because he was to be blamed." Peter was guilty of dissimulation. Paul acted: "But when I saw that they walked not uprightly according to the truth of the gospel," he corrected the situation before all (Galatians 2:11-14).

Christ forgave Peter's weakness. Paul forgave Peter and John Mark. There were always moments of differences



of opinion among Christ's people, minor frictions which in a spirit of pureness of heart were settled as it has to be among Christians.

We are all children of one Father. We are all different and our being is not unitarian. We possess diverting social backgrounds and education, and even our experience in life is not the same. How great is God's wisdom that He made it this way. Such a great variance makes human life more interesting and exciting.

Most frictions among Christian brethren, especially on the mission field, arise due to unkindness, selfishness, arrogance, ignorance, feelings of vanity and the unclean desire of being great, to be served instead of serving. Whatever it is that produces such undesired events, we have to see it in connection with man's weakness that is sin. The Christian who shows such mentality still has to grow and we should give him an opportunity to repent. Indeed, there are only two ways to arrange differences:

1. by a tactful but clear correction in the way the New Testament teaches it (Matthew 18: 21-22; 25-35).
2. if the missionary does not show any interest in changing his negative attitude, the team should initiate steps to send him back to his home congregation.

If the missionary's attitude brought shame on God's work, he should be separated from the mission field because of his influence, even if he shows "repentance." Evil-doers will cause many to depart from the body of Christ and this

ought to be avoided. If we keep silence, we are guilty with him in our sinful dissimulation.

If all missionaries would show the same motivation to carry the gospel to the world there would be a perfect harmony. Unfortunately, this sounds like a utopic idealism. We should not forget the power and influence of Satan who will try his best to undermine the church of the living God. We should keep our eyes open without becoming suspicious. Don't forget: a suspicious character produces suspicion in others. Keep your eyes open!

Evangelists and elders trying to keep a bad element on the mission field are not obeying Christ's teaching and are not caring for the lost ones because such wolves in sheep-clothes do much harm to God's work. The devil will not have much success with his persistent attacks to destroy Christ's kingdom from without, so he intends to do it from within the church through unfaithful, hypocritical missionaries and evangelists.

It is a policy of spiritual blindness and complicity when godly people tolerate "in the name of peace and understanding on the mission field" (a very powerful trick of the devil) preachers, missionaries, elders and deacons who apostated long ago, but try to influence weak souls and the innocent unaware Christian with evil intentions.

Satan will not be afraid to spend large sums of the Lord's money and time to undermine God's glorious work. The Bible says in a clear language that faithful Christians have to avoid such persons, even when they have a great name among the brotherhood. By their fruits shall we know them.

However, our attitude toward the little things which sometime trouble the heart of missionaries and tend to

bring them apart, should be settled in a spirit of forgiveness and reconciliation. If a man does not want to walk orderly according with the Lord's commandments, then depart from him and have nothing to do with such people. Forgiveness is the Christian way of maintaining a vivid communication between co-workers. However, we have to distinguish between attitudes - the man who repents and the arrogant sinner. We should not "run down" our fellow-workers as we should not lift them up to a place which does not correspond to them. We have to treat all people with righteousness. If missionaries cannot set good examples, then the question arises: why are they missionaries?

## EARTHQUAKE

It was a quiet Sunday afternoon at 3:44 p. m. We had finished our worship service with our brethren in Cieneguilla. After our morning service in Lima we used to drive 40 miles out of the city to hold a service there with our brethren. We decided to drive around a little bit, taking in the fresh mountain air before we would drive back to our homes. Our second meeting in Lima would take place at 7:00 p.m. For this reason we had to watch our clock. We drove slowly up a steep hill when we observed dust clouds and dust-devils everywhere. We did not know what it was but supposed that somebody was working with dynamite in the zone without giving advice. We decided to stop the car. Now we realized what was going on. The earth was shaking so violently that we had a very hard time standing on our feet. A small brick-house on the other side of the dusty road was shaking and trembling back and forth and bricks came shooting out like a cannon projectile. Immediately we realized that we stood in the midst of a powerful earthquake, one of the most violent ones in Peru's history.

In reality we had two earthquakes in one. The earth first went up and down (vertical) and suddenly the movements changed from one side to the other (horizontal). It was a perfect movement to demolish simple constructions. The earthquake reached 7.8 on the Richter scale, and one hundred thousand souls died in only forty-five seconds. Villages and towns were destroyed. The most violent impact was felt in the Ancash mountains. This beautiful and

romantic countryside (Callejaon de Huaylas) looked like a city after several severe air attacks. The northern side of Mount Huascaran, 18,000 feet high, fell off and produced an immense landslide which covered two villages.



An Andean village after the earthquake, and our hotel, left rear - Hotel Peru.

One of the brethren living in Huaraz, a policeman, was ordered to Ranrahirca. His commander told him to work in a zone slightly outside of the main area of the avalanche that covered the entire city. This saved his life. The

landslide stopped a few feet ahead of him. His family passed the Sunday afternoon at home. Their house collapsed over them. They all escaped without harm or damage, although they lost their house and car.

After the days of the earthquake, we went back to Ancash to visit our brethren, establishing them in the faith and trying to gain new souls. That time we had a gospel meeting in Ticapampa. The earthquake shook down the bridge connecting the village with the highway. There was only one way to get to the town. We had to cross the Santa River with a four-wheel drive van. The first part crossing the river was without problems. Suddenly, we stopped and sat in the middle of the water. Our meeting place was situated straight across on the other side of the river. We made signs and finally someone came to help. Twenty young men came crossing the river and helped us to pull out the car on the dry land.

There was not any possibility of reaching the other side of Ticapampa. One of the brethren had a splendid idea. We should drive the car way up the road and then turn into the puna, a barren highland in the Andes mountains. Driving slowly, we would make it in three or four hours. There was a little handicap. The road had been badly damaged by the earthquake and we had to repair it as good as we could do it. Fortunately, we had many shovels and began with the work. It had been a difficult task since the car liked to turn over at the edges of the "road," and the strip looked more like a deposit for rocks than a road.

In those days we helped our brethren and their neighbors with food and clothes. The disaster had been tremendous so we decided to drive up again to see what we could do. Our missionary equipment was in the van. Before we

went to the hotel (what was left over after the earthquake!) we parked the car in front of a police station and asked the officers to watch our equipment. Then we went to our room in the midst of tons of rubble. The next day when we started our trip to the place of appointment, we found the car one block down from the police headquarters - and all our equipment was gone! The major of the city came to us and apologized in person. He was, indeed, very friendly but our equipment (filmstrip projector, loudspeaker, amplifier, car tools, etc.) was gone with the wind (with the thieves!). Those were days of trouble, adventure and much work. However, so many people were baptized and very many souls took the new faith back into the mountain valleys.

There were church members and people interested in the church who began walking down from the higher valleys at 4:00 a. m. in the dark, cold Andean night, in order to reach Huaraz punctually at 9:00 a. m. to attend Bible class and the worship service. Many of them walked back to their homes after the evening worship at 8:00 p. m. It is beautiful to see such faith and enthusiasm. These precious souls do all kinds of sacrifices to serve the Lord. What an example to our culture!

“Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and

into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100).



Peruvians after baptism in the Andes mountains.



## CHAPTER 17

### A STRONG CHURCH AMONG MINERS IN PERU

It was a spring day when we received an invitation from a Peruvian Christian to come up to Mina Condor (a mining company) in order to help him to establish the Lord's church in this Andean region.

Most of them were poor miners of Indian race who came to that part of the country from southeastern Peru with the desire to improve their income and living standard, and if possible, to save up some money. All came from the same rural background. Only a few knew how to read and write. Sixty percent of the group were women. This should become one of the most out-reaching mission works in Peru's Andean region, self-growing, self-supporting and self-propagating. The reason was very simple.

1. There was a great enthusiasm among those souls from the very beginning;
2. They were converted with all their heart;
3. The gospel of Christ brought such a marvelous innovation into their life, so that they had to go and tell others about it;
4. They spread out into rural zones where the fields were ripe (southeast, Cuzco and Puno plateau), and
5. propagated the gospel throughout several areas of receptivity.

The first time we went to Mina Condor we came up

with mixed feelings. We had been working many times for nothing, but once again we had to learn to enter wherever the Lord opens a door. (We should always take advantage of all opportunities).

The people of the mining company received us like kings. Everything was prepared for our first meeting: housing and food. And a large meeting hall filled up with people. We were told that nobody before us ever came up to help them. We did. And this was a tremendous psychological impact on them; a great plus to our work! The gospel meeting was like a spiritual feast for them.



Part of the brethren baptized at Mina Condor.

We had to work for many hours and before midnight we couldn't even think about dismissing our meeting. We preached, distributed gospel literature and Bible courses - and, once again, the Jule Miller filmstrips made a wide-reaching impact on those simple souls. So wonderfully great has been the impact of the gospel that many illiterates began to learn how to read and write the Spanish language. There was a very close fellowship with all Christians and prospective members at Mina Condor.

Baptizing at Mina Condor was an adventure per se. Our mission car had a capacity of twelve passengers including the driver. Many times we filled in sixteen or more people in one load. It was like a ride in a sardine box, and many times the load smelled like that. First we had to walk down to the parking lot. This walk took thirty minutes. Then we drove to the river strictly in the first gear. The trip took about two hours. The young fellows decided to walk down the mountain like highland goats, and they arrived at the river before we did. Baptizing a larger crowd, we had to repeat the operation twice.

After baptizing in icy mountain water which rushes through a canyon, we celebrated the event with a great lunch by the riverside, singing hymns of praise to God and our Lord Jesus Christ who made possible such a wonderful harvest! Then we preached and prayed for the newcomers into the house of the Lord.

Those simple miners were such great people showing much faith and love, enthusiasm and fraternity. They accepted their responsibility to preach the gospel to others from the very beginning.

Suddenly, after some years of work together, the entire group was gone with the wind. What happened? They

were occasional workers and as problems with the mine came up, they decided to return to their homelands with the families. But, all stayed faithful and are meeting now in several congregations in their rural mountain valleys southeast of Mina Condor.

Most of them came to Mina Condor empty without the knowledge of God; they returned as rich people with this marvelous gift of faith being members of the Lord's church.

## CHAPTER 18

### WINE BOTTLE TRAGEDY! (Blind Fanaticism or Ignorance?)

One day a good Christian told me a sad story I want to share with you. This Christian, a preacher in a Spanish-speaking country, made a contact with a very fine young lady. Happy as he was, he presented her to the missionary, a middle-aged brother. Both the lady and the missionary sympathized and our young woman was invited to the American home. Without any doubt, this man was a good and faithful Christian but with typical American overhangs!

According with Latin hospitality laws, she came and presented to the missionary and his family a bottle of wine as a very personal gift. It is evident that she spent enough money in order to make an acceptable presentation. That had been a warm expression of her love toward them.

The missionary received the bottle and thanked her for the gift. In the presence of the young lady he opened the bottle of wine and poured the contents in a wash-basin telling her how sinful it was to drink wine.

This young lady for whom Christ died was so shocked by the missionary's unwise behavior that she decided not to come back to "such an uneducated foreigner" who pretends to preach and does not know how to conduct himself with people of another culture.

Here is a little but important thing every missionary, going to the foreign field, has to know. There is sometimes a tremendous cultural difference between the U. S. citizen and those in a foreign field.

What is right by acceptance, not necessarily by absolute statement in God's word, is wrong on the mission field. Although it is well if the missionary abstains himself from alcohol, he should understand his specific mission: saving souls. Missionaries will not have success with people telling them or showing them their sins. He has to approach them with the gospel in their own culture giving Christ - through the written word - time to produce the innovating reality in the mind and heart of the nationals. Otherwise the missionary may appear as an undesired person who knows all things better. Christ did not act in such a way. Not the Christ of the Bible. Preach God's word and not man's traditions. A good servant of the Lord avoids self-righteousness. He thinks in terms of the foreign culture, and he tries to gain souls for the kingdom, not kicking them out. There is a law of decency and love. One precious soul was lost forever for the church because of an extremely unwise attitude of the missionary. I could mention dozens of such examples, but this one is enough. A Christian, if he is a preacher or not, has to be a fisher of men. Jesus Christ told us how to do it. His instruction booklet is the New Testament. Let us respect this, not permitting to make a mixture of New Testament teaching with our traditions.

The problem:

1. The missionary's temper acted in the wrong direction.
2. The missionary acted according with religious traditions of his homeland.

3. The missionary did not consider the righteousness of Christ. People will change when Christ moves into people's heart and not because of a preacher's wild statements.
4. The missionary over-emphasized purity in life in the wrong place and moment. He intended to do good, but damaged God's work and credibility of the church.
5. Too many people think that such an attitude is interpreted by the nationals as **puritanism** and **theatrical, pharisaic behavior**. The preacher then loses his influence.
6. The missionary made himself guilty of:
  - a. self-righteousness
  - b. ignoring the country's culture and customs
  - c. not obeying Christ's law of hospitality and love
  - d. spiritual ignorance (since he did not know how to fish for a soul).

You want to know what he should have done in this case? Very easy answer. He should have accepted the gift. Opportunely he could have told the lady that he does not drink alcoholic drinks. She would have understood. This is a problem of attitudes. Think about what would have been wise to do! Try to find a correct answer. Think: your mission is saving souls. Who will change a human soul? The missionary or Christ? Who has this power?

Dear brother: I hope you never will learn to drink alcohol or become a drunkard. I also hope you will show more common sense in your future service to the Lord. I met so many people who at one time were terrible drinkers and now are wonderful servants of the Lord Jesus. They can be happy because they found a good missionary who influenced them positively and not criticizing them out of the kingdom of God.

Whenever a Christian goes to a foreign mission field he has to be well aware of the local customs and traditions. Otherwise his work in the Lord will terminate in total isolation being refused by the nationals as persona non-grata. However, it is also wrong to become liberal, dancing with the national's musical notes of traditions thinking that the missionary can get a large congregation if he just follows what they want. We are preachers. We bring the seed of innovation into the most intimate corners of man's heart. We have to do it wisely!

“But this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word.”

(Isaiah 66:2)

“Woe to the shepherds who destroy, and scatter the sheep of my pasture!, says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who care for my people: You have scattered my flock, and have driven them away, and you have not attended to them. Behold, I will attend



to you for your evil doings, says the Lord.” (Jeremiah 23:1-2 RSV)

“If you say, Behold we did not know this, does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not requite man according to his work?”

(Proverbs 24:12)

A BIBLICAL FOUNDATION FOR EVANGELISTS

1. **Faithful and able men**

“And what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also” (II Timothy 2:2 RSV).

Here are two requisitions the missionary must show in his life:

- a. **be faithful** (a faithful believer), and
- b. **be able to teach**. Many men failed on the mission field because they were unable to teach correctly. A good teacher of the gospel must show: love toward the human race, understanding for their difficult situations, he must think practically; he must know the daily life of work and hardships, knowledge of the Bible, he must have a sound Christian character, patience, humility, and he must be free of traditions which interfere with his teaching. He should realize that teaching adults is a very difficult task. One thing is teaching as a school master to children and another thing is teaching to adults in order to change their lives through Christ's moral doctrine.

2. **“Be strong in the grace that is in Christ Jesus”** (II Timothy 2:1 RSV). No wishy-washy character will be able to set the example Christ needs!

3. **“Remember Jesus Christ”** (II Timothy 2:8 RSV)  
Many preachers talk about ALL, but very little about Christ! Is it a wonder when they sow more seed of worldliness than of the kingdom of God? “Remember Jesus Christ” means also to walk in His footsteps day by day. The evangelist must live what he preaches!
  
4. **“Avoid disputing about words”** (II Timothy 2:14, RSV). Preach the truth in love. It is very easy to divide hearers because of an insignificant word, an idea that cannot be proven by the word of God. Many times we have to be strong against enemies of Christ’s truth and our struggle might be about “words.” Consider: you will not change a man with all of your secular education, but only with the sword of the Spirit! If that does not work, give it up! Do not waste your own time. Others will observe your attitude of vain disputation and leave the church. People come to the church to find peace, to honor and worship God and Christ and to learn from God’s word. Preachers have to learn how to handle such situations! Latin Americans say: “En boca cerrada no entra mosca.” (A fly does not enter a closed mouth). Please, mister preacher, do not be a wise-cracker!
  
5. **“Steadfastness, aim in life, conduct . . .”** (II Timothy 3:10 RSV). Again, the missionary needs a stable character.
  
6. **“Teach sound doctrine”** (Titus 2:1 RSV)

This is the gospel without traditions and man-made ideologies. Investigate carefully what the gospel of Christ says about a subject. You will be amazed how much tradition you find in your faith. Do not say, "But those back home do it." You are responsible before the Lord and your fellowman on the mission field.

7. **"Exhort and reproof with all authority"** (Titus 2:15, RSV). "With all authority" does not mean that the preacher has a right to cry before his audience. It does not mean that he has a right to be violent with his listeners. It just means that he has to do all things according with Christ's teachings. People will not learn due to the loud voice of the preacher. They will learn when God's word goes deep into their heart.
8. **"Aim at righteousness, godliness, gentleness"** (I Timothy 5:11 RSV). This world will not see Christ in us without these three factors.
9. **"Set the believers an example in speech . . . and purity"** (I Timothy 4:12). Our speech must be according to our teaching or people will discover hypocrisy in our life. Don't play church, but be a living part of the church. Stay on the Lord's side. Do not sell your soul to material benefits so that your speech may become corrupt. A preacher's purity will not be demonstrated by soft talks, weeping and talking about purity. People will see in us if we are "clean" (purity) or not. Not our words but our real

deeds will discover us. Our tongue will reveal our character.

10. **Love people with all of your heart** because otherwise you will hate your work as missionary and feel a deep frustration (I Corinthians 13:13). People can tell if if you love them or not.
11. **Be a man of reconciliation** (II Corinthians 5:18-19; Romans 5:10; Ephesians 2:16; Colossians 1:20; I John 2:2). We have to bring the gospel of peace to men who through sin are separated from God. Show them this wonderful way of reconciliation with God through Christ. Missionaries love to pick out of II Corinthians 5:18-20 what appeals to their vanity, namely "we are ambassadors for Christ." If you want to be an ambassador for Christ you must show the mind of Christ and Paul who has written these words. If we call ourselves "ambassadors for Christ" and our life-style does not coincide with His teaching we will end up being ambassadors of something else, except of Christ. Our message must be a message of reconciliation and of peace in the spirit of meekness.
12. **Judging with righteousness**  
A missionary showing partiality will be heading toward his own disgrace. Christ said: "Judge not according to the appearance, but judge righteous judgment" (John 7:24). People **expect a righteous conduct** of the missionary. Do not look at the human person. Treat all men alike showing love, understanding, correction, if necessary, in the spirit of meekness

and righteousness (Christ's way of life!). "But if ye have respect to persons, **ye commit sins**, and are convicted by the law of transgressors" (James 2:9). "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1 KJV). Christ expects from us a behavior that is evidently higher than the best moral standard of the world. If a missionary does not stay in the way of his calling his mission work will be the object of scoffing and laughter by those who know him. One of the great errors missionaries commit is the expression of pride and self-righteousness: "those stupid nationals!" People will look through our heart and see what's going on in the missionary's mind. Nobody obliges a man to go to the mission field. If he does, he has to do it correctly and in the spirit and mind of Christ. If he cannot do it, let him stay home.

There are some things about the personality and character of a candidate that the mission is particularly interested in:<sup>1</sup>

1. Does the candidate have real strength of character?
2. Is he self-centered, or does he take a real interest in the affairs of others?
3. Is he easily discouraged by difficulties? Does he usually finish what he begins?
4. Does he work well when not under supervision? Can he be depended on to fulfill all his obligations?
5. Is he usually tactful and reasonable, even under moderate stress? Or does he easily lose his head?

6. Does he have a good supply of common sense?
7. Does he show the initiative and willingness to take responsibility that a leader needs?
8. Is it difficult for him to cooperate with others, or to obey those in authority?
9. Does he readily adapt himself to new situations?
10. Has he learned to endure hardness without complaint?
11. What about his emotional stability? Is he given to fits of despondency? Does he have a good sense of humor?
12. Can he stand criticism, and even ridicule?
13. Is he willing to serve in any capacity if needed, no matter how humble?
14. Does he have a teachable spirit?

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<sup>1</sup>An Introduction to Christian Missions by Harold R. Cook, p. 13, Missionary Qualifications, personal characteristics, pp. 120-121.

## CHAPTER 20

### THE MISSIONARY'S WORK (I Peter 3:14-15)

The missionary's main task is the preaching of God's word (Matthew 28:18-19; Mark 16:15-16; Colossians 1:23). That ought to be the motive for his going to a specific mission field. As evangelist he has "to speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (I Peter 4:11). Through the missionary's preaching God has to be glorified, and not the preacher. This is a lesson we have to learn. God himself, through Christ, gives talents (abilities) to every man who wants to serve:

"But grace was given to each of us according to the measure of Christ's gift. And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ."

(Ephesians 4:7, 11, 12 RSV)

Now arises the question: what should be the missionary's work? There are many and multiple possibilities to serve. Every missionary has to do his best to render to the Lord his life according with his capacities (Matthew 25:14-30).



I. The following list gives us an idea of what can be done:  
(check your talents and mark the space)

1. preaching to a group
2. preaching to a congregation
3. teaching to individual persons
4. preaching to large crowds in public places: 
  - a. squares
  - b. streets
  - c. theaters
  - d. tents
  - e. conference halls
  - f. hotels
  
5. preaching/teaching to groups like school teachers about a specific theme (i. e., the Christian home)
6. teaching students of colleges, schools and universities
7. showing filmstrips in public and private
8. writing gospel tracts, Bible courses, Bible studies
9. translating literature into the host country's language
10. evangelizing through Bible correspondence courses
11. evangelizing through letters (a continuous interchange of correspondence with contacts)
12. printing gospel literature
13. graphic arrangements of gospel literature

- 14. distribution of literature from person to person
- 15. home Bible studies
- 16. knocking doors, inviting people to . . . .
- 17. working in hospitals, jails, sanatoriums
- 18. preaching through newspaper articles, radio programs and television
- 19. publishing of books (gospel centered - mission themes)
- 20. writing literature for children, books, courses, etc.

Think about additional ways to reach the people with the gospel (try to talk to somebody in a park, in a restaurant, talk to your neighbor where you live, in the subway).

Indeed, the missionary should try to establish a vivid contact with all people he meets daily. The best mission field is there where the people are. The more contacts he makes the higher is his chance of preaching the gospel and to convert souls to Christ.

II. The missionary has to dedicate a daily time to Bible study and prayer:

- 1. I Timothy 1:18-19 KJV  
“Holding faith and conscience”
- 2. I Timothy 2:1-4  
“praying is . . . good and acceptable”  
“to lead a quiet and peaceable life”
- 3. I Timothy 4:6

“nourished up in the words of faith and of good doctrine”

4. I Timothy 4:15

“meditate upon these things”

“give thyself wholly to them”

“that thy progress may appear to all”

5. I Timothy 4:16

“Take heed unto the doctrine”

“**continue** in them”

“thou shalt both save thyself, and them that hear thee”

6. I Timothy 5:21

“In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without favor, doing nothing from partiality”

### III. Administrative work

1. correspondence with contacts, members, authorities, churches, the congregation(s) back home, etc.
2. banking business
3. official authorities (licenses, permissions)
4. postal service (letters, telegrams, telex, telephone)
5. lawyers
6. travel
7. purchases of land, houses, equipment, books, office materials, machinery
8. maintaining good relations with supporting and

overseeing congregations and individuals in the United States

9. stay informed about important laws which may affect the work positively or negatively

Many missionaries get used to a daily devotional with the family. Nothing against it. But it never should represent a substitute for what we have said under Point II. Do not be superficial in and with your spiritual life. Without the spirit of Christ you may result in a mere church administrator.

Let the missionary realize **daily** that he himself is just a sinful man and depends on God's mercy and that he will be judged more severely because of the special mission he received from the Lord.

Paul said:

“Godliness with contentment is great”  
(I Timothy 6:6 KJV)

“O Timothy, **keep** that which is committed to thy trust” (the truth and the preaching of the gospel).  
(I Timothy 6:20).

The instructions that Timothy received from Paul that he be a student of the Word to divide it rightly, analyze and interpret it correctly, are required in our days.

How much it meant to Timothy to have such a teacher as the apostle Paul. How much it means to the minister of today to be trained by men of godly character sound in

the truth of Jesus Christ. How much it means to the church, and especially the young men and women, to be guided in their religious thinking by men who are thoroughly trained in the word of God and are competent to present the whole truth.

Paul's injunctions to Timothy did not stop with soundness of views, of doctrine. He stressed soundness of life. It is possible for one to be doctrinally correct, to hold views that are Biblically right, and to live in a way wholly contrary to those truths. One's life may be wholly at variance with one's beliefs.



Preaching the gospel in the high Andes with freezing temperatures, but enthusiasm in our hearts.

**ROMANS 10:14-15**  
**WORKING PLAN FOR THE YEAR OF 19 . . . .**

DATE:	PLACE:	TO BE ACCOMPLISHED:	RESULTS:
Jan. 12-18	Lima	Gospel meeting in . . .	a. 120 contacts b. 6 baptisms c. 2 home Bible studies
Jan. 25-27	Lima	Distribution of tracts	a. 200 contacts for BCC
Feb. 1-8	Surroundings	Open-air preaching	a. 50 contacts b. 10 enrolled in BCC
Mar. 15-19	Surroundings	Printing of gospel tracts	a. Edifying of brethren
Apr. 12-20	Cuzco, Puno	Mission trips, campaigns	b. 15 baptisms c. 10 new contacts

This is just a sample of a format to use for your working plan. Of course, on your schedule you would complete the entire year. Mention all of your work in such a plan, also smaller tasks and DO things according with your established working plan.

Planning ahead avoids a standstill or a repetition of labors on the mission field. Visit ALL contacts and establish congregations continuously in order to EDIFY them and MAINTAIN a living relationship. Don't wait for invitations. You take the initiative!

## CHAPTER 21

### ADAPTABILITY AND FLEXIBILITY

The ability to adapt oneself to different situations, and the ability to be flexible at a given opportunity is best explained by the apostle Paul:

“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some”

(I Corinthians 9:19-22 KJV).

Then Paul added a very important thought. He said: “this I do for the gospel’s sake” (I Corinthians 9:23).

As far as we know, the apostle Paul was a member of a well established Jewish family; well educated and, because of his family, at that time in Tarsus, a man of influence. Could we probably say “a man of our today’s middle-class, educated and professionally trained? Probably so. And I am mentioning this fact to show that Paul, indeed, is the

example for our prospective missionary. His success in the work resided in that he was able to “count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them but dung, that I may win Christ” (Philippians 3:8). This mentality of the apostle made him fit to say: “I can do ALL things through Christ” (Philippians 4:13).

When a man who has decided to follow Christ and to serve Him shows the spiritual maturity of the apostle Paul, then he is ready to do mission work and to accept “both to abound and to suffer need” (Philippians 4:12).

The following cases might give us some ideas:

**Case 1:** In the days of Allende’s government, a socialistic Soviet guided political system, I had the fortune to fly down to Santiago de Chile in order to conduct a gospel meeting. It was a wonderful time and there was such a warm fellowship. But people were poor and had to stay in long crowds to get some food, if at all possible. Most items had been strictly rationed. Most of the time the stores were empty and people had to return the next day standing again in long lines, and waiting till the store opened. The meals the brethren could serve that time were extremely simple. They held a great surprise for me for the last day of my stay. They prepared a real fiesta de despedida (good-bye party) offering crackers, cakes, fruit and coffee. In those days of Allende’s last days such was a mighty meal and the brethren made a tremendous sacrifice to offer all of that. I was amazed at finding such hearty people taking their food away from their own people to serve me.

**Case 2:** On a second mission trip to Santiago one of



the missionaries invited me for a trip to the Pacific Ocean. We decided to take gospel tracts with us although the distribution of literature was prohibited. The government was afraid of violent groups of the opposition, but we thought we could do it. The entire region between Santiago, the capital, and Valparaiso, the seaport, was covered with police and detectives. However, we decided to let God's will happen.

We distributed our tracts directly to people and sometimes throwing them out of the car. After a while we had a truck behind us. He passed us and stopped right in front of us so that we had to turn to the right side of the road. Out of the car came a little, well proportioned gentleman asking us to identify ourselves. My friend who drove the car spoke to him, but the detective got a machine gun out he kept under his coat, opened the cock of the firearm and put it straight under his nose. Our hearts liked to slip down into our pants. Suddenly I had an idea. I explained to him that we did not know about the prohibition and that there was no political propaganda contained in the tracts. Finally, I ventured to give him some tracts. He became quiet. He just exhorted us not to go on with our activity and he told us good-bye. As soon as he was out of our sight we both had a common reaction: "Let's distribute some more tracts." And this we did throwing the literature pieces out of the windows of both sides being happy about the people who picked them up with great curiosity. We obtained some interesting contacts.

**Case 3:** Another mission trip brought us up to Tica-pampa (Peru). Peruvians like to eat guinea pigs. Indeed, these little funny animals are clean. But I had no experience with them. In Germany little children play with

guinea pigs (Meerschweinchen). On that day our dear beloved brethren prepared a real banquet for us to honor us very specially because of our work among them. They killed some of their guinea pigs and prepared them. A pure guinea pig does not have a tail, but those mixed with great big land rats have a long tail. It is difficult to control this situation in a rural area in Peru. My plate was so nicely decorated with potatoes and hot pepper, on the top a greasy sauce, and right in the middle of the plate one half of a guinea pig with two legs straight up like antennas and a long tail like part of a tail of a land rat. You can imagine all the chemical transformations which took place in my mind, stomach, and digestive system. It was like mistreating my body to overcome nausea. But my dear friend and brother looked at me and I understood the message: "Eat it and digest it outside." I did! But I think all observed my struggle, and even a sudden "stomach-quake-version" did not help. I had to eat it. Some of the nationals, smiling, said: "Hermanito gringuito, no te gustan los cuyes, verdad? (Little Gringo brother; you do not like guinea pigs?). If love goes through the stomach, I do not know what it was.

**Case 4:** Another mission trip brought us up to the high mountains. It was icy-cold! Temperatures went below the freezing point. Adobe houses, typical homes of the Andean region, do not have much comfort. There is no heating and inside temperatures are just a little higher than outside. What to do? We decided to roll us in our beds with our clothes and shoes on, hats and gloves. It was more like a trembling and freezing than a rest - but we made it. In most rural houses there are no inside toilets. You can imagine how difficult it was to attend our necessities under such extreme conditions. But we did.

**Case 5:** Our main activity in Lima and the surroundings consisted in preaching the gospel in so-called pueblos juvenes (slums) where the poor folks live, who had migrated from the rural Andean zones. These slums are dirty, dusty, extremely uncomfortable with literally thousands of children without a minimum of good manners and many times we had more work trying to keep the little ones away from our meeting place than we did preaching or showing filmstrips. Some of these areas are dangerous because of dishonest neighbors, criminals, thieves and all kinds of people who live under doubtful conditions. Very often we had difficulties with people trying to frustrate our meeting, but we did our job and many heard the gospel and congregations were established.

Our evening appointments were among middle-class people living in fine urban districts of Lima. Two worlds in one afternoon! Two different environments of differing cultural background and social behavior. The servant of the Lord should be able to manage all situations without problems. The missionary's faith will enable him to do all things with the help of the Lord.

**Case 6:** We had to preach in a small village some sixty miles north of Trujillo. Its name is Paijan. Through many gospel meetings and continuous visits, we succeeded in establishing a strong church of Christ. As usual the brethren were extremely friendly and hospitable. Sometimes we had a nice, clean room, but when that room was occupied by someone of the family we had to sleep in a very tiny, narrow low sleeping room that was originally constructed for the house-maid. The room was large enough to carry two beds and two chairs. We had to do acrobatics to get into the beds. It had a small window

probably 1.5 x 1 foot, without the possibility to open it. When we stretched out our arms, laying in our beds, we could touch the roof. This small room was situated in the rear right over the chicken house. Some pigs produced a comfortable music at night.

To get there we had to speak very friendly with a big watchdog. We spent six days sleeping in this peculiar room. Our food was abundant but filled with fried and greasy elements. The toilet was outside the house in the desert. There was no shower and we had to wait a whole week until we returned to Lima to get a bath. However, the brethren were taught and strengthened and many new people were baptized and added to the congregation.

**Case 7:** Rio Perené is a wonderful countryside in the high jungles. It is a twelve hour trip from Lima. The road is filled with holes and rocks and all kind of hindrances. We arrived just before sunset. At arrival we found out that the journey did not yet end but we had to drive up a high mountain. Never before in my life did I see such an acrobatic road. My co-worker and friend drove the car and I walked in front of it in order to show him how to set the wheels on the high edges of the road to avoid falling into the ditches. There was nothing we could do about it: he drove the car into the ditches! But three strong jungle boys helped us out without causing damage to the car. When we finally reached the top we still had to walk.

We parked our Volkswagen and started walking up the hill. It was already night. Although it is exciting walking through the dark jungle, it causes strange feelings all around. To our great surprise we found several paths in different directions and we did not know which one would be the correct way to the brethren. We decided to cry our

way through the jungle. I guess even the monkeys scratched their heads hearing our voices in the bush. On the top of the mountain a nicely framed sign, hanging on a tree, said: "Welcome brethren!"

In order to show the filmstrips we had to walk down to the car and then we drove to our meeting place over a honkey-donkey road for several miles. At night we had to do the same going back to the mountain top. We had a Coleman kerosene lamp, but it did not work when we needed it. However, our brother gave us a special lesson on how to distinguish sounds of snakes. It was really inspiring! A hidden half-moon gave us a little bit of light.

Our effort was highly recompensed. There were so many people coming to the meeting and all were extremely happy having seen the color filmstrips. During daytime we visited contacts and brethren living far away in the fields. We thank our heavenly Father for all these adventures. I know it has not been in vain, but much fruit came forth and Christ has been glorified through His eternal gospel.

**Conclusion:** the missionary has to be able to adapt himself quickly. He must show flexibility according to the circumstances. That is a hard work. But Christ never promised his followers an easy task. He just said "take your cross and follow me." The servant of the Lord ought to be able to adapt himself to high and low situations, to comfort and to hard times. How? Through faith and learning, learning and learning.

The prospective missionary has to think carefully about his future mission. There will be moments of spiritual joy, wonderful fellowship, adventure, success - moments when people talk well about us and compliment our work. But then may move in moments of sadness, hardship, tears,

loneliness, trouble, sickness, material necessities, heat and cold, frictions with unfaithful brethren and evil men and times of confusion. Don't fool yourself! Such times will come continuously if a man takes his mission earnestly. Sometimes the evangelist will feel abandoned from all - the nationals on the field and the brethren in the U. S. He even does not find rest in his own family. The whole world seems hostile to him. Such moments of emotional breakdown are dangerous. There is only one way to find ourselves back to normality: our faith.

“Cast your burden on the Lord, and he will sustain you; he will never permit the righteous to be moved.”

(Psalm 55:22 RSV)

“When I am afraid, I put my trust in thee. In God, whose word I praise, in God I trust without a fear. What can flesh do to me?”

(Psalm 56:3-4 RSV)

“For thou hast delivered my soul from death, yea, my feet from falling, that I may walk before God in the light of life.”

(Psalm 56:13 RSV)

## CHAPTER 22

### DENOMINATIONALISM IN PERU

A census in the mid-sixties indicated 153,000 Protestants in the country, a net increase of 100,000 in twenty years. According to figures released by the National Evangelical Council, church membership is now increasing at an annual rate of 20 percent.

AMERICAN METHODISTS were the first to undertake missionary work in Peru. Permanent work was begun by Thomas B. Wood in 1891. From the beginning the Methodists have regarded their schools as basic to their evangelistic outreach.

The CHURCH OF THE NAZARENE sent its first missionaries to Peru in 1917. Through the years it has maintained a steady staff of workers mostly in the northern part of the country where the mission operates a primary school, a Bible school, and a dispensary. Nineteen missionaries are there at present.

The SEVENTH DAY ADVENTISTS have the largest church in Peru. The work dates back to 1907 and began with a mass movement among the Aymara Indians around Lake Titicaca. The work in Peru is divided into four districts. In spite of several schisms, church membership at the close of 1969 was forty thousand.

The ASSEMBLIES OF GOD is one of the larger missions in Peru. It has been at work there since 1919 and its church-planting program seems to have brought results, for today they report 220 churches with a membership of twelve thousand and an additional eight thousand adherents.

Other PENTECOSTAL missions include the CHURCH OF GOD (Cleveland), Elim Missionary Association, UNITED PENTECOSTAL CHURCH, and SWEDISH FREE MISSION.

The CHRISTIAN AND MISSIONARY ALLIANCE opened its first station at Huanaco in 1926. In 1933 the mission founded the Peruvian Bible Institute and invited the Evangelical Union of South America and the free Church of Scotland to cooperate in the training of nationals. Its three centers on the coast are Lima, Trujillo, and Chimbote. The ALLIANCE CHURCH in Peru has been independent since 1955. There are several large congregations now in Lima.

The ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM entered Peru in 1939 and has seven centers of work on the Ucayali and Amazon rivers. The hub of their work is in Iquitos, the largest river town in Peru. A national missionary agency has been established. The Bible school, radio ministry, youth camp, and literature work are all located at Iquitos, a town of over 100,000 with a very rapidly growing population. The missionary staff in Peru numbers thirty-three.

BAPTISTS MID-MISSIONS has been in Peru since 1937. The SOUTHERN BAPTISTS entered in 1950. They maintain three bookstores and a theological seminary, the latter opened in 1959. The PERUVIAN BAPTIST CONVENTION was organized in 1966. Many of their churches are self-supporting.

WYCLIFFE BIBLE TRANSLATORS sent its first team of linguists into Peru in 1946. Since then it has greatly enlarged its program until today Peru, with 240 missionaries, is one of the larger fields of the mission. It has work in 34 tribes and plans to enter 5 more. The Jungle Aviation



and Radio Service began in Peru.

The FRIENDS CHURCH entered Peru in 1960. The work has been on a purely indigenous basis.

The EVANGELICAL PERUVIAN CHURCH in 1967 had an estimated membership of fourteen thousand.

Naturally most of the missions operating in Peru are from North America; but there are half a dozen other missions, most of them rather small, from Germany, Switzerland, Sweden, Scotland, Ireland, Chile, and Australia. Besides this there are other missions like the CHRISTIAN SERVICE CORPS, MISSIONARY DENTIST, WORLD HOME BIBLE LEAGUE.

WORLD PRESBYTERIAN MISSIONS entered in 1947. The hub of their work is in Huanta in the Sierra, where the mission began. A NATIONAL PRESBYTERIAN CHURCH has been formed.

The PLYMOUTH BRETHREN have long been at work in Peru and today have over 30 missionaries from Canada, the United Kingdom, and the USA. Their greatest concentration is in the city of Lima.

The MENNONITE BRETHREN CHURCH has had a mission in Peru since 1946.

CHRISTIAN RADIO. Although there is little co-operative programing in Peru, some local pastors have programs in Lima. The Evangelical Alliance Mission owns and operates the only missionary broadcasting station in Peru - Radio del Pacifico, which has a 10,000-watt mediumwave transmitter with simultaneous FM programs and a short-wave transmitter. The Southern Baptists have a recording studio in Lima. In 1970 gospel television came to Peru. A daily TV program, Message to the Conscience, is being broadcast over HCJB-TV in Lima. This program is being

produced by Latin American Radio Evangelism and is the result of a city-wide campaign by Paul Finkenbinder.

**BIBLE SOCIETIES.** James Thompson and Francisco Penzotti, of the **BRITISH AND AMERICAN SOCIETIES** respectively, were the pioneers in Peru.

**THEOLOGICAL EDUCATION.** Most of the missions have their own Bible schools and some of them have their own theological seminaries. There is only one interdenominational seminary, the **EVANGELICAL SEMINARY OF LIMA** supported by the Peruvian Fellowship, which has headquarters in Toronto, Canada. The seminary trains leaders for all groups in Peru. It also has a Bible Institute department. An association for Theological Education was formed in 1965 and included, at that time, ten theological schools.

There are also strong mission works sponsored by the **JEHOVAH'S WITNESSES**, **MORMON CHURCH**, and other groups.

This is a brief global view of Christian Missions in Peru according to "A Survey of World Missions."

As we have seen, the denominations are very active to establish, on a permanent basis, their religious beliefs. There are Bible Institutes, radio programs, TV, literature works, Bible translation, theological seminaries and **ALL** are very active having extensive missionary teams living all over Peru.

Peru is a tremendous challenge for the church of Christ. A wonderful work has been done in Peru, but our brotherhood has to wake up from its slumber and needs to get involved in wide-reaching missionary enterprises in that Andean country in order to guarantee a continuation of God's work restoring Christianity. It is not enough to

get ourselves involved in utopic dreams about missions. We have to do plans on a permanent basis for Peru. Some national workers are doing an excellent job, but this is not enough! Peru requires again a printing operation, and a permanent Bible school for the training of national workers.

Brethren: Peru is an open door to preach the gospel of Jesus Christ. Peru is an excellent terrain to establish a solid church to guarantee further growth.

“Is not my word like fire, says the Lord, and like a hammer which breaks the rock in pieces?”

(Jeremiah 23:29 RSV)

“And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come.”

(Matthew 24:14 RSV)

ESTIMATED MEMBERSHIP	
Denominations	Church of Christ
550,000 members - x in 80 years (1986)	600 members - y in 25 years (1986)
x=estimated as per released figures by the National Evangelical Council. Increasing rate annual 20%.	y=estimated as per newest statistics.
DENOMINATIONS	CHURCH OF CHRIST
Large mission programs Bible schools and seminaries Permanent literature Radio and TV Large sums for evangelism on all levels	Poor mission programs None available None available None available Very small items mainly aimed to the support of nationals

**THERE IS MUCH WORK WAITING FOR THE RESTORATION MOVEMENT! WE NEED MEN OF VISION FOR WORLD EVANGELISM!**

## CHAPTER 23

### FINANCES, THE ELDERS AND THE MISSIONARY

There is no enterprise on this earth which could be managed without a permanent resource of financial availability. In our modern social societies, at least in the Western world, governments and labor movements are continuously striving to improve the security of the working man.

In this context it is amazing to observe how some 20th century societies like Sweden, Switzerland, West Germany, some Arabic nations and, of course, the U. S. have developed high standard economic and social systems of which they can be proud. Social justice is one of the great teachings in the Old and New Testament, although few sermons are aimed toward this important theme. God loves righteous souls (Psalm 11:5). Righteousness should not end with believing in Christ, but more than that it has to begin with faith in Christ.

The mission that our Lord commanded us to realize requires large sums in order to cover necessary expenses mainly to push on its world-wide mission programs.

Frequently we hear statements like: "Money is tight," "Many brethren lost their jobs and they were good givers," "We are concentrating now on a new building," etc., etc. Some cases correspond to a given reality, but sometimes we are just hearing excuses because Christians want to back out of this God-given responsibility (Matthew 25:14-30). In what condition would our world be in if it would manage its enterprises as many of us manage the

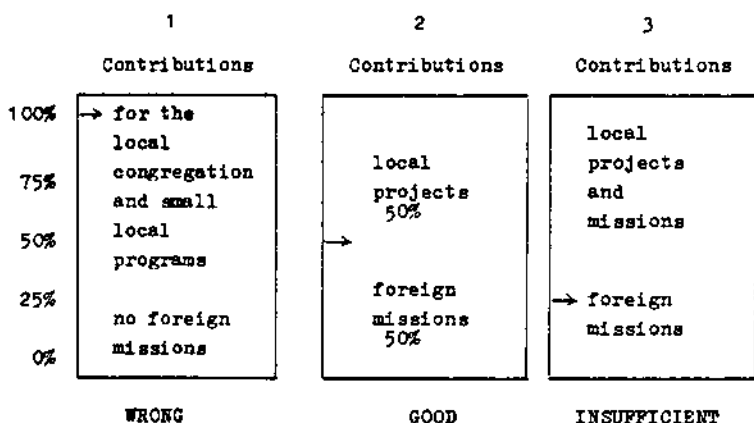
church? In what status would our industry be, commerce, banking system, insurances and programs of scientific research and development which gives new impulses to our production? We have to learn how to invest wisely the Lord's money in mission work.

Correct and well planned channeling of mission funds is a very difficult task and requires great ability and, of course, men of vision and mission training. It is time to think again that "our" money is not "our" money once we give it to the Lord Jesus Christ, but it is the Lord's money and as such it ought to benefit His kingdom, and not programs that satisfy our human vanity and the un-Biblical spirit of church competition. A real mission work, according to the teaching of the New Testament, cannot be judged by its gigantic extension of financial and statistical items. Most times the small works, well planned and developed, bring forth much more fruit for the kingdom of God than great missionary enterprises. But such jobs need men of insight, spirituality, humility and understanding to accept the teaching and ideas of sound fellow-workers, and it requires the knowledge of God's righteousness and a fundamental understanding of what is going on in the world.

Elders and mission committees should constantly revise their financial practices in order to bring them to a real gospel centered way of use considering that the preaching of the word is what the Lord commanded all Christians. We have to learn again that there is not any substitute for preaching the word by genuine gospel preachers. We will not make a real positive impact on the continents if we do not learn to send men of adequacy backed up by finances which will make possible the preaching of the gospel.

As long as the church of Christ is using less than fifty

percent of its financial resources for foreign missions, something is wrong. Too many funds are channeled into pure social programs. The main target of the church should be converting souls to Christ. Christ told us that there will be poor people always and if we want to do them good, we will have an opportunity to do so. The church will not be able to satisfy all the tremendous need in the world. But the gospel of Jesus Christ is able to help people to help themselves.



**Example 1** is totally wrong since the congregation is not dedicated to mission work. The Great Commission does not mean anything to this congregation.

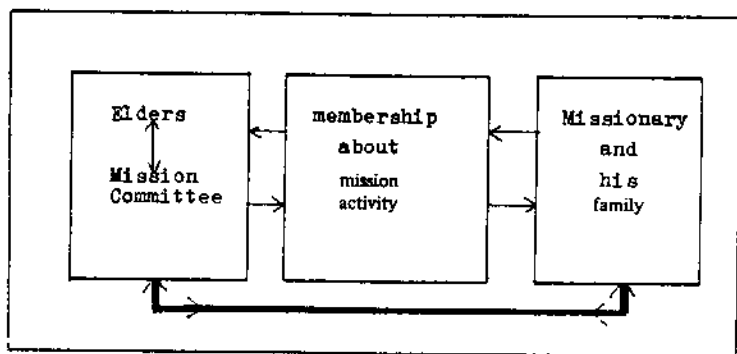
**Example 2** is good. No commentary except that the congregation should strive for even more participation in world evangelism.

**Example 3.** There is only 25% invested for foreign mission with 75% for the local work and local missions.

This congregation should revise its budget in order to see where some local items could be used better for foreign missions.

The eldership has to learn how to oversee a missionary on a foreign field. The elders have to show responsibility before God, the local congregation, and the missionary and his family, in order to guarantee a perfect financial relationship plus a vivid relation on a pure human, Christian basis. It is not enough just to deposit a check into the missionary's account. The evangelist needs a feeling of security and that he and his family are loved by the supporting church and that they appreciate his work. This needs to be communicated to the missionary.

#### Communication Graph For Elders - Congregation - Missionary





Sometimes there are “intermediary” missionaries who put missionaries (U. S. and foreign) on mission fields. They also help to raise the necessary support. Such men should always put the missionary under the oversight of a responsible eldership. It is logic that a strong friendship will arise between the intermediary missionary and the missionary he brought to a mission field, but this is not a Biblical substitute of a Biblical eldership. The intermediary missionary cannot do the work of the elders (this would be without Biblical authority), and elders cannot do the job of that missionary. But both can help financially and morally. Missionaries are human beings and not numbers! “Therefore all things whatsoever ye would that men do to you, do ye even so to them” (Matthew 7:12 KJV).

Errors and misunderstandings can be avoided by means of a better organization of mission programs and a constant and direct contact between the elders and the missionary on the field. Don't put a new co-worker on a field where a missionary is already doing a good job without informing him and do not put him over him. Such attitude is quite common in worldly enterprises. We are Christians and God expects from us a perfect ethic conduct. Don't get expanded too much with your financial help, a little here, a little there, and at the end nothing is done; but prefer one greater field of missionary effort. It brings more fruit than many small amounts all over. An exception could be a permanent printing operation anywhere in the world or a one-time food program since such programs are too expensive for one congregation! Select a mission field and stay with it in order to give growth to that specific mission field. If there is a team of missionaries on a mission field the elders could easily delegate specific

works to each missionary from the U. S. and nationals. Such measures could help to avoid frictions among missionaries. (For example, one could be a printer, another one handle the radio program; number three is responsible only for preaching in one section of the country and so on). All can and have to cooperate in a Christian spirit of love and friendship. Tell the missionaries: please do not intend to be the boss. You are brethren and all one in Christ. The Christian's director is Christ, the New Testament, and his **Christian** conscience!

An eldership knowing how to communicate with its missionary(ies) on the field will be enriched and the elders have the guarantee that their supported man(men) is(are) treated with righteousness. Jesus said: "Judge not according to the appearance, but judge righteous judgment" (John 7:24). Paul asked the Corinthians: "Do ye look on things after the outward appearance?" And this was sinful. And then he answered: "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's" (II Corinthians 10:7 KJV). Our missionaries on the mission field, being honest and faithful in all things, have all the right of the world to be treated with respect, love and consideration the same as the Christians supporting them. We should not make differences between U. S. missionaries and foreign missionaries.

Do not put burdens on the missionary's shoulder. Help him financially. Many times there are difficulties on a foreign mission field unknown to the U. S. environment. High inflation rates or a sudden drop of the U. S. dollar, so that the missionary now earns up to one-third less than usual. Such financial handicaps can and must be arranged

if the eldership stays informed with the missionary and the economic situation on the field. Think: every unrighteousness done will be known by Christ's enemies and so reproach may fall upon the church of the living God, and the name of God is blasphemed among the Gentiles because of our unworthy behavior (Romans 2:17-24). God will not accept an unrighteous handling of His affairs. "Cursed be he that doeth the work of the Lord deceitfully (negligently)" (Jeremiah 48:10 KJV). We should not listen to false brethren whose hearts are filled with greed. Christ will judge us according with our deeds. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Ephesians 5:6-7). Elders have to administer well the Lord's business! Perhaps our value system has to be modified. Christian finances have to be strictly in connection with Christian behavior and morals.

The apostle Paul wrote to the Ephesians 3:9-10: "And to make all men see what is the fellowship (dispensation) of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Romans 10:13-15 says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings

of good things!” World evangelism is not an option, but a **MUST** for the church of Christ. Do not destroy God’s work because of money. Our life is flying by like a cloud on the summer sky. Our time is always at hand and we may stand before the Judge of all nations earlier than we think.

God said: “Touch not mine anointed, and do my prophets no harm” (I Chronicles 16:22 KJV). But Israel was stubborn and therefore the Lord transported them to Babylon that they may learn humility and obedience! “And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy” (II Chronicles 36:15-16).

Our highest ideal as Christians should always be faith, righteousness, love and mercy and a vivid interest in making known to all people of the whole world God’s living words. It is so easy to forget the way of righteousness because of traditions, negligence and a totally false planning in missions. “Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things” (Deuteronomy 28:47).

## CHAPTER 24

### WHAT COULD WE DO BETTER IN THE CHURCH?

When Paul began to preach the gospel of Christ in the Roman world he clearly stated that there would come days in which people will not listen to the sound Biblical teaching as it is presented in the Scripture by Christ and the apostles. Apostasy was prophesied and it is the task of all faithful followers of the Lord Jesus to live according with Christ's ethical norms, walking in spirit and in the faith.

It did not take much time after the death of the apostles for unscrupulous men to arise claiming the supremacy among Christians, changing simple New Testament doctrines for mere theological-philosophical innovations. Worldly people with worldly power of financial and political influence came into the church and their voice was now more important than the upright voice of godly men. As apostasy penetrated into the gospel of Christ in its interpretation and application in daily life, so is it in our present day. Faithful Christians have to take over the control in church affairs and the teaching belonging to faith, being very strict and zealous to do things according to Christ's doctrine.

The church of our Lord has to stay on the firm foundation of Biblical faith and work emphasizing spirituality along with sincerity, honesty, and Christian ideals. The church of Christ has the obligation to teach its membership spirituality refusing cool and superficial lives and worships. We should stop liberalism in the body of Christ. Liberalism is equal to disobedience and ignorance of

spiritual values. It is the "easy way" which may fill our congregations with people but empty the heavenly kingdom of Christ.

The church should send to the mission field only well trained personnel in order to guarantee the functioning of a sound world evangelism. We should do more for world evangelism than we are presently doing. Again: we should study how to release more funds for missions instead of spending large sums to entertain our people. We could learn the fear of the Lord. Such is sound and helpful in our lives and decisions.

The church of Christ is a pushing body. God wants all men to be saved. If we sleep in our evangelizing effort, we may die. We have to insist on purity giving up national religious overhangs and limit our preaching to the truth of the gospel. The missionaries and gospel preachers have to show pure lives putting Christ in first place. We have to stop playing church and begin to live as living stones in Christ's spiritual building and edification. We have to realize that the Lord's church is not a business but Christ's body. We have to tell our gospel preachers not to form groups of interest on the mission field, causing honest men to back out of the church due to a lack of identifying facts with the New Testament church. We should show again the zeal of those men in America who began the restoration movement. We have to teach all men to gain souls with God's word and not with social benefits and psychological tricks.

The church of our Lord must feel in debt to all people of all continents to preach the gospel to them. We could try out our prospective missionaries, before they go to a mission field, in order to see if they are able to do the

job. Only sound characters should take the gospel to a world in darkness and spiritual ignorance. The church has to teach the missionaries to accept hardships, difficulties and problems. A man who committed his life to the preaching of the Word shall not give up preaching. Churches of Christ should do whatever is in their power to avoid backing out of preachers as far as the congregations are guilty of such sad events. There might be many willing to go to the mission field, but only a few may have a real understanding and purpose for missions. Don't attract people with material benefits to go to preach, but let them preach when they feel ready for it. A man without conviction may preach the gospel but his influence for Christ and His kingdom will be void. Our pulpit preachers have to preach again what our Lord commanded us to preach instead of what the public wants to hear.

There are countless wonderful opportunities in this world to preach the pure gospel of Christ. God is opening doors in many places right now. Let all congregations get prepared to start at least a little foreign work contributing to world evangelism. Short planned mission efforts may calm our conscience but do not accomplish the Great Commission. We need indepth compromises - lifetime evangelistic works on a correct and spiritual basis. Elders and Mission Committees and evangelists should prepare themselves for better understanding of world evangelism. If we do not begin doing better, nobody will do this for us. Let all Christians be active in this wonderful work: preaching the gospel of light to all men in all the world.



Group of Austrian contacts in Pozuzo and missionaries.



## CHAPTER 25

### CHRISTIAN ETHICS

Ethics is the science of conduct. It is a systematic attempt to consider the purposeful actions of mankind, to determine their rightness or wrongness, their tendency to good or evil (Baker's Dictionary of Theology). The Greek philosophers Socrates, Plato and Aristotle were among the first to formulate ethical theories. For Socrates, virtue and knowledge are one. He tried to identify practical excellence of character with intellectual insight into the true nature of actions. The variety of terms in ethical usage testifies to the complexity of the problem of determining the nature of morality. Such terms include good, right, duty, goodwill, virtue and motive. The Latin terminology "mores" refers itself to manners that is conduct and customs.

Man lives before he thinks. He acts before he investigates the reason or the consequences of his actions. As long as there prevails a certain parity with the use and customs among our fellowmen, or between people of a nation, man is not interested in knowing ethical motives. As soon as difficulties (complex problems) arise, then, and only then, he begins to think. When rights and obligations, and the laws which govern us today are insufficient, not giving a solution to our conditions in which we live, then man begins to show doubts, and with his doubts arise reflections of the actual morality (ethics) that are still good enough for our present environment.

However, this chapter shall not be dedicated to the study of ethics as a science, an adaptable philosophy of

which was born the idea of situational ethics, that is a moral condition under given circumstances. We are interested in ethics from the Christian viewpoint. Christian ethics are guided according to God's eternal principles taught in His word.

Christian ethics include the reality of sin and interprets sin as a personal rebellion against the holiness of God. Sin is committed by free election over-emphasizing self over the divine interest. Sin is the corruption of all forces of a human being which makes him an instrument of unrighteousness. Once we come close to God we have to accept his word as of compromise for guidance. His word is infallible. God's word possesses the capacity to direct our life. Through this reality man obtains a very simple reflection: our relation with or toward God, our conduct before Him, our behavior between our fellowmen. Only when man accepts the teaching of Christ as absolute truth, as the way and highest good in his life, will he turn closer to the ideal of Christian ethics, drinking abundantly from its contents.

The Scripture talks about God, a personal God, and his Son Jesus Christ. Christ and his apostles performed great miracles. Faith is higher than just saying "I believe only what I see." However, the God of the Bible left mankind not without proof and evidence regarding Himself. Peter said:

"For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received

honor and glory from God the Father and the voice was born to him by the Majestic Glory, 'This is my beloved Son, with whom I am well pleased,' for we were with him on the holy mountain. And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

(II Peter 1:16-21 RSV)

Peter speaks as witness! Peter lived with Christ! He ate with him and walked with him. Peter recommends to all men to study God's word. Now, if the word to which we are referring is the word of God, then the teaching therein contained must be of ethical value. Man must accept the divine ethics if he believes in him. The human substitute - and how poor it is! - can only be the situational ethics. It would be foolish if a man talks about Christian ethic if he does not accept, in a personal way, the word of God, living according to it with sincere faith.

The prophets living six or eight centuries before Christ had to face a world of degradation, in the moral and religious realm. And this - we can hardly believe - among

God's own people Israel. Only God's word had the power to regenerate and create in every human soul a new concept of moral.

God has certain qualities which we should know. God is righteous, holy and good. God is love. He is eternal, omnipresent, omniscient and omnipotent. God does not change. God is majestic and in Him we find all wisdom. He is merciful and forgives sins. God loves men, but He hates sin. God is a saving God. He is faithful, pure, lovely. However, there are some facts in his personality which are superb, namely His holiness and righteousness. All that man knows about God Paul mentioned in his letter to the Colossians 2:9: "For in him the whole fullness of deity dwells bodily," and "He is the image of the invisible God, the first-born of all creation" (Colossians 1:15; II Corinthians 4:4). "He reflects the glory of God and bears the very stamp of his nature," tells us the author of the Hebrew epistle (1:3). God the Father revealed himself in Jesus Christ. Jesus is God's eternal word which became flesh. Therefore, Christ represents the heavenly Father in all things. He has his likeness. His grace, sanctity, righteousness, his fatherly love. All of this we know through the word of Christ. The Holy Spirit took something from Christ and gave it to men (John 16:14). The Spirit sanctifies human life.

In the book of Proverbs we find the true relation which should exist between God and a human being:

"The fear of the Lord is the beginning  
of wisdom, and the knowledge of the  
Holy One is insight."

(Proverbs 9:10)

“A wicked man accepts a bribe from the bosom to pervert the ways of justice.”

(Proverbs 17:23)

“If one turns away his ear from hearing the law, even his prayer is an abomination.”

(Proverbs 28:9 RSV)

The whole book of Proverbs is filled with admonitions and exhortations to obey God and to show confidence in Him. “Trust in the Lord with all your heart, and do not rely on your own insight. Be not wise in your own eyes; fear the Lord, and turn away from evil” (Proverbs 3:5, 7).

The holy Scripture elevates faith above sagacity. Although many visit the school of Christ only a relatively small number will learn wisdom. The knowledge and acceptance which God wants to put into man's heart, is the knowledge of God: “then you will understand the fear of the Lord and find the knowledge of God” (Proverbs 2:5 RSV). What is wisdom from God? It is teaching, improvement, understanding, wise actions, righteousness, a healthy mind (intelligence) and emotional stability, discretion, knowledge and . . . learning, learning and learning!

The Proverbs also talk about the fool. The root of his problem lies in the spiritual and not in the mental realm. “Like a dog that returns to his vomit is a fool that repeats his folly” (Proverbs 26:11). The fool does not know fear when he faces truth, but he likes to stay in pastures of comfortable illusions (Proverbs 14:8-9). Hence the fatality of the fool: “they hated knowledge and did not choose the

fear of the Lord” (Proverbs 1:29). “For the simple are killed by their turning away, and the complacency of fools destroys them” (Proverbs 1:32). The contents of life of such people which, of course, appear prominent, lies in his moral insolence; he does not care for warnings. His intelligence is darkened and closed for God, exactly how it was with Nabal of which his servant said: “he is so ill-natured that one cannot speak to him” (I Samuel 25:17).

Only the person that accepts God as He is and accepts for himself His teaching in a true and exclusive form without adding or subtracting; only such a man can rise up into the higher sphere of Christian ethics. Only such a person will understand the ethical principles of Christ living according with its norms.

Jesus Christ never insisted on a “moral theory.” Christ gave men in all situations of daily life a very high example: He was able and willing to live according to what He taught. Only through this refined way of thinking and acting was Christ accepted by the heavenly Father, and his fellowmen who were looking for something better than “just being moral or ethical according with the situation or the circumstances.”

We now know God’s characteristics: his holiness, his righteousness, love, sincerity, mercy, goodness, patience, and truth. All these character traits of God speak in favor of a moral being, deeply moral. We have received His Spirit when we were baptized for the remission of our sins and, therefore, we have to walk in the same ethical aspect as our Lord Jesus Christ. Our daily conduct has to do with Christian ethics, our world of thought as followers of Christ and our actions in world evangelism and financing this greatest of all enterprises on earth. The pages of the Holy

Scripture cry out at us to follow in the steps of our Lord Jesus. Only the man who walks in the light of Christ's teaching and examples can really and truly define the meaning of e t h i c s.



The city of Trujillo, Peru

**IS THERE A CHANCE  
FOR THE RESTORATION MOVEMENT IN PERU?**

Peru, as most parts of Latin America, is a ripe field for the harvest. Its large territory gives room for nineteen million inhabitants. The nation shows one of the highest population growth rates on the continent. Lima, with five million souls, composed of all social classes, still does not have a strong congregation like the Christian and Missionary Alliance and other denominational bodies. What is the reason? First of all, our mission has not been aimed mainly toward that target as a specific mission effort. Secondly, up to this very moment we are lacking an effort toward such a goal. Lima congregations are composed of people of the low classes. Third, we need congregations without fear and with a true missionary zeal, as many have done it in the past and some still are doing it right now. Such congregations should be able to finance larger missionary programs on a lifetime basis with able personnel and the necessary working tools (literature, radio, TV, permanent campaigns, newspaper ads). It is wonderful that a congregation is willing to evangelize on a basis of a five-year program. However, just with five years we will not obtain any revolutionary success establishing a middle class church in Lima, Peru. A salesman may be a "good businessman" picking up occasional orders, but if he starts working with adequate tools of market investigation he may reach out to a prospective clientele he didn't dream of. Marketing is expensive; however, the fruit of such effort will compensate the effort.



If the church is able to invest the money of the Lord for the work of the Lord, she will earn a larger "market" for the Lord. That is, strong churches which in the future may do their own work. In eternity people may come running to you telling you **thank you** for your great help. If you fail, some may ask, "Why didn't you tell me about Jesus?"

What so many people glorified regarding the success of the Christian and Missionary Alliance (*Alianza Cristiana y Misionera*) is but the result of a long term dedication. Mission work is a very delicate work and will grow only if faithful men work in the vineyard of the Lord constantly, maintaining God's work cleaning and watering the plants with tender love and wisdom that comes from above. (Behind such men we need others who are not afraid to give abundantly of their riches).

Churches of Christ have to realize that mission work is a lifetime investment of God's money and man's time and abilities.

Peruvians show much interest in the gospel even in times of political and economical hardship. There is a deep-reaching curiosity for innovation which brings them to Christ's doctrine. The denominations are extremely active implanting their bodies all over the nation. There are countless groups that show a strong desire to restore the original faith of the gospel of Christ. We are wasting too much precious time trying out all kinds of missionary experiments instead of organizing a frontal attack against the power of darkness. If we do not wake up and do it, the devil certainly will take away this wonderful opportunity by sowing doctrines of perdition and confusion. A mission work cannot bring in a harvest if congregations try to silence their

conscience without showing a real concern and active participation in a dynamic mission enterprise! Supporting a man just for the support's sake (trying to silence our conscience with regard to the Great Commission!) cannot fulfill the requirements of Christ's statements: "Go therefore and make disciples of all nations" (Matthew 28:19). "And that repentance and forgiveness of sins should be preached in his name to all nations" (Luke 24:47 RSV).

Latins are friendly and open-minded people. They have an open heart for hospitality. Although they criticize the gringos frequently, and that's part of their social activity, they love and respect them. We just need Gringos ready to go. Let us remember Paul's mentality. For him and his co-workers existed only one difficulty (although they had to face plenty of problems!), namely "how to reach the lost souls of this world." This very same receptivity I also observed in Chile, Argentina, Bolivia, Ecuador, Columbia and other countries in Latin America where I preached the gospel.

The communists displace a wide-reaching effort to gain mainly young men and women for their utopic ideologies. Catholic priests (and many evangelical leaders) are reaching out to thousands of young people in universities making them believe that Christ is equal to revolution and violent social change. Revolution means the implantation of radical socialism. Many believe in a very strange formula of: Revolution plus humanism plus Christianity (Christianity, meaning the radical ideas of priests and evangelical leaders believing in a Marxist Christ). The restoration movement is the correct answer to this problem.

Everytime God blessed Israel with rich blessings of wealth and good lives, their hearts became filled with

unrighteousness. Instead of giving thanks to Him from whom all things came and come, serving Him with all their mind and heart, the Israelites became insensitive toward the divine requirements. They asked for more and God took it all away from them. Why? Because they misused God's blessings for selfish purposes. "But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the whole earth. But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man" (Luke 21:34-36).

Missionaries and the congregations in the United States should be aware of the fact that the apostle Paul preached in those turbulent days, a world which did not always present simple ways of living as falsely glorified by many people. The Roman Empire was a dictatorship. Paul mentioned his problems and hardships. But he went everywhere to preach the gospel. Are our men and women afraid of sacrifices and difficulties on the Latin American field? Are we trembling because communists are reaching out? Do we prefer going to the "easy fields" because life appeals more to our own living standard and cultural background? Are we preaching to entertain ourselves or because we love Christ and our fellowman? Political and social unrest should absolutely not hinder us to go and preach. We will find people with a great disposition to receive the teaching of Christ. There is a nation of receptive people, friendly and ready to listen to the Word. A missionary living and working for the Lord in Peru will be extremely enriched in his life even if he has to give up many good

things he may have in the United States.

Is there a chance for the restoration movement in Peru? Yes, there is a great opportunity now and for the future. All we have to do is to get faithful men for the mission and send them to Peru, considering the many points we discussed in these pages.



A lawyer and judge and his family  
In Huaraz, Ancash Mountains

## CHAPTER 27

### CONCLUSION

We now come to the end of our journey throughout Peru and experiences in missions. Missions are an exciting field and all Christians should be well aware of this great discipline. It ought to be taught **intensively** by our Christian universities, colleges, schools of preaching, **and in all congregations of our Lord's church**. Missions signifies to the church a living impulse, an active participation in spreading the word of God in a cross-cultural environment.

Our vivid interest and positive acting in world evangelism reflects the reality of our faith. It is not only obedience to our Savior's Great Commission (Matthew 28:18-20) but also - and mainly - a sound preoccupation to save lost souls in order to bring them the light of hope in Christ (II Corinthians 5:17, 20), and a better life for millions of precious souls who will change their lifestyle being influenced and deeply changed by Christ's doctrine of love.

The church of Christ has to avoid, by all means, a slow but visible backing out of mission obligations. The church of the living God must avoid, under all circumstances, the liberalization of the ideals of the teaching of Jesus Christ. A liberal church is a dying church. God expects us to give generously for the propagation of the gospel. It is useless to modernize our church buildings, making them more comfortable and more elegant. Such investments will hinder God's work because valuable funds that could be employed for permanent foreign and national missions are lost in items which only satisfy the Christian's

selfish heart. Whatever has to be extended or renewed in a local congregation has to be done with responsible moderation. The riches we give to the Lord must benefit the Lord's most urgent desire, namely saving all nations. This ought to be our highest goal in life. It is not sound to spend millions of dollars in financing programs which do not bear much fruit, or to feed a hungry world if we, at the same time, neglect people's greatest necessity: the rebirth through the power of God, His word. We should not do works which have an appearance of greatness, but which do not show results for the kingdom; instead we should act as wise builders of God's church in the whole world. The gospel of Christ must be preached on all continents. And there is where we ought to invest great and permanent amounts of the Lord's money.

It is incredible to think that the church of the living God can minimize or forget its prime function namely witnessing for Him. Missions are a **MUST** and not an option.

Brad J. Craig, *Bible School Teacher's Handbook* (Nashville: Cohesbury Press, 1928) said:

“It is as impossible to think of a successful Bible school without missionary effort in every department as to think of a successful automobile without a motor.”

Our brotherhood has to be taught (and it has to teach) the need of continuous mission efforts in the Sunday school, in Bible classes for adults and young people and even in private home Bible studies.

There is such an immense need for spiritual uplift and sound teaching of the Almighty's eternal truth in the whole world. Our Christianity must be dynamic, powerful, penetrating. It must begin with world evangelism and end with world evangelism.

Could it be that the Almighty God blessed America and gave her riches and power because He thought she would bring the gospel to all nations? How sad God's heart must be looking down at our selfish attitudes and negligence! Are we waiting till He stands up and takes this wonderful work away from us, giving it to a nation that will bear fruit? Dear friend, you find the answer. And do it quickly! God bless you and keep you in His loving arms.

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## EXPLAINING SPANISH VOCABULARY

- AYMARA** Indian nation living in Southeastern Peru (around Lake Titicaca) and vast parts of Bolivia, mainly in the Andean region. Aymara is the second largest Indian language of Peru.
- ALTIPLANO** Highlands over 10,000 feet in altitude, so called in Peru and Bolivia around Lake Titicaca.
- AMAZONIA** Largest tropical rain forest on earth covering most parts of central South America which extends from the Atlantic Ocean to the Andes, from Venezuela down to Bolivia and northern Argentina.
- CHAN CHAN** Large ancient pre-Inca city on Peru's northern coast some 350 miles north of Lima, and only 15 miles west of Trujillo. Mochica and Chimú cultures of high civilization. Largest pre-Inca settlement on America's west coast.
- CHAVIN DE HUANTAR** Pre-Inca cultural and religious center situated among snow-capped mountains of the Cordillera Blanca; northeast of Lima. Highest mountain range in Peru reaching up to 18,000 feet.

- HACIENDA** Farm, estate, ranch, landed property. Haciendas were totally acquired by Velasco's revolutionary government (1968-1975) by state-decret to benefit a wide-ranging land reform.
- HUARAZ** Captial city of the province (departamento) of Ancash situated in the Andes.
- CORRIENTE DE HUMBOLDT** Sea-current which comes up from Chile bringing relatively cold waters up the Peruvian Pacific coastline named so by its discoverer the German scientist and scholar Alexander von Humboldt.
- JULI** Beautiful Andean village at Lake Titicaca. Shows seven Catholic church buildings constructed in early days of the Spanish colony. We established a large congregation there mainly among Aymara Indians, and a small congregation in a nearby town.
- VIRREINATO DEL PERU** The Kingdom of Peru (Viceroyalty of Peru); vast territorial extension controlled and governed by a Viceroy living in Lima, the capital city, which, in the name of the king of Spain, had to control the region.

QUEROS	(Keros) Indian tribe living in the Cuzco mountains.
QUECHUA	Main Indian tongue spoken in Peru mainly in the Andes. It is also applied to the descendants of the Incas now living in Peru.
MESTIZO	Mixed people (Indians-Whites).
MONTANA	High jungle region (mountain jungle) in eastern Peru.
PACHACAMAC	Pre-Inca ruins 20 miles south of Lima.
PAMPA	Plains in Argentina.
PARACAS	Pre-Inca site situated on the coast south of Lima, very important necropolis.
PERU	Name of the modern state situated in the central part of the South American west coast between Ecuador and Chile; derived probably from Piru of unknown origin.
PLAZA DE ARMAS	Square of Weapons; is still the social center of small villages and cities in Peru and other Latin American urban centers.

- PUNA** Barren highland in Peru over ten thousand feet in altitude, very similar to certain plains in Texas where only buffalo grass grows. A very cold and windy region in the high Andes. Can be extremely unfriendly.
- REGION DE LAGOS** Lake district in Southern Chile, beautiful countryside with forest land and volcanoes; forests similar to certain regions of Canada, the northern U. S. and Europe.
- RIO GRANDE (DEL NORTE)** Border river between the U. S. and Mexico. There is also a Rio Grande do Sul (Brazil).
- SAN MARCOS** First university (along with the university of Mexico City) founded on the American continent by Spain in 1551, Lima, Peru.
- SAN MARTIN** Main liberator of Peru, of Argentine nationality.
- SELVA ALTA** High jungle in eastern Peru.
- SIMON BOLIVAR** Main liberator of Peru, of Venezuelan nationality. Also responsible for the independence of five other South American nations.

- SOL DE ORO                      Literally: "Golden Sun." Peruvian monetary unit until 1985. Now it is called "Inti," which is the Quechua word for "sun."
- TAWANTINSUYO                  Official name of the Inca empire of Peru. Tawan = four. Suyo derived from Suyu = region; that is: the land of four regions, or the empire of the four regions, cardinal points. Included all territories of Chile down to Santiago, Northwest Argentina, Bolivia, Ecuador and the southern parts of Columbia, and, of course, all of Peru.
- TIAHUANACO                    Important site of pre-Inca cultural center, situated on the Bolivian plateau not too far away from the Peruvian border.
- VISTAS FIJAS                    Slides.