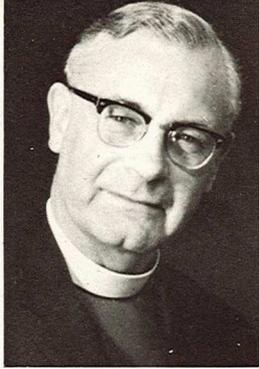




ACTION IN SOUTH AMERICA

1844-1969
SOUTH AMERICAN MISSIONARY SOCIETY



"On the occasion of the 125th Anniversary of the South American Missionary Society, I send you my warmest greetings and assurance of my prayers. I have been happily associated with the parent Society for just over 40 years as a Recruit, Missionary and member of the General, Candidates' and Home Committees, and now as Bishop of a Diocese which owes so much to the Society's vision over the years.

It was a special pleasure for me to visit Australia in October, 1968, and to get to know personally the members of the Australian Association. I came back with a deeper sense that we are "workers together with Him". This is the privilege you and I share together. I believe that the Lord is challenging us to-day to go forward with Him in South America to build His Church as a witness in this rapidly changing and developing Continent. It is my prayer that the Australian Association may be used of God to meet this challenge with many more missionaries, fully supported by prayer, giving, and the concern of an increasing number in the Church of Australia".

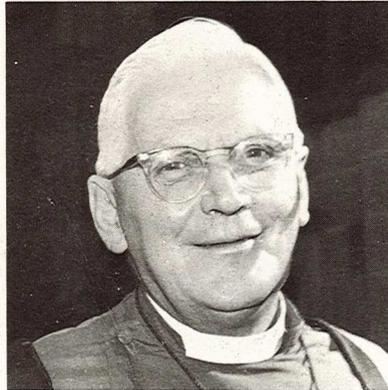
Kenneth W. Howell,
Bishop.

It gives me great pleasure to bring this brief word of greeting to the Society on the occasion of its 125th Anniversary. I am deeply grateful for what S.A.M.S. Australia is doing in Argentina and Paraguay and sincerely hope that the Australian Church will respond to the challenge presented by South America in an ever-increasing way.

One hundred and fifty years ago Africa was the Dark Continent: the Christian Church was awakened in a truly remarkable manner and thousands of missionaries and vast sums of money poured into the situation. Now at this moment of time, South America stands as the neglected Continent, which is to have literally millions upon millions more people than even there were in Africa when the Church moved in there.

Can there not be in the next fifty years but beginning this year! a similar concentration of Christian resources into South America?

Cyril Tucker
Bishop



I am so interested to hear of the Thanksgiving Service to be held in St. Andrew's Cathedral on Friday 5th September, 1969 in connection with the 125th Anniversary of the foundation of the South American Missionary Society as the pioneer Anglican Missionary Society in South America, and of the booklet which is being prepared entitled, "Action in South America". I should like to send greetings and good wishes to all who will be taking part in this Anniversary.

We should, I am sure, offer our thanksgivings to God, not only for the blessings that He has vouchsafed in the past, but for the opportunities and calls of the present and the future. The Lambeth Conference of 1968 in one of its Resolutions urged the Anglican Communion to greater Missionary endeavour in South America.

The many great changes that are taking place on this Continent in this revolutionary age, which do and must inevitably re-act upon other parts of the world, make the need for the stabilising and strengthening influence of the Christian Faith all the greater, and I pray that God will bless and further the efforts of the Society and all who are working in South America, to open out the hearts of the peoples in its various countries to know the grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit.

May God bless the Society and all who are working in it and for it.

Philip Brisbane,
Primate.



On September the 5th the South American Missionary Society will complete 125 years of active service since its foundation. It will bring tremendous encouragement to all its supporters to know that the remarkable expansion which has taken place in recent years is now likely to extend into the future with opportunities for work in the new Latin American Republics. This will constitute an even greater call for prayerful support, for generous giving and for missionary candidates. For this reason I commend the booklet "Action in South America" to all members of our Church and trust that it will be widely read and will evoke a very warm response.

Marcus Loane
Archbishop of Sydney.

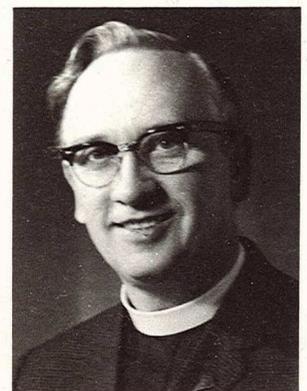
I count it a very great privilege to contribute to the specially prepared literature printed to make the 125th birthday celebrations of the South American Missionary Society.

There have been very many changes in the Society since it was formed in 1844. Perhaps one of the most notable ones is the transition from a Society working only among tribal people to one becoming increasingly involved in town and city work. The Challenge and opportunities in the vast sprawling urbanised areas of Latin America are greater than ever.

Over the past decade the contribution of S.A.M.S. Australia to work in Latin America has grown enormously. We greatly value your fellowship in the Gospel and our hope is that it will increase in the coming years. We urgently need each other as together we seek to obey Christ's command to go into all the world and preach the Gospel. Our special commitment to Latin America was never more needed. Many of us believe this is God's hour for Latin America.

May the coming years see an increasing involvement by the Anglican Church in Latin America. Let us continue to go forward in utter and complete dependence upon God, expecting great things from God and attempting great things for God.

Canon Sutton,
General Secretary of S.A.M.S. in England.



1969

MARKS 125 YEARS OF MISSIONARY
ACTION IN SOUTH AMERICA BY THIS
SOUTH AMERICAN MISSIONARY SOCIETY

S A M S

1844 – ALLEN GARDINER

The South American Missionary Society was founded in England on the 4th July, 1844, as a direct result of the vision and effort of Captain Allen Gardiner. Born in 1794, Gardiner entered the Royal Naval College, Portsmouth, at the age of 14 and went to sea when only 16 as a volunteer on board H.M.S. Fortune. He remained in the Navy, being promoted to lieutenant in 1814 and commander in 1826. It was while he was serving on board H.M.S. Dauntless at the age of 28 that he made the 'great surrender' to Christ, brought about mainly through reading a Bible he 'picked up' in a secondhand bookshop in Portsmouth.

Gradually his attention was directed to those nations without a knowledge of Christ and His Gospel and he resolved that he would devote his life to the work of a missionary pioneer. In 1834, at the age of 40, he went to Africa and, after exploring the Zulu country, started the first mission station at Port Natal. In 1838 he was led to concentrate his attention to South America and for two years he endeavoured to gain some opening to work among the Araucanian or Mapuche Indians of Southern Chile. He went from island to island in the Indian Archipelago but his efforts were foiled by the opposition of the various governments and Gardiner was forced to give up and return to England.

Three years later, in 1841, Gardiner settled in the Falkland Islands in order to explore the possibility of Christian witness among the people living on the large islands of Patagonia and Tierra del Fuego. The inhabitants were savage Indian tribes with a fearful reputation throughout the naval world for hostility. Shipwrecked sailors preferred suicide rather than chance their hospitality! These were the people Allen Gardiner, the missionary, wanted to win for Christ. These were the people Charles Darwin, the scientist, thought were the lowest form of human life.

After investigating the nature of the land and some of its people he returned to England in 1843 to stir up interest in South America, and on the 4th July, 1844, the Patagonian Missionary Society (as S.A.M.S. was called until 1864) had its inaugural meeting. At this time Allen Gardiner wrote:

'I have made up my mind to go back again to South America and leave no stone unturned, no effort untried, to establish a mission among the aboriginal tribes. While God gives me strength, failure will not daunt me'





In 1845 Gardiner returned to South America but again was forced to leave. A similar attempt in 1848 also proved unsuccessful. After arousing fresh interest in his work he returned to South America in 1850 for the last time. The little company consisted of Gardiner and six companions and they landed and settled at Spanish Harbour at the end of January, 1851. It had been arranged that a vessel should reach them six months after their arrival with further supplies. The vessel failed to come and as the awful Antarctic winter drew on and supplies of food became exhausted, scurvy broke out among them. One after another they died of hunger and exposure. Captain Allen Gardiner was apparently the last survivor and in his closing days he wrote to his family letters full of wise and loving counsels expressing his unclouded spiritual joy and resignation to the Divine will. Among the last entries in his diary are these words – "I trust that poor Fuego and South America will not be abandoned".

The last entry in his diary in September 5th, 1851, – "Great and marvellous are the loving kindnesses of my gracious God unto me. He has preserved me hitherto and for four days, although without bodily food, without any feeling of hunger or thirst."

At the end of October the longed for supply vessel arrived, but too late.

Allen Gardiner did not live to see the marvellous harvest which was to be reaped as a result of his work but died on the seashore by his upturned boat after a life of complete obedience to his Saviour's command.

This tragedy, so far from deterring the friends at home, stirred fresh enthusiasm. A missionary vessel over ten times the size of Gardiner's boat was specially built and on the 24th October, 1854, set sail with abundant stores of every kind and a missionary station was founded on Keppel Island.

1869 BISHOP WAITE HOCKING STIRLING "God's Lone Sentinel"

In 1863 the Rev. Waite Stirling joined the small missionary team at Keppel. By that time the Fuegian language had been reduced to grammatical form mainly through the efforts of Thomas Bridges, and this provided an important point of contact between the Fuegians and the missionaries. In 1865 Stirling went so far as to bring home to England for a period of 16 months four of the most promising Fuegian boys ranging in age from 13 to 18 years. The experiment was blessed. All four boys were definitely born again to new life in Christ. Three years later Stirling felt that the time had come to attempt again to establish a mission on Fuegian territory.

In 1868 an experimental station was set up at Liwya and this time the project proved to be a success and Waite Stirling resolved to live among the Fuegians to set a Christ like example among a predominately Godless people and to tell them of Christ the Saviour of the world.

In 1869 Stirling established himself at Ushuaia on the opposite shore to Liwya. A quotation of his at this time captures the hazardous, pioneer element of his special task for the Lord. "As I pace up and down at evening before my hut I fancy myself a sentinel, God's Sentinel I trust, stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy and I forgot my loneliness in realising the privilege of being permitted to stand here in Christ's name"

In the same year Stirling received a summons from England to return home for consecration as first Bishop of the Falklands Islands. "From a hut 20 feet by 10 in Tierra del Fuego to Westminster Abbey".

In 1872 Bishop Stirling returned to Ushuaia and it was his joy to baptize 36 native converts and to join 7 Christian couples in marriage. He recorded "There is a movement Christward among the natives, I believe. It is a source of joy to know that the Indians of Tierra del Fuego have learnt to value prayer and to make known to our Heavenly Father their wants and to worship Him in Christ and to pray for the Holy Spirit's light and aid."

It was at this time that Charles Darwin became so impressed by what he saw of the changed character of the natives that he became a regular subscriber to the Society's funds.

1894 THE ARAUCANIAN MISSION By 1894, the Jubilee year of S.A.M.S., it was felt that a work must begin in earnest among the Mapuche Indians of Araucania and the Araucanian mission was born the following year. The pioneer missionaries spent most of their time studying Spanish and Mapudungu, the language of the Mapuches.

Progress was also made through medical work and a small dispensary was opened. In due course when the mission's reputation was established, patients came in large numbers from all quarters for treatment.

Alongside the medical work an educational ministry was established. The Araucanians felt their lack of education in business transactions because, not being able to read, write or count, they were constantly defrauded of their rights. They recognised that through education lay their only hope to compete with the Chileans. In Cholchol the educational and evangelistic work began slowly but grew rapidly. In 1897 when the work at Cholchol was already assuming definite shape, land was acquired by the mission at a place called Mcquehue, about 20 miles from Cholchol and 10 miles from Temuco on the banks of the River Quepe.

In 1907, 12 years after the start at Cholchol and 10 years after the foundation of the Quepe station, work began in the city of Temuco itself which, owing to its geographical position and the growth of the work, became the administrative centre from which the whole work continued to be directed and organised.

As the 1920's drew to a close the work of the Araucanian mission radiated from the 3 centres at Cholchol, Quepe and Temuco. More than 20 rural mission stations and preaching points were in existence and were staffed by national Christians who had come to their faith through the witness and ministry of the S.A.M.S. missionaries.

In 1925 obligatory education became law in Chile but as the Government found it impossible to erect and equip schools to any great extent in the remote districts it valued the part played by the mission in opening and maintaining missionary schools for both Chileans and Araucanians. The Government provided regular grants for the upkeep of the schools. Some Mapuche scholars wrote to the Committee of S.A.M.S. in London expressing their appreciation of the mission's endeavours on their behalf: "Your Society has initiated the

intellectual, moral and material progress of the Indians in this region and there is no doubt that it will occupy the most important page in our future history. We do not doubt that the Lord Omnipotent will bless the work".

1910 TWO DIOCESES FORMED

In the year 1910 an important event occurred which had an indirect but far-reaching effect on the future work of S.A.M.S. The existing Bishopric, which was the creation of S.A.M.S. and of which Waite Hocking Stirling was the first Bishop, was divided into two dioceses.

The work of division was undertaken in 1904 but was not accomplished until 1910. Bishop Every remained Bishop of the Diocese of Argentina with Eastern South America while Bishop Blair, who was succeeded in 1910 by Bishop de Jersey, took over the responsibility for the Western Republics with the Falkland Islands. Both Bishop Stirling and Bishop Every were Superintendents of S.A.M.S. but the growth of responsibility in the Anglican Church in South America is illustrated by the fact that the new Bishopric was entirely independent of S.A.M.S.

1888. THE PARAGUAYAN CHACO.

After his appointment in 1869 as Bishop of the Falkland Islands, Bishop Stirling became interested in the various tribes in the Paraguayan Chaco. They were hostile tribes for whom no one seemed to care. At Bishop Stirling's recommendation S.A.M.S. decided to begin work among the Indians at once. Adolphus Henriksen was appointed pioneer missionary in 1888. Henriksen found that

most of the Indians spoke a language of their own which was freely intermixed with Spanish and Guarani. In a relatively short time he managed to collect the beginnings of a vocabulary which was sufficient for him to teach the people simple truths and to hold services. His sudden death in 1889, however, brought his promising work to an abrupt halt. In December 1889 W. Barbrooke Grubb followed him and for a time he stayed in the city of Concepcion but in 1890 Bishop Stirling asked him to penetrate into the interior and to investigate fully the numbers, location and attitude of the various tribes of Indians. He was offered an armed escort which he refused. Taking his life in his hands he went to live among the wild Lengua tribe.

It is believed that Grubb was the first white man ever to penetrate the interior of the Paraguayan Chaco and come out again. Soon after Bishop Every became Bishop in eastern South America he visited the mission in the Chaco and reported on Grubb's work: "It is here in the Paraguayan Chaco that the spirit of Allen Gardiner has become incarnate again."

In 1892 Barbrooke Grubb was joined by three new missionary recruits and Grubb himself felt free to set off on horseback on more exploratory work. All the time he was learning more about the Lengua Indians and was breaking down the barrier of suspicion. One of the principle objects of his travels was to seek for a suitable site on which to build a more central mission station.

In 1895 a more suitable site was secured for the central mission station and Grubb took with him a few selected Indians to establish a ministry

there: By 1896 such progress had been made with the Lengua language that it was possible to hold regular services and to proclaim the Christian Gospel in simple form.

The work of the mission in the Paraguayan Chaco went on slowly over the next few years and steady progress was maintained. In 1898 the dedication of a church building at the central mission station marked an era in the history of the Chaco mission.

The following year Bishop Stirling visited the Chaco Church and the baptism took place of the first two Indian converts.

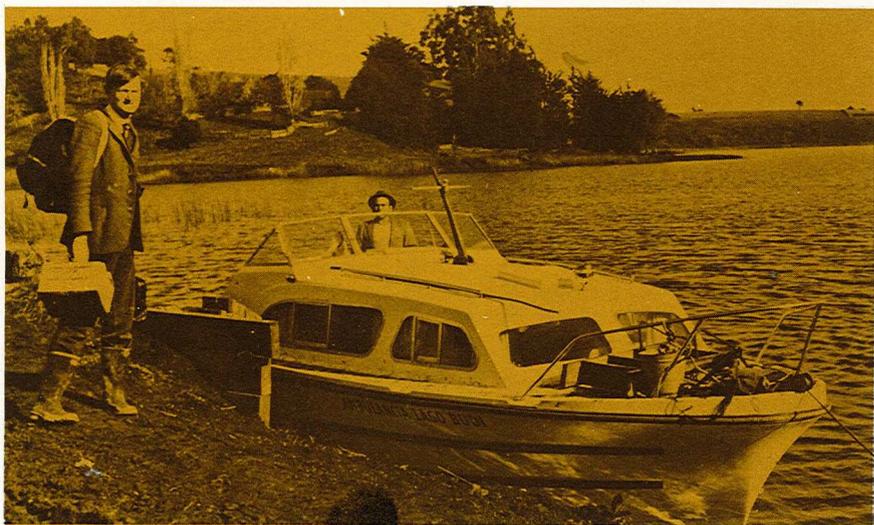
Bishop Every as Bishop Stirling's successor, not only endorsed Barbrooke Grubb's policy, but also had the privilege of baptising the first women converts and to conduct the first confirmation service in 1903. For the first time in the Chaco Indian communicants knelt side by side with the missionaries at the Lord's Table in remembrance of their mutual Saviour.

The following year Grubb sought to obtain land suitable for agricultural purposes where the Indians could be encouraged to grow sufficient crops to meet their own needs and even have some left over to sell. A nearby island called Makthlawaiya appeared to have a permanent water supply and some of the best soil in the Chaco. In 1908 it was decided to develop the project at Makthlawaiya and to make it the central mission station.

The fruits of the ministry of the S.A.M.S. missionaries were duly recognised at a Congress on Christian work in South America at Monte video, Uruguay. The Congress reported that: "It is admitted by all competent observers that the only agency to attempt really seriously to grapple with the question of the temporal and spiritual welfare of the wild Chaco tribes is the South American Missionary Society".

1911 THE ARGENTINE CHACO

The Argentine Chaco mission sprang from that in the neighbouring Paraguayan Chaco and worked alongside it. In 1911 a party of experienced missionaries from the Paraguayan Chaco moved into the North of Argentina to commence work amongst the Indians. The outbreak of the 1914-18 war, however, brought hindrances to all plans for expansion. Of the various tribes represented on the cane fields it was decided to aim at the Matoco Indians as they were a large and powerful tribe in the Chaco and entirely heathen.



Dr. Bill Maxwell about to board the ambulance-launch on Lake Budi in the South of Chile.

At the end of 1914 the mission procured a site at a place called Algarrobal, 30 miles from Embarcacion, and this became the mission station.

The mission station at Algarrobal developed under the leadership of those who had gained such experience in the Paraguayan Chaco. As in the Paraguayan Chaco one of the best means of helping the Indians socially was to establish a cattle farm. The farm provided work for some of the Indians, paid its own way and served as a training ground for the youth of the community. It was essential to teach the Matacos both the privileges and the responsibilities of civilisation to equip them with sufficient experience and knowledge to earn a living and thus to take their place as worthwhile rather than despised citizens of the Republic. **No time was lost in starting a school for children and also a clinic and dispensary. It was the mission's policy that certain standards of worship should be established from the earliest days and so one of the houses was always set aside for worship and Christian instruction.** Among the families that came to reside on the mission during the early months was that of Martin Ibarra. Martin was a tremendous help to the missionaries in translation work and interpretation and as a result of his close study of the Word of God he became a Christian: the first Mataco convert.

In 1918 the mission station was moved to a better site at Atgarrabal and the work of building a new station was undertaken with enthusiasm by both missionaries and Indians. The school and dispensary were enlarged and more permanent types of houses, workshops and sheds were erected. The Church building of St. Michael and All Angels was dedicated in 1926. The Church was thus ready for the great spiritual awakening which occurred during succeeding months.

During the next three visits of the Bishop, 97 candidates were presented for confirmation and their regular attendance at Holy Communion together with their steady advance in spiritual life was a source of great joy to the missionaries.

1930 – 1950

THE DIFFICULT YEARS.

The 1930's were years of world crises and stress which prevented S.A.M.S. from fulfilling all the potential which the work of the 1920's built up.

The history of S.A.M.S. from 1930 to 1950 is one of warfare against lack of manpower and lack of money, but not against lack of opportunity in South America nor lack of assurance on the part of S.A.M.S. supporters that God's hand was upon the society's work and that He would bring it through to victory.

In 1934 Bishop de Jersey resigned and Bishop John Weller became Bishop of the Diocese of the Falkland Islands. In 1937 Bishop Every also resigned after a long and devoted ministry in the Diocese of Argentina with eastern South America. At this juncture the two Dioceses merged once again and Bishop Weller had responsibility for the largest Diocese in the world comprising the whole of South America with the Falkland Islands.

CHILE.

In the year 1937 the Reverend Kenneth Howell joined the missionary team in Araucania and as Superintendent steered the mission through the difficult period of 1939 to 1945 when there were no reinforcements to the staff nor opportunities for furlough in England.

PARAGUAY.

The remote Paraguayan Chaco which Barbrooke Grubb found unscarred by the progress of civilisation was radically changed in the late 1920's as more and more military forts were erected throughout the area. The work of the Paraguayan mission went on steadily but was severely restricted by military exigencies. The threat and consequent outbreak of war caused by the frontier dispute between Paraguay and Bolivia placed a great burden on the missionaries and the developing Chaco Church. Nevertheless the work and ministry at Makthlawaiya proceeded. The school and dispensary continued to meet an ever growing demand and the cattle station continued to expand. The steady flow of converts through the baptism and confirmation classes testified to the spiritual quality of the Mission's life. A visitor to Makthlawaiya at this time wrote: "Even so short a time as I spent on the Mission was enough to show that it is the power of Christ and His Spirit that is the great factor in the lives of the Indians".

The Bolivian-Paraguayan war of 1932-35 undoubtedly curtailed progress in the Paraguayan Chaco. No sooner were these problems met than the 1939-45 world war brought fresh stress to the work. However,

the Indian Christians proved to be true evangelists to their own people and the work of Christian witness was maintained.

ARGENTINA.

During the 1920's God sent to the Argentine Chaco men who were to carry the Mission through the difficult years of the thirties and the forties.

In 1921 B.A. Tompkins visited the Chaco Mission for a period of six months: he stayed 24 years. Henry Grubb arrived in 1922 and fulfilled an outstanding ministry for 37 years. William Everitt and Alfred Leake arrived in the mid-twenties and stayed into the fifties.

The Argentine Chaco Mission expanded its ministry to include the Toba Indians living some 50 miles from San Andres. One of the major draw-backs to starting work amongst the Toba Indians was the complicated Toba language. Nevertheless Alfred Leake and William Everitt responded to the call and began work among the Tobas. It was not, however, until January 1935 that Alfred Leake was able to record the thrilling news "At last there are Toba converts."

Further expansion occurred with the establishment of mission stations northwest of San Andres along the Pilcomayo River at La Paz and Santa Maria.

As in Chile and Paraguay the work of S.A.M.S. in Argentina was full of potential and opportunity. As a result of conditions prevailing throughout the period of World War II a serious shortage of manpower and money caused a heavy burden on the young church in the Chaco and undoubtedly hindered the harvest which might have been gathered in.

THE POST-WAR ERA.

In 1948 "Hindered Harvest" was the title chosen by the newly appointed General Secretary, the Reverend A.W. Goodwin Hudson, to describe the state of the Society's work after the war years. About this period Kenneth Howell wrote from Chile "The situation is desperate in its need for men and money". From Paraguay came the appeal "Let us face this serious fact that God's harvest is wasting through lack of harvesters". Argentina told a similar story when Henry Grubb said "There have been great and manifest hindrances to the harvest of souls".

In the 1950's the tide began to turn. Men who were destined to play a leading role in the future development and expansion of the Society offered

their services to S.A.M.S. at this critical period. In 1951 J.W.H. Flagg sailed to Chile. In 1952 A.J. Barratt sailed for Chile, and in 1954 Douglas Milmine also sailed for Chile. All these men became Archdeacons in 1964 along with the Reverend Reginald Bartle who joined the Chile missionary team in 1955. In 1956 Kevin Bewley, the pioneer Australian missionary to join S.A.M.S., arrived in the Argentine Chaco.

Despite the difficulties, as the 1950's came to an end, the work of S.A.M.S. was undoubtedly re-gaining some of its previous status and impact. It was during this period of added momentum that the 1958 Lambeth Conference report added fuel to a re-kindled flame. "South America offers a challenging opportunity to the Anglican Communion as a great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the Continent. There is every reason why it should assume larger responsibilities there."

THE 1960's: DRAMATIC EXPANSION.

October, 1960, was a momentous month in the recent history of S.A.M.S. The General Committee of the Society in England met at the Mabledon Conference Centre for prayer and discussion. The outcome was the planning of a bold Forward Move aiming to recruit 45 new missionaries in the ensuing three years. God honoured this step of faith and by 1963 the number of missionaries had risen to 80.

During the years 1962 and 1963 the structure of Anglican witness throughout the Continent of South America changed dramatically. In 1962 Bishop Evans (who had succeeded Bishop Weller in 1946) suffered a fatal accident. The following year a Consultation was convened at Cuernavaca, Mexico, to consider in detail the contribution of the Anglican Church to the Latin American Continent. One major outcome was the decision to divide again the unwieldy Diocese and as a consequence Bishop Cyril Tucker was consecrated Bishop of the Diocese of Argentina and Eastern South America with the Falkland Islands and Bishop Kenneth Howell, a former missionary and a member of the London General Committee of S.A.M.S., was consecrated Bishop of the Diocese of Chile, Bolivia and Peru.

S.A.M.S. was privileged to play an important part in financing and establishing the two Dioceses. Soon after their arrival in South America the two Bishops directed responsibility to

Archdeacons and other ministers including many S.A.M.S. missionaries so that newly constituted areas of Anglican witness began to take shape.

CHILE: A MINISTRY IN THE CITIES.

During the early 1960's the Society's work in Chile began to pass from the phase of mission to church. A further new and important feature of the Society's work lay in the beginnings of a ministry in the cities to which many people from the country areas were flocking every day.

During the 1960's some of the major cities of Chile were drawn into the orbit of S.A.M.S. work in addition to the ministry already being carried out in Araucania. By 1966 an Anglican Centre was established in the capital city of Santiago.

The mission's teaching ministry lay more in the preparation and instruction of national pastors and evangelists and at the beginning of 1967 there were 12 ordained national pastors working alongside the S.A.M.S. team.

The mission hospitals gained Government recognition in 1961 and consequently the National Health Service of Chile began to give financial support.

As the work in the cities became established there developed out of it a witness in various suburbs. The suburbs were growing at an astonishing rate and living conditions in many sections are appalling with anything from corrugated iron to cardboard providing the material for living accommodation. The inhabitants of such shanty towns are often poverty stricken, ill and disillusioned, appealing silently for some manifestation of the love of God among them.

Two national clergy are now fully engaged upon a ministry in the suburbs of Santiago and Valparaiso. On 25th May, 1969, exactly 100 years after the Reverend Waite Hocking Stirling was requested to return to England for consecration as the first Bishop of the Falkland Islands, the Reverend Colin Bazley, an Englishman serving with the Society since 1962, was consecrated as assistant bishop in Chile with special oversight of the Provinces of Cautin and Malleco.

By 1969 there were just on 50 S.A.M.S. missionaries serving in Chile but many more workers are needed if the present day opportunities are to be grasped.

PARAGUAY: LENGUA INDIANS ORDAINED.

S.A.M.S. work in Paraguay, which had been severely restricted during the 1950's, began to regain vitality and fruitfulness in the early 1960's. The Indian Church leaders were showing an increasing sense of responsibility as regard the spiritual and moral welfare of their people and various evangelistic and teaching trips had been made by national Christians throughout the Paraguayan Chaco. Their one sadness was that they could not celebrate the Lord's Supper for they had no ordained priest among them. After long consultation with Bishop Tucker it was agreed that three of the outstanding Lengua Indian Christian men should be ordained. To-day the Lengua Church grows in response to the trust and authority with which its leaders have been invested.

The mission project at Makthlawaiya continued to progress in a most satisfactory manner and the agricultural, educational and medical work is greatly assisting the spiritual outreach of that centre.

INTO THE CITIES.

The ministry of S.A.M.S. in the capital city of Asuncion has developed as the number of missionaries increased. During 1962 the work was begun to establish churches in the suburbs around Asuncion. In Concepcion, Paraguay's fourth city, noted as a seat of revolutionary action and political intrigue, there was a reputation for resistance to the Gospel. In 1965 the Reverend Peter and Mrs. Clifford moved into this city to take charge of the rapidly developing spiritual ministry in the city of such bad repute.

The radio ministry in Paraguay has been a successful innovation. During 1966 a broadcasting studio was erected in Asuncion and the Gospel programmes from both the capital city and Concepcion propagate a Bible Correspondence Course which meets a fast growing demand.

ARGENTINA: THE WORK REORGANIZED. Mataco Indians Ordained.

Loneliness and isolation had faced the few missionaries who held the fort in the Argentine Chaco during the 1940-50's. In 1963 a new plan was drawn up whereby the missionary work would be carried out and administered from three centres. One was at Algarrobal where the emphasis was on the establishment of a Bible School. The other was Juarez where education was the prime concern and the third was at La Paz where a medical ministry was foremost.

The life of the Church in the Argentine Chaco continued to develop and strengthen and in March 1966 Bishop Tucker ordained seven Mataco Indians and this was undoubtedly a momentous step forward in the aim to establish an indigenous church.

THE SITUATION TO-DAY.

When S.A.M.S. was barely 30 years old a brief review was written of its work up to the year 1870. The last chapter of the book contains these words:

"The work is too vast for the resources which we possess. We therefore call on the whole church to come forward and help those who are seeking to do the Lord's work in South America."

Even to-day the home church still has not fully grasped the opportunities which are available in South America. The work of S.A.M.S. is still dependent upon support from the home church and the cost of maintaining missionaries in South America rises at a phenomenal rate due to spiralling costs caused by never-ending inflation.

God has constantly revealed that His hand is upon the ministry of S.A.M.S. But God uses His people as His channels and the Anglican Church needs to be alert and responsive to the God given opportunity for the spread of the Gospel in South America to-day.

WHAT OF THE FUTURE?

The prospects confronting S.A.M.S. are most exciting and challenging. New ideas, new hopes, new plans all harnessed to prevailing prayer are an essential part of continued growth.

In 1970 the Society will undertake responsibility for the first time in the Republic of Brazil and Colombia as a result of the invitation by Bishop Sherrill and Bishop Reed respectively.

The next 10 years will witness a continued speedy increase in the development of the Anglican Church in South America, a church which, if it is to flourish, must be essentially and totally Latin American. It is the policy of S.A.M.S. to foster this aim of establishing a church which expresses the temperament and cultural background of Latin America.

It was said of Allen Gardiner that "he lit a fire which has never been put out." It is the vision and prayer of the South American Missionary Society that the flame may remain unquenched, until the whole Latin American

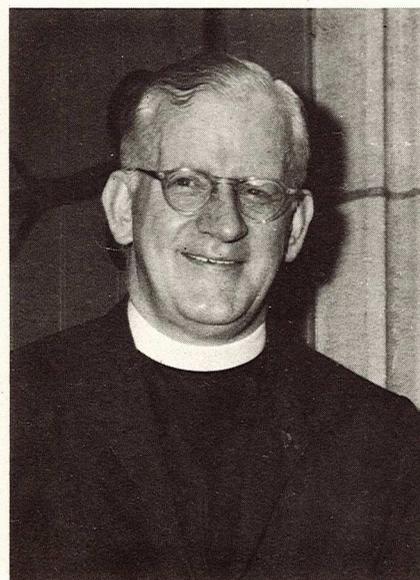
AUSTRALIAN ASSOCIATION

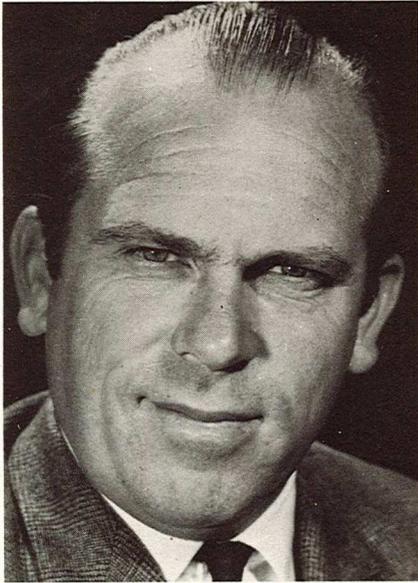
INAUGURATION.

The first interest Australia showed in the South American Missionary Society was in Melbourne in the 1920's. Its activities lapsed however and nothing further was heard of South America until Dr. A.W. Morton — Rector of Haberfield in Sydney — called a meeting at St. Oswald's in 1955 to inaugurate a N.S.W. Association of S.A.M.S. Later in the year, on 22nd September, the first public meeting was held in St. Andrew's Chapter House, when Archbishop H.W.K. Mowll, then Primate of Australia, chaired the proceedings and announced his strong personal support of the Society. He remained President until his death in October, 1958.

At the inaugural meeting the pioneer Australian missionary, Mr. Kevin Bewley spoke on the subject — 'My Call to South America'. The Rev. Dr. A.W. Morton, the first elected Chairman of S.A.M.S. in Australia, gave an address entitled — 'Latin America: World Power of Tomorrow'. The period that has elapsed since that historic meeting has seen Mr. Bewley exercise a faithful ministry in Argentina of some twelve

Rev. Dr. A.W. Morton





Mr. Kevin Bewley

years duration. The same period has seen a dramatic development in the political significance of Latin America from an international viewpoint which has vindicated in a remarkable way the aptness of Dr. Morton's address.

The present President of the Society is the Most Reverend M.L. Loane, Archbishop of Sydney, and Dr. Morton, now Dean of Sydney, continues his valued contribution as Chairman. Since its genesis S.A.M.S. Australia has sent thirteen missionaries to South America, twelve of whom are still serving with the Society. After his return from the Argentine Chaco in 1968 Mr. Bewley has continued his connection with S.A.M.S. as a member of the General Committee and a deputationist.

MISSIONARIES.

In this 125th Anniversary year the missionaries serving with S.A.M.S. Australia are:

The Rev. Peter and Mrs. Valerie Clifford (Paraguay);
 The Rev. Rix and Mrs. Irma Warren (Argentina);
 Miss Jennifer Hillier (Chile);
 Miss Annette McCaw (Argentina);
 Miss June Harrison (Chile);
 The Rev. Ron and Mrs. Jan Butler (Paraguay); and
 The Rev. Gregory and Mrs. Judith Blaxland (Chile).

Mrs. Heather Krige is serving in Chile as an Associate Missionary.

Accepted candidates are at present in training for missionary service and will leave for South America in the near future.

EXPANSION.

Following its inauguration, the N.S.W. Association expanded rapidly. Support soon extended beyond the boundaries

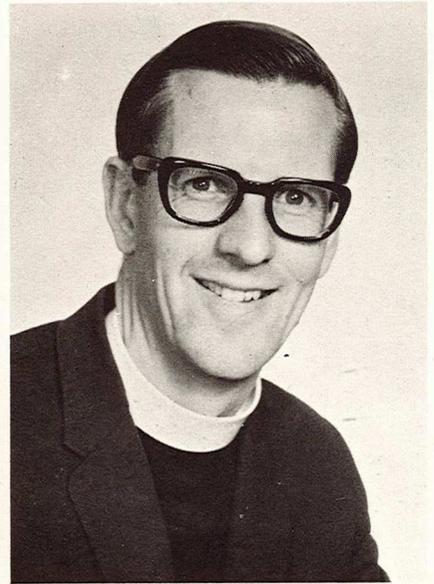
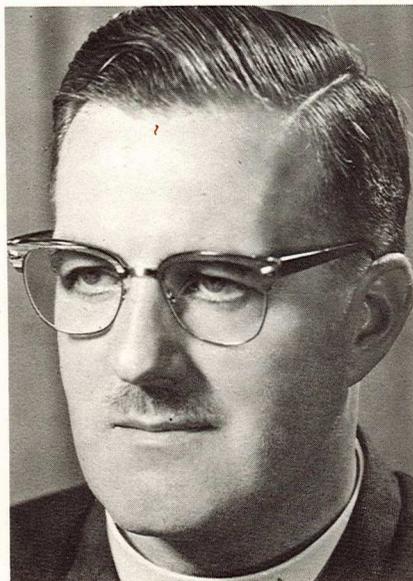
of N.S.W. and in 1963 the General Committee adopted the title 'Australian Association'. Many people have contibuted to this expansion through their faithful service. Special mention must be made of the Reverends Eric G. Mortley Herbert R. Smith, Allan C.H. Yuill, Tudno Rees, and Harry Bates, all of whom have acted as honorary secretaries of the Society. The Reverend Neville J. Keen and Mr. Arthur Brennan both have given of their time and ability in a most commendable manner in their capacities as honorary treasurers. In 1968 Mr. Brennan was succeeded by Mr. John Vile, and he acquainted himself with the financial affairs in a remarkably short time and has maintained the high standard set by his predecessors.

Both the Reverend Allan Yuill and Dr. Morton have made extensive tours of South America and their first-hand knowledge of the field situation has been invaluable to the General Committee.

Early in 1967 a central office was opened in George Street, Sydney and an office secretary was appointed. The Society had grown to such an extent that it could no longer be administered in an honorary capacity. Thus in August 1967 the Reverend Victor W. Roberts was appointed the first full-time general secretary. A home was purchased at Roseville and the office was transferred there from George Street so that administrative costs would be kept to a minimum.

In 1968 Mr. G.C. Clifford, father of the Reverend Peter Clifford, was appointed honorary secretary in Adelaide. The growth of interest in S.A.M.S. by the churches in the Diocese of Adelaide has shown the need for such an appointment to be

Rev. Harry Bates



Rev. Victor Roberts

made. In 1969 the Reverend Harry Bates was appointed honorary secretary in Canberra, with special responsibility for the Diocese of Canberra and Goulburn. The Society is extremely fortunate that Mr. Bates' knowledge of S.A.M.S. and understanding of the tremendous opportunities confronting the Society in South America, will be put to profitable use in our national Capital.

The Women's League of Service has carried out a steady and most valuable ministry amongst the women's groups of parishes. Members of the committee give of their time to deputise for the Society and organise home meetings when missionaries are in Australia on furlough. Practical gifts are given to the missionaries from the members of the League of Service to assist them in their work and to strengthen the personal links between members and missionaries.

HOME-CHURCH SUPPORT.

The challenge and opportunity that the Anglican Church has today for missionary activity in South America can only be described as almost unlimited. We must pray that the response to this wide open door to missionary service and witness will be that of unanimous support and positive action on the part of every parish of the Church of England in Australia.

Politically South America is unstable. Hostile atheistic forces and philosophies are well organised and militant. The open door to Christian witness may not remain open indefinitely. We cannot bargain with time in an idle and self-willed manner; today is our time for action and expansion for the night comes when no man can work.

SOUTH AMERICA

CONTINENT OF OPPORTUNITY

There is probably no other continent in the world so prepared and made ready for the Gospel of Jesus Christ as is South America today. Political, ecclesiastical, social and economic factors, have all combined to make South America the Continent of opportunity for missionary activity.

- The population growth in Latin America is the highest in the world, nearly twice the average for all other regions. By the end of the century it is expected that the population will exceed 620 million.

- The vital role education must play in South America's future is dramatically brought out when we consider that about 40% of the population is under 15 years of age.

- Changes in the distribution of the population are equally momentous. Three-quarters of the population lives in no more than one-quarter of the total area: the greatest concentrations are in the urban areas. During the past 10 years many of the cities of Latin America have doubled or trebled in

10 size.

- The fact that the Protestant community is increasing more rapidly in South America than in any other part of the world shows that the people are willing to listen and respond to the Gospel message.

In the light of these dramatic facts, and faced with this tremendous challenge, 'the Anglican Churches must make their unique and full contribution'. (Lambeth Conference 1968)

- South America today presents us with a wide open door for missionary activity.

- The opportunities confronting the Church are almost unlimited.

- We are able to send in missionaries without restriction: Clergy, Doctors, Nurses, Teachers and Agriculturalists are urgently needed.

- In 1970 we commence work in BRAZIL and COLOMBIA.

BISHOP E.K. SHERRILL of the Diocese of CENTRAL BRAZIL (Episcopal Church of Brazil) has invited S.A.M.S. to spearhead an evangelistic ministry in the towns and cities of Brazil — the largest nation in Latin America.

BISHOP DAVID REED of the Protestant Episcopal Church of the U.S.A. has invited the Society to accept responsibility for missionary work among a tribe of primitive Indians in COLOMBIA.

- More missionaries are needed NOW to maintain the work already being undertaken in CHILE, ARGENTINA, and PARAGUAY.

- Committed membership is needed here at home if this day of opportunity is to become a day of salvation. We cannot bargain with time in an idle and self-willed manner. TODAY is our time for action and expansion.

- It would be a tragedy if the Church in Australia, knowing of this God-given opportunity, did not respond in a spirit of faith and obedience.

- Your faithful prayer support and generous giving will bring blessing to countless people.

WHAT IS NEEDED NOW IS
"ACTION IN AUSTRALIA"
BY PARISHES AND
INDIVIDUAL CHRISTIANS.

ARGENTINA

The word 'Argentina' comes from the Latin word for 'silver'. It is not an appropriate name for the republic for it has very little of that metal. Argentina is the second largest country in area and population in South America. It is 2150 miles in length from north to south (which is approximately the distance between Sydney and Perth), and has a population of about 25 million people. The population is made up as follows: 98% white 2% Mestizo, 50,000 Indian.

Political Structure.

Argentina is a republic, whose constitution provides for a federal union of 22 provinces which retain all powers not specifically delegated to the Federal Government.

History.

The various indigenous tribes, who were the original inhabitants, were gradually forced back into the remote part of the country after the River Plate was discovered in 1516 by a Spaniard. Independence from Spain was proclaimed in 1816.

Economy.

Livestock and agricultural products are exported. The country lacks power and steel, but petroleum is produced and also zinc, lead, sulphur and manganese. The country's industry depends heavily on imports. Inflationary trends have increased the cost of living.

Climate and Geography.

Climatic conditions vary greatly. In Buenos Aires the temperature can drop to 50° F in winter and average 80° F in summer. In the Chaco (Northern Argentina) the temperature range is from 56° F in winter to 110° F in summer. Geographically the country has

four main physical areas:

the Andes; the Chaco — the vast forested plains in the North; the Pampas — the extensive treeless plains; and Patagonia — the sub-antarctic region in the south.

Language.

The official language is Spanish. Guarani is spoken in Formosa and Corrientes due to Paraguayan immigration. Mataco, Toba, Choroti and Chunupi Indians speak their own tribal languages.

Religion

The official religion is Roman Catholicism, brought with the Spanish conquerors.

THE WORK OF S.A.M.S.

RURAL — in the Northern Provinces of Salta, Formosa and Chaco.

The work among the Spanish-speaking cowboys and the Mataco, Toba, Chunupi and Choroti Indians is organised from three bases.

ALGARROBAL. Here S.A.M.S. has a Training Institute and its centre for agricultural projects. Medical help is provided for Spanish-speaking stockbreeders and Indians. The nearest hospital is 30 miles away.

LA PAZ. Situated by the River Pilcomayo, this centre is being developed as a Medical Centre. The nearest

Dr. Michael Patterson testing a patient's eyes

hospital is over 100 miles away.

JUAREZ. This is the centre for the outreach of spiritual and medical help to the isolated Indian villages and remote Spanish-speaking stockbreeders. There is an increasing demand for medical help from missionaries although the Indians are encouraged to make use of a small Government hospital in the town.

URBAN.

SALTA (population 120,000); **FORMOSA** (population 50,000); and **EMBARCACION** (population 10,000).

In each of these places the work is carried out by direct evangelism, door-to-door visitation, tract distribution and enrolment of enquirers in Bible Study correspondence courses. Contacts are also made by hospital visiting, running bookstalls, and taking classes in English. Salta is the administration headquarters of S.A.M.S. in Northern Argentina.

BUENOS AIRES (population over 7 million) In Flores, a densely populated suburb of Buenos Aires, a resident pastoral and evangelistic ministry is provided with a view to establishing a **SPANISH speaking Church.**



*Miss Annette McCaw
LA PAZ*



*Rev. Rix and Mrs. Irma Warren
BUENOS AIRES.*

A national Christian takes the Sunday School in the home of Rev. Clive and Mrs. Wendy Cooper in Formosa, a provincial capital in Argentina.



Sunday School children in Santa Adriana, Santiago with Mr. J. Jacklin.

The extent of Chile from North to South is about 2,600 miles and its average width is only 110 miles. The population of approximately 10 million is made up as follows: over 50% pure Iberian-European; 4% pure Indian (Araucanian), remainder, Mestizo (mixed Spanish-Indian).

Political Structure.

Chile is a republic. Presidential elections are held every 6 years, but the President may not serve a consecutive term of office. A Chamber of Deputies is elected every 4 years and a Chamber of Senators elected for a term of 8 years, but half its membership is renewed every four years.

History.

Before the Spanish invasion in the 16th century much of the northern half of the land belonged to the Inca Empire. South of the Bio-Bio River the Spanish advance was checked by the strongly resisting Araucanian Indians who were never fully conquered. Independence from Spain was proclaimed in 1818.

Economy.

Revenue comes mainly from the mining and exporting of copper. Nitrates and iron ore are also exported. Industries have been slow to develop through lack of capital. Oil wells have been sunk in the Magellanes and Tierra

del Fuego. In the past agriculture has failed to produce sufficient food to supply the population. Radical agrarian reforms are being carried out, leading to wide-scale co-operative farming under government-supplied technical advice and financial loans. Re-forestation is being promoted on a large scale. Inflationary trends have drastically increased the cost of living.

Climate.

This varies from the hot, waterless desert in the far north, to the icy winds cutting across the stark mountains and glaciers of the Chilean Archipelago in the south. The heartland of Chile, containing the main cities of Santiago and Valparaiso, has a Mediterranean-type climate, with light rainfall.

Language.

The official language is Spanish. The Araucanian (or Mapuche) Indians have their own language, Mapudungu, but most today read and write in Spanish.

Religion.

Roman Catholicism came with the Spanish conquest and continued to be the official religion until 1925, when a revised constitution disestablished the Roman Catholic Church and guaranteed freedom of religion.

CHILE

THE WORK OF S.A.M.S.

RURAL —

Among the Araucanian Indians.

The work has centred mainly around: **TEMUCO** (population 125,000). Mission centre and headquarters for the area. Church and two student hostels.

QUEPE. 600 acre mission farm; school; Bible Institute; 30-bed hospital; centre for conferences and youth camps. The Church and several neighbouring rural Churches are under the oversight of a Chilean pastor. There is an evangelistic and medical outreach to the outlying areas.

CHOL CHOL. A school for 300 pupils (about 50 boarders) is staffed and run by Chilean teachers; a 30-bed hospital; It is the centre for the pastoral administration of a number of rural Churches.

LAKE BUDI. A developing medical-evangelistic programme, with the launch-ambulance reaching patients around the lake and on the islands.

URBAN

SANTIAGO (capital, population 2,500,000) S.A.M.S. work began in 1960 in the capital city. A mission centre and Church was established in 1963. There is a developing work among students and the professional and middle-class people of the city.

VALPARAISO (main seaport, population 223,000) Pastoral and evangelistic work is carried out from St. Paul's Church. Weekly radio programmes are produced and Christian literature is distributed.

VINA DEL MAR (main seaside resort population 149,000) St. Paul's School provides the educational outreach to the children of the middle-class and professional people. There is also an English chaplaincy.

Evangelistic, pastoral and medical work, is carried out in the new housing estates in each of these cities, including Renca, Quilpue and Gomez Carreno. In some cases Chilean clergy have the pastoral oversight of these areas.



Top left:
Miss Jenny Hillier — QUEPE

Centre:
Mrs. Heather Krige — VINA DEL MAR

Top right:
Miss June Harrison — SANTIAGO

Lower left:
Rev. Gregory and Mrs. Judith Blaxland
VALPARAISO

PARAGUAY

Paraguay is one of the two inland countries of South America. It is divided by the Paraguay River which runs from the northern border, down through Asuncion the capital city, and on to the Atlantic Ocean at Buenos Aires.

Paraguay proper is to the East of the River and the Chaco is to the West.

The population is approximately 2 million, of whom a quarter live in and around the capital, Asuncion. The Paraguayans are of mixed race, resulting from the inter-marriage of Spanish, and other European immigrants, with the Guarani pre-conquest inhabitants of the land. There are about 40,000 pure-bred Indians.

Political Structure.

Paraguay is a republic. Until recent years there has been a one-party government headed by an elected President. In recent elections an opposition candidate has been allowed to stand. Voting is secret and obligatory on all citizens over 18, including women.

History.

Asuncion, founded by the Spaniards in 1537, became the colonial centre for south-eastern South America. From 1600 until their expulsion in 1767 the Jesuits exerted a considerable influence. In 1811 Paraguay became an independent republic. The War of the Triple Alliance, 1865-70, decimated the male population. The War of the Chaco against Bolivia, 1930-35, was chiefly over oil rights and Bolivia's need of an outlet to the sea.

Economy.

Economic development has been hindered through the landlocked state of the country. There is very little industry. Exports include meat products, timber, some cotton, tobacco, hides, tannin and yerba mate (local variety of tea). Some textiles and vegetable oils are manufactured.

Climate.

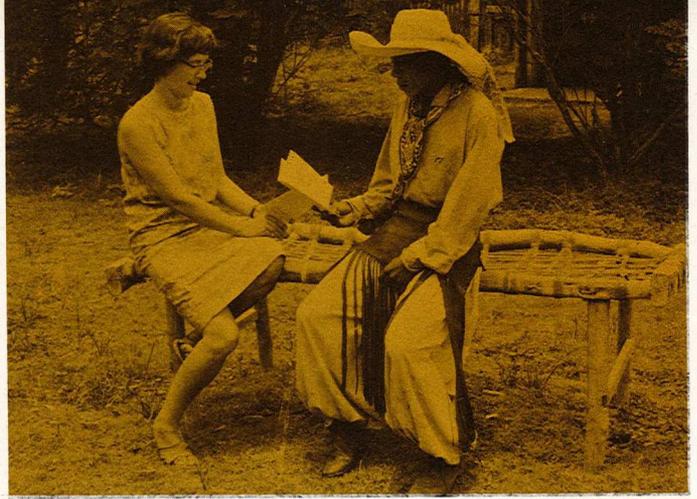
Around Asuncion the climate is sub-tropical. The low-lying area of Concepcion and the Chaco are subject to flooding and drought. There is an occasional ground frost in winter and the maximum temperature in summer is 115° F. The Tropic of Capricorn passes through the centre of Paraguay.

Language.

Paraguay is bi-lingual. Spanish is used in commerce and education; Guarani is the language of the people. Some Indian tribes speak languages of their own but increasingly Guarani is becoming the lingua franca.

Religion

Roman Catholicism was brought to Paraguay with the Spanish Conquest. The present constitution advocates religious tolerance. Indigenous tribes are animistic.



Deaconess Elizabeth Richards giving reading instruction.

THE WORK OF S.A.M.S.

S.A.M.S. missionaries have been serving in the Chaco since 1888. The main centres now are as follows.

MAKTHLAWAIYA. Here an évangélistic work and training of Lengua Indian leaders is carried out. A Medical Dispensary meets a real need as the nearest hospital is 75 miles distant with no road. There is a Boarding School for primary grades; a large social welfare programme including, sinking of wells, irrigation system, allotment scheme pig farm, purchase of multi-purpose farm machinery, and training of Indians to cultivate their own land.

An adult literacy campaign has been launched to teach illiterate people on the ranches that surround Makthlawaiya. Primers have been produced in Lengua and Guarani, and Indians are being trained to teach their own kinsmen.

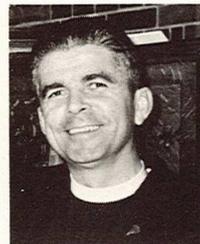
ASUNCION. S.A.M.S. work in the capital began in 1959. Evangelistic, educational, and medical ministries are provided. There is a mobile film unit, a radio studio producing evangelistic

programmes and a Bible correspondence course. Small Churches are being established on the outskirts of the city. The Kindergarten has developed into a Primary School with hostel accommodation for a small number of children.

CONCEPCION: The work in Concepcion was begun in 1963. A programme of activities, similar to that in operation in Asuncion, is being implemented in Concepcion. A Girls Hostel, providing accommodation and Christian care for girls doing their secondary education, is wholly maintained by S.A.M.S. Australia.

Recent developments have seen the ordination of Lengua Indians and the Licensing of Paraguayan Lay Readers. Indian Church members overcame deep racial barriers to elect a Paraguayan to the Church Council at Makthlawaiya. There is both Indian and Paraguayan representation at the Archidiaconal Conference in Asuncion.

There is spontaneous spiritual growth on the large estancias (ranches) throughout the Chaco, on most of which a worshipping community has come into being through the outreach of Christians from other areas.



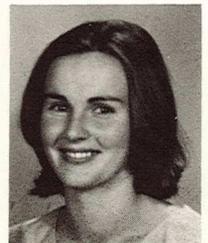
Left:
Rev. Peter Clifford
CONCEPCION



Right:
Mrs. Valerie Clifford.



Left:
Rev. Ron Butler
MAKTHLAWAIYA



Right:
Mrs. Jan Butler

LATIN AMERICA AND THE LAMBETH CONFERENCE

The spiritual needs of the vast Continent of South America first came to the attention of the bishops of the Anglican Communion at the 1958 LAMBETH CONFERENCE.

The following statement was made at that Conference and is a significant expression of episcopal opinion.

"So far as the Anglican Communion is concerned South America is 'the neglected continent', while it is equally a continent of increasing importance in the world to-day. Jurisdictional boundaries and responsibilities need to be studied. In a few areas the Church is well established but in most of the continent very little is being done. The little-known and uncivilised tribes of the interior call for pioneer evangelistic work. Vast masses owe no definite allegiance to the Roman Catholic Church and are a prey to materialism or to distorted forms of the Christian faith.

South America offers a challenge and opportunity to the Anglican Communion as a great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there."

At the 1968 LAMBETH CONFERENCE the following resolution was unanimously passed. It reveals a major step forward in Anglican thinking and involvement in South America.

"The Conference records its conviction that, in the light of the growing

importance of Latin America and the rapid social, economic, political, and religious changes there taking place, there is an urgent need for an increasing Christian witness and involvement in which the Anglican Churches must make their unique and full contribution.

The Conference rejoices in the growth and indigenization of Anglican witness in Latin America since Lambeth 1958 and in the increased participation and awareness of some parts of the Anglican Communion, and hopes that this participation and interest will extend to the whole Anglican Communion.

The Conference recommends that the member Churches of the Anglican Communion should place prominent emphasis unto Latin America in their missionary education, their prayers, and their commitment to the world mission, as outlined in the document entitled 'The Anglican Communion and Latin America'."

The Anglican Bishops in South America wrote to every Bishop and Archbishop of the Anglican Communion prior to the Conference asking for their support for the following four proposals which they want implemented in South America.

1. Christian Vocation in Latin America. The Anglican Communion is as truly called by the Gospel to mission in Latin America as in any other part of the world, and as

truly called as is any other branch of the universal Church.

2. The Future of the Anglican Communion in Latin America.

The Anglican Communion

- a) Proposes to establish an indigenous church in each nation of Latin America.
- b) Proposes to give priority to urban evangelism.
- c) Proposes involvement in higher education.
- d) Proposes to witness to the oneness of the Church.

The Bishops concluded their letter in the following way:

"We claim your help, because available to you are the human and material resources that can multiply our effectiveness as His servants.

We bid your prayers for our clergy and people, and for all the peoples and nations from which they are drawn.

Let us together make Lambeth 1968 a real turning point for mission in Latin America."

Let us make sure that the Church of England in Australia is willing and prepared to assume greater responsibility and become more deeply involved in this great missionary opportunity.

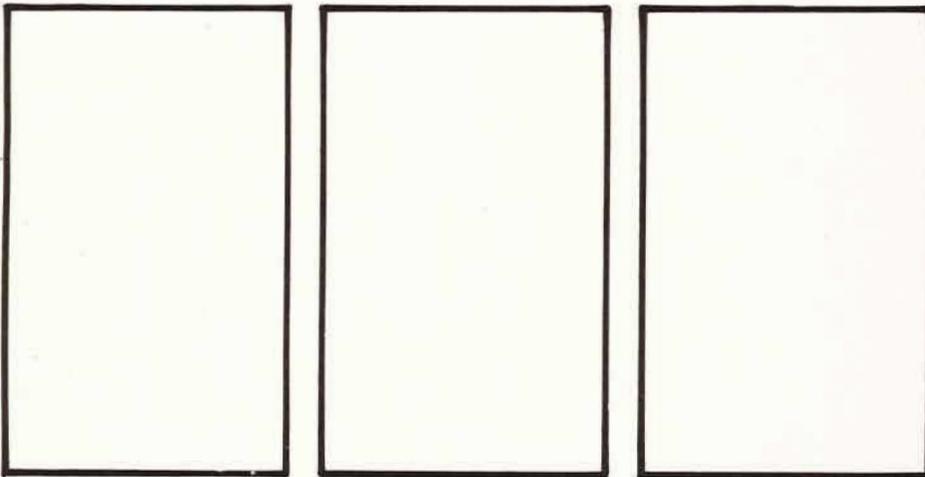
The Australian Association of S.A.M.S. must have your support if the Gospel of Christ is to be proclaimed with power and in a meaningful and relevant manner throughout the large and important Continent of South America.

THE FUTURE IS UP TO YOU

SOUTH AMERICA FOR CHRIST ?

S.A.M.S. has over 100 missionaries serving in South America. The Society needs consistent support from an increasing number of Parishes and individuals.

Should YOUR PHOTOGRAPH be here as a future missionary in South America?



HOW CAN YOU HELP THIS GREAT WORK FORWARD ?

- By becoming more informed about South America and the South American Missionary Society. By taking out a subscription for the **S.A.M.S. Australia News**. This publication will come to you through the post four times a year, and will help to keep you informed and up-to-date with the work of the Society.

- Through **Committed Prayer Support** for the S.A.M.S. Missionaries and their work. A **Prayer Reminder** is printed in the S.A.M.S. Australia News. Place it in your Bible and pray for the work each day. Join with others and arrange a regular S.A.M.S. Prayer Meeting in your Church.

- Through Personal Interest in the affairs of the Society in its home-front organisation.

- Through **Regular Financial Support** of the work of the Society.

A PRAYER FOR THE SOCIETY

Almighty God, our Heavenly Father, we humbly beseech thee to prosper the work and witness of the South American Missionary Society; Give to all who labour there in thy Name the assurance of thy provision and the fulness of thy Holy Spirit; Make all its members faithful and zealous in their work for thee, Give them wisdom to do right, courage to persevere and a steadfast love for thy people. Call out labourers for thy work that the harvest of souls may bring glory to thee. Through Jesus Christ our Lord. Amen.



SOUTH AMERICAN MISSIONARY ASSOCIATION AUSTRALIAN ASSOCIATION

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*Mrs. Thelma Parry
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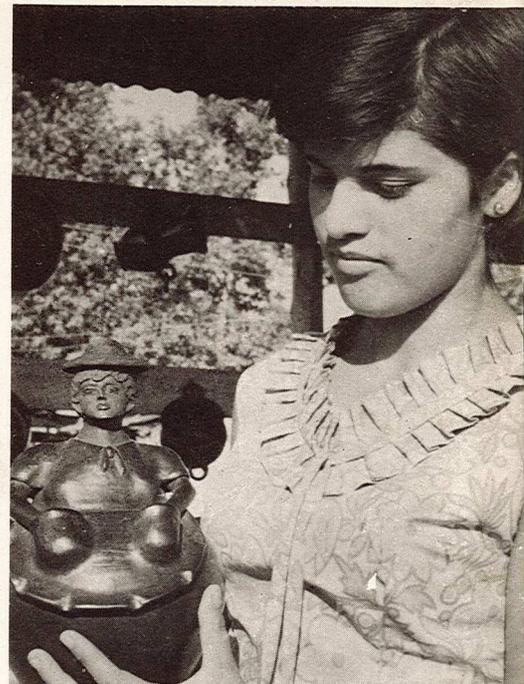
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On behalf of the General Committee of S.A.M.S. I want to express my very warm thanks to the Reverend V.W. Roberts, the compiler of this booklet, to whom the Society is deeply indebted.
*A.W. Morton,
(Chairman)*

