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Tenting Toward Sodom

SODOM was a very wicked city. It became so corrupt that God was compelled to destroy it. Yet Sodom was one of the prosperous and most beautiful cities of its time. When one beheld all the plain of Jordan with the beautiful cities of Sodom and Gomorrah nestled in its bosom it verily made one think of the Garden of Eden. Thus it appeared to Lot when he was selecting a location for his future home. Wealth everywhere, and beauty; what more could one wish for? And Lot chose a location in the plains—not in the city; for Sodom was full of wickedness. He pitched his tent toward Sodom.

Later a war arose. Enemy armies fought against the Sodomites, "and they took Lot, Abram's brother's son, who dwelt in Sodom." Lot had moved into Sodom. The war being ended, Abram rescued Lot from the victorious armies and "brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." And Lot went right back to the city of Sodom to live. Lot was vexed with the filthy conversation of the wicked inhabitants of Sodom, in seeing and hearing from day to day their unlawful deeds. Still he remained in Sodom until God's angels barely rescued him before fire rained down from heaven and destroyed the city. His stay in Sodom cost him the lives of his married daughters and the life of his wife. His wife no doubt thought of the home they had left behind and of her daughters and turned to take one last look.

How fatal was Lot's look at Sodom. He looked, was tempted and he moved to a location near Sodom. He looked again, was tempted and he moved into Sodom. He looked every day; he knew he was in the midst of wicked sinners, but he was tempted and he stayed. Lot's uncle Abraham also looked, but

he looked for a city which hath foundations, whose builder and maker is God. Twelve of the forty verses of that notable chapter on faith are given to speaking of Abraham, the man whose eyes were fixed on God and heaven. Lot's name is not mentioned in the list of Faith Heroes.

Abraham is called the friend of God. Lot was vexed in his soul day by day, yet he stayed on. Abraham was one of those who died in faith, not having received the promises, but having seen them afar off, was persuaded of them, embraced them and confessed that he was a stranger and a pilgrim on the

earth. Therefore God is not ashamed to be called Abraham's God, for He hath prepared for him a city. No doubt Lot will be saved, yet how different might have been his experience had he not beheld the plain of Jordan and Sodom as the Garden of Eden, but like Abraham kept his gaze and heart on the true Eden and the city that hath foundations.

P. E. BRØDERSEN.

A Great Privilege—the Church of the Living God

THE Lord has a church on earth which is called the Church of the Living God and it is very precious in His sight. "Enfeebled and defective as it may be, it is the only object on earth on which He bestows His supreme regard." He will continually nourish and protect it even as a mother does her dependent child. Christ has promised that the gates of hell shall not prevail against it.

Christ is the Head of the church and we are members of His body. It is a wonderful privilege to be permitted to belong to the Church of the Living God, and thus be members of the body of Christ. Often we do not appreciate this privilege as we ought. We esteem it too lightly.

Sometimes members, who may be passing through some difficulty or another, will say: "Take my name off from the church roll. I don't want to belong to such a church." Such people know not what they say. They have no real appreciation of what it means to belong to the church. What, should I cut myself off from the body of Christ because some other person may not be doing his duty? Nay, thrice nay! Shall I permit myself to be lost because someone else is doing wrong? No, never!

Others sometimes say, "It does not matter whether I belong to the church

Calling from the Darkness

Come out with me in the stillness of night
And listen to the plaintive pleas
That arise from the darkness of sin and woe
From souls who desire to be free.
Hark, listen, over yonder we hear a cry
So pleadingly calling for light:
'Tis the Chuncho Indians in need and despair
Many tribes are calling tonight.

The Amazon tribes from the depths of despair,
The "Cherantes" and "Craós," too,
All mingle their pleas on the midnight air
Can you hear them calling for you?
But hark, do you hear from all over the land
The groups of new believers who call?
These, too, must have help; in a special way
These calls should appeal to us all.

But listen again, all over Brazil
Are millions doing penance for sin;
With images of saints, with candles and coin,
They are trying salvation to win.
Do you hear their cry in the darkness so dense,
Held down by the Romish rod?
Must they plead in vain? Shall we send them
light?
They are feeling after God.

N. P. NEILSEN.

or not; I can be saved outside the church." Well, perhaps God *can* do it, but that is not His plan. We should be members of the church, Christ's body, for in the church as in the natural body, a separated member will not long survive. Some people do not want to belong because they seem to be too good or too holy; but we may be assured that such people do not have any real conception of their own sinful condition and unless there is a change in them they will be "too holy" to enter heaven. Christ loves His church. It is His bride. He has given His life for it, and He will sanctify and wash it clean in His own blood.

It is a special privilege to be permitted to belong to the remnant church, the last part of the Church of the Living God, just before Jesus comes to take it to Himself. To them has been given a special work and with it a special blessing. They are that part of His church which will be presented to "Himself a glorious church, not having spot, nor wrinkle, nor any such thing," at His coming. They will be purified until they stand "without fault before the throne of God."

O, what a privilege to belong to that church! Would to God that we could appreciate this as we ought! Let us always endeavor to hold up before our people the privilege of belonging to the church, as well as the great sinfulness of joining the great arch-rebel in his work of accusing the brethren, who belong to the Church of the Living God.

N. P. NEILSEN.

South Brazil Union

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A Complete Surrender

THE Lord asks us to surrender all to Him; to give ourselves completely over into His hands, for this is the only way in which we can really enjoy the Christian life. Nor do we need to be afraid to surrender all to God. He desires only our good. He will not require us to give up *one* thing that is for our welfare. He does not deny us anything that is for our best. He will not withhold any real blessing from His children. He tells us to "go and sin no more," because He knows that sin can never bring happiness to anyone—it can only bring misery and death.

A complete surrender of all is necessary to enjoy the peace of God, for one unsundered sin will becloud the life and darken the mind. This is well illustrated by the old Indian who heard the gospel story and whose heart was touched by the Spirit of God. He first gave his blanket to God, but no peace came to his soul. Then he gave his tomahawk, bow and arrows; but still his heart was devoid of the blessing he sought. Finally in despair he threw himself upon the pile and said, "Poor Indian me give meself, me give all." Then the blessing came, and peace filled his heart. He had surrendered all.

Nor is it always the great things; but sometimes it is some small thing, unsundered, that hinders us from receiving the blessing. Recently I received a letter from Elder K. Kaltenhauser which gives an experience illustrating this truth. Having held some meetings with our church at Benedito Novo, Santa Catharina, he writes:

"On December 26 we had baptism at this place, and five souls were buried with their Lord. One thing that especially impressed me was to see the faith of one of the sisters. As she was getting ready for baptism she removed her earrings and threw them out of the window, with these words, 'E por Deus.'" Yes, she gained the blessing by surrendering all. Her earrings, unsundered, would have hindered the peace of God from entering her soul. And thus it is. Nothing less than a complete surrender will suffice. A surrendered life is a life of restfulness. Will we make it? N. P. NEILSEN.

Our Eyes on Angolaland

A COPY of the "Informador," Harvest Ingathering annual in Portuguese published in Brazil, fell into the hands of a young man in Loanda, Angola, Africa, who being able to read the Portuguese, became interested and at once wrote to our Union office requesting information with reference to the possibility of attending our college in Brazil. He had read of it and had seen many pictures of it in the "Informador." At the present he is in correspondence with the director of the "Collegio Adventista," situated in Santo Amaro, Brazil.

In a recent letter to me he wrote the following with reference to what he read in the "Informador": "From the moment I received a copy of the 'Informador' I learned of the great benefits of this institution (Adventists) to humanity. Inasmuch as these benefits have not as yet arrived here in my country, and greatly desiring

to continue my education I have written to the director of the 'Collegio Adventista.' I am anxiously awaiting a reply."

As yet we do not know what the final results of this experience may be, but we do know that the little "Informador" found its way to Portuguese Africa and has awakened an interest in this young man to know more about the institution that publishes it. We edit no other publication in Brazil that helps to break down prejudice against our work like our annual Harvest Ingathering "Informador." During the last five years it has been my privilege to scatter thousands of these papers in South Brazil, with very satisfactory results, for many have learned of the Truth for the first time and not a few have accepted it.

The leaders of our work in Brazil are endeavoring to find a Portuguese worker to send to Angolaland, and it is our most earnest hope that we may soon bid him farewell; however, we are thankful that the little "Informador" could go on before to open the way and make friends for him, acting the part of a John the Baptist.

We in Brazil pray for the work in Angolaland, for this is our first foreign mission field.

ENNIS V. MOORE.

A Bible on his Table

A CERTAIN man was somewhat discouraged with life and with himself. While out in the field at work one day he decided to change his way of living, take up the study of some book and engage in a different kind of occupation. He did not have the least idea of what kind of work he would take up. He had never heard of the truth.

Upon entering his living room after he returned home in the evening, he found a book on the center table. He had never seen it before and did not know who had placed it there, but he picked it up and examined it. He found it to be more than a book, yes, it was the Book of books. He read it and recognized it as a God-send. Had he not decided just a few hours before to change his manner of living and give himself to the study of books?

The first Sabbath after this he attended the little Seventh-day Adventist church in his home town. Never before had he been inside its portals. Let me quote his own words: "When I went in I recognized that this was the place for me, and I said, 'O, I'll never leave this place.'"

This man and his wife are now

ready for baptism and I never saw a more eager soul to learn the Truth. He is also endeavoring to win his mother, brothers and relatives to the Truth. At first they were much opposed but are now attending our meetings.

Who left the Bible on the table? It was one of our Missionary Volunteer lay workers. It was a simple thing to leave the Bible there but as a result at least two souls were won, and they have two or three children who are faithfully attending the Sabbath school. The promise is, "My word shall not return unto Me void."

ENNIS V. MOORE.

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Kidnapped for Christ's Sake

"PASTOR, will you give me one of those Missionary Volunteer Cards?" These words came from the lips of a young Indian, Jacinto, by name, whom I met outside the door of the mission house. I well knew what kind of a card he wanted, so after asking a few questions I filled out one of the cards admitting him into the family of Missionary Volunteers. He was happy then and returned to his home. A few weeks later he returned and this time with a request that I let him take some books with him to a place about one-hundred and fifty miles away. He had no money so I had him sign up for the books and he started for the place which lay beyond the snowline.

It was some time before I heard from Jacinto and I wondered how he was faring. I was also thinking about the money for those books. News of him was received however, when two Indians came from the place near the valley with a message from him. May I repeat as nearly as I can the story?

"Pastor" said the spokesman of the two, "we come from the valley where Jacinto Condori is teaching us to read and to know the true God. He wants to know if you will send a regular teacher to relieve him as he says he does not know enough. He has wanted to leave long before this, but we would not let him go. The enemy is trying to drive him out. But we want the same religion as you are teaching to others in these parts: and therefore we will not let him go until you promise to send us a regular teacher to take his place."

Well, this was certainly a fine proposition. These Indians despised and looked down upon by the upper class of the country, had, so to speak, kidnapped a colporteur to help teach them the gospel. This truly was a case of being "Kidnapped for Christ's sake."

These Indians also brought me a letter from a lawyer in their province stating that they had authorization for a school and the protection back of it is in the form of support from the sub-prefecto and his subordinates. Well, it was a pleasant story to listen to, but the sad part follows.

Since that time I have met with the committee of the Bolivian field and inquired as the placing of teachers came up, "What are we going to do with that place where Jacinto is holding things down?" The answer, already anticipated, was "There is no money to send any one down there." There again the "bug-a-boo" of missionaries reared its ugly head and another place has to struggle on with a man trying to help who barely knows how to read himself. Everything is ready, the officials are in our favor and want us to come in but the work must struggle along in this way. We admire the courage of these Indian boys who, having received the gospel, are anxious to go out and give to others the bread of life.

Is it worth while to give the gospel to these benighted people? Perhaps some of them do go astray, but do not their white brethren who are supposed to have higher qualifications do likewise? We ask for means to enter these places. We ask for more men who are not afraid of hardships to come up here on the roof of the world and help us find precious souls. And like this young man, will be willing to go out as "Voluntary Missionaries" (as the Indians put it) and do their bit in carrying the saving knowledge of the Truth to the perishing souls about us?

WESLEY AMUNDSEN.

A True Disciple

"HE THAT loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 37. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27. Christ in these words expresses the qualifications of a true disciple. Let us note. It means the forsaking of all, the bearing of the cross and following the Master, and then the promised reward. "And every one that hath forsaken houses, or brethren, or sis-

ters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. 19: 29.

The experience of a native teacher and his wife of the Lake Titicaca Mission is an exemplification of our first texts. They had finished their term of school and a couple of weeks remained prior to the summer session at the Normal School at Juliaca. The grandfather of the wife begged with tears that they visit his home, which they did.

While there the old gentleman offered his little farm to the teacher, providing he and his wife would remain, keep house for him and do the work in the field. The teacher knew that this would mean the end of their service in the Cause, so he told the grandfather that they would have to decline the excellent offer. The old man became enraged and called his grandson crazy, drove him from the place, but kept his wife and baby, and declared he would give her to another that had more sense. For fear the wife would escape the house was guarded day and night, and in case she was allowed to leave, her baby was kept. For her punishment in refusing the offer she was made the servant of the home. A few days ago after a thrilling adventure, Elder Mann and the writer succeeded in starting the mother with her child on the way to her husband and by the time this is read they will be studying at the Training School, preparing to do greater service for the blessed Cause which they love and for which they have given their lives and forsaken all.

Truly the devotion of this young couple should lead each one of us to a re-dedication of our all to Him who died for us and gave us a message to preach to save precious souls such as these native teachers. May God help us to forsake all, bear the cross, follow the Master and receive the promised reward. F. E. BREESE.

Forging Weapons Against the Truth

IN THE month of August a little excitement was produced among the workers in the Lake Titicaca Mission by a demand on the part of a certain parish priest of the district where the Plateria and Esquiñas stations are located. The priest addressed letters to two of our mission directors in which he demanded that they give him the opportunity to teach the Catholic religion one hour each week in our

schools. He quoted a law applicable only to government schools as a basis of his demand, trying to make it appear that it was a new law which had been passed by the national government. He asked that the directors indicate which day of the week would be most convenient for the purpose.

The director at the Esquiñas Station made no response in spite of the fact that the messenger waited for sometime insisting on an answer. The director at Plateria responded that there was no day convenient for this purpose, since the religious needs of the students were well supplied by the daily classes which they were receiving in the Holy Scriptures.

The response from the latter brought forth a second letter from the priest with the admonition that care should be taken to observe the spirit of the law. It did not say an exposition of the Holy Scriptures, but that instruction be given in the Catholic or Christian religion. The request was then repeated with the insinuation that resistance to his demand would be met by government officials. Silence was considered the most eloquent response and no further communication was sent. The messenger was insistent, but he was told that there was no reply, at least for the time being.

The whole attempt was so absurd on the face of it that with a little investigation it vanished in mid-air. The matter was taken up with the National Director of Education in Lima and we are told that some wholesome instruction was sent to the priest which destroyed completely the weapon he was trying to forge against the Cause. This experience reminds us of the

promise made in Isaiah 54:17: "No weapon that is forged against thee shall prosper; and every tongue that shall arise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah and their righteousness which is of me, saith Jehovah." (A. R. V.)

H. U. STEVENS.

Would you Have Stuck?

IT IS easy to stick when all is going smoothly but when trials, difficulties and even danger confronts us, then comes the test of our loyalty to the Message.

Julian and Segunda have been faithful mission workers for some years. They have always been found ready to answer duty's call and for the past few years both have taught in our leading school among the Quechua Indians. It would be hard to find a more enthusiastic teacher than Segunda although she has had but few opportunities for securing an education.

This year we asked them to go to a new place to start work, and without a word they answered the call. The people to whom they were sent wanted a mission school but knew nothing about the gospel or the true God. Through the establishment of this school we hoped that it might stand as a light upon a hill and be the means of gaining many souls for the kingdom of God.

Shortly after opening their school we received word that Julian was in jail and his school had been burned. The enemies of God's work had been busy endeavoring to stop the influ-

ences for good, but within a few days Brother Kalbermatter, the director of the Laro Mission, secured his freedom and we were able to open the school again. All was quiet for a time, and then again down swooped the enemy discharging firearms and making the night hideous with their cries. The house in which our teachers were living was burned and an endeavor was made to tear down the mud walls of the school building. The shooting and disturbance continued for hours.

Apparently such raids are carried on by the Indians but it is found that white men are the instigators. These men know that if the Indians receive a little education it will not be so easy to get them to work for nothing nor to rob them of what little they have. Thus the devil seeks to tear down the work of the Gospel.

When our superintendent visited the school last week Julian and Segunda were going ahead with their work. *Were they scared?* No; God had placed them there and so they would stick. *Would you have stuck?* I hope so dear friend, for if God gives us a work, He surely will give us the courage and the strength to perform it, even under trying circumstances. Pray for these faithful native workers.

H. M. COLBURN.

Ecuador, Needy Ecuador

ECUADOR has been in the grip of a revolution for many months. Martial law has been in force, business has been at a stand-still, and the outlook from a political point of view is puzzling. In spite of these conditions Elder



In the photograph at the right is seen the home of Camacho, the first Indian to accept our Truth in the Lake Titicaca field. At the left is a view of the new chapel and other buildings on the Plateria Mission station, the oldest of our missions among the Inca Indians. Here Elder Stahl began his work. The two story building at the back, is one of the first buildings built on the mission. In the second story there is a room which Brother Stahl reserved for himself as a prayer room and here alone with God he fought the battles incident to the beginning of a work among a poor degenerate people and God heard the prayers of His servant and the result is a mighty work

Orley Ford writes encouragingly about the work. He with his family is now holding the fort alone waiting anxiously for new recruits. He writes of having collected 1350 sueres in the Harvest Ingathering.

Brother Ford has started his first baptismal class among the Indians at the Colta Station. Seven were enrolled at the time he wrote. It has been hard to get these poor Indian people to take hold of the Truth. They are friendly, come for medical help, attend meetings and some say they want to join, but to prepare them to take their stand for this Message is another thing. We trust however that the first-fruits are being gathered and that soon a bountiful harvest will ripen for the kingdom.

Ecuador is sadly in need of more missionaries. An educational worker for the Colta Mission, an evangelist for Guayaquil, and Indian teacher and evangelist are most urgent. The following words of Christ have peculiar force in their application to Ecuador:

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest." H. U. STEVENS.

An Unpleasant Christmas in the Colta Mission

(THE following paragraphs are taken from a letter written by Mrs. Orley Ford to Mrs. H. D. Isaac).

"I wonder how you folks spent Christmas which with us had a very pleasant beginning but a sad ending. I shall have to begin way back to explain. Some friends of ours from Guayaquil were up here about two months ago and spent two weeks. They seemed quite impressed with our work, so offered to help us with our Christmas tree, getting gifts etc. We of course expected only a few little things for the school children, but when the things came there were two gasoline boxes full of everything one could think of as presents for children. Some very nice toys, besides pencils, copy-books, note-books and colored pencils for the school children. Every thing a person could think of they sent for our tree, so we made a big affair of Christmas eve.

"The children gave a little program. We had songs, recitations, dialogues and exercises. Mr. McBride, a conductor on the railroad, came and spent Christmas with us. About five hundred Indians attended our program and all seemed to enjoy themselves.

"The next day, Christmas, the Indians came and said that the Indians from the other side of the lake were stealing 'tortuga' from our Indians, so Brother Sanchez, with two boys, got in the canoe and went to get the 'tortuga' from them. The other Indians were not willing to give up the 'tortuga,' so they had a fight in which Brother Sanchez and the boys were nearly killed and almost drowned. Some of our Indians came with the word that Brother Sanchez was dead, so my husband and Mr. McBride jumped into the car and went over to the other side to see what was the matter. My husband left the car with Mr. McBride and ran down to the lake to see if he could find out anything. Mancero, the man who has the farm in front of us on the other side of the lake, with his son was standing there watching every thing, so my husband went right up to them and asked if they knew anything about Sanchez. They said he was drowned and then before my husband knew what was happening they turned on him. It was all such a surprise to him and he was entirely unarmed, so they knocked him down the first thing. They had iron bars and revolvers with which to fight. Mancero's wife was there with them and she kept telling the men to go on and kill my husband. The men kept on pounding him until our Indians began to arrive and then he got away. Our Indians wanted to kill the whole bunch of Manceros with their Indians, but my husband would not let them. You see Mancero had several Indians with him but my husband just had one little Indian boy that had followed behind him. When he was able to drive the car, after just a few minutes, he went at once for soldiers to capture the men. The soldiers found them hid in their house with the doors all locked, but they broke the doors and got in. The two Manceros are now in Riobamba in jail, also seven of his Indians. My husband is in today to the trial.

"You can imagine how the Sanchez family and I felt waiting here at the house, hearing shots fired but not being able to find out anything definite about what happened. Finally both of our men returned alive but each had had a very narrow escape. My husband had to have several stitches taken in a large gash on his head and also in his little finger that was about cut off. His back is one solid patch of black and blue. Brother Sanchez was only hit on his body with no serious results but he was about drowned. That is the kind of a Christmas day we had."

(Brother Orley Ford himself adds the following short paragraph:)

"I am quite sure that the reason back of the assault was that the night before Christmas there is always a mass to which all the people are supposed to go. The Indians have always attended before but this time hardly an Indian from the lake showed up while about five-hundred came to our Christmas program. The priest told those who did attend the mass to do everything they could to oppose us or get rid of us if possible. Several Indians were severely threatened Christmas night for having attended our program."

A Missionary Trip in Northern Peru

WE ARRIVED in Trujillo November 13 where we met our worker, Elder W. F. Miller, who has charge of the work in northern Peru. After spending a few days with the church in Trujillo we visited some of the larger groups of believers in the northern section of this mission field.

Traveling first by train and then by auto along the seashore, we finally arrived at Pacasmayo. There we got a train to Chepen, where is found our largest church of nearly 100 members. We spent one week with this church, baptizing seventeen new members that had been waiting for us to come. All were happy and had been keeping the Sabbath and paying tithe for many months before they were baptized. With a small loan from the mission the brethren were able to raise enough money to buy a lot in the center of town and still have enough money to build a neat little church that they have so long needed. Elder H. D. Isaac, who has charge of our Sabbath School and Educational Departments, was along and arranged for school to continue another year. So we left the brethren happy and feeling that God had met with us and established His church in Chepen.

Continuing our journey by auto and train we arrived at Ascope where there are thirty-four baptized members and the prospects are bright to double that number soon, as there are many new ones keeping the Sabbath. Here we spent another profitable week. The Lord worked in power upon the hearts of the people and many victories were gained. We found about thirty children of school age and Brother Isaac was soon interested in having a church school. We presented the plan and the church responded, to a member, in raising the money for a teacher. Pledges were

taken which amounted to more than is actually needed so we left them happy in looking forward for the school to start.

Another trip on the train and we were back in Trujillo where we again presented the need of training our children for God. Pledges were taken and they too have the assurance of a teacher for the coming year. We soon left Trujillo for Lima with joy in our hearts that these churches will have schools for their children where they can learn of Jesus as well as learn to read. We also found many young people who want to attend our advanced school in Lima, which we trust we will be able to enlarge sufficiently so as to meet the needs that we find in the field.

W. S. LAWRENCE.

Progress in the Educational Work

GOD is greatly blessing the educational work in the Perú Mission as well as the other branches of the work. It has only been during the last two years that any effort has been made to establish church schools in this mission for the education of our Peruvian boys and girls. But God has blessed the efforts thus far and it is indeed encouraging to see how our native brethren are rallying to the Cause with their limited means in order to provide church schools for their children.

The school year for 1925, with about one hundred and twenty-five boys and girls receiving another year of Christian education, is now closing. Three or four schools will be opened this coming year and the prospects are very favorable for an enrollment of at least two hundred during 1926.

In the northern part of Perú, where we have a church membership of more than two hundred, we have had only one church school which has been running for two years. A recent visit to that section has resulted not only in the re-establishing of this school and strengthening it for the coming year, but also definite plans were made for the establishing of two new schools for 1926. It made our hearts rejoice to see the response of our brethren. In one place we counted nearly thirty boys and girls who ought to have the privileges of a Christian education. Some of our brethren expressed a little doubt as to whether the church would be able to support a school. The subject was presented to the church and within a few minutes after an appeal was made nine families pledged

five soles apiece per month for the support of a teacher during the coming year. With other smaller pledges sufficient funds were raised for the support of the school.

In another place the same course was followed and we also found the brethren ready to respond. When the Truth takes hold of the hearts of these people we find them ready and willing to go to any limit in order that their children may have the privileges of a Christian education. In this place definite plans were also made for a school in 1926. It means a great deal for these poor brethren to pledge of their means, for here money is not so easily earned as in many other places.

Besides the present plans made for new schools for 1926, there are five or six other calls. We do not have sufficient teachers to answer all these calls and for this reason some of them may have to be put off still another year. Our greatest need at present is teachers, but we have faith to believe that the Lord will in some way help us to answer these many calls.

H. D. ISAAC.

An Indian Symposium

THIS morning as the Sabbath School was in progress I began to wonder if these Indian brethren had talent enough to make short talks in the form of a symposium on short notice. So I decided to put them to the test, and announced that in the afternoon the nine persons whom I named should be ready with seven minute talks, using one or more Scripture texts.

The afternoon came and they showed all the nervousness characteristic to young aspirants to the ministry in their first attempt at public speaking. I called the first young man who started out in real earnest. He was used to it, however, having been the head teacher at the mission and so set a good pace. The talks were on subjects such as; the reward of the faithful,

the Sabbath, the love of Christ, etc.

I followed them carefully, and although some of the texts were slightly misplaced, for the most part the talks were well rendered and the boys are to be commended for their successful efforts. One young man became eloquent, using his hands in a very emphatic manner, although I can not say that he overdid it. Some perspired as though they had been through a hard piece of work, and I suppose they had.

This is the kind of timber Bolivia is preparing to carry this message of a soon coming Saviour. If you could have seen the earnestness in the faces of these boys as they tried to impress their thoughts upon the minds of the audience you too would say, "God bless you." Not only were they in earnest but their audience too seemed to be deeply interested in what they said, for they spoke in their own native tongue.

We need more material of this sort. It depends much upon the help we get as to how this material can be developed. With proper direction they can grow into valuable workers for the Cause. Jesus spent most of His three years of work in teaching twelve men and I believe that a mission director can do much by training some of these young men to go out and labor among their own people.

WESLEY AMUNDSEN.

"The wants of the Cause will continually increase as we near the close of time. . . . The first Christian church had not the privileges and opportunities we have. They were a poor people, but they felt the power of the Truth. The object before them was sufficient to lead them to invest all. They felt that the salvation of the loss of the world depended upon their instrumentality. They cast in their all, and held themselves in readiness to go or come at the Lord's bidding."

Colporteurs' Summary of Sales by Unions in the South American Division for 1924 and 1925

	Summary 1924	Summary 1925	Gain in 1925
Austral	\$101,514.18	\$102,411.93	\$897.75
East Brazil	36,381.32	42,715.95	6,334.63
Inca	18,147.16	18,670.14	522.98
South Brazil	71,801.27	86,336.82	14,535.55
Total	\$227,843.93	\$250,134.84	\$22,290.91

Note: All sums are given in American gold.

PUBLISHING DEPARTMENT

Literature in South America

Now that all reports of literature sales throughout the Division for the year 1925 are in, it will be of interest to see the summary and make a few comparisons.

Although 1924 was the banner year in sales for South America up to that time, yet 1925 surpasses it by over \$20,000.00 (gold). It is also a fact of more than passing interest that the colporteur summary for 1925 reaches, for the first time, the quarter-million dollar mark. The exact figures are shown in the accompanying table which gives the sales by unions for the last two years. It will be noted that each union in its turn shows a gain for 1925 over the year previous. You will remember that there was also a

means an effort against a mighty current. It means persecution at times in different places. But best of all, it means that God is in the movement and that this land of South America is receiving the message.

E. H. MEYERS.

How is it Done?

I KNOW of no instance where it has been proven that more literature has been sold by a colporteur because of employing "slick" methods or because of being "sly" or "trickily," not to say deceptive, in his dealings with the people. Real colporteur success in a general way, as well as financially, comes to the steady, sincere, and kind colporteur who conducts himself in a

had the usual trying difficulties with the usual oft repeated cold reception. After about the usual time he got an order for "Controversy." When delivering the book the customer told the colporteur something to this effect, "I never buy anything of agents and I didn't want your book but you are different from any other agent that has ever come in here. I liked your sincere attitude and your quiet method of presenting your good book." This may explain why this particular colporteur is the champion in sales for South America and, as far I know, the champion for the world for the largest amount of books sold in fifteen years. After all, the whole matter can be summed up in two words: Christian methods.

E. H. MEYERS.

No Crisis With the Lord

Brother J. M. Linares, the colporteur director, writes as follows regarding the experiences which he has been



To the left a group of Field Secretaries attending a Bookmen's Convention held in Buenos Aires. In the front row in the center are Elders N. Z. Town, General Conference Secretary of the Publishing Department and Brother E. H. Meyers Secretary of the Publishing Department for the South American Division. To the right a group of colporteurs attending an Institute in La Plata, near Buenos Aires

gain in each union in 1924 over 1923; so the gain for two years has been steady and uniform. The Portuguese territory has the larger gain the past year.

As to the shipments from our two publishing houses there is also a splendid gain for the year 1925. The combined sale for 1924 being \$249,883.27 and that for 1925 \$258,628.26; the gain being \$8,741.99.

In this last item also, for the first time, we pass the quarter-million dollar mark. Nothing gives me more satisfaction than to be able to say that this literature sold during the year 1925 more than three-fourths is strictly religious literature. This

natural manner and uses simple methods.

I have observed with keen interest the conduct of some men in South America and elsewhere who throughout the years have had constant success financially, at the same time leaving a Christian influence and a feeling of good will all along their trail. They are almost invariably humble-spirited men whose sincerity and earnestness win success and a place in the first rank.

Let me give you a recent experience of one of these unpretentious but most successful year-in-and-year-out-colporteurs. Going from office to office one day in a congested city building he

having in the sale of our literature:

"In this country times are hard. There are many hindering circumstances, destructive agencies working to destroy agricultural products; so much rain it seems impossible to plant the crops, difficulties in the banks, the state of the government, and so on, but the work is the Lord's, and with Him there is no crisis. I feel my inefficiency more and more, but He does not leave me alone. In less than two months we have sold 142 Practical Guides amounting to S/2092.00 and taken eleven subscriptions for *El Atalaya*."

Ecuador needs help, brethren. Pray for her.

H. U. STEVENS.

South American Bulletin

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Words of Cheer

A LETTER which has just come to hand from J. W. Mace, manager of the book department of the Review and Herald Publishing Assn., contains this encouraging bit of information:

"We trust that your work is moving well in South America. I am greatly interested in the work down there. I have just returned from a trip in the Atlantic Union where I held a series of meetings from Maine to New York and I find the Harvest Ingathering thermometers all boiling over and a great enthusiasm everywhere to raise money for missions. You can rest assured down in that far away country that we up here are doing all in our power to help in the fields beyond. Trust the Lord will continue to bless and give you success in your work."

Notes

ON MARCH 17, the families Brodersen, Williams, and Lundquist together with Sisters M. Hansen and Sara Fontana, sailed for the United States going by way of Europe.

ELDER P. E. Brodersen and Brother Williams returned to Buenos Aires, March 8, having made a trip to the Inca Union and Chile. They brought with them some very interesting and encouraging reports of progress.

BROTHER M. V. Tucker and wife landed in Buenos Aires March 12. Brother Tucker who has been the manager of the Brazil Publishing House comes to take the management of the Buenos Aires Publishing House.

BROTHER F. G. Varney landed in Buenos Aires from Brazil, March 5. Brother Varney who has been the secretary and treasurer of the East Brazil Union Mission has answered the call to the Division to act as Cashier.

BROTHER C. P. Crager and family who have been spending the past year on furlough in the United States landed in Buenos Aires February 13. Brother Crager resumes his duties as departmental secretary in the Division.

MRS. J. S. Marshall, after spending several months visiting in the United States has returned to Buenos Aires. Sister Marshall has had a good rest and looks well and ready for her work with her husband in our Training School.

BROTHER Edgar Brooks and family who have been spending the past year in England, on furlough, returned to Buenos Aires on the steamship "Almanzora" February 17. Brother Brooks reports that his health is greatly improved and that his furlough has been a very profitable one to himself and family.

ON THE same boat that brought Brother Brooks and family to Buenos Aires, were Brother P. H. Smith and wife, arriving from England. Brother Smith who has been connected with the sanitarium at Watford, England will connect with the Colegio Adventista in Argentine to take charge of the baking industry which is developing rapidly.

IN MEMORIAN

INEZ LEONA HOLLAND was born at Aneta, So. Dakota, Mar. 26, 1886, and died at Arequipa, (Tingo), Perú, December 22, 1925, being 39 years 8 months and 26 days of age. When she was a little child, her parents moved to Wisconsin and later to Oakland, California, where she spent the greater part of her childhood and youth. Her mother was a devoted Seventh-day Adventist, and Inez early imbibed the faith, remaining true to her convictions throughout her entire life.

As a child she attended the public schools of Oakland, Cal. Her graduation from highschool was hindered by sickness which she contracted through excessive devotion to study, school activities and domestic duties during her senior year. She developed tuberculosis and spent some time in the mountains where she completely regained her health and vitality.

She attended Healsburg College in California during the years 1904-6 where she was a diligent and trusted student assisting some with the teaching. The summers were spent in canvassing in an effort to earn funds with which to help defray expenses during the school months. During the summer of 1906 she canvassed among the mines in Nevada, where besides making a record for book sales, she earned money with which she was enabled to attend Union College in College View, Nebraska, where she entered in the fall of 1906.

She spent two years in study in Union College graduating in 1908 from the Literary Course of the College receiving the degree of Bachelor of Arts. She was then chosen a member of the faculty of the College to assist in the History Department and taught during the years 1908-10.

On September 18, 1909, she was united in marriage to Hariand U. Stevens, who was at that time also a member of the Union College Faculty as professor of physical science.

During the year 1909-10 Sister Steven's failing health caused her to abandon the responsibilities which she had been carrying as teacher in the College, and to devote herself exclusively to domestic duties, while her husband continued his work in the College.

In 1911 they moved to Chicago, Illinois, where she engaged in Bible work in connection with a tent effort in Englewood on the South Side while her husband attended the university. A number of souls were baptized as the result of her consecrated labors.

It was while they were in Chicago that the call came from the Mission Board for foreign mission service. On August 29, 1912, she sailed from New York with her husband to Argentina where they were engaged in the direction of the River Plate Academy in Entre Rios for seven years. Sister Stevens served as teacher in the school during part of the time and the last year was preceptress and administrator of the girls' home.

It was here in Entre Rios in 1918 that their little daughter Helen Argentina was born to complete the happiness that had always been experienced in their home.

In December of 1919 they moved to Florida, F. C. C. A., near the city of Buenos Aires, where she and her little daughter lived while her husband was occupied in the Educational and Missionary Volunteer Department of the South American Division, being away from home much of the time in visiting the interests throughout the field. Besides taking an active part in the work of the Florida church, she engaged in Bible work in connection with some public efforts which were conducted at that time, and as a result several souls are rejoicing in the light of Present Truth to-day.

In 1922 she was granted a furlough in order to accompany her husband to the General Conference in San Francisco after nearly ten years of service in Argentina.

It was at the General Conference that the call came to them to connect with the Inca Union Mission to which they responded with willing and ready hearts. Her life since coming to this field has been spent largely in Lima until the early part of the present year, when it became evident that her failing strength would not permit prolonged continuance in the trying climatic conditions encountered in this section especially in the winter season.

The family moved to Arequipa, where she found rest and agreeable surroundings in the Rest Home. She had an intense desire to visit our mission work among the Indians around Lake Titicaca before leaving the Southern part of Peru, and was in Puno with her husband and daughter on a tour of the field. She was standing on the experience, from all appearances, very well, and the family was preparing to take the steamer the next evening for La Paz, when on Friday evening, December 18, she took sick and went to bed. By Sunday evening she had developed a case of pneumonia in her right lung. The best medical advice had been secured, and steps were taken at once to remove her from the altitude.

She reached Arequipa at 2:30 a. m. Tuesday. She found some relief for a time and was very happy to be at the Rest Home again among kind friends where she could get the best care available.

It was about 11:30 a. m. of the same day, December 22, that the end came. Without warming, and probably without her knowing what was taking place, she ceased to breathe and her heart stopped beating. Strong injections were administered at once by the doctor, but aside from a few short breaths no further reaction was seen.

Her body was brought to Callao for burial. The funeral services were conducted by Elder J. D. Lorenz in the chapel of the British Cemetery of Bella Vista with a large number of the brethren and sisters of the Lima church and other friends in attendance.

She died in the hope of the soon coming Saviour. For months before her death she had entered fully into the spirit of the Revival and Reformation Movement which is so active at the present time among the Advent people. She spent much time in Bible study and prayer, and her unselfish service in behalf of others is well known to those who were acquainted with her. She was a true Christian, a loving and devoted wife and mother, a sympathetic friend, and a true and faithful missionary, often doing for others when she knew she did not have the strength to spare. She entered fully and understandingly into the interest of mission life. In recent years she had turned her attention to writing for our papers in which she was deeply interested and manifested unusual talent. Her life was spent in the service of others; and cheerfulness, with courage and hopefulness were dominant characteristics. Her hope in the future life was bright and she was waiting with us for the finishing of the gospel and the establishment of the Kingdom of Peace.

She leaves her husband and eight year old daughter, and aged mother, two brothers and two sisters and a wide circle of warm friends, to mourn her departure. Several of her memory gems come to us today like a voice from the new earth to comfort our sorrowing hearts in this hour of bereavement:

"And they shall see His face, and His name shall be in their foreheads."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."