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Peacemakers

ONE of the beatitudes uttered by Christ is, "Blessed are the peacemakers; for they shall be called the sons of God."

A peacemaker is one who makes peace. One does not make peace when there is no cause for trouble, nor possibility for a misunderstanding. Where no cross word has been spoken, nothing irritating done, nor nothing left undone, one does not have to make peace; but when the reproachful word has been spoken, when the tone of voice, rasping and resentful, arouses indignation, when criticism and derogatory words come like burning fire brands that set all the passions of resentment aflame, then is the time to make peace.

It was the chairman and head of many interests that had been attacked. Unselfishly he had worked for the cause he loved. Others wanted his place and wished his retirement. One prominent brother attacked what had been done, offering violent criticisms, using severe language. Another and another criticised this brother until it seemed that for very pity they should have desisted. The chairman said not one word in response. When the meeting was over, I went to him and said, "How could you keep still, unjustly bearing this reproach and not speak in self defense." He said, "It's far better that I say nothing and bear this reproach, than by answering to inflame these men and cause trouble. The unspoken word can do no harm. I'd rather be wrongly accused and bear it, and have peace, than to have trouble, even were I justified."

This great man was a peacemaker. He was a noble son of God.

A man in a high position of trust grossly misstated facts to incriminate another, to whom he openly showed his dislike, and that so directly, that none could miss knowing whom he

wished to wound. The one attacked fully understood the misstatement and purpose, but offered not a word of criticism, and made no reply. When asked why he made no reply, he said,

"IF"

(With apologies to Kipling)

If you can keep your mind from thinking evil
Of those with whom you meet along the way;
If you can lift your voice against the gossip
That others whisper to you day by day;
If you can keep your tongue from joining in it
And speaking words that wound your neighbor's soul;
Yet not let other's words for e'en a minute
Swerve you from making progress toward your goal;
If you can talk and make your words so helpful
That lives around you don a brighter hue;
If you can stand aside and not feel slighted;
If you can dream and make your dreams come true;
If you can hear what others say about you
Nor let it mar the sweetness of your life,
But, spreading joy and gladness all around you,
Help someone stand more bravely in the strife;
If you can live among the poor and lowly
And not appear to them dissatisfied;
If you can keep your heart so pure and holy
That you can love them with the love of Heaven—
Pure, undefiled—and not make gain your goal,
Nor yet regret the time and effort given
To reach the stony heart and save the soul;
If you can still trust on though sorely tempted
By dearest friends who've proved themselves untrue;
If you can keep the "earthen vessel" emptied
Of selfishness, God's will and work to do;
The doors of opportunity will open
And you will find with God's Harvest Field
That greatest peace which passeth understanding,
And counts but in eternity it's yield.
—Mrs. W. S. Lawrence.

"It's better not. It would only widen the breach, and we must have peace at any price." He was a peacemaker.

Everything had seemed wrong that day. The man's nerves were on tension. At last he could stand no more and began scolding in angry tones. His wife was tired and equally tired with the husband's irritability. When he began his tirade in an angry tone of voice, I heard the woman humming a hymn of prayer and praise. The husband demanded an immediate answer. I said, "Surely she will retaliate." But when she spoke it was in such soft, kind tones, and with a smile that brought immediate apology. She was a peacemaker.

O, these peacemakers are angels of mercy to our poor distracted hearts. They are like ointment to the aching wound, like sunshine to the soul.

Every Christian is in duty bound to be a peacemaker. He not only should keep the peace, but he should *make* peace. The devil's work is to sow discord among brethren. He does it in all sorts of ways,—by lyings, by partly telling the truth, by repeating what has been said in an unguarded moment, by insinuations, by every means that he can devise. The Christian fortifies himself against all these fiery darts and out of it all makes peace. He forgives, he prays, he loves, and will not be a party to strife and division. He strives to be a peacemaker. He who does this is a "son of God."—I. H. Evans, in the *Asiatic Division Outlook*.

"CAREFUL, prayerful doing of one's best in the little things of the present will prepare him for the possible larger things of the future; misuse of the incidental opportunities of every day must inevitably hinder one's development for capable performance of the tasks and duties of which he dreams."

Austral Union Conference

----- President
 C. L. BAUER - - - Secy. - Treas.
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North Argentine

ONCE more we have finished the Harvest Ingathering campaign in the North Argentine Conference. We are sorry that we must report that the results of the work were not as fruitful this year as last yet we have every reason to be of good courage. To date we have a total of \$8,720.35 (Argentine currency). As in other years, the goal which we received from the Union was divided among the churches and groups. All knew what was expected and so set about to do the work. In the Province of Entre Rios it seemed that everything was against us from the very first. The grain crop was very small and the price low. At the time of the campaign it rained nearly every day thus causing the road to be nearly impassible. In spite of this difficulty most of the churches were able to nearly reach their quotas. The Urdinarrain church holds the record of being the only one that reached its goal. Pastor Wilcox organized the church for work and was able to help them very little because of the bad weather at the time of his visit there. Nevertheless through the united efforts of the church members the goal of \$600 (Arg. currency) was more than reached.

In the province of Santa Fe there was also only one church that reached its goal. The small church at Las Toscas having a goal of \$ 150 (Arg. currency) was able to pass it by 12 pesos. This was without the help of a conference worker. This province also suffered from a crop shortage. In fact in some places it was a complete failure. For this reason, in spite of the strenuous efforts put forth, the churches on this side were not able to do what they did last year. In the city of Rosario where for a number of years we have been able to collect on an average of \$2,000 (Arg. currency) this year we secured but \$1,435.60. In this city most of the money is given by business firms, many of which have our name on their yearly budget.

The other day while in the city of Santa Fe the writer called at a brewery which for several years has given us an annual donation. The cashier said that he had just sent the money to the bank so they had none in hand. The manager was out so he could not

give a bank check. As I could not wait for his return I suggested that they send us the money. This he promised to do and in a couple of days a check of \$100 (Arg. currency) was in our office.

This year it was my privilege to accompany Pastor E. H. Wilcox to the city of Tucumán and other cities of the northwestern part of the Republic of Argentine in the interest of the Harvest Ingathering work. The Province of Tucumán is very rich because of its production of sugar. Last year in this province alone 297,462 tons of sugar were produced. Because of the over production of sugar in the world the price has been very low for the past year. In fact as all know we can now buy sugar for nearly half what we paid for it a year and a half ago. Thus in the sugar factories we did not expect to be able to do what had been done in other years yet we found that on the whole we met with nearly as good a response as in former years. However one firm which had given us \$200 (Arg. currency) last year said that they were unable to make any contributions this year because of the financial loss which they were suffering, but they said they would try to make up the amount next year. While we can hardly expect this yet we appreciate the spirit which was manifested. In a number of places, much to our surprise, we were given more than last year. As one man, who had been accustomed to give us \$30 (Arg. currency) was writing out his check for his donation, we suggested that he write fifty instead of thirty as it would not take more ink. He smiled and to our surprise when he had handed us the check we found that he had done as we had suggested.

In one province we had the privilege of having a personal interview with the governor. He received us very friendly and listened very attentively to what we had to say about our work. Upon being invited to make a contribution he handed us fifty pesos. A business man in the same city said he would be glad to make a personal donation and then wrote out a check of one hundred pesos for us.

In the northern part of the province of Salta we saw hundreds of wild Indians who came in from a distance of fifteen to twenty days on foot to work on the sugar plantations. The night we arrived in Embarcación a large troop of them had just arrived from the interior. The women as well as the men had their faces all painted. The men wore feathers on their heads. On the plantations they live in huts made of the leaves of the sugar cane.

When we think of these northern provinces in this field our hearts are made sad. The people are held in darkness by the chains of Catholicism and heathenism and no work has ever been done among them except that of the colporteur. The seed of truth has been sown and surely the time has come when workers should be sent to these parts to gather in the harvest of souls.

O. H. SCHNEPPER.

Six Months of Progress in Chile

THE first six months of the present year have been filled to the brim with activities and struggles. Perhaps no other six months in the history of the work in Chile has been attended with greater problems to solve, and obstacles to be overcome. But no other six months have ever seen greater things undertaken than these first six months of the year.

During this time we have lost two of our most experienced workers, Elders Haynes and Andersen, the former having returned to the States on account of his health, and the latter having been transferred from the Chile Conference to Punta Arenas. Besides this, we have had to change three of our workers from one part of the field to the other. Also we have been extremely short of help in the office, during a good part of the time; and during the last half of the period Brother Emmenegger, our veteran secretary and treasurer has been absent from the field attending the General Conference session. In spite of these obstacles the work goes forward. The only point in which we have fallen behind this year has been in the Harvest Ingathering effort, due partly to the loss of workers, and the changes that we have had to make in the force left us. This caused delay in getting started in the campaign, and then recently the most severe storms and rain all through the central part of the country has made it literally impossible to work with success in finishing up the campaign in this part of our field. We hope, however to get from \$5,000 to \$10,000 (Chile currency) in this part of the country. Besides this we plan on making an effort in the north of the country among the mines and cities there that will bring us, at least \$10,000, on our goal of \$38,000 (Chile currency).

Our baptisms have not been numerous so far, but the prospects are good for a large harvest of souls this year. There are a large number of persons in our baptismal classes in Santiago, Valparaiso, Antofagasta, Chillán, Con-

cepción, Los Angeles, Temuco, Valdivia, and in the country churches of Huiscafi, Las Hortencias, Nueva Imperial, and Carahue. We plan in the next few days to have a general workers' meeting in which we shall make definite plans to carry forward strong evangelistic efforts in all these places during the latter half of the year, so as to be able to duly instruct the people desiring baptism, and at the same time bring in many more newly interested people to our baptismal classes. Our goal for the year is, "Three hundred souls for Christ." We are praying, working, and believing.

At this moment we do not have all our reports from the churches in, so that we do not know exactly what our tithes and offerings will be for the first half of the year, but we are sure that in both directions there will be healthy growth. In tithes, there will be not less than an increase of 25% over the same period of last year. In offerings not so much, because of our being retarded in finishing our Harvest Ingathering campaign. There is a notable increase, however, in our Sabbath-school offerings, and also in the offering from our young peoples' societies. The returns from the Week of Sacrifice and Annual Offering give promise of being good, from the few reports we have in hand at the time of writing this article.

Our church schools are having the most prosperous year they have had since we began this work in Chile. There are five schools in operation, which are employing six teachers regularly, and also other auxiliary help in the night schools. There are two of our church schools that are conducting night schools for adults and young people who cannot attend the training school at Chillán, with satisfactory results. The number of pupils matriculated in the day and night schools must be around 250.

The training school at Chillán is full to overflowing. Professor Howell and his Faculty find it hard to accommodate all that have come. The dining room was enlarged at the beginning of the year, but still it is too small. The young men are having to find rooms in the principal's house, and in the farmer's cottage. Some of the smaller boys are obliged to find lodging in the girl's dormitory. The accommodations for taking care of students are so taxed that when visitors arrive at the school, it is necessary for the students to double up, in order to give lodging to these visitors. The teachers and students are full of courage, and there reigns a good spirit, in spite of the disadvantages under which the work is carried on. The

number of students enrolled this year will probably reach 100.

The canvassing work has had phenomenal success during these six months in Chile. The goal of \$250,000 worth of orders has already been passed and complete reports from all our canvassers would doubtless show the actual deliveries to be around \$175,000. Our Tract Society books show the actual sales to be over \$200,000 for the period. In spite of the weather, that during the last two months has made it almost impossible to work continuously in the central and southern part of the country, Brother Leslie is making vigorous plans to make the last half of the year vie with the first part in real success. Although a large number of the student colporteurs are out of the field, there are a number of new recruits entering the canvassing work, and we are endeavoring to get a good corps of permanent men into the field. We are turning a number of them to religious books and the Atalaya.

The missionary activities of our brethren in the churches, groups, and Missionary Volunteer Societies show encouraging growth, in spite of the fact that Brother Ascione, our departmental secretary, is having to look after the work in Valparaiso until a permanent worker arrives. The work in Valparaiso and vicinity is growing rapidly and we have no place in Chile where the prospect is better for building up a strong church than here. The Valparaiso church has over one hundred members, the Viña del Mar church more than 20; the Quilpué church about the same number, and with a little effort the group in Quillota could be built up into a strong church. This part of our field needs a strong worker to lead out, and a young helper, so as to be able to build up four strong churches, and also attend to the growing interests in Casa Blanca and La Calera.

Our need of more workers is indeed great, but what is needed most of all, is a greater infilling of the Holy Spirit, to use the workers we have. We need it to awaken our lay members to their responsibility of doing their part in finishing the work. We need it in order to bring in the Pentecostal experience to move us all to put all upon the altar to be used in service for God and our fellow-men. We wish to join with our brethren in all this great Division in a new consecration to this end.

W. E. HANCOCK.

"THE strongest argument in favor of the gospel is a loving and lovable Christian."

East Brazil Union Mission

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Plea for Workers

(The following is an extract of a letter from Pastor J. L. Brown, superintendent of the East Minas Mission, to W. H. Williams, treasurer of the South American Division.)

BRAZIL is suffering from heavy rains this year. All the northern states of the East Brazil Union including Minas Geraes are at present threatened with calamity by the overflow water of their many rivers. Cities, towns and villages have been ruined, the daily papers report. Thousands of people are dying from starvation and pestilence. The "A Noite" one of the newspapers puts it this way: "Death stalks everywhere! Death from starvation and from diseases. . ."

Help is called for in this time of affliction. The condition is sad indeed, —crops all destroyed and people suffering for lack of food and shelter as a result of the heavy, torrential rains of the tropics. Now, Brother Williams, it is touching to see such a picture, but it is by far sadder to observe the spiritual condition of Brazil in these same states. Millions are dying of spiritual starvation, battling with the flood of superstition and ignorance. It is high time that something be done for this people. Some help must be sent to these needy states that are as yet without workers. The light of the gospel must penetrate these regions to lift the cloud of darkness,—men and means must be rushed in before it is forever too late.

Many souls are being won to Christ where the message is being preached. The other day I visited a group of new believers which I had the privilege of baptizing in January. Ten dear souls took their stand for the Master at that time. On this last visit nine more manifested their desire to follow their Lord and Saviour in full obedience. One brother at that place was chief mass singer or charter for the Catholic churches in that vicinity. He was lost in superstition and sin but now he is a firm believer in the great Advent movement, and like the disciples of old is endeavoring to win others to Christ.

Today I visited another person away out in the woods,—a rich widow, once Roman Catholic. Now she is awaiting baptism and is giving a building for church school and chapel. She has a number of neighbors interested in the

truth. Prospects for a good harvest of souls are very bright in this place also. Interests are springing up everywhere, but for lack of workers we cannot attend to them all. Surely the harvest is great but the reapers are few. The grain is fast spoiling under the heavy rains and floods of error. The devil is reaping his harvest of souls. What we do we must do quickly. Now is the time to save some.

I plead with you, Brother Williams, to use every ounce of your influence for South America and especially for the East Brazil Union where the unwarned millions are in danger. There are hundreds of towns and cities that have never heard the voice of the Advent messenger. There are states as yet without a worker. We must have help.

May God give us faith and courage to press forward until every honest soul has entered the ark of salvation, is my prayer and desire for Brazil and the world field.

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The Pro-Indian Crusade in Bolivia

ON APRIL 4 the bishop of the Department of La Paz called upon the president of the republic, laying before him his plans for the education of the Indians. The plan which was presented to the president was deceptive in every way, yet was laid before the head of the nation in such a way that it looked very good.

On April 6 a committee of two hundred members was chosen, many of these being foreign business men. It was decided that Bs. 3,000,000.00 (about a million dollars) should be raised by subscription for the uplift of the Indian. At the same time the president of the Republic was asked to write an article for the papers, which he did. He stated in this article how the Indian had been neglected for centuries and that the time had come when the Indian was to be no longer ignored, but should be helped. On April 12 the campaign was launched, and everybody seemed to be enthusiastic about the success of the undertaking. They had campaign pictures and placards posted all over the city.

The real object of the campaign was to close up our work in Bolivia among the Indians, and eventually they would

prohibit the carrying on of all gospel work in Bolivia. On the second day of the campaign when the drunken priests were so sure of their grounds, they presented a decree to the president for him to sign, which he did. The signing of this document was their first blow at our work: it prohibited the carrying on of our religious work in one of the provinces of Bolivia. In this province we had three schools.

The next morning when the decree signed by the president came out in the daily papers, the eyes of the people were opened as to the real object of the Pro-Indian Crusade. The people at once became divided and many began to fight the campaign. People who were influential in the government and army wrote long articles in favor of our work that we are carrying on among the Indians. The University students and the labor union united and rose up against the priests and defended our work. These two bodies had several demonstrations marching through the streets shouting "down with the priests,—the immoral priests". Four or five days afterwards the president signed another decree, this time in favor of our work; this was also signed by four of his cabinet officers.

The opposition became so strong against the priests that the bishop served notice that the campaign would close on April 16 and that all who had subscribed to it could withdraw their subscriptions. Thus the campaign that had as its real object the closing up of our work, came to naught.

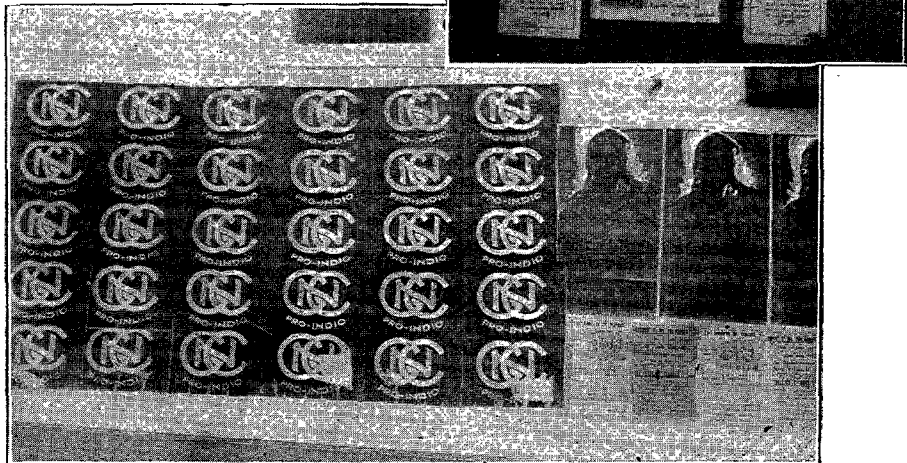
After it was all over we called upon the president. Brother Meyers from the Division, who was with us at the time, explained to the president our

work among the Indians, after which two Bolivian friends who had accompanied us, told the president that they had known our work since its beginning in Bolivia and that they were very much pleased with the work that we are doing in their country.

The president then said "The first decree that I signed was to avoid religious friction. I am not against you people or against the work that you are carrying on. For my part I am willing to give you land and other material. I am here to tell you men that you have the protection of this government in your work. You have the protection of the government to the extent of the army, against the cura (priest) and all that goes with him. All that I ask of you is to bring in more men, and enlarge your work". Somehow we felt as we left this man that we had a friend in the president of the Republic of Bolivia. He seems to be a man that is interested in the progress of his people and country.

Since then the crusade has failed and through the papers we have received great publicity. Call after call

Some of the posters that were put up on the walls of the buildings in La Paz by Pro-Indian Crusaders



for schools has come to us since the downfall of the campaign. In one day fifteen chiefs came to the office begging that we open up work among their people. In the month of May we received eighty-eight new calls. They come from far and near pleading that they be given a teacher or pastor to teach them about the love of Jesus.

Our great need at this time is more money and more men to answer these pressing calls that are coming to us daily. Truly the "harvest is great but the laborers are few."

T. L. OSWALD.

Persecution in Bolivia

THERE is a statement in the twelfth chapter of Revelation and the seventh verse that makes us shudder at times when we see before our very eyes the fulfilment of the prophecy. These words are very familiar to all of us, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

We expected, that, after the extraordinary frustration of the "Gran Cruzada Nacional Pro Indio" there would be a little time of peace and tranquility whereby our work would enjoy a large fruitage from the public applause that at that time was given it. Apparently there was a seeming period of freedom but it was but a lull in the storm and it was not long until the formidable weapon of persecution



The officials that came to take the data during the time of the persecution in which the little child was killed. They are standing by the ruins of the house destroyed by the enemies

and intolerance was resorted to by the enemy in order to achieve her ends, which she had failed to achieve by flattery and deceit. So her work of extermination began.

Simultaneously, and in various places the work of destroying property and lives began. It first broke out in a place some few leagues from La Paz by the name of Hirpagrande. It first appeared to be an experiment on the part of the unfriendly Indians who did not want our school there. They threatened and demanded an immediate closing of the school. This not being complied with, they became more bold and tore the roof from the building in which school was being held. School

continued however even in the house without the roof. Finally to finish their task already begun, they threw down the walls until there was not an adobe left above another. Nothing could be done, right at this time to impede their evil work. Several of the members in this place were beaten and bruised quite severely, but all they said was that, "they would remain faithful even if death itself should come." Brother Oswald and the writer went to Viacha to see the sub-prefect. He was apparently very amiable and sympathetic with our work and informed us that he would do all he could to bring hostilities to an end. He betrayed his trust shamefully and had no idea of ever arranging the trouble. The following day two of our men were in jail. We went immediately to see what we could do. The sub-prefect was nowhere to be found. One told us that he was sick in bed, another that he was drinking with some friends and did not wish to be interrupted, still another that he had gone out to a nearby farm and would not be in that day. A friend at the hotel told us that the sub-prefect did not want to see us and it would be useless to try to do more. Returning to La Paz we resolved to carry the matter to the higher authorities. The following day Brother Oswald went to present the matter to the prefect of the department of La Paz. Who should be there but the very sub-prefect who had evaded us in Viacha. He was overflowing with "at your orders, señores." He had been called by the prefect and given specific instructions to bring the trouble to a close in his province. He asked if he could not accompany us to



The little daughter of our Indian teacher who was beaten to death by enemies of the truth. The picture was taken after her death. It should stir the hearts of our people to give of their means to send the message to those hungering for the truth

the place of disturbance. We gladly consented. We took him there and he saw with his own eyes the violence done, reflected in the remains of that school building. He said, "this is not right and must be altered." He followed his convictions and has done much to pacify the people in that section. The school has been closed for the lack of a suitable meeting place but the Indians are desirous of constructing a nice building with sheet iron roof. They are of good courage and are faithful to this message,

We were just at the point of terminating the above trouble when telegrams began coming to La Paz from another region indicating that trouble was on, houses were being burned, property destroyed and lives endangered. It all proved to be true. As soon as opportunity permitted we went to the place to ascertain the conditions. A grief-stricken teacher and wife greeted us bravely. They had been attacked some seven or eight days before. The teacher was destitute of clothes and was lying groaning under borrowed blankets. Nothing was left. What was not burned was stolen by the plunderers. The teacher, upon the night of the attack, feeling a certain premonition that something was going to happen, called the Indians together several times for prayer. They retired quite late thinking that perhaps they would not be attacked. The little village was lost in slumber when, some two hours after, the fiends came to do their work. They burst into the room where the teacher and his family were quietly sleeping. One blow with a club knocked the teacher unconscious. He was dragged from his bed, stripped of his clothing and carried by several men some two miles from the village. Beaten, bruised and cut in various places he was left for dead, and if not from the wounds, to die from the bitter cold. Some remained behind to dispose of the wife. They took her out, beating and abusing her until she also was quite unconscious of what was taking place. Alone in the house which was already ablaze, was the little daughter of the teacher. She also had been wounded but before the fire reached her, she was rescued. Beaten and bruised by clubs the little body welcomed death as a sweet release and the end came the following morning. She lies buried near the place where the scenes of that awful night, gruesome beyond portrayal, took place, resting and awaiting the voice of the Lifegiver. I am sure, that this little one, so bruised and cut and so ruthlessly torn from her par-

ents and slain by the clubs of those assassins will hear the voice of Him who shall call the saints from their dusty beds.

The deeds of that night even shocked the coldness and imperturbability of the Bolivian officials and they came to the scenes of the ill-fated village to gather data and to formulate a report so as to intelligently proceed with a criminal judgment against those who are responsible.

I am sure that there are some lessons to be learned from these circumstances in which we have been placed. There is the loyalty of this native teacher which is admirable and we have many who would pass through the same things before giving up and renouncing this message that they have learned to love. On the other hand there is the lack of workers to care for these sections that are new and untried. There is need of men. We verily believe that if there had been a worker there to check these persecutions in the beginning we would not today be following on the track of the plunderers that wrecked that village, we would not have a bruised and cut teacher to nurse back to life, nor would there be that little mound of earth that marks the resting place of the little martyr that loved and died for Jesus. Send us workers and pray for these people that are so persecuted and outraged.

C. H. BAKER.

South Brazil Union

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Paraná Mission, Brazil

AT THE head-waters of the great Iguassú river, which terminates in the grand waterfalls which bear the same name, is situated the beautiful city of Curityba, capital of the State of Paraná, Brazil. The state of Paraná has a population of some 900,000, but in territory is about the size of France or Germany.

Curityba is a modern city of nearly 80,000 inhabitants, the fifth city of the southern Brazilian states, and is at an altitude of about 1,000 meters, four and one-half hours from the sea by train, over one of the most beautiful mountain-trail railroads of South America.

Although small, Curityba is noted throughout south Brazil for its appreciation of art and especially music.

Many European artists while touring South America, stopping at Rio de Janeiro and Sao Paulo, stop off on their way to Buenos Aires, for a concert or two in the musical capital of the *Pine State*, Paraná.

It is in this city, situated on the plains of Paraná, with the majestic "Serra Graciosa" mountains in view, that the headquarters and office for the Paraná Mission of Seventh-day Adventists are located.

The Paraná Mission has a membership of 515. This membership is divided among six organized churches, eight groups, besides many isolated brethren scattered throughout this great territory.

There are fourteen Sabbath schools, four Missionary Volunteer societies and two church schools. Had we teachers and means to give some financial aid many more schools could be established as there are many calls.

In this mission there are five workers, besides the two teachers, dedicating all their time to the proclamation of the advent of Jesus. Two of these are ordained ministers, two men Bible workers and the colporteur director. At this writing there are six regular and two part-time colporteurs in the field.

Since about the middle of 1925 all of Brazil has been in the grip of a financial crisis. Paraná has been hit especially hard, due to the great fall in the price of lumber, the principal source of wealth in this state. It is interesting to note, however, that the cause of God goes forward, and we are again reminded that God somehow always cares for His own.

During the first five months of 1926 the following gains over the same period of 1925 were made:

42% in offerings for foreign missions,
65% in offerings of the S. S. department,
80% in the offerings of the 13th Sabbath, and
60% in tithe.

It is necessary to add, however, that at the beginning of 1926 the membership of the Mission was increased about 25% over that of 1925 by the addition of a church from an adjoining conference.

The total sales of all Adventist religious literature in the mission during 1925 was 25:420\$260, while the sales for the first six months of 1926 were 32:683\$480. "Our Day" was the principal book sold during 1925 while this year "Great Controversy" is being sold. Our plans are to sell "Practical Guide" the coming year.

Some 3,500 copies of the "Informe" will be scattered throughout our field

during this Harvest Ingathering campaign, and this little publication has a vital and most important message for its readers.

One of our great needs in this mission just now is some modest church buildings. At the close of 1925 a new temple was dedicated in Teixeira Soares. The brethren at Parahy have the site and lumber on the ground for a house of worship there. In Ponta Grossa, "The Princess of the Plains," our second city, we have the land in view and almost enough money to purchase it, on which to erect a church building. Our brethren at Alexandra, on the coast, although very poor are encouraged to erect in that district a temple to the honor of God. They have the land and pledges in money and lumber. At Itararé a brother has given a beautiful lot and some 5,000 \$ to help build a new and larger church in that city. The brethren there have a buyer for their old building and pledges for the additional money needed so we soon expect to see the new building well under way. We are convinced that these steps are taken in the right direction, for surely we do need folds for our sheep and now is the time to build, as lumber is very cheap and our brethren have a mind to go forward.

A short time ago we were working a city in the Harvest Ingathering and became acquainted with a druggist who has kept the Sabbath for some time and is very interested in our message. He offers to our mission a beautiful site of land for a church building in that city. This is one of those many beautiful cities where we have but one or more isolated members, but where a mighty work for God could be accomplished had we the men and the workers. We are sorry we cannot accept at the present time the offer of this earnest soul. How long must this and other like cities wait?

By the time these lines are read the first series of public meetings held in this mission in five years will, we hope, be in full swing in the city of Curityba. The effort will be held by Elder A. L. Westphal and we will have as helpers Henrique Simon, an organist and a tent master. The meetings in Curityba will be held in a tent while we hope a little later to have a hall effort in the city of Ponta Grossa, which seems to be ripe for the harvest.

ENNIS V. MOORE.

Curityba, Paraná.

PUBLISHING

Colporteur Work in Rio Grande do Sul

WHILE at our annual conference this year, several people expressed a desire to come to Nao-me-toque to attend a colporteurs' institute. Three young people were present at the annual meeting who were ready to enter the colporteur work if such an institute could be held, while others who were living in the vicinity of Nao-me-toque were also ready to attend. After talking the matter over with Elder Harder, we decided that the institute should be held immediately after the students from the college had arrived and been placed in their respective fields.

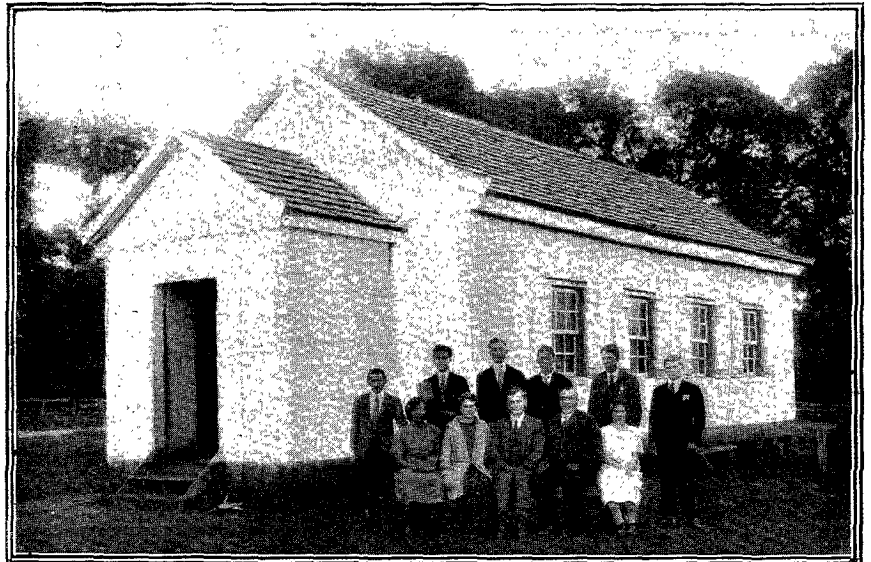
Arriving in Nao-me-toque April 28, I found eight young people already waiting for my arrival. It was indeed a pleasure to hold an institute among these people who showed such a live interest in the colporteur work. On Sabbath, members were present from Santa Barba, some nine leagues distant, also from Boa Esperanza, some five leagues distant, and the church was filled with interested listeners. The colporteurs manifested a deep interest in the daily studies and worked faithfully to get the needed preparation for active field service. At the close of the institute, a program was given instructing the colporteur how to be tactful in approaching and making a sale to a government official, a

lawyer, a doctor, a banker, a hotel keeper or a merchant, and also in private homes. The church members and colporteurs who were present were so interested in these exercises that they suggested that it continue that evening, so after supper we met again, and after a song service, had regular drills in canvassing. After the colporteur had given his canvass and made his sale it was open for all round criticism, which was very interesting and enjoyed by all. It was indeed interesting to me to see the courage of those inexperienced colporteurs, who when they were called upon to give their canvass, knowing that they would be criticised for all mistakes, would each without hesitation take his turn and do his best.

The first report coming to us from the colporteurs of this class have just reached the office. These are from two girls, Maria Pinto and Felecidade Gomez, whose first week's work show orders amounting to 934\$000 (about \$150 gold). These girls are working on a new combination of "O Atalaia" and "Perolas Esparsos," and we are hoping by this method to increase the circulation of "O Atalaia" in our field.

While canvassing with Joao dos Passos, a student from our college, we took an order from the manager of a leading paper in that city. He showed much interest in our work and wished to write up an article in his paper in favor of our book, to which we consented. Brother Joao is a wide-awake student, and is using this article to advantage in increasing his sales in that city.

While canvassing with the students



Brother Zeroth and a little group of colporteurs in Rio Grande do Sul, Brazil

"WHEN we place ourselves where God cannot co-operate with us, our strength will be found weakness."

South American Bulletin

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Antenor and Victorino Vargas, we met a lawyer in the Intendencia Municipal, and canvassed him for the combination of "Epoca" and "O Atalaia." He said, "I have read that magazine, and it is purely religious. I am a materialist, and therefore do not want it, because I do not believe in it." Several hours later we passed by a house with a lawyer sign on it, and I told the boys that we must visit this lawyer. After we had knocked, the lawyer's wife came to the door and invited us in. Soon, to our surprise the same lawyer mentioned above, came in. After reminding him that we had already met at the Intendencia, I proceeded to get out my prospectus and explain to him the historical facts concerning the dream related in Daniel II. While I was explaining the fourth kingdom he asked what was the fundamental principle of our belief. I explained this to him, and the coming of the fifth universal kingdom, of the coming of Christ. At the close of my explanation he said that he was in favor of signing for the book, and at once signed for the combination.

Brother Longino Niz reports how in one instance the Bible helped him in delivering a book. Calling at a certain home to deliver his book, he found the priest there, as he had been called to say mass at this home. The priest asked him who authorized him to sell his books to Catholics. After some discussion the Bible was mentioned and Brother Niz showed the priest that his book was in harmony with the Bible. After listening to this discussion, the man who had ordered the book gladly paid for it, and Brother Niz went on his way rejoicing. A very practical lesson for our colporteurs. The Spirit of Prophecy says: "When the colporteur enters upon his work, he should not allow himself to be diverted, but should keep to the point with all diligence. The great need of the soul is to know God and Jesus Christ whom He has sent. The Bible abounds in practical lessons, which the canvasser may safely present. If he can by this means impart a knowledge of practical religion, he

will be feeding the people who need just such precious food." Let us keep on feeding the people, for in this lies the secret of our success.

The future of our work seems very bright, and the reaching of our goal is already in sight. Every indication is that this year 1926 will be the banner year for Rio Grande do Sul. Our aim is to make the last year's sale of "Nossa Epoca" the best one, for we expect to start on a new book the coming year. We can do it, for our colporteurs are aiming high and are doing a splendid work.

J. M. ZEROTH.

The Spirit of Sacrifice

THE work of God is laid in sacrifice. It began in sacrifice; it is being carried forward by sacrifice, and it will be finished by sacrifice. The same is true of the third angel's message. Under God it began with men and women who sacrificed their means and their strength to advance the cause they loved. And this message will be finished by men and women who will put their all into the cause of God. This is the spirit of Christ, and it is the same spirit which will finish the work of giving the message. Of Christ it is said:

"His life was one of constant self sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much."—*Gospel Workers*, page 42.

"Stirred by the love of Christ and the needs of the lost, men have left the comforts of home and the society of friends, even that of wife and children, to go to foreign lands, among idolaters and savages, to proclaim the message of mercy. Many in the attempt have lost their lives; but others have been raised up to carry on the work. Thus step by step the cause of Christ has progressed, and the seed sown in sorrow has yielded a bountiful harvest. The knowledge of God has been extended, and the banner of the cross planted in heathen lands. . . . And if Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less? Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trust?"—*Gospel Workers* pp. 464, 465.

This same spirit should actuate us

in carrying forward the last message of mercy. Everyone who loves this message should run his business for the furtherance of the cause and for the winning of souls. Day and night we should live for the one purpose of helping to advance the cause of God. We should carry the burden upon our hearts until the work is finished. We should pray God to bless the labors of our hands, our crops and our cattle, that we may help send the message to the ends of the earth. For this we should work, for this we should live, and for this we should pray. This message is of God, and it will surely triumph. Let us triumph with it.

N. P. NEILSEN.

Notes

OWING to the condition of health of S. Brodersen and Raymond, Elder P. E. Brodersen was obliged to hand in his resignation as president of the South American Division. In this the Division has suffered a loss for Brother Brodersen during his short stay with us had won the confidence of the workers as well as of the lay members of South America.

WORD has reached our office that Elder Carlyle B. Haynes, president of the Greater New York Conference has been selected by the General Conference committee as the president of the South American Division. Brother Haynes is a man of long experience and comes to us highly recommended by the General Conference, and we bespeak for him the hearty support of the workers throughout the Division. He expects to sail for South America immediately after the Fall Council.

W. H. WILLIAMS, secretary and treasurer of the Division informs us that he plans to sail for South America immediately following the Fall Council coming by the West Coast, arriving in Buenos Aires early in December. Brother William's family will remain in the United States so that their two daughters may attend Emmanuel Missionary College.

THE DIVISION office was made glad last Sabbath to have the privilege of welcoming our midst Elder R. R. Breitigam and family who arrived on the S. S. "Voltaire". Brother Breitigam comes to act as Home Missionary Secretary for the South American Division. This post has been vacant since the return of Brother A. A. Cone to the United States some three years ago. Brother Breitigam is a man of years of experience having not only served in the homeland but spent some four years in the Philippine Islands. We are sure the field will give to him a hearty welcome as he joins us in the work.

WORD comes to us of the return from the General Conference of a number of our workers who had the privilege of attending that meeting. Elders Spies and Neilsen, Prof. T. W. Steen and family, Mrs. Mallory, mother of Mrs. Steen, also Mrs. W. E. Murray have returned to Brazil. Brother G. E. Hartman, wife and son after a year's furlough in the States have also returned to South America, he to act as secretary and treasurer of the South Brazil Union. Their daughter Evelyn remained behind to continue her studies. Elder C. E. Krueghoff has returned and is spending a few weeks visiting his old home in Chile with his family before returning to his field of labor in Uruguay.