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Visiting River Plate College

By Carlyle B. Haynes

DURING Friday, Sabbath and Sunday, June 17, 18 and 19, it was my privilege to meet with the students and teachers of the River Plate Junior College, our training school for the Spanish-speaking territory in the South American Division.

It was a source a genuine satisfaction to me to become acquainted with the work of this important institution. There is a large and substantial group of students in attendance, the matriculation at this time being about 225.

I was particularly gratified at the unusually large number of the Seniors and Juniors who are definitely planning to give their lives to this work. It was a pleasure to meet these two classes separately, and their members personally, and learn from each one just what they were preparing for. There will be no dearth of earnest, able workers for the South American field if these classes maintain their present size and spirit.

Professor Marshall and his faculty associates are laboring devotedly, earnestly, and on sound, conservative lines, in the training of the students under their care. The industrial features of the school are unusually well developed, and in almost every case operating satisfactorily.

Some inconvenience is being felt as a result of inadequate equipment and insufficient accommodations. The dining room is altogether unable to hold the students at meal time, and a door has been broken through the wall, and space for eight or ten additional tables, covered with galvanized iron sheeting, has, with its sawdust covered ground for floor and carpet, been added to the dining space. This is being made to serve until money can be obtained for new construction and enlargement. The laundry is inadequately housed in too small quarters, and with unsatis-

factory equipment, underneath the kitchen. The bakery does astonishingly good work in astonishingly poor quarters with astonishingly labor-increasing and inadequate equipment. But every one keeps cheerful, and maintains their determination to make improvements only as it can be done without indebtedness.

The feature of the school which I found of the greatest encouragement was the large number and excellent, substantial quality of young men who are in training for the ministry. There

Service

*I have no wealth of gold to give away,
But I can pledge to worthy causes
these:*

*I'll give my strength, my days and
hours of ease,*

*My finest thought and courage when I
may,*

*And take some deed accomplished for
my pay.*

*I cannot offer much in silver fees,
But I can serve when richer people
pay,*

*And with my presence fill some vac-
ancies.*

*There are some things beyond the gift
of gold,*

*Some joys life needs which are not
bought or sold,*

*A richer treasure's needed now and
then;*

*The high occasion often calls for men.
Some for release from service give
their self,*

*But he gives most who freely gives
himself.*

EDGAR GUEST.

are about thirty of them in the Ministerial Band, and it was a delight to meet them, as I did on two occasions, and discuss with them the importance, nature, problems and satisfactions of the ministerial calling. The eagerness with which they look forward to completing their school work and entering upon field work, was most refreshing. Professor Brown, the instructor in Bible, carefully and profitably supervises their activities during the school year, as well as leads and guides some of them in evangelistic service during the vacation period. I sincerely hope conference committees will not overlook these earnest young men as they study their evangelistic and ministerial requirements for another year.

I feel profoundly grateful for the solid, substantial, conservative, safe, and spiritual training which the College is giving the young people who attend it.

No Time for Delay

TIME is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master. . .

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.—“*Fundamentals of Christian Education*,” pages 488, 489.

South Brazil Union

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Preparations for Entering Rio Das Mortes with the Message

ELDER A. N. Allen left Sao Paulo April 11, for the state of Goyaz to make preparations for his trip among the Indians of the interior of Goyaz and Matto Grosso. While making the necessary preparations, he held meetings at Pires do Rio and at Viannopolis. On Sabbath, April 30, he baptized three dear souls at Pires do Rio and two others were received as members on profession of faith. Others are keeping the Sabbath and will doubtless soon be ready to follow their Saviour in this ordinance.

Just as the sun was setting on Friday evening, May 6, the writer reached Viannopolis, a small village at the end of the railroad, to counsel with Elder Allen as he made his final preparations for his long and perilous trip among the Indians. We immediately went to the home of Brother Francisco Lima and united with the family, and others who had gathered there, in a season of worship to welcome the holy Sabbath with its blessings. It was a season of refreshing, for all took part in prayer. Even the little children joined their voices in asking the Lord for His blessings to rest upon us and the work we were about to undertake.

Meetings were held on the Sabbath and each evening during our stay in this place. The neighbors were invited in, and good meetings were enjoyed. Some began to keep the Sabbath while we were there. On Sabbath, May 14, Elder Allen baptized three dear souls, and a former ordained Baptist minister, who had accepted the truth, united with us on profession of faith. After baptism we celebrated the Lord's supper, and we felt the presence of God in our midst.

Elder Allen plans to enter in among the savage Chavantes on the Rio das Mortes (River of Death), if Providence so indicates, and thus work for a tribe among whom no gospel work has ever been done, so far as we can learn. They are said to be a fierce tribe who have hitherto resisted the entrance of the white man among them, due to the cruel treatment which they suffered from the hands of the Spanish explorers, and gold-seekers, many years ago.

About three years ago Francis Gow Smith, a daring explorer, made an unsuccessful attempt to penetrate into this unknown land by sailing up the Rio das Mortes. In writing for the "World's Work" about his trip, he says of the Indians:

"The reason for the hostility of the Chavantes toward the white man is that Spanish conquerors enslaved them centuries ago to work the rich gold mines along the middle and upper reaches of this river. The Indians rebelled and slew their masters, and for the centuries since that time have closely guarded their territory, not only against white men, but also against other Indian tribes.

"It is not literally true that no white man has ever returned from a visit to them. A few years ago three Brazilians were captured by the Charvantes in their territory; two were slain, and the third escaped death only because the Indians thought that his eyeglasses denoted supernatural power. They gave him a native wife and adopted him as a medicine man, but finally he escaped."

As it would not be best for Elder Allen to go alone, it was finally arranged for Brethren Ruben Anderson and Antonio Pereira to accompany him on his first trip. These brethren have recently accepted the truth in Goyaz and were baptized by Elder Allen. Brother Anderson is a mechanic and a man of some experience in traveling in the wilds. Brother Pereira is a young man from the interior of Goyaz, who accepted the truth about one year ago through the labors of Brother Carlos Heinrich. He is a consecrated young man. He will go along as muleteer, and as he was brought up in the interior of Goyaz, is somewhat acquainted with conditions there. Elder Allen has purchased six mules, three for riding and three for carrying cargo.

We understand that there are about twenty persons who desire to be baptized near Sao José do Tocantins, where Brother Carlos Heinrich has been working, and Elder Allen plans to go there first to baptize those who may be ready, and then he plans to go via the city of Goyaz to the Chavantes Indians, and reach them from the headwaters of the Rio das Mortes.

Elder Allen had planned to leave Viannopolis May 18, but was delayed a few days. As other work was pressing me, I could not remain until he could leave; so after some earnest seasons of prayer, we bade him good-by, committing him into the hands of God. When I left him, Brother Allen was planning to leave on May 22.

We believe that the Lord will send His angels to go before Brother Allen, and that He will open the way for a great work to be done among these people who are sitting in darkness. Let us pray for the blessings of God to rest upon this work. We would also urge our young people to do all they can to support this work with their offerings. We feel sure that our people will watch with interest the reports that come from Brother Allen as he enters in among the wilds of Goyaz and Matto Grosso.

N. P. NEILSEN.

Visiting Churches in Rio Grande do Sul

SINCE my last report, Elder Harder and the writer attended general meetings at Rebentona (near Santa Cruz), Porto Alegre and Rolante. In the first named place the attendance was good and the brethren showed a deep interest in the preaching of the word. Eight precious souls were baptized and united with this church or the one at Santa Cruz, while one united with the Conference church. The Rebentona church is German and is faithful.

The Porto Alegre meeting was poorly attended, owing in part to the fact that many could attend only on the Sabbath because of their employment. Other influences have also been at work and have affected the spiritual condition of the church. But these are being overcome.

Our largest meeting was at Rolante. A large tent was pitched for the occasion. Although late in the season when the weather is usually cold, the time was ideal. Two hundred and twenty were present on the Sabbath and in all the meetings the attendance was around two hundred. Thirty-two came forward for help in the Sabbath morning service. On Sunday eleven were baptized, and two days later ten more were baptized, most of the latter uniting with the church at Iaquara. Our people came to this meeting from four different churches. At Rebentona and Rolante there are church schools, and many of the baptisms are attributed to their influence.

It was my privilege to stay with the elder of the church at Rolante. He is an earnest, well-balanced Brazilian. His house is modest both in dimensions and appearance. There are ten children in the family, an equal number of boy and girls, and they were all at home. Besides his own children, there were four other young people in the home, children of a man and his wife

who live some distance from there who have begun to keep the Sabbath. These children were there to attend the church school. The fare was simple but nourishing, meeting every need of theirs and mine, and everything was clean. Where they all slept is still a problem to me. It would be difficult to find a more nicely behaved group anywhere. Everybody was respectful and obedient. After the singing of a hymn in morning worship around the dining room table, one of the older girls took the smaller children into an adjoining room to study the children's Sabbath school lesson, while the older ones remained to study the lesson for the adults. A tap of the bell called the children back when all bowed in prayer. One of the girls, who was there to attend school, was baptized and one had been baptized before. Thus his large-hearted, benevolent work is being rewarded. I will long remember this home.

J. W. WESTPHAL.

*Field and Ministerial Association
Secretary, South American Division.*

Our Literature Bearing Fruit

ON MY way to the state of Goyaz to council with Elder A. N. Allen in regard to the Indian work, it was my privilege to stop off at Igarapava, state of Sao Paulo, to visit our new Sabbath keepers at that place. I found an earnest group of believers, and had the privilege of burying fourteen dear souls with their Lord in baptism. It was indeed a blessed occasion, as we gathered at the waters, and the Spirit of God seemed to settle down upon the people in a marked manner. A solemn quietness pervaded the scene, and many were weeping for joy. Some who are keeping the Sabbath, but who were not quite ready for this solemn rite, were deeply impressed on this occasion and we believe they will soon be ready to follow their Saviour in ordinance.

It is of interest to notice how these people were brought to a knowledge of the truth. Some months ago a young man came from Bahia and on his way stopped at Juiz de Fora, in Minas Geraes, where he met Elder J. L. Brown, who gave him a package of our tracts to read. Upon reading these tracts the young man became convinced of the truth and accepted the message. But he could not keep the good news to himself, so he began to tell it to others. The result was that a number began to keep the Sabbath. Hearing of these new Sabbath keepers, one of our faithful members, who lived on a farm quite a distance away, went to visit them, instructed them further and finally organized

them into two Sabbath schools. A short time ago Brother Mathias Alencar went there to hold meetings with them and prepare them for baptism.

Thus the work grew from the little seed that was planted and now I had the privilege of baptizing fourteen souls, and ten or twelve others are preparing for this sacred rite. Surely it is well to sow the seed in every place, for we know that the time has come for this message to go with power and God will water the seed that is sown.

N. P. NEILSEN.

South Brazil Union Notes

RECENTLY Elder A. C. Harder baptized five persons at Campo dos Quevedos, Rio Grande do Sul.

EXCELLENT attendance and a deep interest are reported from the tent effort held at Mogy Mirim, São Paulo, conducted by Elder Luiz Braun and Brother G. G. Garcia. From present appearances a good harvest of souls will be the result.

DURING April and May Elder J. W. Westphal has been visiting a number of our churches in Rio Grande do Sul together with Elder A. C. Harder, president of the Conference. Elder Harder says: "Elder Westphal has given good help in the churches we have visited, and I am sure we will see good results from it."

ON SABBATH, April 23, Elder K. Kaltenhauser baptized eleven precious souls in Benedicto Novo, Santa Catharina. He says, "I pray that the blessings of God which we felt during the meetings may remain with the brethren for time and eternity."

Austral Union Conference

E. L. MAXWELL - - - - - *President*
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Chillan Training School

IT IS now more than six weeks since our school year began. We have a larger number of students than ever before and, as usual, do not have room for the students that have come. We have the boys' dormitory full, the whole of the new carpentry building, the girls' dormitory filled to overflowing, besides some living in rooms of the teachers' cottages. We do not

have room for the students that we now have and yet there are three more that ought to be in this week.

Some of the young men have had exceptional experiences in getting the funds with which to pay their way. One, a young Italian, who has been in the school for three years, came up to the beginning of the year with a debt instead of a scholarship. He wanted so much to go to school but knew that it would be impossible without the funds, so decided to go to see if he could not work a year and then come back. When he reached the station he felt impressed to go north instead of south as he had intended. When he arrived in Santiago he was again impressed to visit an old-time friend of his father. This friend immediately took an interest in him, asking him what he had been doing since his father's death and how he was getting on. This gave the young man a chance to tell him about his accepting the truth and his struggles to get an education.

As he finished his story, his new friend, a wealthy constructor and builder, asked: "How much do you owe?" The young man replied, "330 pesos." His friend said, "I'll pay that for you." How much do you need to go to school this year?" The young man said, "1116 pesos." His friend replied, "Would the school accept you with a half scholarship?" And upon being assured that he would be accepted, his friend said, "Bring me a certificate from the principal that you are a student in that school, and I'll pay your way to the extent of half a scholarship besides paying your debt."

The young man hastened to the conference office and the secretary, Brother G. E. Emmenegger, gave him a certified statement and he went back to his friend, who immediately gave his check to cover the amount agreed. The young man had left on Tuesday and was back in the school Friday evening, with his difficulty solved. He was very grateful to God. He is a real jewel and will no doubt become an earnest worker in some branch of God's cause.

God has richly blessed us thus far, spiritually as well as temporally. Our students are happy and are taking an active and fervent interest in the Week of Prayer now in progress. We look to the future with renewed courage and ask that God will keep us from every error and danger that Satan may place before us.

J. M. HOWELL.

*President, Chillan Training School,
Chile.*



The working staff of the Buenos Aires Publishing House, which provides literature for the Spanish-speaking population of South America

Week of Prayer at Publishing House

IN HARMONY with the purpose of the Young People's Week of Prayer, the workers of the Publishing House devoted this special season to a personal consideration of the individual needs for victory over sin. As a means of making this special season of prayer that which it should be for each one, the entire group of workers was divided into four prayer bands which devoted the first fifteen or twenty minutes of the day in seeking power from on high to live the victorious life. The groups were directed by those who had given study to the individual needs of the members of his particular band.

Two special meetings were held on Sunday and Thursday mornings. Professor Crager presented a soul stirring message Sunday morning in which the spiritual need of every professed Christian was emphasized. We were especially happy to enjoy the presence of Professor Striplin who directed the meeting Thursday morning. He gave us a new vision of the possibilities there are in obtaining the victorious experience. These two meetings occupied about forty minutes each and were greatly enjoyed by all present.

With one exception, every worker present during the week, took part in the daily prayer band meetings. This is a splendid index as to the desires of those seeking God. The Lord came near to us. We praise Him for the blessings received. We firmly believe that as a result of this special week

of prayer, a new experience has come into the hearts of many and we recognize more than ever before, our divine responsibility toward the finishing of the work in the heart and in the earth. We trust that throughout the field, this week has been the means of bringing into the life of every young person, a greater longing to become better acquainted with our best Friend and blessed Saviour.

M. V. TUCKER,
Manager, Spanish Publishing House, Argentina.

Harvest Ingathering in the Uruguay Republic

THE Harvest Ingathering campaign always brings a certain degree of anxiety to those who take part in it. The enemy strives to hold back, hinder or discourage, and never lacks for plausible arguments to convince that such an hour or day is not propitious to begin or to continue, that it is not advisable this year, and that tomorrow or next year would be a much more profitable time to work. But those who pay heed to such arguments generally do little or nothing at all.

The Christian is born, lives, grows and matures for heaven by faith. Without faith it is impossible to please God. It is only when we exercise faith that the Lord opens and prepares the way across the Red Sea and makes it possible to cross over the turbulent waters of the overflowing Jordan.

At the time fixed for the 1927 Harvest Ingathering, the conditions for the campaign in Uruguay did not appear very encouraging. We faced

the results of a poor harvest, exceptionally low prices for agricultural products and for live-stock, to such an extent as to effect economical conditions in this Republic. Commerce was almost paralyzed and the wails of a crisis were heard on every hand. Regardless of all these hindrances, we passed our Conference goal in less time than any previous year. Personally, I was again convinced that fervent prayer, faith and constant work, clear the way of all obstacles.

On the night of my arrival at San Pedro, where a company of believers is located, a fierce storm broke. Although only four departments were effected, more than 80,000 head of cattle perished. We were sorely tempted to postpone the campaign until another year. Nevertheless, we started right out to visit the people with the papers and with the aid of 88% of the church members, \$182.21 (gold) was received, which was \$22.21 over the goal.

After helping two days in Nueva Helvecia, a visit was made to two isolated families who live six leagues from the railway. Upon my arrival at Tarrarira I discovered that there was no means of conveyance to Miguelete, the next place for work, unless I took an auto which would cost \$10.00, so I decided to walk the distance. However I did not have to walk the entire way as some passing autos took me as far as they went toward my destination. When I arrived at this place the brethren were surprised at my unexpected visit. Two years has elapsed since I was last there. They also were of the impression that they could do nothing in the Harvest Ingathering in their vicinity. The heavy losses suffered in cattle, the prejudices of the Waldenses, the recent collection made by them to build a church and other matters pending, made them feel that neither the Waldenses nor the other neighbors would give anything toward our work. After insisting that a trial be made, we started out with our work. The goal for the two families was \$30.00 and when our work was finished we had received \$33.00.

Upon reaching my next point for work I learned that the brethren had no means of conveyance which was necessary in order to collect funds in their neighborhood, and so resolved to continue my journey the next morning. This place was several leagues from the station. I started out walking with the hope that some passers by would take me for at least a part of the distance. For seven hours I walked without finding a single person traveling in my direction. Weary and

thirsty, I called at a house by the wayside for water and then returned to the main road where I sought rest under some trees. While there a laborer left his oxen to inquire where I was going, and informed me that I was still about six leagues from the station. When learning that, I decided to go to the house of a friend nearby as my strength had about given out. There I found a hearty welcome and a good bed for rest. Upon entering the bedroom, I discovered that I had a roommate who promptly introduced himself and asked many questions. He had worked with some of our brethren and appeared very glad to have met me. I explained to him the object of my journey and promised to leave him a copy of the paper before leaving the next morning, adding, almost asleep with fatigue, that he could leave in its place his donation if he felt so inclined, and I was soon asleep. However, the end of the day's happenings had not yet come, for suddenly my roommate arose, lit the lantern and said, "My friend, it is better to settle this matter now," and went over to a drawer and brought me \$2.00. There are some people who do not think it possible to get donations for Harvest Ingathering and yet I have them brought to my bedside! The next morning my host procured a conveyance and took me to the station.

This year I have endeavored to emphasize the evangelical nature of our work and have been surprised with the excellent results. I have found the people more willing to give than in former years and this in spite of the crisis and the many obstacles which appeared to be against us. I praise the Lord in that He has permitted me these good experiences in reply to the humble prayers of His servant.

C. E. KRIEGHOFF.

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Rio de Janeiro Teachers' Institute

THE self-sacrificing worker, a missionary truly called of God to train the children in the ways of truth, is the work of the church school teacher. Six of these self-sacrificing missionary teachers met in a teachers' institute for five days, to study methods of

better teaching. Organization according to our outlined school program, was given study. Only two of the teachers have had normal training at the Collegio. The others are doing the very best they know how. One or two years of normal training would fit them for better service in the school room. Three of the teachers were from the Minas Geraes Mission. The others were from the state of Rio de Janeiro. None of the nine teachers from the Rio-Espirito Santo Mission were represented as we plan to have a separate institute for that field.

We thank God for these hard-working, self-sacrificing workers, giving their energy and talent to train the boys and girls to receive an education and training for Christian service some day.

Many parents do not appreciate the work of the Christian teacher as they should. They are apt to criticize and find fault. Of course the teacher is not faultless. Instead of criticizing the teacher, the parent should visit the school and see where the fault really lies if there is any. It may be it is with the children of the parent instead of the teacher. I advise every parent to visit your *school* no less than once every quarter. Your visit will help the children and the teacher. Try it. It works like a charm.

L. G. JORGENSEN,

*Missionary Volunteer, Educational
and Sabbath school Secretary,
East Brazil Union.*

"Like a Hammer that Breaketh the Rocks"

"THEY prayed for me that I might not be deceived by the deceptions of these times," he said, and then, the story of his conversion to present truth.

From childhood he had been under nominal Christian influence. For years his mother had been a Presbyterian, and he was gradually, surely, firmly being drawn to that church, and was merely waiting for a convenient occasion to be accepted as a member.

Just at this stage, one of our workers dropped into his office. It was an accident (?) but soon the conversation led to religion. Yes, he knew the Adventists, his sister had married one who abandoned her and went to a life of shame; therefore, to state it mildly, he had no love for the Adventists. To know them was to abhor them.

But he believed in the Bible. The Bible was read. Two or three studies were held in his home, he was impressed. Then his former pastor learned of his danger and came to his rescue. For two nights they studied until almost midnight. Our worker visited him during the day, reading and explaining what he could during the work hour, but after the second night of his study with the Presbyterian, he emphatically declared that he was all confused and could see light nowhere, and that he was done, and did not want to hear from either source any more.

With a very sad heart our worker left him. Where had he failed? Where could he have done better? Scripture had been read and explanation made. Was it all to no avail?

In spite of all, the Presbyterians returned to the man's house that night, the third night, repeating more or less the same things. As they were reading a certain passage in the Bible his eyes fell on another verse near by but which he did not get to read clearly as they soon closed the Bible. But he remembered the place and resolved to read that verse when the friends were gone.



A group of Church School Teachers of the East Brazil Union, attending the Teachers' Institute, together with their Instructors.

Before leaving, they suggested having prayer, which was accepted. The burden of their prayer was that quoted at the beginning of this article, that he be not deceived by these last day delusions. Then they left.

Now for the verse that had been so providentially directed to his mind. Their great argument with him had been that while the law was good and had been given even in Eden, yet it had not been given to be kept. With real longing, he opened his Bible to the text he had seen while they were speaking with him, and here is what he read:

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

"There," he said, "that is the answer to our prayers. By this text I am saved from the last day deceptions." That very night he resolved to obey the law of God. In a short time his place of business was closed on the Sabbath, and from that time to this, he has found great joy in living present truth.

"Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces."

E. M. DAVIS,

*Superintendent, East Minus Mission,
East Brazil Union.*

Inca Union Mission

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A Mission Station Project for Camillaya, Bolivia

"FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I send it." Isa. 55: 10, 11.

From the Rosario Mission station, the first of its kind to be established in Bolivia, some young Indian brethren were sent forth to different places to advance God's work with the aid of our literature. They sold such books as the Bible, "Easy Steps," "Christ Our Saviour," etc., and reported good results. Within a short time quite an interest was manifested in our schools, and these colporteurs began to teach

the Indians in addition to their colporteur work. The attendance at the schools was good from the very beginning, and showed a steady growth. As soon as the neighboring places noticed how the Adventist schools prospered, that the Indians learned to read and write, to sign their names, and sing, and at the same time abandoned their vices, they began to reason among themselves and were soon calling for Adventist teachers for their villages also.

The immediate result of this work is that we have six more schools with good attendance in each, besides requests from others. However, the enemy does not remain inactive, for, upon seeing how the Indians were progressing, they began to persecute to such an extent that one of our teachers was cruelly beaten and left for dead, after they had stripped him of his clothes. He probable would have died, had not an Indian sister passed by the place the following day where he was left, and noticing that he showed signs of life, cared for him. Not being satisfied with committing this heinous act, the enemy proceeded to burn the school house and murder the teacher's only daughter.

In each of these schools we have a Sabbath school. Two have already been baptized and it is hoped that all those who attend the Sabbath school will become church members.

Upon making a tour to visit these schools, about thirty men banded together with the purpose of beating us and obliging us to abandon the territory, but God, who is ever with His children, did not allow the enemy to carry out these designs.

At the present we are in the town of Quimi, one and one half leagues from Camillaya, and are considering what would be the most suitable site for the new mission station. In this town the people generally are in favor of our work and would like for our mission establishment to be here. Some of the large property owners are requesting that we open up schools on their farms, as they are anxious that their Indian helpers also learn good health habits the same as have our Indian believers who have abandoned the use of coca and alcohol.

We trust that in the near future we shall be able to obtain some teachers for these places where the calls have been most urgent. Pray that we may soon see results in the salvation of those who are still in darkness.

D. E. DALINGER.

*Director Mission Station,
Bolivia.*

A 175 Mile Walk for a Teacher

A FEW days ago an old man of seventy years came to our office. He was accompanied by his son, a young man of about 25 years. When I inquired where they were from, they told me they had come from a place called Quinique, a distance of about 175 miles from Puno. I asked them how long it took them to walk to Puno and they said they had been on the way for seven days.

Last year we were over to this place, and I know something about the distance which they had to walk. When we left Puno, we took our motorcycles on the train to a place called Tirapata, which is on the railroad toward Cuzco. Arriving there about 10:30 in the morning, we traveled the remainder of the day on the motors, arriving at a place called Triunfo, where we stayed all night. The next day we traveled all day. Having lost the road once, it was necessary to retrace our steps, and when night came on we were compelled to stay at a farm house away up on a high pampa. The second day we traveled for a short time in the morning, arriving at a place about 15,000 feet high, where it was necessary to leave our motors at a little Indian shack at the end of the road. From this place we walked on into Saudia, and then began to climb the mountains again, going several miles before reaching Quinique. This will give some idea of the distance which these Indians walked.

After having talked with them for a time, I found it to be a repetition of the same old story which we hear so often. They had come to ask for a teacher to go to their district and tell them the story of Jesus, and to teach their children like we are doing in other parts of the field. They said they did not want to send their children to the government school, as so many times the teacher was drunk and at times he did not even come to the school. They also brought with them 30.00 soles to pay on their matriculation, saying that they had built the school house and that everything was ready to begin school if only they had a teacher.

This old man has been coming to Puno every year for the last six or seven years begging for a teacher, and he says that he will continue to come until they receive one. Many times we have to turn these dear people away who come to us for teachers, with the same excuse that we have no one to send. To refuse them the privilege of a teacher is one of the hardest things we have to meet in the mission

field. What can we say to them in the judgment if we cannot meet their needs here? They come to us pleading with tears in their eyes to send some one who can teach them the way of life. Although they suffer persecution of every type, they stand as true to what they know to be right as any one ever stood, even to the loss of all, perhaps, that they have in this world. Some I have known who have lost their homes, their animals, and others even their lives. This brother told me that they had been making occasional trips of three days journey into the interior to teach the savage Indians living on the tributaries of the Amazon the story of Jesus, and that they had started a little Sabbath school among them.

Truly these Indian brethren have the missionary spirit. Would that more of our people might hear the call of the Master to enter His vineyard, and work while it is called today, for soon the night will come when no one can work.

P. H. BARNES,

Secretary-Treasurer,

Lake Titicaca Mission.

Founding of the Piata Mission as Told By Its Chief

THE founding of the Piata Mission is a tale of woe, sorrow, and suffering, which afterwards brought joy and peace. It is a tale of adventure full of thrills as told by its chief. It was Chief Gregorio who was responsible for the bringing of the Evangelist Pastor to the Huancane district and the village of Piata.

The village of Piata is situated in a small narrow valley bordering on Lake Titicaca. Within its narrow limits, a quarter of a mile wide by a mile long, grows the finest of *sebada*, *avas*, and potatoes. Many a white Peruvian has coveted the land, and wished he might plant within her borders his habitation; but God had a different purpose for this little village and this beautiful valley. Here was to be planted instead, the Adventist Mission that would stretch forth its arms, and lengthen its stakes until today it embraces the larger portion of the district of Huancane and Vilque Chico.

About ten years ago there was a movement on foot by the white Peruvians to somewhat disanimate the Indians of Piata so that they would sell their lands to the influential men of Huancane. The plan was cunningly devised so as to not bring themselves into trouble, but other Indian villages round about. They animated some two thousand Indians of other villages to

pillage the Indians of this little valley.

"Without any warning," declared Chief Gregorio, "and unbeknown to the Piata Indians, at the dead of night, when all was laid in slumber, the sound of strangers was heard in the camp. The crackle of broken doors aroused numberless Indians to the realization that a pillage was on. From all quarters came the yells 'saqueo, saqueo' [pillage, pillage]. From all sides could be heard the moans of those who resisted as they were struck down by clubs. Babies and little ones cried as mothers awakened them from their sweetest dreams."

Sheep, cows, clothes, grain, potatoes, *avas*, and money were carried off by these night marauders.

"We could not save anything," he told me, "although we fought like tigers, finally we escaped to the Lake and the hills to save our lives. Everything was carried off. Our wives and daughters were insulted by those who hated us. All of us were in mourning worse than if we had lost all our loved ones by the plague. We had nothing to eat, and only the clothes that were on our backs."

With tears streaming down his tanned cheeks, and his rough worn hand rubbing his eyes, he confided to me these words:

"Hermano Pastor [Brother Pastor], everybody hated me then. I was blamed for their losses. They told me that if I did not better their situation they would stone me. They said they were tired of abuses, and were going to sell their lands to the 'mitsis' [white Peruvians]. I worked hard with all of them, and begged with tears in my eyes that they would not sell their lands. I promised I would get them an Evangelist Pastor who would protect them and save us from further abuse."

Chief Gregorio had heard how the missions in Umuchi and Occa Pampa had saved the Indians from untold hardships and abuses. He decided to go to Umuchi and ask for a Pastor for Huancane. The sufferings this poor man went through on his trip over there as told in his own words, are full of adventure.

He said in part, "I left early one morning for Umuchi. I did not know the way but traveled in the direction of Moho. I lost my way," and night came on. It was pitch dark. I knew not where to go. I knew I must be among thieves, for thieves lived in this part of the country. Tired and weary, I sat down on a rock close by to contemplate what I should do. Large hot tears rolled from my eyes. I was alone; it seemed nobody loved me. I did not know of the Saviour's love

for poor abandoned souls like me."

Soon it began to rain. Chief Gregorio had no shelter to go to. He was a stranger in the land. Crawling behind a rock he covered himself with his poncho, and curled into a ball for the night. After deliberate attempts at sleep, slumber overtook him. He awoke in the morning with the sun shining in his face. Stiff and sore, he aroused himself, spread his meagre fare of *chuños*, and *avas*, and devoured them hastily, anxious to be on his way.

"On looking around," he continued, "I found I was within a few feet of a path. An Indian nearby told me it was the road to Umuchi. I was overjoyed. Picking up my belongings, I ran down the hill without even thanking the Indian. Jumping from rock to rock downward and onward, I descended. I felt I could not get there quick enough. I just must bring back a Pastor for Piata, I said to myself."

Arriving at the top of the hill overlooking Umuchi Mission, he stood for a moment to contemplate the scene. He had never seen an Evangelist Mission before. The white galvanized iron roofed buildings shining in the sunshine struck him with awe. Here lived an Evangelist Pastor like he wanted. Would he give him an Evangelist Pastor for Piata? Oh, that his hopes might be realized! These were some of the thoughts that flashed through his mind.

He saw a Pastor in Piata; no more abuses from the "mistsis," and the joy of sitting each Sabbath and hearing about the true God. Large white buildings loomed before him on the side of the hill overlooking Piata like those he had just seen. Awakening from his ecstasy as from a dream, he ran faster than ever down the small incline that separated him from the Mission. He almost bumped into the Director who was just coming out of the door.

"Hey man what's the trouble, what are you in such a hurry about?" were the words that greeted him from the Director of the Mission. Somewhat abashed, Chief Gregorio trying to collect himself together blurted out,

"Er—I'm looking for the Evangelist Pastor of Umuchi."

"I am he," said the Director, "what can I do for you?"

"I am from Piata," continued Chief Gregorio, having somewhat calmed down by now. "I am the chief of Piata, district of Huancane. I have come for a Pastor for our village. We want you to give us a Pastor. We want to learn of the true God, and have a school in our village."

The Director could hardly hold back the lump in his throat as he saw the

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earnestness of the Indian chief. How he wished it was in his control to give him a Pastor. Here was an Indian who had come close onto forty miles for a Director. What could he tell him in order to not disappoint him too strongly.

G. A. SCHWERIN.

Director, Mission Station
 Lake Titicaca Field.

(To Be Continued)

A Five-Year Climb

SALES have less to do with real growth in our literature ministry than perhaps any of us realize, but God does bless with sales as a means to carry on this ministry. You may be interested in a comparison of our colporteur reports in the South American Division for the last five years.

The accompanying chart places before us quite vividly the following facts about these five years:

1. There has been a substantial increase each year over the previous year.
2. The sales almost doubled in four years.
3. A large proportion of the literature sold during the last three years has been strictly religious literature, the amount remaining practically the same each year.
4. The last two years there has been an increase in health literature sales.

It might be added that the medical book was the leading one in the Spanish fields for 1926. During 1926 our Brazil fields handled largely religious books.

Some years ago it was realized that until the literature work in South America could be carried on largely with local talent, and the field become in other ways more nearly self-operative, lasting progress could not be expected. Some advancement has been made in this respect. For instance, four out of every five of the local field missionary secretaries throughout the Division now are "sons of South America." There seems also to be on the

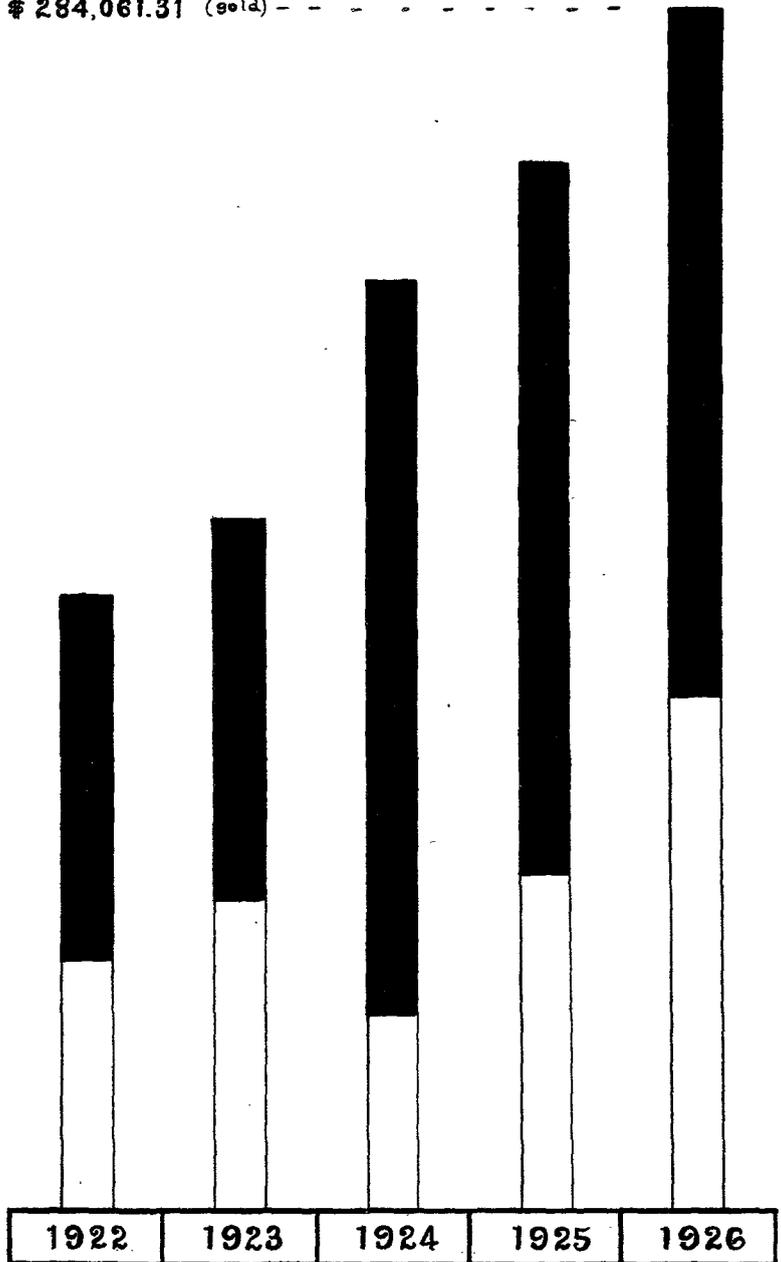
part of our South American constituency an encouraging tendency toward a fuller realization of the unique part literature evangelism is to have in finishing the work. These are encouraging omens for the enlistment of the local strength, and support impelled by such a motive is the only basis for

real progress. Only a beginning has been made, but with the large possibilities before the literature work in South America, I expect to see marked advancement in future years.

E. H. MEYERS,

Publishing Department Secretary,
 South American Division.

\$ 284,061.31 (gold) - - - - -



COMPARISON OF COLPORTEUR SALES in the SOUTH AMERICAN DIVISION, 1922 - 1926.

Black part represents proportion of strictly religious literature handled. Light part represents proportion of health literature handled.