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Resources of Each Church for Self Support

Carlyle B. Haynes

GRANTED that each church should be organized and trained from the beginning in the principles of self-support, the inquiry naturally arises regarding the ability and resources of the churches to do this.

Especially is this question to the point in mission fields. Some of our fields are working among people of very limited means not only financially, but intellectually and spiritually as well.

We do well, therefore, to enquire whether our churches are ready for self-support. What are the resources of the Christian believer in any church?

These resources will be found:

First, *In direct communion with God.* To all who live, life comes from one Source. Communication with that Source is necessary if life is to continue and develop.

Do we, therefore, from the very beginning of the organized life of the church, stress the resources which each believer has in God—stress them until his first thought will be towards God rather than towards man? From the beginning, is the believer influenced to look to us, or to look to God? Is he taught to take his needs to God, or to bring them to us? Is he led to depend on God, or the missionary? If the new convert is habitually taught that his needs can and will be met by the missionary, or from mission funds, is it to be wondered at that he comes to look to the missionary and the mission treasury rather than to God?

With a persistence and insistence which carry conviction we should teach the people that man's every need is to be met in God. We are to emphasize always and under all circumstances that the inexhaustible resources of God may, at any moment, anywhere, and under any condition, be tapped by prayer. We are to insist that the truth of this teaching may

and should be daily tested in all the circumstances of life.

If, and when, we do this, the dependence on God which will be the natural result of such teaching will certainly mean that we have taken the chief step toward our churches independent of *man*.

God will, it is true, answer prayer through human agencies when He sees it best, through the missionary, through the mission board, but it makes all the difference in the world whether the people habitually turn to Him first—or to His agents and agencies.

Teach the infant church, therefore, to go directly to the Source of life and power, directly to the Store-house of supply for every need. That is the short-cut in the preparation of the people to do without the missionary, and thus to establish the self-supporting, self-propagating church.

Teach the Christian convert, my brethren,

Keep Me, My Father

Keep me, my Father, by Thy side,
I long to rest in Thee.

Lay Thou Thy hand upon my life,
Thy will be done in me.

Keep me, my Father, in Thy love
That through me Thou might save
Some wayward, wand'ring soul in sin
From the curse of the grave.

Keep me, my Father, by Thy grace
That I might still be true
In that glad day when Jesus comes
To make all things anew.

Donald F. Haynes.

ren, to habitually relate his needs directly to God. Teach the newly organized church habitually to present its requirements for development and growth, whether it be a church building, or church school, or equipment for either, to God. Thus you pass both believer and church through a preparatory school, which, for this purpose, is altogether without equal.

If the believer necessarily turns to us to supply his need, and we never fail to respond, this will mean that time and money and effort are being unduly expended on the living, when they should be reserved for those to whom we are chiefly sent, namely, the spiritually dead.

If the believer is trained to look chiefly to God, then he will be increasing and developing his own life without absorbing the means of life or hindering the spread of life to others, and thus robbing the dead.

This point cannot be too strongly driven home. It cannot be too strongly or frequently insisted on. It is one which even in the most elementary stage of development a new believer can understand. It cannot too soon or too strongly be pressed home. It is vital to his progress. He can never be a strong, vigorous Christian without it. And it is vital to the finishing of the work of God in the earth. When once a man gets life he should henceforward be trained to join forces with all others who are propagating that life.

Secondly, the resources of the Christian believer will be found in *his fellow Christians*. The value of association and fellowship for mutual development, access to human resources, helpfulness and growth, is self-evident.

The Christian missionary or preacher cannot always be on the spot, but one's fellow-Christians are at hand and can at any time be turned to. What this will mean to little scattered handfuls of Christians cannot be easily estimated.

Next, therefore, to dependence on God, Christian inter-dependence must take precedence to dependence on missionary or mission-paid helpers.

Stress this, therefore. In proportion as it is stressed in the early and constant training of the believer's church life, so will the church's power to grow from within and to spread, increase and enlarge.

With this lesson learned, the missionary or pastor will not be regarded as indispensable even in times of special crisis or need. The members of each little church have great resources in each other, and the development and constant use of these resources should constitute one of its chief means of strength and growth.

Fellowship responds to fellowship. To give it is to get it. Hence, to train a church in all that pertains to mutual helpfulness in things concerning its work and the welfare of its members will result in two things—a growing inter-dependence, and a growing ability towards self-support and self-propagation. Thus two ends are achieved, each of which increases the liberty of the missionary for wider work. And this, not only without weakening, but actually to the strengthening of the church.

At the same time an essential part of the preparation of a church to be left, to stand alone, is being furthered.

Train your believers, then, to practise fellowship, and to know its value experimentally.

A Review of Beginnings in South America—Part 6

THE SUMMARY

(Concluded)

24. J. S. Pereira, a convert in Chile, was the first believer, or colporteur to enter Bolivia (1897).

25. B. E. Connerly was at least the first colporteur, or worker to enter Venezuela (1907).

26. J. L. Escobar and wife with a company of six others were the first to enter Peru (1898). They were self-supporting and used literature in missionary work.

27. The first Adventist to enter the altitudes of Peru where our Indian work has developed so remarkably, was E. W. Thoman who then was a colporteur worker.

28. The first periodical published in South America was *El Faro*, in Spanish. The first number appeared in July, 1897. J. Vuilleumier and F. H. Westphal were the first editors.

29. The first Portuguese periodical published in South America, which was also the first Portuguese periodical published in the denomination, was launched in Brazil, July, 1900. Its name was *O Arauto da Verdade*. William Stein was the first editor.

30. The first press owned by us in South America was purchased in Chile in July, 1900.

31. The first Portuguese printing establishment in South America, and in the denomination as well, was started in Brazil in 1905.

32. The first Spanish book printed in South America was "Don de Profecia" (The Gift of Prophecy).

33. The first Portuguese book published in South America was "Su Gloriosa Venida" (His Glorious Appearing).

South America lay dormant a long time with ears closed to this message but the awakening came and the beginning was made at a time propitious for marked advancement. It was early in the nineties that the first fruits came forth in South America proper. This was the beginning of that decade described by Elder W. A. Spicer in the *Jubilee Review* as a time when "a really world-wide vision of the work seemed to get into the plans of the Adventist people," and, Elder Spicer adds, "the hour had struck, and somehow from this time it seemed as if the message and the messengers were fairly forced forward by impulse from on high, providential preparations of the way appearing on every side."

A paragraph from Elder B. E. Beddoe taken from an article in the same number of the *Review* tells us, "It was in 1894 that our advance guards began their march toward the millions of heathendom." At this time a denomination-wide spirit of Christian venture seemed to sweep through our ranks and men and women, with no guarantee of support and not knowing what awaited them in new countries and in new continents, went out in a way never before known and in a way perhaps not since known.

It was at such a time as this, then, that the streams of gospel light began to play, as it were, for the first time on the neglected continent, and it seems that God designed there should be delay no longer.

It is true that the beginning in South

America was small. The instruments used were humble and the methods employed have been simple. But the message has entered every corner of this great division of the world's surface, and a harvest is being reaped. The larger part of the fruit borne seems to result from the more meager and perhaps often disregarded means. Indeed, the more we study and review the experiences of the beginnings of our work in South America and trace the progress of the work until this present day, the more convinced we are that God rules and over-rules, and that Divine Providence directs in preparing this part of the great vineyard for the harvest of the Great Reaper.

E. H. MEYERS.

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South American Division.*

East Brazil Union Mission

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Persecutions in the Pernambuco Mission

SOME months ago a certain man who lived near one of our faithful believers began to keep the Sabbath. Shortly afterward he moved far into the interior to a place called Santa Cruz and began to preach the Sabbath truth. Later, word came to our Mission headquarters that quite an interest had developed in this place, so our Bible worker was sent to investigate.

There being no Protestants in this place, our worker began carefully to hold meetings in the homes of the interested ones, but the priests soon learned of the meetings and began to stir up the people against us, even sending them out to stone us. An elderly woman of about seventy years became interested in the message and, as a result, her relatives and friends turned against her, leaving only one son who was sympathetic with her "newly found religion." Thereza (for that is her name) soon learned that her idols, which had cost so much money, could not take the place of her newly found Saviour of Calvary whom she had now learned to love, and decided to destroy them all. Among the idols was a large one representing Saint Peter. This she had formerly prized very highly and kept it in the front room where passers-by could see and pay it their respect.

The day came when Thereza definitely decided to do away with her idols. Selecting a place in the forest near her home, she carried them all out, and after breaking and burning them, buried the



The church building at Brusque which today houses the first church organized in Brazil.

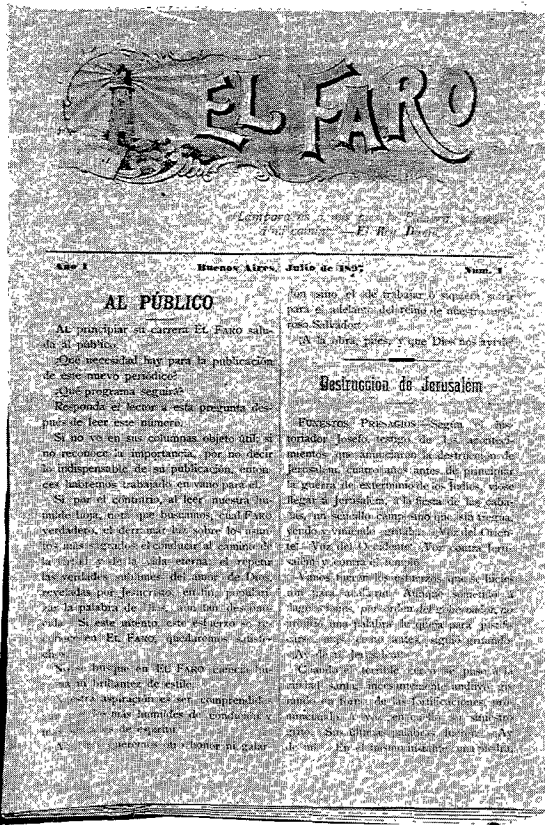
ashes in the ground. But her enemies had been watching her disposition of the idols and quickly spread the news that someone of the "new religion" had even dared to burn "Saint Peter." The people were soon gathered and the priest told them that Thereza had done a terrible thing, and in order to remove the curse from the town they would have to gather up all the ashes that had been buried and bring them to him. The ashes and even the dirt around was all gathered up and delivered to the priest, which he mixed with water and handed to the people to drink, assuring them that miracle-working power was in the water.

Soon Thereza became very ill. One of her enemies, a close relative, gave her caustic soda in coffee to drink as a "remedy." Her mouth was severely burned and she barely escaped with her life. However this did not weaken her zeal to serve the Lord; and her son, recognizing in his mother the true spirit of religion, also began to keep the Sabbath. This son's name is Dudú.

No sooner had Dudú begun to keep the Sabbath than his wife left him and went to her relatives, whom she incited against him. Among her relatives were several brothers who were notably bad characters in the town. It was at the time of Dudú's acceptance of the Sabbath that our worker returned to Santa Cruz and began a series of meetings near his home. Dudú attended regularly and manifested a great interest in the subjects presented. One night on his return home from the meeting he found an angry company of relatives equipped with rifles, pistols and long knives, waiting for him. They began to surround Dudú in a dangerous and threatening manner. Realizing their intent, he prayed most earnestly to his newly found God for deliverance, Who heard and answered his prayer. It seems that after directing a few questions to him the mob became convinced that Dudú was not such a bad "believer" after all, and that his wife had over exaggerated matters.

The following night Dudú attended the meeting and related his history of deliverance. Addressing his remarks to the audience he said, "God will be with you, too, if you break up and burn your idols and decide to serve the living God. Last night five men came to my home to kill me but God delivered. Your gods of stone and paper cannot do that."

A Sabbath school of twenty members has been organized in Santa Cruz and definite plans are under way to hold a



Facsimile of first page of first number of first Spanish periodical published by Seventh-day Adventists in South America.

public effort there before the close of this year. E. P. MANSELL, Superintendent, Pernambuco Mission.

East Brazil News Notes

DURING the months of April and May Elder E. H. Wilcox and Brother Benedicto Silveira visited the northern part of the East Brazil Union, spending most of the time in the states of Pará and Amazonas. While they visited many difficult places, finding themselves in danger many times, and traveled largely by row boat, the Lord protected them from illness and accident. They have told us of many interesting openings.

ELDERS J. L. Brown and E. H. Wilcox spent twenty days in a row boat going up the Maués River to the Maués Indians. One Sabbath was spent with the chief of this tribe and his family, who seemed greatly impressed with the gospel message. The chief became very much interested in carrying the gospel to his entire tribe. On this trip several Sabbath schools were organized. Meetings were held in all the villages along the banks of the river, and in many private houses. This is the first missionary trip made by the Seventh-day Adventist missionaries to

that region. However, some souls were found already keeping the Sabbath as result of reading their Bibles and the literature that had fallen into their hands. Surely the Lord is opening up a vast field in that section for future work.

ELDER E. P. Mansell, superintendent of the Pernambuco Mission, has just finished directing a series of meetings in Maceió where he baptized several people. Brother Joao A. Silveira remained there to bind off the effort and prepare a class of fifteen for baptism.

A LETTER just received from Elder L. B. Halliwell, superintendent of the Bahia Mission, tells of the meetings he directed in Ilheos where he baptized seven persons during the time of his effort, and left a class of thirty in preparation. Brother R. C. Leite is following the interest in that place.

DURING the first of this year Elder J. L. Brown held a short series of meetings in Maranhao which resulted in a baptism of twelve. He leaves there a new church organization and a prosperous little Sabbath school. Brother Hans Mayr, one of our northern colporteurs, first entered Maranhao, doing colporteur work, and it was through his efforts that these interested people were found.

ELDER Henrique Stoehr organized a new church in Nictheroy at the close of his series of meetings. This church is composed of forty members, of which twenty-five are new converts from the effort.

ELDER J. W. Westphal, of the South American Division office, recently passed through Rio. The timely instruction he gave was greatly appreciated in the many places where he visited. We greatly enjoyed the visit of Brother Westphal to the East Brazil Union.

ELDERS C. C. Schneider and L. G. Jorgensen have recently finished visiting different places in the Rio-Espirito Santo Mission where they studied the many school problems of the several schools. They tell us that they left all those schools well organized and self-supporting.

ELDER R. Wilfart, evangelist of the Union, has just finished a series of meetings in the Minas Geraes Mission. Some souls were reclaimed and others are in preparation for baptism. A Sabbath school of thirty members is progressing nicely in that place.

ELDER E. M. Davis, superintendent of the Minas Geraes Mission, informs us that preparations are under way for the construction of a new church building in Juiz de Fora. They hope to have the building completed by the close of September. We understand that a real sacrifice has been made on the part of certain members of the Juiz de Fora church and the workers of the Minas Geraes Mission that the building may be constructed free from debt.

BRETHREN Hans Mayr and Andre Gedrath, colporteurs of the Lower Amazon Mission, are constructing launches in which to continue their work. Brother Gedrath is constructing quite a large launch in which he plans to live. It will be equipped with a wood-burning engine, which, without doubt, is the most practical for that region. Brother Mayr's launch is of a different type and considerably smaller. It will have a gasoline engine. We hope these brethren may soon have their launches ready for use and that this mode of travel will permit them to reach many districts heretofore unentered. In many sections of the great Amazon territory the water ways are the only roads to be found. Many people live along the banks of the different rivers and streams which feed the Amazon River. We greatly appreciate the efforts made by these colporteurs in searching out people who are so widely scattered, and placing in their hands literature that will direct them to Christ. Will you not also pray that they may be greatly prospered in the work they are doing for the Lord in that needy region. E. H. WILCOX.

Inca Union Mission

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Our Work in Iquitos, Peru

(The following is taken from personal letters written by Mr. and Mrs. Henry Westphal to his parents. The dates of the letters range from the middle of May to June 9. Mr. and Mrs. Westphal are connected with Elder Stahl in the newly organized Upper Amazon Mission.)

WE ARE meeting with wonderful success, and we are trying to stay close to the Lord and follow His leadings. However, these are so extensive that it seems we can touch only a thousandth part. It is interesting to note how the sentiment and things in general change. The priests are fighting vigorously to counteract our work. Last Wednesday night a couple of priests walked up and down the sidewalk in front of the theater where the meetings were held. They had told the people that they would excommunicate any who

attended one of our meetings, so were there to see who went in. Just the same, the people kept coming until we had an audience of about 2,500, the same number as the second night. The bishop has sent an urgent request to the Pope of Rome asking for a special blessing for them, because "the whole city of Iquitos is being ruined by the 'damnable Adventists.'" This is hearsay, so do not know how much truth is in it.

I never saw such a change as has come over this entire town within the last three weeks. The people used to make fun of the "evangelistas" when they walked down the street, but that seldom occurs any more. In fact, people are asking them questions. Before, boys would be out yelling "Protestante," "Evangelista," etc. at you, but it has about reversed now. We have many of the best homes in the city open to us.

As the Alhambra theater (capacity of 2,000) was so crowded, we forbade boys under sixteen years from coming to the meetings, offering them instead special meetings on Thursday evenings in our own hall. The first Thursday night there were about 300 boys present, all under sixteen years of age. We told them stories and showed the same screen pictures we had given the previous evening in the theater. It was inspiring to see the way the boys opened their eyes and listened, and to note what instant response came from them. We had our girls' choir sing for the boys. Afterwards some of the boys came, looking very seriously, and asked us to form a boys' chorus. It is interesting to watch them.

On Friday evening we have prayer meeting, and the whole church turns out for that. Last Friday evening we had a very blessed time. It is wonderful how fast these people take hold and develop. And their requests for definite prayer were actually astonishing. The six main points expressed by them were: (1) that the way might open for a good school next year; (2) the young people especially; (3) those who oppose the truth bitterly; (4) the possibility of a church building; (5) that God would raise up teachers to send to them; (6) for God's protection on Elders Peugh and Stahl that they might reach home safely. We are endeavoring to make this a praying-working church.

I was walking past a tailor shop the other day when the owner, who has been attending our meetings quite regularly of late, said to me, "How much is your effort costing you and how much money have you received? The reason I am asking is that I may do my part in helping to make up the difference if there is any." Often when I pass by his place of business he is discussing the Bible with individuals. One of his employees wants to become an Adventist. He does also

but cannot see his way clear yet in closing down on Sabbath. One of the young lady teachers is beginning to keep the Sabbath too. She started yesterday, and did not go to teach even though they called for her. I hope and pray it is lasting.

Last night (the last meeting of the series) there were about 3,500 or 4,000 at the meeting and many were turned away because of no more room. It was a good audience of nice distinguished people. It is rather a shame to discontinue these meetings when they are so successful, but we hope that Elder Peugh will give us permission and an allowance to carry them on again when he comes. In the meantime we have to do much visiting and Bible work among the interested ones.

After the meeting we all went over to the Stahl's to count the money. We came out five soles ahead on our collection. When this was learned we had another praise meeting, for we feel that God has specially blessed in this work. The five soles with some more that we will have to raise will go to buy lumber to make backs for the benches in the church. Henry, Ramos, Chaves and Schaeffler are going to do the work. We have started a fund for a church building and in two offerings the amount has already come to about seventy soles.

Elders Stahl and Peugh arrived ten days ago. We knew on what boat they were coming as Elder Stahl had sent a telegram from Masisea. We also knew the whistle of that launch, so for about three days we did nothing but listen for the whistle. Finally one noon the whistle really sounded, and Henry and I reached the wharf in time to shake hands with them as they pulled in. Then all the church members began to arrive until there was a big crowd. When we walked up to the Stahl's it was a regular procession, and we were obliged to have a meeting before they would go home. Elder Peugh spoke a few words in Spanish which pleased the people.

Saturday night the Schaefflers left on the same launch that Elder Stahl arrived on. They will have a month's trip on the Tombo River to their field of labor. The last week of the voyage will be by canoe. They are going to the place where there has been so much trouble, and where they tried to kill Elders Stahl and Peugh when there. The Schaefflers did not know they were going to this place until Elder Stahl arrived, so they had a busy week of it buying the town out of supplies to live on for a year, and packing. They were very happy. We all went down to see them off Saturday night. The boat was packed with our people. We surely will miss the Schaefflers.

A week ago we were made very happy to see sixty souls walk into the water for baptism. That has increased our



A Sabbath meeting with the Campa Indians of the Perené district.

church membership to 114. In a little while we hope to have another baptism of at least twenty-five souls. We have some splendid people among them.

Cheering Harvest Ingathering Experiences

WHEN the Harvest Ingathering work was begun in South America in 1920 I discovered that it was the best means yet put into operation for becoming acquainted with, and acquainting men of prominence with our work and its world-wide extent. Even personal friendships were made that are looked back to with much pleasure. I recall an instance where a man asked me rather gruffly why I had come to him with that work as he was not interested. I answered, "I did not know that you were not interested, and I have no other method of meeting you to become acquainted. If I represented some commercial house I would come in and display my goods. The only thing I have to show you is the work I represent, and there is no commercial house that has entered more remote regions than we have, not even the Singer sewing machine or the Ford automobile. Representing a work that is so extensive, I had a desire to become acquainted with a man whose friends had recommended so highly." Suffice it to say that we had a whole half hour of interesting conversation, I went away with a liberal contribution and had the pleasure of repeating the experience every year during my five years of residence in Bahia Blanca.

No less effective is this work here in Lima. However, the ground has been to a large extent prepared by others who have worked here in former years. In no place that I have been have I found

our work better known, due to what has been done in the Lake Titicaca Mission. A new field of endeavor is now being presented to the public through the work that has begun in the Amazon region. A prominent business man of Lima, brother of the present mayor, told us when approached this year, "I take great pleasure in contributing to your work for I know it is a work that produces practical results. Some months ago I was traveling in the Perené district and visited Doctor Stahl's mission at Metraro. Had I not seen with my own eyes the work being done there I could not have believed it possible to effect such transformation in those savage Chunchos. They were really civilized, neatly dressed, clean, cultivating the soil for a living, and had completely abandoned their savage life. In that same region I visited another mission. There is no doubt but the man in charge is very saintly, but none of those within his immediate surroundings had participated in his holiness. The contrast was unbelievable. You will always find me a cheerful supporter of your work."

Only yesterday we gained access to a large corporation that had not been on our list previously. A short presentation of our work to the assistant manager was listened to attentively and then taken to the general manager. Soon he returned with an order to the treasurer. While the order was being passed to the cashier the treasurer told me the following:

"Some years ago the English-speaking community wanted to establish a high school in this place but we were confronted with much opposition from the Catholic element that was determined to keep us out. With fear and trembling I went to see a prominent lawyer to secure his help in acquiring a desirable property

for the school. After presenting my request the lawyer said, 'Are you an Adventist? If you are there is nothing within my power that I am not willing to do for you. I have been watching their work around Puno, and, though I am a Catholic I am liberal, and anything I can do to help in that kind of work I shall not refuse to do.' So you see I am convinced that we owe much to the influence of your work in this country."

"One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places during the last few years, this has proved a success, bringing blessings to many, and increasing the flow of means into the mission treasury."—*Christian Service*, p. 167.

J. T. THOMPSON,
Superintendent, Peru Mission.

Missionary Work Among the Indians of the Amazon Forests in Peru

ONE night as we were camping on the shore of the swift running Perené River in the interior of that great forest region, a large company of Campa Indians came into the clearing of our camp.

These Indians were a wild looking lot with their long black hair hanging over their faces. As we greeted them the leader stepped out from the rest of the company and said, "Pastor, send us a teacher so we may learn about the true God." "Leave off your drunkenness and the chewing of the coca leaf [leaf from which cocaine is extracted]," I said by way of reply. "We have already done this," the chief answered. "Then leave off your belief in witchcraft and the killing of people," I continued. The chief's voice grew low and sad as he said, "This we have done, for now we know it is wrong." This was indeed interesting, and I asked how they knew it was wrong to do those things. The chief then said, "We have heard about the great God of whom you teach in Metraro [name given our mission station in Perené], and that God is displeased with us when we use these vices and kill people. Oh, send us a teacher so that we also can learn to read the Word of God and know the right way!"

This was truly marvelous. Here were savages who had a great longing in their hearts for a better life. Ignorant of the true civilization, but not willingly ignorant. Here they were earnestly pleading for somebody to teach them about "the true God." We have found this condition all through the Amazon region. The Indians are anxious to learn. In the mission schools already established we can see a splendid advancement. In the Perené, where seven years ago we began

our first mission school for the Campa Indians, they left off their wild drunken orgies almost instantly. Nor has there been one attack on a government post since the history of these missions. It is true, we have always made it a strong point in our twenty years of Indian work to teach them to obey the authorities and to respect and honor their country, but to God be all the praise, for it is the Lord only Who can change the hearts of men. Hundreds of these Indians can now speak the Spanish language, and are industrious, thus becoming useful citizens.

We need to place teachers among these different tribes. We have the teachers, good honest young men and women who have received training in our Lake Titicaca and Lima industrial schools, but we need means to maintain them in the field. Surely we have a responsibility in this matter of bringing the light of God's Word to these poor savages who are savages only because they have never had the opportunity of learning a better way.

May God bless all who read these lines, and impress many to send means so that godly teachers can be provided to help in the great work of redeeming the lost tribes of the Amazon.

F. A. STAHL.

Superintendent, Upper Amazon Mission.

Austral Union Conference

E. L. MAXWELL - - - - President

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Report of Welcome to Brethren Lawson and Pergande

THE LAST days of July of this year saw an increase in the force of missionary workers in the Austral Union with the arrival of Brother W. E. Lawson and family, and Brother Walter Pergande and family. Brother



W. E. Lawson and family of Mountain View, California.

Lawson comes to take charge of the factory of the Casa Editora, the place formerly filled by Brother Percy Miramontes, who had to return to the States on account of the illness of his mother.

Brother Lawson comes from the Pacific Press, where, for a number of years past he has worked in various positions which have amply qualified him for the post that he now fills in our South American office.

Brother Walter Pergande comes to head up the colporteur work in the Austral Union. This place was recently left vacant by the return of Brother W. A. Bergherm to the United States. Brother Pergande, before coming to South America, was field secretary for the Greater New York Conference, where his work has given eminent satisfaction.

We are glad to welcome these new workers to our field, and trust that as they acquire a knowledge of the Spanish language they will be able to render splendid service. The South American field is rapidly developing and we will soon reach the point where we will require few missionary workers from other parts, specially in the Austral Union.

Our school is turning out young men and women who will be able to fill important positions in the work in this great field.

We welcome these new recruits to our field and we want to assure them that they can count on our hearty cooperation during their struggles to learn the language, and after they have acquired a working knowledge of this necessary element, in their effort to promote the various lines of work in which they are engaged.

On Sabbath, August 18, a welcome service was held in the Florida church. The sermon was in English and was translated into Spanish for the benefit of our Spanish-speaking members. After the service, the entire congregation came forward to extend the right hand of welcome to the new arrivals. They are beginning their work under happy auspices and hope to be able to master the language in a short time.

We trust that our brethren in all parts of the great world are imbued with the same earnest spirit of cooperation in their work. And we trust that the day will soon come when in every land, and on every side we will all be permitted to join in the great service in which the angels will welcome the faithful to the mansions of the Father's house that are being prepared by our Creator. Until the dawning of that last day we will work unitedly, and struggle together



W. R. Pergande and family of the Greater New York Conference

for the finishing of the message of God on earth in this generation.

E. L. MAXWELL.

President, Austral Union.

Welcome

WHEN the S. S. "American Legion" entered the port of Buenos Aires the evening of August 2, it found a goodly number of workers from the Publishing House, the Austral Union and the Division awaiting the opportunity of greeting and extending to Brother and Sister W. G. Lawson and two little girls a most hearty welcome to the Argentine.

Brother Lawson connects with the Publishing House in the capacity of superintendent of the institution. Since the return of Brother and Sister Miramontes in August of 1927, we have been working without a superintendent. The Lawsons are now settled in their new home and are giving diligent study to the Spanish language. We are happy to number this new family among the workers who are endeavoring to develop to a greater degree the literature work in this field.

M. V. TUCKER.

Manager, Buenos Aires Publishing House.

Evangelistic Effort in San Francisco, Córdoba, Argentine

ON THE invitation of the North Argentine Conference it was my privilege to spend some eight weeks in the months of May and June, uniting with one of their workers in holding a public effort in the city of San Francisco, in the Province of Córdoba.

While it is difficult for a departmental secretary to find the time to step aside from his regular work, especially in a large field in which calls continually come for work in departmental lines, yet in view of the great dearth of evangelistic workers, it has seemed best for us, as well as the executives, to include in our annual program time for at least one evangelistic effort for those not of the faith. Rightly viewed and rightly conducted, departmental work, especially in those departments that are working in behalf of our children and youth, should ever be and is evangelistic in its nature and a departmental secretary should be engaged in evangelistic endeavor twelve months in the year. However, while recognizing this, we have taken pleasure in being able to get into the harness with one who is working for souls who do not know the message.

We opened our effort on May 20 in a neat little hall with seating capacity for 140.

My companion was Brother Hector Peverini, an Argentine young man who graduated from the junior college course in 1927. We also had to assist us a young lady Bible worker, Miss Ida Beskow, also a graduate from our school, besides my wife who assisted with the music.

Our attendance was not large, but very steady, there being a number of families who attended regularly. About ten miles out in the country we have a church of brethren largely French and they gave us good support, two or three auto loads coming in to each meeting. The young people also assisted us in the distribution of our invitations. But the brethren did not stop there, but also made donations to cover the larger part of the expense of the effort. Surely this is an excellent example for others to follow. At the end of seven weeks, holding four meetings a week, we closed the series but were able to secure the use of a hall of an Italian society for Brother Peverini to continue two nights a week, beside the Sabbath meetings.

On the last Sabbath of the effort, we baptized one brother who had been studying the truth before the effort and was well prepared, and then held the Lord's supper with the brethren in the country. These brethren very kindly came in with their autos and took four loads of our interested people out so they might be present on the occasion of the baptism and Lord's supper. It was a real blessed occasion and made a deep impression on the interested people.

While it is too soon to state what the results will be yet we have reason to believe that some five families will take their stand for the truth. When we were obliged to leave, to take up our regular work, one family was already keeping the Sabbath, another expressed their de-

termination to do so from that time on, another man and wife are arranging their business affairs to keep the Sabbath and the man will enter the colporteur work, while others are under deep conviction.

We were also able to organize a baptismal class in the country with eleven young people, sons and daughters of our brethren who under the instruction of Brother Peverini will be prepared to take this important step.

We are glad to see the young people coming out of our schools, young people, native to the country, getting into the field and proving themselves capable workers to carry the message to their own people.

While engaged in the effort, I was able to find a little time each day to keep up my correspondence and do a certain amount of office work, so that the time was not lost entirely even from the standpoint of the departments, and we pray and believe that God will use our feeble efforts there in bringing a few souls into the kingdom. C. P. CRAGER.

*Educational, Missionary Volunteer and Sabbath School Secretary,
South American Division.*

Socialists Want the Bible

THE socialists of the city of Parana, Entre Rios (Argentine), have just finished their new library building and are now campaigning for funds with which to buy books. It is their aim to get one or more of each kind of the most popular books for this library.

A solicitor from this society called on Mr. Blank, a prominent Seventh-day Adventist of the city, first excusing himself politely for having come because of the diverging objects of the societies the two represented. The Seventh-day Adventist reached his hand into his pocket, took out all the money he had with him and gave it to the solicitor, an amount of about fourteen pesos (\$6.00 gold).

The solicitor stood breathless as he saw this. After a short pause he said: "Really, Mr. Blank, I did not come to ask you for money. I want you to give me a Bible." "Very well, you shall have one," was the courteous reply. Our brother went to the tract society, bought a Bible and wrote these words on the fly-leaf: "Hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." The Bible was delivered, and the following Sunday our brother called to see the library. To his great surprise he found some five or six men in the reading room with the Bible open before them, the solicitor one of the number. Immediately their conversation turned to religious subjects and then the friend of our brother asked if he might have a

personal talk with him. As this was agreeable, the two took a ride, at which time the solicitor opened his heart, confessing that he had not found rest nor peace for his soul in all the socialistic literature he had ever read, and stated that he desired to know more of the teachings of the Bible.

The conversation continued for some time. Finally the solicitor expressed his belief in the existence of a Supreme Being and that he could see how the Bible brought happiness to the homes of the people who accept and keep its teachings with all their hearts. He continued: "I desire to know the God of whom the Bible speaks, and I will not pass by another opportunity of studying more fully its teachings." J. H. ROHN.

President, North Argentine Conference.

South Brazil Union

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Bearing Fruit

ABOUT six years ago two of our student colporteurs sold some of our books at Pindaava, state of Sao Paulo. This place is in a mountainous district and is difficult of access. To get there from our school one must travel for days by train, launch, canoe, horseback and afoot. One must go over mountain trails which during the rainy season are in a terrible condition. The shade of the great forests and undergrowth hinders the sun from drying out the paths, so that a person may travel in the mud for weeks without getting dry. When traveling here it is well to carry a canvass bag of clothes and bedding, as the bed at night is a reed mat on the dirt floor. The food is often scarce and very simple; but the people living in these districts are very hospitable and appreciate any kindness done to them.

The third angel's message must also go to the highways and hedges of earth, and often our colporteurs are the first to enter these out-of-the-way places with the message. So it was at Pindaava. The books sold by our student colporteurs brought the message of truth to these people, and it was not long until a number began to keep the Sabbath. Then they called for a worker to come and instruct them more fully. After waiting for five long years, a young worker, just graduated from our school, was finally sent to that place. He labored among them for some weeks, and then sent word, requesting that Elder A. E. Hagen come to baptize those who were ready. Elder

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Hagen went, and baptized seventeen dear souls last year. Because of the many other calls for help the workers soon left these newly-baptized ones to struggle on alone amid opposition and persecution. But, still, they were not alone, for God was with them.

Another year passed by. Then, a few weeks ago, Elder Hagen returned to visit this group once more. It was with some misgivings that he went, because of the rumors that a number had given up the truth. But what did he find? We will let Brother Hagen tell it in his own words. He says:

"Upon returning this year I found fifteen of these faithful and to my great joy and gratitude to God I found eleven more awaiting baptism, including the inspector of the district, a man of fair education which is a great factor in these interior districts where more than ninety percent of the people can neither read nor write. I found people inquiring about the truth and greatly stirred because of an editorial in our church paper on the Sunday Law question. This had been spread all through the district by our lay members."

Thus we find the seeds of truth bearing fruit even in the remote districts of earth. Souls, whose hearts have been touched by this message, though they may not be able to either read or write, will work for others, and God crowns their efforts with success.

N. P. NEILSEN.

Home Missionary Items

ELDER Breitigam's visit in our field during the month of July was very much appreciated. He helped us in several places to get the Harvest Ingathering campaign well under way. His help in building up the spiritual life and the missionary spirit in the churches visited meant much to us in every way.

The Sao Paulo church, where a Home Missionary institute was conducted while he was here, greatly enjoyed his timely talks and appeals. He was also a wel-

come and appreciated visitor for a few days at the Brazil Training School.

We have been receiving most encouraging reports from our workers and people throughout the field who are at present busily engaged in the Harvest Ingathering campaign. Things seem to be going better, generally speaking, than formerly. This is not because the financial condition of the country has improved,—in most places it has not,—but because of the improvement in viewpoint on the part of our people. There is a stronger soul-winning motive being felt in the campaign this year than ever before. One worker writes as follows:

"I had some blessed experiences, and can say that this has been a spiritual experience for me, and the marking of a new epoch in my life and ministry. I have never been a thorough convert to the Harvest Ingathering campaign until this year, but I am enjoying it second only to a series of meetings."

The Santa Catharina-Paraná Mission reached its goal in less than four weeks. The pastor of the Curitiba church writes: "The church also went over its goal by almost 250\$000 at the end of the second week, and Sabbath was a day of great rejoicing here when the thermometer broke. Our people were faithful this year, and I believe the missionary work will receive a vital impulse from this campaign."

G. F. RUF.

*Educational, Missionary Volunteer and Home Missionary Secretary,
South Brazil Union.*

South Brazil Notes

ELDER Domingos Peixoto baptized six dear souls in Bagé, Rio Grande do Sul, some weeks ago.

ONE person was baptized at Porto Alegre on Sabbath, May 26, by Elder A. C. Harder.

A FEW weeks ago, four persons were baptized by Elder A. L. Westphal at Teixeira Soares, Paraná.

RECENTLY Elder K. Kaltenhauser baptized two persons in Santa Catharina, one joining the Brusque church and the other the Cunhas group.

ON SABBATH, July 28, Elder R. R. Breitigam baptized one of the young people at the Brazil Training School.

ELDER A. L. Westphal has been holding some meetings in the new church building at Ponta Grossa, Paraná, and recently he baptized seven dear souls. Others will doubtless follow their Saviour in this ordinance in the near future.

ON SABBATH, April 28, Elder A. C. Harder baptized nine dear souls at Guarita, Rio Grande do Sul. Brother Que-

rino Dau is teaching church school at this place.

A FEW days ago, Elder Luis Braun baptized three souls in the interior of Sao Paulo. He writes, "Wherever I go there are interested souls longing for more of the gospel light. I cannot answer all of the calls."

ON THE tenth of June, Elder José dos Reis baptized fourteen souls in the city of Sao Paulo and three others received on profession of faith. This makes twenty-seven persons received into the Sao Paulo church so far this year, and at present there are more than twenty in his baptismal classes.

WE APPRECIATED having Professor C. P. Crager and Elder R. R. Breitigam, from the Division, with us at the mid-year college board meeting held at the school. They were on their way to attend some annual meetings in the East Brazil Union Mission.

WE WERE pleased to have Elder R. R. Breitigam spend a few weeks in our Union together with Brother G. F. Ruf in the interest of the Home Missionary work. Several Home Missionary conventions were held, and our people were encouraged to do more personal work for the salvation of souls.

WRITING from Rio Grande do Sul under date of July 8, Elder A. C. Harder, president of the Conference, says, "The work is going well this year. Thus far we have baptized fifty souls. Our tithes for the first six months amounted to 38:-065\$700; last year for the same period it was 32:950\$000, hence an increase this year of 5:115\$700 [\$639.45 gold] over last year."

ELDER Domingos Peixoto and Brother José Mendes have recently finished a series of public meetings in a hall at Pelotas, Rio Grande do Sul. We understand that there are about twenty persons who will soon be ready for baptism. While it was necessary for Brother Peixoto to leave and look after his work in Santa Maria, Brother José Mendes remains to follow up the interest.

ON MAY 5, Elder A. C. Harder visited Porto Felix, in the interior of the state many leagues away from the railroad, on the border-line between the states of Santa Catharina and Rio Grande do Sul. Here he had the pleasure of baptizing four dear souls. This is only another evidence of how our message penetrates into the interior of the country and people are led to accept the truth.

ON SABBATH, May 26, Brother Max Rohde baptized three precious souls at Campo Grande, Matto Grosso.

N. P. NEILSEN.