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Training Churches to Stand Alone

Carlyle B. Haynes

THE chief business of a missionary in the planting and training of churches is to make himself unnecessary.

And the training of the believers from the beginning should be done with this objective in mind. The missionary must go on; he has a message for others; and he must train his converts to stand alone. They must not be trained to depend on him for spiritual nourishment or life, or upon mission funds for the advancement of the cause in their neighborhood.

If the missionary plans his work to accomplish this objective, and keeps it in mind in all the training he gives the believers, the goal of self support can be realized.

If a little congregation of Christians is presented one or two truths, and then encouraged to go out and practise them, it will soon be ready for more, and it will discover more. The members will tell each other of their new discoveries, and what they tell will be a thousand times more inspiring than the sermon of the busy missionary, or the talk of the pastor or teacher, which may be only remotely related to the emergencies and needs of life.

Men and women who have been thus trained to *hear* in order that they may go out and do, are fully prepared to be left by the missionary. And the missionary need not unduly fear to leave them for a while. They will take care of themselves, and of the work of God, if they have been properly trained.

I would urge, therefore, that as you stand before your people to preach you aim to accomplish these definite results. You are standing in the pulpit not merely to say, *but to do something*. Only as you *do* it will your preaching have value. No preacher will ever deliver a worthless sermon who clearly and definitely sets himself to obtain reactions in the lives and conduct of his hearers. For it is true

that there is no reception without reaction. This being so, we need not unduly stress the urgency of much preaching or teaching, but rather seek for enough of that kind that produces the desired reaction.

It is readily seen that a church, so planted and so trained, would be able to stand the shock of a sudden separation, should there ever come a time (and the coming of such times is inevitable) when for political or other reasons it becomes necessary for missionaries suddenly to leave.

There are some who urge that they can give instances where the work has gone back as the consequence of being left to look after itself. They are inclined to believe, because of such disastrous consequences in certain cases, that the goal of self support in mission churches is a will-o-the-wisp, altogether fanciful, and purely theoretical.

But a church going to pieces because it has been left proves nothing. I want to know more than the mere fact that it went to pieces. I want to know how it was trained. To be dependent on the missionary? To have the missionary supply its every need? Then, of course it went to pieces. Who could expect any other result? Spoon-fed Christians are liable to starve when the spoon ceases to function, unless they are previously taught to care for their own needs.

So it is not sufficient to argue because certain churches have gone back when left alone, that such lapses are bound to occur in cases where, from the beginning, the church has been *prepared to be left*.

If a church is *trained to be dependent*, there should be little surprise manifested if it cannot hold its own when it is suddenly compelled to stand alone.

Hence there is no more valuable test of the soundness of a policy in training

churches than the bearing it has on the coming away of the missionary. If it facilitates his departure by producing a well rooted and thoroughly grounded church to carry on the work of God in that vicinity, it may be regarded as sound. If it delays his departure by unfitting the church to stand alone the soundness of the policy may well be questioned.

Let me once more urge serious consideration for the question, How are you training your churches? To be left, and to stand alone and to supply their own needs? Or to depend on you and on mission funds?

Examples of Steadfastness

God's servants receive no honor or recognition from the world. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten, stoned, and finally put to death, because he was a faithful messenger of God to the Gentiles. The apostle John was banished to the Isle of Patmos, "for the word of God, and for the testimony of Jesus Christ."

No hope of glorious immortality lights up the future of the enemies of God. The great military commander conquers nations, and shakes the armies of half the world; but he dies of disappointment, and in exile. The philosopher who ranges in thought through the universe, everywhere tracing the manifestations of God's power and delighting in their harmony, often fails to behold in these marvelous wonders the Hand that formed them all. "Man that is in honor, and understandeth not, is like the beasts that perish." But God's heroes of faith are heirs to an inheritance of greater value than any earthly riches, an inheritance that will satisfy the longings of the soul. By the world they may be unknown and unacknowledged, but in the record books above they are enrolled as citizens of heaven, and an exalted greatness, an eternal weight of glory, will be theirs.—Mrs. E. G. White, in "Gospel Workers," p. 18.

East Brazil Union Mission

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Church Officers' Conventions

WE FEEL that the church officers' conventions held in the East Brazil Union during the months of August and September have been a real blessing to the work in the entire union. We were very fortunate to have with us Elders C. P. Crager, R. R. Breitigam, and for the first two meetings Elder J. B. Johnson of the Brazil Publishing House. The valuable help rendered by these men of experience was greatly appreciated in each place visited.

The Pernambuco Mission was the first place visited. Twenty-nine delegates from different churches and groups were present for practically every meeting. A good dining hall was conducted in connection with the office. The upstairs of the same building was turned into a big dormitory at night. All delegates were housed there.

The larger part of our group of workers went overland from Recife to Maceo, where we visited a very prosperous little church that Brother Mansell with his Bible worker, Joa de Silva, has built up this year. We found the members all of good courage and at work. The members had already sold over five hundred little books in that city during this year. Leaving there we went to Pinedo, then up the Sao Francisco River to Propria, and on to Aracaju. In Propria we were met at the water front by Sister Maria Ribeiro and her husband. We were given a hearty welcome at their home, in fact, such a good reception that it was hard for us to leave the following day. Arriving at Aracaju we were at once taken to visit our school at that place, and were surprised to find such a fine progressive school. The good work being done there made a lasting impression on our minds.

The second church officers' convention was held in Bahia with about twenty delegates present from different churches and groups. All were very attentive to the instruction given. Our meetings there lasted only four days, yet each moment was a busy one.

Espirito Santo was the next mission visited. As usual, meetings were held in the interior, visiting different churches and groups. The first convention was held in the Cerra Pellada church, and the second in the Riberao church. Other surrounding churches were also reached by the visiting brethren. While crop conditions have not been so good this year,

God has been giving our brethren some good experiences, and we believe that victories in the Christian life are being won.

Following our meetings in Espirito Santo, similar meetings were held in Rio de Janeiro. The day meetings were held in the Central church and the night meetings in the Meyer church. All who attended these meetings appreciated them greatly. Owing to the fact that most of our members in the city of Rio are either employed in some commercial house or running some business of their own, it was very difficult for them to attend day meetings during the week. Some, however, through sacrifice did come and at the close of the meeting said they felt that it paid to make the sacrifice.

Our last meeting was held in Juiz de Fora. Brother Davis had hoped that the new church building would be ready by the time this meeting was to be held, but in this he was disappointed. Meetings were held in a rented hall in the city, and were well attended by a goodly number of delegates from the different churches and groups, and at night there were present many interested people.

All the above mentioned meetings have been a real spiritual feast to our brethren. The young people's sessions held in the different missions were a real inspiration to our youth and many renewed their covenant with the Lord. We believe our church officers got a new vision of the work that is theirs to perform, and that they have returned to their homes with a determination to do more efficient work than ever before. We believe these meetings have done more than any other thing that could have been done in unifying our work, and in drawing us all together. Let us pray that the good work begun may be watered and that it may continue to grow.

In the last two conventions held, we were glad for the good help of Brother Luis Waldvogel. We are very glad that our brethren from the Publishing House and from the Division are getting acquainted with our needy field. Surely we have one of the most interesting, and most needy of fields. Our prayer is that the Lord may supply us with more workers to answer the many calls and the work soon be finished. E. H. WILCOX.

East Brazil Notes

AT THE present writing three evangelistic efforts are in progress in the East Brazil Union. Commencing with Pernambuco in the North, Brother Mansell is holding an effort in a place called Santa Cruz. Brother Mansell writes: "We are having a good attendance every night, and I look for good results. There is a hotel keeper attending regularly, also

a *sub delegado*, and others of note. There are no Protestants in the town and the people are determined to kick out the Nova Ceita [new religion]. We were unable to hold meetings in the center of town because of a brass band that practiced every night, so we quietly moved to another part. A letter came written by an unknown person threatening the man who let us use the hall where we are. It took just twenty-four hours for him to saddle his mule and with a month's provisions take to the woods. Two others have also decided to take a trip. Until the present time only a few tiles have been broken by rocks, but no one injured. They say that we must not stay, but I am more determined than ever that we must establish our work here.

"I never realized the truth of the statement from the 'Testimonies' so much before regarding the medical work as an 'entering wedge.' I brought our big doctor book along, and as there is no doctor near here I have plenty of practise. Yesterday I was kept so busy it was necessary to tell the people to come at stated hours. The telegraph operator was suffering terribly; they called me in, and with a few fomentations he passed the first night of sleep that he had experienced in a week. This is breaking down prejudice."

ELDER Gustavo Storch is now holding a series of meetings in the center of Aracaju. From the first meeting his hall has been filled to overflowing. The daily paper has given good space to reports of the meeting. Advantage is being made of this and daily reports written and accepted. A good class of people are in attendance. God is blessing the word spoken day by day.

ELDER Ricardo Wilfart is holding a series of meetings in Madureira, a suburb of Rio de Janeiro. God has blessed in getting a good hall that will seat over 350 people. The hall has been filled to overflowing many nights. The hall is very centrally located, and we are praying that it may be filled every night. Sixty people have already handed in their names asking for Bible studies.

ELDER H. G. Stoehr writes that he is visiting groups around Campos. Baptisms have been held, and many enthusiastic groups have been visited. Plans are being made for some strong evangelistic efforts for the coming year.

MINAS reports forty people in baptismal classes preparing to go forward in this important step. They also report that the new church and office building will be ready by the first of November.

BROTHER Halliwell reports twenty people in the interior keeping the Sabbath who have never seen an Adventist pastor.

They accepted the truth through reading books sold by a faithful colporteur.

THE colporteur work in the East Brazil Union is going by leaps and bounds. Minas reports twenty contos (\$2,500 gold) of books sold in the month of August. This is by far the largest report on record in the history of that mission. All fields have passed their goals and Pernambuco and Espirito Santo are far ahead of last year. E. H. WILCOX.

South Brazil Union

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Visiting South Brazil

DURING the last six months I have spent twenty-three weeks in Brazil. I have just returned from a ten weeks' trip among churches in the three southernmost states. Due to heavy rains for some months while I was there and before, it was one of the hardest trips I have ever experienced in South America. For the most part it was necessary to go by private automobile. In many places the roads were almost impassable. The red clay almost engulfed us at times and we got out with difficulty and long delays. Twice we were out nearly all night. Slippery roads along deep ravines and rivers made our traveling dangerous at times. We had to enter by boat into the important city of Blumenau.

The people of Brazil have been passing through a trying experience this year. In the southern part the floods were general. A large part of the important city of Porto Alegre has been under water, and in almost every direction there was only water as far as the eye could see. It is estimated that 30,000 people were roofless. Farmers could not plant and what was planted could not grow. While there in one place it rained four days and four nights without ceasing, and nearly all the time hard rain. In contrast with this, the northern part of Brazil has been passing through an unusually severe drouth. There was no rain for many months, and as a result there is neither food nor water. People are dying of both hunger and thirst. One report said that the people were both too poor and too weak to make any effort at getting away. What capers nature is cutting these days! Surely we are nearing the end.

In the ten weeks I was gone from home I visited sixteen churches and groups in company with Elder Streithorst, and in different places with other workers. Our time was fully occupied with meetings despite the rains and floods. Besides the

meetings conducted by others, I spoke eighty times. We had good meetings in every place. The brethren were gladly responsive to the messages of the gospel. In fact, I think I have not seen for many years the spirit of unity and love, of missionary interest and faithfulness in tithes, of confidence in our work and organization, as was manifested among our brethren almost unanimously. Elder Harder, president of the Rio Grande do Sul Conference, said that a new spirit had taken possession of the people in the part of his field that we visited during the last year that was far in advance of anything he had seen in the six years he had been in charge.

It is cheering to see that just at this time when the self-styled reformers are decrying the church as fallen, the Lord is putting His Spirit upon it, while disunion is reigning among the reformers. At one place three persons, one of them their reform leader in the locality, came back to us and united with the church. My personal acquaintance with the 1901 General Conference, the developments before and after, my knowledge of the testimonies of reproof given at that time and the reason for them and the earnest efforts made to meet the mind of God, were a great help in setting before the people all of these developments in their true light. Expressions of joy were heard from some at the thought of being saved from a delusion that for a very brief period had implanted doubt.

Baptisms were celebrated in two places and a new group of about fifteen members was organized at Boa Vista. There are many openings for work. The workers are altogether too few to fill the calls. Some of our lay brethren are doing good work in creating interest and bringing people to the truth. On the part of the workers there was everywhere a cheerful, hopeful spirit and an earnest desire to do more. J. W. WESTPHAL.

Field Secretary, South American Division.

South Brazil Notes

ON SEPTEMBER 16, Elder K. Kaltenhauser began a series of public meetings in Joinville, in the German language. Brother Emilio Keppke, the field missionary secretary, is assisting him for a time in these meetings.

ELDER A. E. Hagen began a series of public meetings in the city of Curitiba the middle of September. Brother Germano Ritter, secretary-treasurer of the mission, is assisting Elder Hagen.

ON THE second of September Elder F. R. Kuempel began a series of meetings in a good hall, centrally located, in Florianopolis, the capital of Santa Catharina. He is assisted by Brother Math-

ius de Alencan. Let us pray that the Lord may give them good success.

WE UNDERSTAND that the series of public meetings which are being held in Socorro, Sao Paulo, by Brethren J. G. Garcia and R. W. Belz, are being well attended. When they were ready to begin the meetings the Catholic priest circulated a notice warning the people against us; but usually this helps to advertise the meetings. We know that the truth will triumph, for men can "do nothing against the truth, but for the truth."

ELDER J. W. Westphal, of the South American Division, has been visiting some of our German churches in Santa Catharina, together with Elder Germano Streithorst, the superintendent of the mission field. In writing about these meetings Elder Streithorst says, "We have had good meetings, especially on the Sabbath. In Bom Retiro Lages the Spirit of the Lord was noticeably among us and worked upon our hearts. The testimonies given and the promises made indicate a great advancement for the church. We are sorry that about twenty of our members here have moved to Argentine; but we have about a dozen Brazilian souls who are preparing themselves for baptism in the near future."

N. P. NEILSEN.

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Experiences in Peru

ABOUT six years ago a prominent deputy of congress invited Brother Minner to visit his home town back in the mountains. He accepted and went accompanied by Brother J. W. Cole. A political campaign being on at the time, their visit partook more of that nature than any religious significance. This same deputy was the first man I appealed to for help in the case of Brother Kalbermatter. As soon as he learned who had called, he asked me with a reproachful tone of voice, "Why have you done nothing for my district? How long must we wait for you to do something?" Rather embarrassed I told him that I had been in the country but two months and did not even know where his district is. He then told me the story and expressed his desire that we establish our work among his people.

The first of July, in company with Brother Kalbermatter, I started out to visit the town and surrounding country of Huarochiri. After four hours on an auto truck, we arrived at a road camp at nine o'clock at night, where a bed was prepared for

us under a burlap roof but the noise in the canteen beside which our bed had been made deprived us of all sleep. At three o'clock the next morning we were in the saddle beginning a ride of forty-five miles over the mountains. For nearly two hours we zigzagged up the steep side of a mountain until we were in the cold atmosphere of the heights. All day along narrow ledges, up and down steep rocky places where the horses at times had to jump up or down a drop in the trail as much as two feet; over high plateaus where scarcely any vegetation grew and the dry atmosphere and the tropical sun burned our faces and cracked the lips, we wound our way farther into the interior until late in the afternoon we looked down into a deep gorge where little patches of varying shades of green blended with the color of ripened grain. Thirteen hours of constant riding had not prepared me to make that steep descent with any degree of comfort. I shall long remember the agonies of the last two hours' ride.

Two months before, a colporteur had gone to this place. Only a few days after his arrival the archbishop also made the town a visit. Evidently because of that, the colporteur received a very cool reception in spite of the fact that he carried with him letters from the deputy to the officials of the town. There are no hotels in this place and the only lodging the colporteur could obtain was the house of a young man who is a fugitive from justice but had come in contact with our message about a year ago. Those who wished to gain the favor of the archbishop took advantage of this situation and caused some rather unsavory rumors to be set afloat about our colporteur. This had come back to the deputy's ear and he told me in no uncertain tones how he viewed it. That was one of the deciding factors in my going at that time. However, when we arrived we found that the godly, upright life of the colporteur had dispelled the doubts of many and he had won friends in the town and surrounding country.

We also carried letters from the deputy and were accompanied by the governor of the district all the way from Lima. However, we felt that this attention was due more to the letter of recommendation than a real desire to serve us. Before our visit was over we were pleased to see that his motives changed, and with all his heart he did everything within his power to help us. Our first conquest of the hearts of the people was through the school children. The director of the school is a nephew of the deputy and when I took a letter to him we were received very kindly, shown through the different class rooms and invited to speak to the boys. On the fourth of July they

prepared a very interesting program in honor of my country and I was invited to make the principal address. The next day they called for me again and I gave them a talk on temperance, which was received with much enthusiasm by both the boys and teachers. In the afternoon we were invited to an outing in the country to partake of a *pachamanca* (a vegetable barbecue). That evening I was invited to make an address in one of the halls in town. I took for my subject the importance of character and how it should be developed. After this we found the suspicious atmosphere disappearing. We also announced that Brother Kalbermatter would give free consultations to all who might be ill. As soon as he began to work we had the complete confidence of all the people.

During the following week we spent the time visiting the people in the surrounding villages and found that there the colporteur's influence had been greater, and we were accorded a warm reception. Never have I seen the wonderful effect of the medical work as I saw it that week. Word had been sent ahead of us that we were coming and that one of us was a "doctor." No sooner did we arrive than we were besieged to go see some sick person. So great was the demand that we could scarcely get away, and when we did go it was with urgent pleas that we return to their village. There is no physician within many miles and there is about as complete an ignorance of the laws of hygiene, physiology and sanitation as can be found anywhere. Yet they are in many respects a superior class of people. They are industrious, alert and ambitious. All seem to be possessed with a desire to do something, and to be something. Though they are addicted to many vices, they gladly listened to our counsels and instructions and repeatedly begged us to stay and teach them more. While they are direct descendants of the Indians who inhabited the land when conquered by the Spaniards, not one in all that region speaks the Quichua.



Two Indian boys in our school who are following the Bible Year reading.

Only Spanish is spoken. That makes it much easier to work among them as an interpreter is unnecessary.

In the village of Huarochiri the school takes the children through the primary grades. In the surrounding villages only through the fifth grade. There was a most earnest plea made that we establish a school to teach the academic grades. They promised to give the land and erect the buildings if we would but supply the teachers. For the support of the latter they also said there would be a tuition charge to cover the expenses. The archbishop offered to give them such a school but they said they would rather have us come for they knew that our work would produce better results. The justice of peace told me the one thing that had attracted his attention is that as soon as we came to town we began to teach the people to leave off their vices and evil habits and to live better lives, while their priest rather encouraged intemperance by means of the many feasts that the church has on its program. Also they noticed the difference between our work and that of the archbishop. He spent his time in exalting the virtues of the ceremonies of his religion, the sacredness of his miter, shepherd's staff, the gold cross that contains a piece of the blood-stained cross of Christ, the ring he wore that had all their souls within its large jewel, and requested them to come forward and kiss it in order that when he prays he will look at it and thus remember them all in his prayers, and denouncing the Adventists as heretics and teachers of false doctrines. When we entered, it was to treat the sick, teach them better ways to live and instruct them in practical things physically, morally and spiritually. As the mayor said, "Who does the archbishop think we are, children or fools to believe such absurdities?"

The night before we left we were invited by the Rotary Club to speak in their hall. They came with a band of music and escorted us to the hall which soon filled up with eager people. The three of us had to speak that night and we did not leave there until eleven o'clock, and then they seemed reluctant to go. We had planned to leave at three o'clock in the morning but the governor advised us that the young men of the town had prepared an elaborate farewell program for us and asked if we could not delay our going to a later hour. In view of that we said we could wait until eight-thirty. The next morning the secretary of the Rotary Club handed us each an official-looking envelope, and upon opening them we found that I had been elected honorary president and my companions honorary members of the club. Then we were invited to join the officers at breakfast as an initiation to its membership.



A typical Indian home. Even amid the dirt and ignorance there is love. And also there is present that desire to follow and obey the God of Heaven when the news of the blessed Redeemer and salvation comes to these homes.

As soon as the morning meal was finished we were ready to leave. Then appeared the band with the town authorities, the teachers and children of the school, and many of the people to accompany us out of town. A mile or so out, we came to a wide place in the road where a halt was made. The director of the school stepped forward and with his voice choked with emotion, made us a farewell address. He spoke of the great satisfaction it was to him as director of the school as well as a resident of the district to have a visitor come to inspire the children as well as the parents with such high ideals and practical instruction as we had given, and earnestly pled with us to return and establish our work among them permanently that the inspiration of our visit might remain forever in the community to free them from their vices and lift them to a higher plain of living. One of the teachers followed, speaking for the school. Brother Kalbermatter, the colporteur and I then made our farewell speeches. When we had finished, the young man that the colporteur had been staying with stepped forward and gave a wonderful testimony of his experience since he had been converted, and announced that he had decided to give himself up to the authorities to receive the punishment for his crimes. It produced a tremendous effect upon the people and many of them were weeping when he closed his remarks. When we were ready to mount our horses a large number of people came presenting to us bouquets of flowers until we were nearly covered with them. The governor accompanied us on the road for several miles and as we rode away the band continued to play and the people

remained, waving hats and handkerchiefs as long as they could see us.

To give a detailed account of the experiences of our visit would fill many pages. There is a large district of primitive mountain people free from the sophistries of modern teachings, eagerly looking to us for help and extending an invitation to come, promising moral and material support if we will only establish our work among them. The deputy is a man of influence in the country and has promised his support to anything we may do for his people. He is a man of liberal ideas, a graduate from the medical school of this country, taking his master's degree at Harvard, later studying in Germany and England, and is at the present time in charge of the archeological museum in this city. In a few days he is leaving for the United States to give a number of lectures under the auspices of the Carnegie foundation. No more promising opening lies before us in the entire country. Not only is the door now open but has been open for years, waiting, longing, and the deputy urging us to enter. If we pass by this opportunity unheeded, what will be our answer when called to render an account? We cannot, we must not delay longer in entering this field. Already we have delayed too long. The archbishop has his eye on the place and has promised to found a seminary in the town. By rapid action on our part we can forestall it. By delaying, all will be lost. Now is the time to act.

In a few days I am to leave for another place that seems to give similar promise of great things. It is the home of the colporteur that is now working in Huarochiri. Through his efforts an inter-

est was aroused in that district. Three years ago one of our workers visited the place and baptized eight people. Since then they have been left alone. Several months ago word came to us that a Pentecostal missionary had gone into the place and was confusing our members. We had only one native brother who could be sent there, and he stayed only fifteen days and returned because of the altitude, as he was from the coast and was unable to remain in the altitude longer.

Reports come to us of a vast region where the people are calling for us to come and teach them, and we have no one to send. Continually we are confronted with the question of what to do to respond to the calls that come to us. Our brethren are in need of help and I should be visiting the churches and strengthening the work already established and at the same time am going to these new places to plan for further work. The burden is overwhelming. We can only cry to God for help and look to our brethren to stand by us as we try to stretch out our feeble forces to meet the great needs.

J. T. THOMPSON.

Superintendent, Peru Mission.

Lake Titicaca Mission

ONE of the chief ambitions of the workers of the Lake Titicaca Mission is to carry to a successful end, at least for our native laboring force, a financial program growing to self support. It is natural and prevalent for workers to think that a field composed of a constituency illiterate and poor in this world's goods to never be other than entirely dependent upon appropriations from without for its support. I have come to believe that this is a mistaken idea, and although we have not fully proven that we are not dependent upon help from without because of the short time since we launched such a program, we do know that our first effort has been abundantly rewarded. And we are assured that what may be done in one year, and that the first year, may be more successfully done in succeeding years. Our aim is not simply to hold the ground won, but each year to plant our objective a little farther on toward the goal to which we are striving.

Now for a few facts which speak with greater accuracy than do our words, or our aims and ambitions. True we have had the latter, but under the blessings of God they are now recorded facts in the way of figures. When we commenced the year 1928 it was indeed with no little feeling of anxiety as to what the outcome of our new policy might be. As many know, our school matriculation fee was increased 1.00 *sole* (Peruvian dollar) for each pupil, which meant that the four

thousand five hundred students registered in our eighty some schools of the previous year would have to increase our matriculation receipts of the present year to same 4,500 soles (\$1,800 gold). Accordingly our budget was made. And accordingly we set ourselves to the task, a step of considerable width. And not only did we pledge ourselves to this task, but we further pledged ourselves, by God's help, to increase our tithe and the receipts of all other funds. We prayed and then we worked, and "God gave the increase." Even when for a few days the outcome seemed dark, we never wavered nor retrenched, but held firmly to our purpose, and the Lord greatly blessed us, to Whom we give all the praise.

Our total gain for the first six months of 1928 over the same period for 1927 amounts to the encouraging sum of 10,725.72 soles (\$4,290.00 gold). Now as above mentioned, we had thought to increase our matriculation receipts 4,500 soles, but our treasurer's report for the first six months shows a gain in these receipts over the same period a year ago of 7,931.19 soles. And yet how interesting it is to note that even though we increased the matriculation fee, which resulted in an additional receipt of thousands of soles, more schools are in operation than last year. Another most encouraging feature is the fact that our tithe shows the substantial gain for this period of 1,570.21 soles, and our offerings a nice increase of 1,224.32 soles, when we might have expected a decrease.

Now what does it mean? It means that by a gradual increase each year in our matriculation fee, and a steady increase in our tithe income, we shall be able to greatly reduce, in the coming years, our requests for appropriations in our budget for native laborers. What funds we have been using in past years for present work, may now be turned toward the work in the great unentered fields from which we are ever receiving calls for laborers. It means that in two or three more years our native laboring force will be on an entirely self supporting basis, and the 27,000 or 28,000 soles which we have been receiving for this staff of workers will be used to open up work in unentered territories beyond.

Brethren, I believe in this kind of a program. I have faith in its ultimate result. And to even greater success in this effort the workers of the Lake Titicaca Mission rededicate their service that each year may reveal through the blessings of heaven even greater attainments. Thus will the message be given to the world, the finishing of which in turn will bring the Redeemer for His people.

F. E. BRESEE.

*Superintendent,
Lake Titicaca Mission.*

A Glimpse at Southern Bolivia

THE first of August I left La Paz for an extended trip through the southern part of Bolivia, largely for the purpose of studying the field and the possibilities for doing some work there. All of our activities in mission work here in Bolivia have been in the department of La Paz until just now we have located a worker in Cochabamba, and hope that he will be successful in getting some groups of believers together there before the end of the year. Some effort had been put forth in Cochabamba years ago and there are still some believers scattered around but they are not organized nor are they in touch with this message.

In the city of Potosi there are several isolated believers who desire very much to be organized and directed by the mission. I must find time to go there and hold some meetings. Potosi is a large mining center. It has a very rigorous climate and yet I believe it would be a fruitful field in which to work. It is not a pleasure resort, but is densely populated with working people. There is constant communication between Potosi and Sucre, the old capital of the republic, by automobile service. It is a very dangerous trip in rainy weather, but there is a great deal of travel over this road. The government has been building a railway between Potosi and Sucre for several years and it is now nearing completion. Once completed, communication will be greatly facilitated. The department of Chuquisaca, of which Sucre is the capital, together with the department of Potosi, contains almost a million inhabitants, the majority of which are Indians using the Quichua language. Sucre is quite a little city of 20,000 inhabitants. I would say that fifty percent of the population of Sucre are white people of the Spanish language. It has a fine climate and the altitude is not too high, therefore, a very pleasant place to live. Fruit is plentiful and cheap.

These two departments need a missionary who can devote his entire time to the work. There is plenty of room for many missionaries, but as we have no worker stationed in either of them, I will make my appeal for one to begin work in this neglected part of the republic. It would be more logical if I asked for two missionaries for this field, as the southern part of the department of Potosi is cut off from the other populous centers by long distances. However, I will not urge that. If we could get started in Potosi and Sucre we would get our light to shining among these benighted people.

Brother Schmidt, our secretary-treasurer, accompanied me on the trip, and we endeavored to introduce ourselves in many new places, doing what we could to collect funds through the Harvest

Ingathering. We found that many of the mines which furnish the industrial life to the southern part of Bolivia were not operating, owing to the low prices of the minerals mined there. The price of lead is lower today in Bolivia than it has been for many years. Tin is also very cheap. Bolivia is a country which depends almost wholly on mines for its prosperity, and for the last two years minerals have been going down in the markets of the world and consequently prosperity has decreased in this country.

Another thing that has put Bolivia into almost a financial crisis is the withdrawing of credit in the banking institutions throughout the country according to the recommendations of the financial expert, Mr. Kremerer, who gave careful study to the finances of the country and gave counsel regarding the improvement of the national credit. A large majority of the mercantile and industrial business of the country is doomed to pass a tremendous crisis before things become normal again.

But I must get back to my story regarding the southern section of Bolivia as a mission field. We went to the extreme southern border and spent a week in the isolated department of Tarija, the capital of which is two hundred kilometers by auto from Villazon, Bolivia's land port town. We had a very pleasant trip of about six hours in a seven passenger Studebaker which on this trip carried nine passengers. We hardly realized we were making such a tremendous descent until we arrived at Tarija, a beautiful little town of about 18,000 inhabitants, nestled among the hills of rolling country with a most beautiful climate. All the trees were putting forth new foliage. We thought we had arrived in another country. Tarija is about 2,000 meters lower than Villazon, having an altitude of about 2,000 meters, or 7,000 feet.

Two years ago another Protestant missionary of some denomination made a like visit as ours but was treated very brusquely by the clergy. Some one told us he had been very imprudent in attacking the prevailing religion in the public plaza. We were told that with this exception the peace and quietness of Catholic supremacy had not been ruffled since the place was inhabited.

We visited the prefect and presented a letter of introduction from the prefect of the department of La Paz. We were received very courteously and given a letter of introduction to the subordinate authorities with whom we might have occasion to meet. This facilitated us greatly as we thus avoided any inconveniences which might have and often do result from prejudice on the part of the local authorities.



Colporteurs attending the Buenos Aires Colporteurs' Institute.

We found numerous things of great interest to study in Tarija. First we went to the market, as there you can always get a pretty good survey of the people of a place as they mingle together in the market. We noticed first of all that the venders were a very superior class to those we meet in other cities in Bolivia. They were white and clean and many had blue eyes, a rare thing among the natives of Peru and Bolivia. We heard no dialects spoken at all, even the humblest were speaking Spanish.

The common people were much superior to Indians and *cholos* of other parts in physique and appearance and language, but we found that illiteracy was very high among them and that they usually lived in about the same poverty as they do in other parts where hygiene is less in evidence and the language is corrupted by Indian dialects.

Tarija is famous for its *chicha*, an alcoholic drink made of corn. They reported 250 *chicherias* with a total daily output of 10,000 bottles, all of which is consumed in the city, for there is no export in this article. We were very much interested in learning the preparation of this drink. It completely shocked our sense of sanitation and hygiene in spite of the reasonably presentable appearance of those who work at the business. They employ what they call "the mouth process." They said there was no machinery or chemicals which would give the same results. They grind the corn first and then the whole family and all who engage in the work get around a big earthen pot and chew the corn-meal or flour until it is completely moistened with the saliva, and then they put it in the pot where it is cooked and allowed to ferment. Among those who work at making *chicha* are many old women who have lost their teeth, and while they cannot do a full days work in many kinds of duties they can do good work in making *chicha*.

A Russian doctor invited us to his house and gave us many interesting details regarding the people and their life. He was the sanitary doctor for the town and, assured us that all the stories we had heard about *chicha* were 100% true. He even added other details which I will not relate.

The principal business in all lines of commerce is in the hands of two wealthy families. There are several brothers in each family. They were exceedingly conservative and devotedly faithful to the teachings of the church. We secured a conference with these wealthy men with the hope of getting an offering for our work. They were very attentive and asked us to leave our paper with them and return the following day for an answer. Upon returning, one of them told us that he had consulted our matter with the bishop and since we were not in accord with the church he could not do anything. Another refused to see us. Others were more courteous, but we received no gifts from any of the leading firms.

There was a religious feast in San Lorenzo, the capital of the province near by, so we went to the feast with a supreme interest in studying the people. We saw the same interesting people passionately attracted by the images as they were paraded through the streets, and later these people were prostrated under the influence of alcohol. The feast lasted three days and was finished off on the last afternoon by a bull-fight and a local lottery.

The next day we returned to Villazon, and that return trip will not soon be forgotten. We were fifteen hours on a large truck which traveled about twenty kilometers an hour, and the continual stopping and the inconvenience of a heavy snow in the mountain pass delayed us until nightfall, and we were still further handicapped by not having light on the

truck. It took about five hours after dark to get to Villazon. We had three very narrow escapes on the dangerous road. Twice we ran into the mountain side as the driver endeavored to keep on the safe side in dangerous places. We were so completely chilled that we were unable to get warm for several hours after retiring.

The next day while we were coming on the train from Villazon to Tupiza the train ran over a drunk man who had fallen on the track, completely mutilating him. Both arms and one leg were cut off and his head completely crushed. The results of alcohol are daily in evidence. We were detained about an hour while the policemen were coming from the town to take charge of the unfortunate body. They told us that this was the fifth accident which has happened near this town during the last year, and all as a result of alcohol. On one occasion three women were killed on a railway bridge.

Our hearts go out to these spiritually blind and morally degraded people who are dying without a knowledge of a Saviour's love. We would like to see a missionary placed in Tupiza and another in Tarija to work for the people of those districts, but where are the missionaries, and where is the money for their support? May God open the way for us to have more missionaries in Bolivia.

L. D. MINNER.

Superintendent, Bolivia Mission.

Inca Notes

BROTHER Schaeffler is certainly meeting a lot of opposition in his work over on the Tombo River. His life is continually being threatened.

THE Juliaca school is still closed but no stones are being left unturned to get the permission to open it. At present the prospects seem to be good that it will be granted in the near future. The American ambassador is also using all his influence to help us.

Austral Union Conference

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Buenos Aires, Argentina

A \$100,000 Goal

THE above is a picture of the Buenos Aires Conference colporteurs in attendance at their annual institute held in Florida, Buenos Aires, September 23-28, 1928. This was the first institute I have had the pleasure of assisting here in the Austral Union. I certainly appreciated this opportunity of becoming personally

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acquainted with the men and women who go directly to the homes of the people with our truth-filled literature. Brother Tabuenca, director of the colporteur work in this conference, had the institute well planned, and every hour of the day was filled with valuable instruction.

The colporteurs voted to set their sales' goal for the year 1929 at \$100,000 (Argentine money). This represents a 33% increase over their \$75,000 goal for this year, which they also resolved to pass before December 31, 1928. With the blessing of the Lord, and faithful, full-time work on their part, we all believe they will more than reach their goal.

After voting their sales' goal, every colporteur present pledged himself to endeavor to recruit one regular full-time colporteur by the close of the year. Brother Tabuenca spoke of the need of more colporteurs in his field, and suggested that their present force of fifteen regular colporteurs be increased to twenty-five by the first of the year. When this need for more colporteurs was presented to the Florida church, the entire congregation pledged their support and cooperation in encouraging suitable men and women to enter the literature ministry as a life work. With this support the colporteurs were encouraged to set their goal at twenty-five regular workers with a determination to reach it.

A "Reunion Social" was given in honor of the colporteurs by the Publishing House with Mr. Tucker, its manager, presiding. A very interesting program was rendered.

The last act of the institute was a visit to the Publishing House where the colporteurs were cordially escorted through the plant and witnessed the interesting process of making a book. I considered it a pleasure to shake the hand of every colporteur and bid him God's speed and heaven's richest blessing as the institute closed and they returned to the whitened harvest fields to labor for their Master.

WALTER PERGANDE,

*Publishing Department Secretary,
Austral Union Conference.*

They Had Read "Daniel and the Revelation"

AT THE close of the Sunday night meeting on August 26, in the Santiago church, Elder Schubert, the pastor, invited all who would like to receive literature on the subjects presented to leave their names and addresses. He obtained over forty names in response, among which were several requests for Bible studies.

I was working in Santiago at the time mentioned, and two days later Elder Schubert invited me to accompany him on a visit to one of the families that had requested Bible studies. We arrived at the appointed hour, and were received very cordially.

The family had hundreds of questions to ask about our faith. To begin with, the lady of the house said: "It is useless to try to convince me to be anything else than a Catholic. I have been trained this way, and although I do not attend church services regularly, I believe in it, because the saints have answered many of my prayers, even performing many miracles in answer to them. But I am glad my husband is interested in some kind of religion, because he has never believed in any church." She then wanted to know why we did not believe in Mary, and the other saints, and asked many other questions as to why we were different in our belief from the Catholic church.

After answering all her questions frankly, she remarked: "There is something strange about your belief; there seems to be some power about it that gets hold of a person and makes him want to change his life and live different. This is something I have never seen in our church. The first meeting we attended in your church was three weeks ago when you gave a temperance lecture. When my husband heard the talk the young man gave on the harmful use of cigarettes, he decided to quit smoking. Since that night, over three weeks ago, he has not touched another cigarette, and he used to smoke two packages a day."

By the time all these questions had been considered, it was getting late, and I remarked that we should not stay longer as they would not care for us to visit them again. However, the lady replied: "There is something else I would like to ask before you leave. What is this you teach about the 'mark of the beast'?" We hardly knew what to think of such a question from her and wondered where they had learned so much about our faith. Elder Schubert explained that the question she had asked was rather a deep subject and that it would probably be better to leave it for some future study as we had already been together an hour and a half. Nevertheless they insisted that the explanations be given then,

which required another hour with them.

When the study was ended we mentioned concerning the many good books we have that would doubtless be interesting to them as well as a great help in their study of the Bible. They then told us that a lady who lives around the corner in the same block had loaned them "Daniel and the Revelation" several weeks before, and had also invited them to attend some recent Sunday night meetings with her. We could now understand how they were able to ask so many intelligent questions regarding our belief.

Although the lady had told us that she would not be interested, she manifested a deeper interest than her husband, and did not give him time to talk, for her many questions. As we were leaving, the husband said: "I like this religion and expect to join your church. I am laying aside all the money I used to spend for cigarettes, which amounts to about thirty pesos a month, and am going to invest it in Adventist books."

It has been almost a month since we visited this family the first time, but Elder Schubert has continued to study with them every week. He told me today that both the man and his wife are accepting the truth. They own a factory, and are arranging their business so they will not have to work on Sabbath.

Had our good sister not loaned this family "Daniel and the Revelation" several weeks before, they probably would never have accepted her invitation to attend our church. It pays to circulate our truth-filled literature. Thousands will learn the last warning to be given to the world through the printed page, who otherwise would never have had the opportunity of knowing it. We are living in the time when the honest in heart are hearing the call, "Come out of her my people." This is the very last call that is to go to the world, and the spirit of prophecy tells us that it will be given largely through the printed page.

J. D. LESLIE.

*Field Missionary Secretary,
Chile Conference.*

Division Note

CABLE notice has reached our office announcing the death of Elder W. W. Wheeler, at the Platería Mission Station of the Lake Titicaca field on October 8. The only particulars the cable contained were that his death was due to heart failure. The Division family extends heartfelt sympathy to Sister Wheeler in the hour of bereavement. Truly a faithful warrior in South America has fallen at his post of duty.

Obituary will appear in the next issue of the BULLETIN.