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Working Toward Self Support

Carlyle B. Haynes

AT THE beginning of every mission work it is necessary, in the very nature of things, that all the expenses of the work and all of the administration of the work be taken care of and carried by the "foreign missionary."

This support should cease, however, when there is a native church which ought to be self-supporting. Such churches should stand on their own feet, take care of their own interests, meet their own needs, and assume the responsibility of taking the gospel message to those in darkness in their territory.

To continue to pay the expenses of gospel work from mission funds after such a church has been established is little short of a calamity.

In many cases native churches in some of our fields are still supported, to a greater or less degree, by North American money.

This seems to me to be ruinous to the best spiritual interests of these churches as well as to the whole missionary program which God has given us.

It is doing worse than wasting the Lord's money. It is actually using the Lord's money to hinder the progress of the gospel. For, continuing to support churches after they should be supporting themselves, is training churches in weakness and failure, not in strength and success.

What a program of advanced work might be commenced at once if the present work in the mission fields were supported by the native churches. A large part of the money and the men from North America would thereby be released to engage in new work.

If the mission churches should be trained in the principles of self-support, and the responsibility of propagating the gospel in their neighborhoods laid on them, and they were then required to take over the responsibility of their own work, as they certainly ought to do,

then missionary money would be available for advance work in new fields, where the witness of Christ has never been given. This is what it was intended for. This is what it was given in order to do.

But if the enemy of the truth can keep us busy taking care of the work already started, keep us so busy that there is scarcely sufficient money to keep up the work as it is, he very well knows we shall have no time, or strength, or money, or workers, for the regions beyond, the work still remaining to be done.

We may have a vision of a perishing world and its need; we may be burdened to send the word of truth to the unreached fields; we may eagerly desire to save dying souls; but it will be made impos-

sible because all our resources in strength and money and men are being exhausted in holding what we have already gained.

Thus there are two ways to train new churches. We can train them to be a help to the work of God, and become bases of supply for new advances. Or we can train them to be hindrances, and absorb all the resources of mission funds for themselves. How are your churches being trained?

It ought not, therefore, to be considered too drastic a measure to prepare a sliding scale of definite withdrawal of money from long established mission enterprises, conferences, schools, missions, and churches, until they are able entirely to finance themselves.

This would not mean, necessarily, sending less money to the fields. Much more money is needed in all the fields than is being sent at the present time. It would mean that what is sent would be used for new advanced work in parts where the three-fold message has not yet been given.

Certainly an arbitrary, rude withdrawal of support, which might cause a weak field or church to stumble and fall, should not be considered. The smoking flax must not be quenched. The bruised reed must not be broken. The wounding of the weakest child of the Lord must not be thought of. On the contrary, since we, as foreign mission workers, and because of the mistaken policy we have been following, are ourselves largely to blame, we ought to be all the more gentle, gracious, kind, and patient in restoring the fields and churches to a place where they can stand upon their own feet and be self-supporting.

But, however gradually and patiently it be done, should not such a program be begun? We should not wait longer to start it. Time presses. Souls are perishing. New fields should be opened. Calls are coming from hundreds of new places. We urge that these principles of self-support be put into effect at once, and money released for advanced work so that the work of God may be finished.

Welcome New Year

Welcome New Year, for thou dost hold
 Rich blessing in thy hand,
 Which, like a bed, thou wilt unfold
 And scatter o'er the land.
 And though we do not clearly know
 The changes thou wilt bring,
 We know that Christ will with us go
 And guide in everything.

The old year now its course has run;
 Its record-book is closed;
 Its acts, its deeds, have all been done;
 Its drama is composed.
 The past is gone from us for aye,
 It cannot be retraced,
 For time sweeps on from day to day
 With unrelenting haste.

Welcome New Year, with pages white
 And clean without a spot;
 Upon them let us daily write
 Our deeds without a blot.
 O Saviour lead us through the year;
 Thou art our constant Guide.
 O keep us daily ever near
 Thy tender, bleeding side.

—N. P. Neilsen.

Inca Union Mission

V. E. PEUGH - - - *Superintendent*
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Experiences in the Peru Mission

EVER since the beginning of our work in Peru it has met the determined opposition of the Catholic clergy, but at no time, perhaps, has the opposition been so thoroughly organized or so masterfully directed as at the present. Not only do we see and feel this opposition but one of the bishops told a colporteur who sold him one of our books that they had organized to combat us as they had never done before. However, the threatening clouds of opposition bring us many omens of cheer and demonstrate repeatedly that "nothing can be done against the truth, but for the truth." It has the double effect of spreading the message as nothing else does, calling the attention of people who would perhaps otherwise not hear of our work, until we are overwhelmed with calls for workers in new places, and at the same time arousing our people to greater activity and earnestness. Acts of violence and caluminous propaganda serve to excite the curious to know more about us and our work, and the sincere among them soon recognize the contrast. Instead of being distressed, we thank God that by this means a knowledge of the gospel is spread abroad.

Among several acts of violence directed against our brethren this year, that against Brother Pedro Kalbermatter stands out in bold relief. Because of his long experience in facing difficulties and successfully meeting opposition, he was selected to enter this field that is considered the last fortress of Catholicism that has successfully defied and prevented the entrance of missionary endeavor. It is doubtful if those who sent him there were aware of the dangers he and his family would be subjected to in that place, but he well knew the risk. Nevertheless he went.

The experiences found in the September number of the BULLETIN ended with an account of my return to Lima from Huanta where I had gone hoping to meet Brother Kalbermatter in harmony with the promises that had been given him to return to his work. Upon my arrival in Lima I found that the minister of government had arranged for an interview with the archbishop. I was not only indignant but said we were not going to Canossa. But I found that things had been so cleverly planned that not to do so would be an affront to the minister. It was finally decided that Brother Kalber-

matter and Brother Gambetta should meet him. They said as little as possible, and asked nothing and promised less. The archbishop tried to over-awe them at first but finding that they were not to be frightened he adopted other tactics, but gained nothing by them. He said he would recommend them to the minister if it was to do medical work, but teaching a religion contrary to that of the church is forbidden in that place. With that we went back to the minister and got the promise that he would soon have everything settled. Again we waited and again returned to find the same condition existing. Also it was suggested that we have another interview with the archbishop. I refused to do so, but later Brother Kalbermatter went to see him. If time and space would permit, that in itself would be an interesting story. This time he came away with a letter to the minister and one to the bishop of Ayacucho.

When we went back to the minister with these documents we found that he had resigned the night before and we should have to wait about a week before we could approach the new man with the matter. If he should not give us a favorable decision at once, a statement of the whole matter was prepared to place in the hands of the Argentine ambassador to enquire why Brother Kalbermatter should be deprived of the right of residence where he has his home established, there being no accusation against him for having violated any of the laws of the land.

But some marvelous changes have now taken place in the difficult situation in which we have found ourselves for several months. The 28th of July there was a shakeup in the president's cabinet resulting in several changes. The minister of government was replaced by another and when the matter was placed before him he immediately ordered a letter to be written to the prefect of Ayacucho that full guarantees should be given to Brother Kalbermatter. A few days previous to this Brother Kalbermatter had a long sermon on the charges made against him. When the bishop had concluded, it was his turn to listen to one equally long from Brother Kalbermatter. After considerable discussion, the bishop presented a document for him to sign promising not to carry on any religious propaganda and he would be free to do all the medical work he wished. Needless to say, the document was not signed, and when Brother Kalbermatter left the bishop shook hands with him very cordially, assuring him that he would not be molested any more.

When he returned to Huanta the priests could not believe that he had been permitted to return to stay. It so happened that a few days later the archbishop was to pass through there on his way to visit

a shrine farther on in the interior. They then circulated the rumor that he was coming to drive Kalbermatter out. Their devout followers were in high glee. The day that the archbishop arrived a great crowd went out to meet him, Brother Kalbermatter going also. Imagine the utter astonishment of the people when the car arrived at the spot where Brother Kalbermatter was standing the archbishop commanded the chauffeur to stop and he got out and very cordially greeted the heretic. That act alone has done more to calm the feelings of the people than anything else. To save their face the priests now tell the people that the whole matter has been referred to the pope for settlement, therefore they should not molest him further.

The last report brings the encouraging news that he is kept very busy attending the sick that come to him for help. Many who were his bitter enemies now receive him with every evidence of friendship. The subprefect was very ill and grew steadily worse until Brother Kalbermatter began to treat him and since his recovery has been his firmest friend. So after all the long trial of our patience we begin to see the reward. He now predicts that in that section we are to have the biggest work we have yet established in this country. Who would dare say it will not be?

J. T. THOMPSON.

Superintendent, Peru Mission.

Catholic Church as School Building

I AM copying a portion of a letter received from Brother Roy, one of our mission station directors of the Lake Titicaca Mission, which gives the history of this experience. "I have been thinking of writing to you of the good news of the schools in Ilave. Every school came through, and last Thursday a group of men whom I had never seen before came and said they wanted a school. I told them the terms, that they would have to pay 120.00 soles, and they pulled out from a blanket one of their money bags and laid on the desk the 120.00 soles in cash without saying a word more. Well, the only thing I could do was to thank them for it and promise them I would do the best I could. Last Sabbath I went to see them and found forty-four people gathered. We had a good meeting. I learned that about half of them had attended meetings in Esquiñas [another one of our mission stations], and had a faint idea of the gospel, and about half of them had never heard one of our workers. They all said they were anxious to become members, that they did not want to continue dancing, drinking, working on the Sabbath, lying and continuing their

wrong ways. My text was Isa. 1:2-19. They were greatly impressed to leave their evil ways. . . . They had also been doing missionary work, and said there were two other places where they wanted a teacher in order to know the gospel. It was a very encouraging visit, and helped me to feel that although there are many who are not true, the only explanation for such manifestations is that the Spirit of God is working to finish His work."

Since Brother Roy wrote me this letter, he has told me that the school is open and operating and that its building is none other than the old Catholic church of that district.

Dear reader, this is but one experience among many of which I might write of the way the truth is entering into new and unentered places around old Lake Titicaca. From every corner of our mission have come this year many calls similar to this one. The sad part of it is, we have had, in many instances, to deny the plea for lack of a teacher to send.

Truly God's Spirit is working mightily in the dark places of earth and in the hearts of honest men and women who would know Him, the Saviour of the world and the Redeemer of lost souls.

F. E. BRESEE.

Superintendent, Lake Titicaca Mission.

Big Week Among the Indians

PERHAPS the thing that interested me most of all in my visit to the Inquisivi Mission was to see and hear the results of Big Week on the mission. I had hardly expected that this plan in behalf of missions had as yet taken root on an Indian mission, but it had just been held there and great was the excitement and joy as they brought in their returns. Brother Dalinger being away, the organization and working out of the effort fell almost entirely on Sister Dalinger but with the Lord's help she was equal to the occasion. The Indians called it giving "*Un día de fuerza al Señor*" (a day of strength to the Lord), not a bad way of expressing it. School closed for a day and the children went out to gather sticks for fuel, the only means of earning for them out there, and sold it to the missionary, thus earning some 10 *centavos* (about 4 cents gold) some a little more. Some of the brethren bought fruit in the valleys below and took it to market to sell, others worked at other things, earning as high as 50 *centavos*; or about 20 cents gold. One brother sold his *poncho*, sort of cape worn for overcoat in these South American countries, and made a gain of four *Bolivianos* (about \$1.60 gold) and rejoicing, brought that as his Big Week offering.

The total amount brought in reached the sum of 61 *Bolivianos* or about \$21.20 gold, not counting the offering of the white worker. Surely it is wonderful what the message does in awakening the missionary's spirit in the heart of the believer.

Brethren, pray for our missionaries. Their lot is not an easy one and they need our prayers and merit our support.

C. P. CRAGER.

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

The Reward of Persistent Effort

THE truth of the title of this article is well illustrated by the experience of one of our brethren in the northern part of Peru. About three and one-half years ago he moved with his family from their home town on the coast to a small town back in the interior, in the mountains. He did not keep in very close touch with the little church that he left and no record of his having moved can be found at the mission office. His isolation has been complete until the letter from which we quote was received by one of the students of our school here in Lima who is also a member of the same church. He writes as follows:

"A short time ago I returned to Chepén on a visit and then learned that you too had left there. I was very sorry not to be able to see you, and now it has occurred to me that all this time we have been separated we have never written to one another. Now I am going to write for I want you to know how the Lord has been working in this place and how He has demonstrated again that what is impossible with man is not impossible with God.

"You will recall how long it is since we left Chepén. When we came to this place we began to do missionary work, hoping by some means to win at least one to the Lord. We worked one month, two months, six months, eight months, a year, sowing the seed but no one responded. We began the second year praying collectively and individually that this year would bring fruit from the seed sown, and continued working. How many do you suppose had been won by the end of 1926? Surely the Lord was testing us to see how strong was our faith. At times we were tempted to think and to say 'Two years of giving the message and no one has repented must be proof that no one here will respond to the gospel call.' At times we were very sad but we began 1927 refusing to become discouraged and with unwavering faith that one at least would be won to the Lord. Every Sab-

bath I said, 'The day must come when a new member will be added to our little group.' So we worked and prayed through another year,—with what result? Nothing. Three years of toil and not one seemed to be even interested. What do you think of that? What should we do next?

"At last we came to the conclusion that our efforts were in vain and the time had come for us to look to the Lord to work and break the hard hearts of men. Discouraging as the prospects were, we had come the year 1928 praying that the Lord would water the seed sown and cause it to grow. For three years we had sown the seed by distributing Bibles, books, papers and tracts. January passed, February came to an end and it looked as if we were to follow the same route. One Sabbath in March after Sabbath school we went out to do missionary work as was our custom and found a man reading the Bible. We stayed and studied with him that afternoon and invited him to attend Sabbath school with us the next Sabbath. To our great surprise he came and since then has been a faithful attendant. The following Sabbath another came, and another and still another, until soon we had sixteen regular attendants, not counting the children and occasional visitors. And the most wonderful of all is that people are daily coming to our door begging us to lend them a book so they can learn more about our teachings. Does not this look like the falling of the latter rain? God has put forth His hand to gather a harvest of souls after three years of seed sowing. In the last days He will cut short His work in righteousness, and to us it is another evidence that He is near 'even at the door.'

"But, tell me how we are going to satisfy this hunger without literature when we ourselves have scarcely any? They have taken everything we had; there isn't a book, tract, paper or even a Bible that they have not taken. We are so isolated that we do not have even a Sabbath school quarterly that is up to date. We are using some that are several years old. We know very little of the progress of the message. We are in a critical need of literature. For some time we have been collecting money to buy tracts and lesson quarterlies but there is no way to send the money. Isn't it possible for some worker to visit us?

"We have organized our group the best we know how. The Sabbath school has a superintendent, a secretary and a treasurer. Two of these have not yet been baptized but they do their work as true servants of the Lord. It is so far to Chepén that we cannot go there very often to pay our tithes and offerings, but we shall keep everything until we can send it, even if many years should pass before it reaches the office.

"Cannot you do something to help us? I do not even know who is the superintendent of the mission, the secretary of the Sabbath school or the director of the colporteur work. It is my earnest request that you make known that in this place there are a few of the Lord's sheep who are in need of help. As you know, I have always wanted to do colporteur work but my wife is in very poor health and I cannot leave her. If the Lord sees fit to heal her I am ready to go. Please have some lesson quarterlies sent to us. We have the money to pay for them but no way of sending it. We need ten for adults and two for children. I am sorry to trouble you so much. May the dear Lord bless you, my brother."

Needless to add that this need is receiving our attention. Letters of encouragement are being written, literature is being sent, and if I cannot get there soon some one else will be sent. But, brethren, this is but one case of many that we might sight. Appealing letters similar to the above come to us very frequently. How to respond to them all is our greatest perplexity. There is an awakening, a reaching out for something better, a hungering for spiritual food such as perhaps has never been seen in this field. Much of this no doubt is due to the faithful work of our colporteurs and the missionary work of our lay members. Then beyond where they have gone there is a vast untouched field waiting for us. How are we going to reach these when we are unable to respond to the urgent, insistent calls that come from the field where work has already been done? It is the same question that confronted Paul in his day. Romans 10:13-15. Upon us there is placed the burden of answering the questions. How shall we answer them?

J. T. THOMPSON.

Superintendent, Peru Mission.

South Brazil Union

N. P. NEILSEN - - - - - President

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Among the Carajá Indians

[Knowing that our people are deeply interested in the work among the Indians, we take the liberty of copying the following from a private letter received from Elder A. N. Allen written under date of October 4. They have located at Piedade on the Araguaya River, about 215 kilometers below Leopoldina.—N. P. Neilsen.]

THERE are advantages and disadvantages at Piedade, and the same would be true of any place selected. At Piedade we will be able to do considerable for



Group of believers in Ponta Grossa, Brazil. Brother Westphal is standing at extreme left.

the Brazilians. In Goyaz, Leopoldina, Cocalinha, Sao José and way back in the *certao* we are making good friends. The sisters at Leopoldina have both given up their coffee and tobacco, and will soon be ready for baptism. Another man there is very much interested. Our nearest neighbors are two young men, and both have been out to help us a few days, one with oxen to *puchar madeira*. We like them very much, and they say that they are going to spend Sabbaths with us so as to learn the Bible.

I have had some very serious cases of sickness to treat, and every one has recovered. But it was not what I could do, as in neither case could I do much; but God saw fit to bless and to Him be the praise. One very sick man was put in a canoe in Sao José and brought to Piedade. I gave treatments and advice, but never expected to see him again, but he is well again. One woman from Cocalinha, thirteen leagues down the river from Leopoldina was brought to our house. It took two weeks to break the fever, but she left on horse back, seven leagues to her mother's. When we passed Cocalinha the other day she was on the bank waving at us. An old lady nearly ninety years old was almost dead. Her son came for me. I went and spent nearly a day and night; now she is up and around again. Held meetings there and several families are very much interested in the truth. Quite a number of boats pass up and down the river. We try to supply all who can read with literature. This is carried from Registro to Concesao. So

the message is going, and in time we will see fruit. We must not be in a hurry for big reports. Big trees start small and grow slow. God is here and in time we shall see fruit here, too.

It may be, Brother Neilsen, that our locating at Piedade is providential. Here we have good land and a high place to live. We can carry on school work and so train local workers, and from this base easily reach out to all these tribes. Chavantes were reported to have been seen a few days ago near Sao José. Captain Josesinho wants me to go with him to visit the Javahés in January. He also is talking again of taking me to the Tapirapés. So the way is opening before us. God surely has some way to finish His work here.

We have been holding classes from one to three o'clock, but while we are away most of the classes stop. One Carajá, who has been helping us, has been doing fine in learning to read. He plans to move up so as to continue. We got on the river so late that they have already made their *rocas* elsewhere, but they will be with us a good deal, and next year they say they will move up here.

We plan to go one league above Sao José to get *palha* to inclose our shacks, as it is all burned for miles around where we are. Then as we get time we will substitute mud walls. Emilio is also working on timbers for a better house.

THE printed page has, without exception, been the wedge of the message entering all the countries of this southern continent.—E. H. Meyers.

Progress in Ponta Grossa

AFTER having labored in Curitiba three years we were requested to move to Ponta Grossa and take charge of the second district of the Santa Catharina-Paraná Mission. This district is the most extensive of any in the field, reaching from Ponta Grossa to the state of Rio Grande do Sul. From Ponta Grossa it takes twenty-four hours by train to the last church on the railroad, then three days by horse to the next, and another two days to the last group in the district.

One of the pressing problems was the construction of a church in Ponta Grossa, as our work had outgrown the small room where the believers had been worshipping during the last ten years. Some funds had been gathered and a lot bought, so plans were laid to start building at an early date. We were indeed grateful to our heavenly Father to be able to enjoy our first meeting in the new church on April 6 of this year. Although not entirely finished, we are grateful for this place in which to worship our Creator. When completed, we will have a seating capacity of about 180. 5:430\$000 (read: five *contos* four hundred thirty *mil reis*) was received from the Thirteenth Sabbath overflow in 1926. 7:000\$000 was donated by the Division and over 6:000\$000 was raised locally. Besides this last amount we have a lot which was donated as help toward the construction. This has not been sold as yet due to an unfavorable financial situation.

In November, 1927, with the assistance of Brother A. Suessmann, a series of public meetings was begun and continued until the time we moved into the new church. The hall we had secured was not in a very central location, so the attendance was not as large as we had expected, still hundreds heard the message. It was our privilege to baptize six of these new believers into the church. Besides these a goodly number attend the church services, some of whom we expect to see unite with us soon. During the last year eleven have been baptized into the Ponta Grossa church besides eleven others in different places in the district.

Because of the extent of the territory and the difficulties in traveling, it has not been my privilege to visit all our members scattered in this district, some of whom have not been visited for five or six years. In one place the brethren have sent in a list of twenty-six names asking for baptism. An ex-sargent of the police who had not been baptized as yet lived for five months in another place, leaving several families keeping the Sabbath, one of whom had already gathered several hundred *mil reis* tithe and offerings. Others in another place are keeping the Sabbath as a result of the faithful work

of a canvasser. Ten or more are awaiting baptism in other places. Thus the Lord is preparing the way before us. May the Lord help us to faithfully follow as He opens the way. A. L. WESTPHAL.

District leader, Santa Catharina-Paraná Mission.

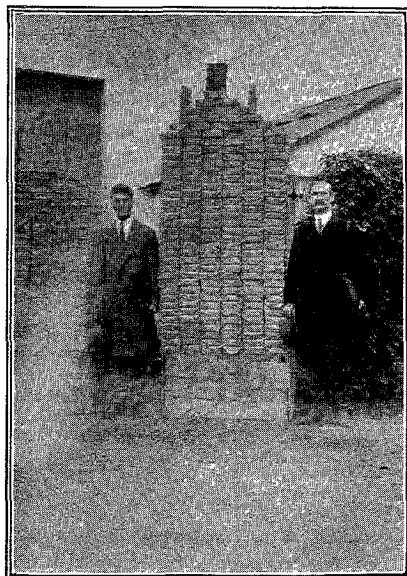
Experiences of Two Colporteurs in Rio Grande do Sul

"THE work of the colporteur is elevated, and will prove a success, if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early, and work industriously, putting to proper use the faculties God has given him." Volume 4, page 603.

The truth of this statement is verified in the splendid work of the two men represented in the picture below. The experiences which Brother Doerner and his son had while taking orders for these books show how the Spirit of the Lord is preparing the hearts of the people for our literature. Brother William Doerner says,

"The work with the book 'Home Physician' has become very near and dear to my heart. When I made my delivery I found the people satisfied and happy to get such a book. Many times I would hear remarks like this, 'Yes, such a book belongs in every home, even if no sickness should take place, it is good for our growing youth to have it.'

"How the Catholics appreciate this book is shown by the following statement



Father and son making a delivery in Rio Grande do Sul, Brazil; the father using the book "Home Physician," and the son "Practical Guide."

from one of their members: 'The Jesuits ought to have introduced this book thirty years ago.' In another home the man said, 'I have borrowed the book from a friend to whom you delivered it two weeks ago. He has already received great benefit by having it, and now I want my wife to use the treatments as given in this book.' In another home a child was suddenly taken ill while the father was away. I had delivered the book two days before this incident took place. The neighbors had gathered and were in tears and had given up all hope of the child's recovery. When the man returned home he at once gave treatments according to directions given in his 'Home Physician' and the child recovered. The good news of what this home doctor did for the child quickly spread to surrounding districts, and prepared the way for placing many more books in the homes of the people. In one district where there were twenty-one homes, two families were away on a trip and two others too poor to buy a book, but with God's help I was able to deliver sixteen books. In a certain place where I canvassed two years ago with 'Our Day' taking five orders, this time I was able to take seven orders for 'Home Physician.' The proprietor of a brick yard told me that he was fond of reading, that he even read the *Sabbath-keeper's* books. Then he went on to say what he found to be right and what he found to be all wrong in their teachings. I was able to help him by giving him some needed explanations. He reached up and took down a Bible from a cross beam in the building and was happy to show me that he knew something about the Bible. He said we were living in very serious times and that he had read much about our times in the *Sabbath-keeper's* books, but that he had never met a Sabbath-keeper. I then said, 'I am one of those Sabbath-keepers, so you are talking to one now.' This man was a Catholic. I find that God has many among these people who are longing for the light of truth."

Brother Doerner's son, Alfred, is well pleased with the work. He, too, is enjoying good experiences among the people. He says, "After finishing my delivery I had again started canvassing when I met a cattleman whose brother had bought a book from me when I canvassed the city. Said he, 'My friend, I like this book very much because it is written from a Christian view-point and is moral and very instructive.' It was easy to take his order. After I had given a certain man who lived in the colonies a canvass, he said, 'I have bought much literature from the Adventists, however, for good books I always have money.' Again it was easy to take an order. Another man said, 'I have a friend who has consulted many doctors, but he grew worse, his

condition became more serious. His neighbor told him of the book "Practical Guide" which he had bought and liked very much. My friend then borrowed the book and began taking the treatments according to the instructions as given in the book, and there is marked improvement in his case.' Of course he bought a book. After I had delivered a 'Practical Guide' to another man, I made him a visit again and he had this to say about the book, 'I have recommended this book to all of my friends. I like the health principles contained therein, and I am going to quit using pork from now on.' When I canvassed his friends I found they were all eagerly awaiting my arrival."

Brother Alfred is a faithful canvasser. He is losing no time, for at the beginning of our next school term he intends to have several scholarships. He is anxious to go to our college and prepare himself for better service.

This delivery of Brother William Doerner consisted of 198 German Medical books, valuing, 11:880\$000. Brother Alfred Doerner delivered 135 "Practical Guide," to the value of 6:945\$000. Together this delivery amounts to 18:825\$000. Thus far this year these colporteurs have delivered 624 books. Value, 35:-125\$000 (\$4,390.00 gold).

The spirit of prophecy says, "When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. Present truth lies in the work of health reform as verily as in other features of the gospel work." We are glad these experiences show that our health literature is bringing results, and certainly it will be demonstrated that the medical work is an opening wedge in preparing the way for our religious literature soon to follow. May the Lord bless the efforts of these colporteurs that these books may fulfil their mission in preparing the soil for a bountiful harvest!

J. M. ZEROTH.

*Field Missionary Secretary,
Rio Grande do Sul Conference.*

South Brazil News Notes

DURING the month of August our colporteurs in the Rio Grande do Sul Conference delivered books to the value of 28:456\$000 (\$3,557.00 gold).

NINE dear souls were baptized in Sao Bernardo on Sabbath, September 15.

THREE precious souls were baptized by Elder G. F. Ruf at the college, on September 30.

THE tithe in the South Brazil Union shows an increase of 27:387\$200 for the first eight months over that of the same period last year. The total mission offerings show an increase of 9:926\$300.

ON SABBATH, September 29, Brother Domingos Peixoto baptized seven dear souls at Pelotas, Rio Grande do Sul. He writes that there are about as many more who desire to be baptized in December or January.

A COLPORTEUR institute was held at the Brazil Training School September 16-23, conducted by Brethren M. Margarido, field missionary secretary of the South Brazil Union; Benedicto Silveira, field missionary secretary of the East Brazil Union; and Emilio Dohnert, field missionary secretary for the Sao Paulo Conference. A goodly number of students attended this institute, and at the close of the school, one week later, these went to their different fields to canvass during the three months' vacation. We pray that the Lord may give them good success in this important work.

WRITING from Curityba, Paraná, where he is holding a series of tent meetings, under date of October 2, Elder A. E. Hagen says, "We had an excellent crowd on Sunday night with as good attention as I have ever had, and it was really a very representative crowd. The weather is bad today, but I believe the Lord will hear our prayers in behalf of the lost souls of Curityba. . . . We are now on the third week of our meetings and will soon be presenting the testing truths and pulling in the nets. One needs to walk wide awake or the time passes into eternity leaving one to wonder what has been done with the golden moments."

WRITING from Leopoldina, a small village on the Araguaya River in Goyaz, Sister A. N. Allen says, "The interested ones here seem to enjoy the Sabbath services very much. The school teacher and her sister, the postmaster's wife, were very glad to see us, as well as many others. The school teacher is very earnest in her desire to serve the Lord. We had several good visits with her. I am giving her eldest daughter some treatments. In fact there is hardly any time for letter writing, we have so many callers and so much to do. We are glad to be where we can help some one. The house where we are staying has a dirt floor; but it has an oven in the kitchen, so we are taking advantage of it, and are baking some corn bread. Elsa is working on some aprons and dresses for the Indian women. Leopoldina might be made a very pleasant resort if they would only clean it up some more and shut up the hogs. . . . I do hope we can hear from our girls once more before we go, as it is some time now since we have heard from them. They may think we are out of reach by now; but we want them to continue to write. It will be very hard for us not to hear from them often."

TWO precious souls were baptized at Jararaca by Elder G. Streithorst, superintendent of the field.

RECENTLY seven persons were baptized at Brigadeiro Tobias, state of Sao Paulo, by Elder José Amador dos Reis.

THE WORK on the new church building in Sao Paulo is progressing about as well as could be expected. We hope that it may be ready for use about the close of the year. There are rooms beneath for the conference and tract society offices, and for the children's department of the Sabbath school. These rooms are about finished and the Sao Paulo Conference plan to move their office into them next week, thus saving the heavy rent which they are now paying. This church building will be a great blessing to our people living in this "Chicago of Brazil," for in their present rented place of meeting there is not seating room for all who come on the Sabbaths.

Austral Union Conference

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Chile Colporteur Institute

ONE of the most interesting and profitable colporteur institutes ever attended by the writer was held in the Chile Conference at the school in Chillán, October 13 to 20.

The institute was conducted under the able direction of Brother J. D. Leslie, field missionary secretary of the Chile Conference. Aside from the teachers at the school, Brethren Oswald, Emmenegger, Striplin, and the writer contributed to the instruction in gospel salesmanship. Special emphasis was placed upon the soul-saving nature of the colporteur work. The object of circulating our literature is to secure recruits for the heavenly kingdom. The work is to be conducted in such a way that the Lord can richly bless the colporteurs in their efforts to reach the people with our truth.

Classes were conducted in which special instruction was given in the art of securing orders and delivering literature. This was greatly enjoyed by all present. On the last Sabbath, the colporteurs had charge of the regular eleven o'clock service. Experiences were related which show how God is directing the faithful colporteur in his work. It is wonderful how Providence protects the colporteurs from dangers both seen and unseen. It is marvelous how the Lord takes the colporteur to the home just at the moment when the



This splendid group of students from the Chillán Training School plan to enter the colporteur work during vacation.

message will make the greatest impression upon the human heart. Such is the way the Lord works and He requires faithfulness on the part of all.

At a session of the Conference Committee following the colporteur institute, it was voted to grant credentials to 24 colporteurs. Others may be added later. The goal for orders to be taken during the year 1929 was placed at \$225,000 (Chile currency). This represents an increase of \$50,000 over the Sales Goal for 1928. We rejoice with Brother Leslie in the encouraging prospects for the colporteur work in Chile. We anticipate that the year 1929 will be one of the most profitable in both sales and the number of souls won to the message that the conference has ever experienced. May God grant that such will be the case!

It was a pleasure for me to again visit the Chile Conference after a lapse of eighteen months. I was especially interested in the progress of the school in Chillán. Some very much needed improvements have been made during the past year. The girls now have a comfortable and pleasant dormitory in which to carry on their school work. The first floor of the new building is used for the dining room, kitchen and living quarters for the preceptress and music director. Also there is a nice music room on the first floor. The second floor is the living quarters for the girls. One half of the basement contains the bakery. A splendid oven has been installed and just as soon as some more equipment is secured the school will have a first-class bakery. The other half of the basement is to be used for the carpenter shop.

I was greatly interested in the splendid vineyard and orchard that is being developed. A garden has been planted and sufficient fruit and vegetables for the school family will be raised on the school farm. However, the needs are many for more equipment. It is to be hoped that the more necessary items can be supplied soon so as to better enable the institution to train workers to supply the urgent

calls coming from all parts of the conference from those who are anxious to receive the message. M. V. TUCKER.

Manager, Buenos Aires

Publishing House.

Fruit Bearing

AS THESE lines are written I am seated in a brownish smoke-tainted typical native hut made of adobes, carob-tree poles and thatched roof, which serves alternately as kitchen, dining-room, parlor and bedroom for eight persons, here in the heart of the province of Santiago del Estero; and my sentiments find expression in the words of that beautiful hymn in "Christ in Song:"

"My life flows on in endless song;
Amid earth's lamentation,
I hear the sweet, though far-off
hymn
That hails a new creation;
Through all the tumult and the
strife
I hear the music ringing;
It finds an echo in my soul,
How can I keep from singing?"

The occupants of the house are Correntinos, formerly wealthy but now in moderate circumstances. They have gathered their servants, contrary to the customs of that country, into their own little house, and are trying to sing the song our early missionaries translated from German into Spanish: "*Mi Dios Me Ama*" (My God Loves Me). The symphony is such that one who did not know the song they were trying to sing, would have difficulty in recognizing it. But it is for them a heartfelt expression of the joy which fills their hearts to overflowing for the light of the Advent hope which has recently found its way into the thickets of the province of Santiago del Estero and is now bringing joy and gladness to these benighted souls.

How did they hear about the truth living as they do so far in the interior of the sparsely settled wilderness-like province? The answer is this: An isolated sister in

the capital of the province who could not very well leave her house, was praying for opportunities to tell some one of the truth that she had learned to love and for which she had become an outcast from her own family. The Lord heard these prayers of His child and sent a daughter of the family I am now visiting to her home to live with her for some weeks. The daughter accepted the truth while there and wrote to our office asking that a minister be sent to baptize herself, her mother, a cousin and three servants. I went, and found the family thirteen kilometers in the country from the little railroad station Casares. The mother of the home had driven these thirteen kilometers to meet my train which arrived at 12:23 o'clock at night. How happy she was to see me! I shall never forget the word of greeting as I met her in the poorly lighted waiting room of the station. Stepping up to her I said, "Do you know a family by the name of Nuñez here?" She replied, "Your handmaid and sister in the Lord Jesus Christ."

Two days have past since I came. The time was well occupied by singing and Bible studies. All images have disappeared from their niches in the home and have taken their place in an old rubbish heap. The light of the Advent hope has penetrated this home. It has united their hearts with those of the Advent people in all parts of the world. I carry with me their tithe and a goodly order for Adventist literature, but as I think of the probability of not being able to give these people further studies or of them seeing another laborer for perhaps a period of more than two years, my heart is deeply saddened, and I am already anticipating the question we have to meet so often here in the Argentine and which will perhaps be the last words these people speak to me as I depart from them tomorrow. The question is this: "When will you come again to baptize us? Cannot you come soon?" How shall we answer these questions with the small and over-taxed corps of laborers in the field, is the great problem of the leaders of the work in the Argentine today.

J. H. ROTH.

President, North Argentine Conference.

Division Notes

THE Divisional Council convened Sunday, November 18, at the Divisional headquarters in Buenos Aires with every member of the Committee present except Elder John L. Brown, Secretary of the Publishing Department.

ELDER E. L. Maxwell, President of the Austral Union Conference; Elder V. E. Peugh, Superintendent of the Inca Union Mission; Elder E. H. Wilcox, Superintendent of the East Brazil Union Mis-

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sion; Elder N. P. Neilsen, President of the South Brazil Union Conference, together with Elders C. P. Crager, J. W. Westphal, R. R. Breitigam, C. B. Haynes and Brother C. L. Bauer, constituted the members of the Council

BROTHER C. L. Bauer, formerly secretary-treasurer of the Austral Union Conference, was appointed secretary-treasurer for the South American Division at the recent Fall Council held in Springfield, Mass. He has already entered upon the duties of his new office.

BROTHER F. C. Varney, Divisional cashier, was called by the Austral Union Conference as secretary-treasurer, to succeed Brother Bauer, and he has accepted the call and is now living in Florida.

IT WILL be of interest to all the friends of Brother W. H. Williams in South America, and that includes all of us, to know that he has accepted the position of secretary-treasurer of the Southern California Conference and has already entered upon the duties of his new office. Thus he becomes once more associated with Elder P. E. Brodersen, who is the president of that conference.

ELDER W. A. Spicer, President of the General Conference, and Elder W. W. Eastman, associate secretary of the Publishing Department of the General Conference, are on their way to South America to make a round of the field with the Division officers in attendance at the union conference meetings about to begin. Accompanying Elders Spicer and Eastman are Elder and Mrs. John L. Brown.

BROTHER P. H. Barnes, secretary-treasurer of the Lake Titicaca Mission, has been appointed Divisional cashier, and will move to Buenos Aires sometime during January.

MRS. C. B. Haynes and Donald will accompany Elder Haynes on his visit to the union meetings in Brazil. They plan to be away from home about six weeks.

ELDER Carlyle B. Haynes, Elder R. R. Breitigam and Brother C. L. Bauer will attend the meeting of the East Brazil Union Mission held in Rio de Janeiro December 9-16. This meeting will also be attended by Elders Spicer, Eastman and Brown.

These six brethren will be joined in the South Brazil Union meetings in Sao Paulo December 17 by Professor C. P. Crager.

SPEAKING of the extensive circulation of the Bible in Peru, the one hundred and twelfth annual report of the American Bible Society makes the following statement:

"We are especially indebted to the mission schools, of which there are many in Peru. For the Bible is of little use to a people who cannot read. The Adventists are indefatigable educators. In their great mission in the Lake Titicaca region of southern Peru, at an altitude of 13,000 feet, they have no less than eighty schools among the Aymara Indians. At Juliaca, in this same region, they have an excellent normal school."

"Altogether the Scriptures were circulated in forty-eight languages in 'Latin America'—thirty-one of them being languages which had their origin in Europe, ten originating in Asia, and seven being languages of American Indians. This variety of languages, especially those from Europe, is an indication of the influx of peoples from many lands, 300,000 being reported as entering the one country of Argentina last year."

ALTHOUGH a full obituary concerning Pastor W. W. Wheeler will appear in the *Review* which will be read by the majority of our BULLETIN readers, we feel we should give in our columns just a brief survey of his life.

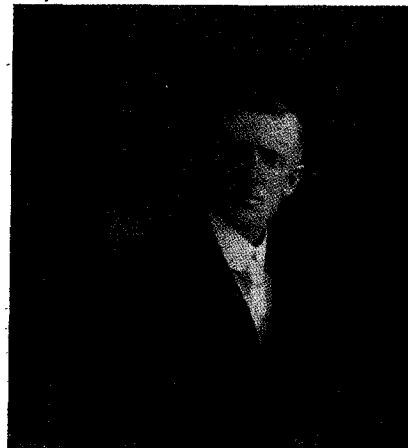
William Welcome Wheeler was born in Brookfield, New York, August 31, 1870. He was born in the message, his grandfather, Elder Fred Wheeler, being the first Seventh-day Adventist ordained minister of this denomination.

Brother Wheeler entered the organized work in 1890, beginning his labors in evangelistic work with Elder H. G. Thurston in the state of New York. Later he spent several years as educational secretary in the California Conference. Having a desire to give his life to the mission fields he went east again to attend the Foreign Mission Seminary in Washington, from which he, with his wife, was called in 1909 to take up work as superintendent of the Ecuador Mission. With the exception of about a year and a half of furlough in the homeland in 1924 and 1925, Brother Wheeler has been an indefatigable worker in South America during these twenty years, having labored

for a number of years as Bible teacher in our Argentine training school, several years as principal of our Chile training school, and his last four years in labor in the Lake Titicaca field as director of the Platería Mission.

Brother Wheeler was united in marriage with Miss Hazel Spear in 1895, and was supported by her in his labors for the Master until her death in 1918.

In 1920 he married Miss Lillian Voris who had served for many years as matron and head nurse of our sanitarium in Argentina, and she, because of her long



medical experience, has been of invaluable help to him in his labors especially in the Indian field.

Brother Wheeler, accompanied by Elder H. D. Isaac, was on a trip to visit an out-school when his horse threw him, fracturing his leg in two places as well as spraining his ankle. He was brought to the mission immediately. He seemed to be improving, the intense pain which he suffered at first having subsided greatly. On October 8 he felt so much better that he asked his wife to prop him up in bed so he might make out his monthly report. After working a few minutes, he called his wife, telling her that he felt a pain over his heart. She endeavored to make him comfortable but in just a few moments he passed away. His last words were of exhortation to faithfulness directed to his wife and a message to the Indian believers to remain true.

Fitting funeral services were held and he was laid to rest on the Platería Station. The funeral occasion was a touching one as the Indian believers lined up to permit the remains of their beloved pastor and brother to pass by to be placed in their final resting place to await the call of the Life-giver.

Brother Wheeler has been a true and faithful warrior, and South America has lost a valuable worker in his decease.