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Beginning Self Support

Carlyle B. Haynes

WHILE we should plan carefully, and move slowly, in shifting from dependence in mission funds to self-support, yet we should not delay beginning this important change. God forbid that we should continue to do the fields and churches a wrong in maintaining the old program any longer.

A strong, clear, definite policy, making it plain that the time has come to withdraw funds from established fields, established churches, and devote these funds to advanced work in the same, or another field, would, in my estimation, go a long way in the direction of helping such established fields to see things in a clear, right light. It should move them to put forth diligent effort to measure up to a right plan, and do their utmost to finance their own work.

Let the scale of withdrawal be a graded one, and on a basis that would be easily within the reach of the poorest and weakest of the fields and of the churches. But let it be put into operation at once. There should be no further delay. We have *talked* about it long enough. Let us now begin to *do* it.

Let systematic, scriptural giving be taught in every church. Let much prayer be made in and for every church that they may go forward according to the scale adopted.

In this we need the full, intelligent, and diligent cooperation of every executive, every treasurer, every departmental man, in short, every worker and every member.

The widespread and intense and deepening feeling of "self-determination" of people in our day on the part of many of the races among whom foreign mission work is being carried on makes this an opportune time for such a move toward self-support.

At best, the missionary is a "foreigner." In the nature of the case the

gospel must be introduced through him. But as soon as he can train native Christians in the knowledge of the truth, as soon as a Spirit-filled ministry can be developed, and the work be made indigenous to the country where it is being carried on, the better it will be. Our object is not to establish a "foreign" church in these lands, but a native church.

I am inclined to believe that from every point of view it will pay well to invest heavily in native workers. We need more. We should have more. From a financial standpoint alone, consider what a difference this would make when such things as transportation, outfitting allowance, language study, furlough expense and time, are taken into consideration.

Perhaps the most important, and often the most sadly neglected, feature of mission work, is that of educating and training a large, strong native

Just do Your Best

By N. P. Neilsen

Just do your best where'er you are,
At home or in the fields afar;
Whate'er your lot to undertake,
Just do your best for Jesus' sake;
To God you then may leave the rest,
If you just do your best.

'Tis not alone the skill that counts—
The gifts are not the same amounts,
Some ten, some five, some two or one;
To do your best will be "Well done."
Of sterling worth this is the test,

If you just do your best.
Just do your best, it matters not
What otherwise may be your lot.
Just do your best, however small
Your gift may be where duty calls.
For God will count you with the blest,
When you just do your best.

ministry. The tendency is for the missionary to do everything himself, to take all the responsibility, to consider national workers mere helpers.

This ought to be changed. To build missionary work around the foreign missionary is not good building. When the foreign missionary has to leave, if the work is built around him, the whole structure topples like a house of cards.

Good missionary building uses native material. The training of a large number of efficient native workers is the greatest safeguard of the work of the future.

Hence the home missionary program of training every member of every church for active service for Christ is of supreme importance and of imperative necessity in all our fields.

This is the program, brethren, which we should begin in South America at once, and from this time carry forward with ever-increasing earnestness and determination.

May I not urge upon every field leader the importance of at once studying his problems with the view of creating a sliding scale of withdrawal of mission funds from established enterprises in his field, and shifting this money into new and advanced work. This will need thorough and most diligent attention and study, and it will be done better by those in the field than if it is left for us to do at headquarters. We await your suggestions.

DURING the year 1928 five families have been sent out from the home base as missionaries, three of them to connect with the Inca and South Brazil Union Indian work; the other two to other continents, Brother Julio Miñan and family going to the Southern European Division for field work in the Portuguese Mission, and Brother Joao Gnutzman and family sailing for Angola, Portuguese West Africa, to connect with one of our educational institutions.

Inca Union Mission

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God's Marvelous Providences in the Mighty Amazon Valley

I AM glad that we can report progress. At our Forest Mission (Perene) a few months ago there were baptized twenty-six Campa Indians, six from the Piro tribe, and four white people who live near this mission on farms.

Those Piros are the first from that tribe, who had come from the distant Urubamba River where they have their settlements. This river has its source up near Cuzco and empties into the Tambo, thus forming the Ucayali River. There are thousands of these Indians and they have sent delegation after delegation pleading that we send them "some one to teach us about the true God."

A few months ago Elder Peugh and I made a missionary trip through this field. We left our Forest Mission with ten guides and carriers. Most of these guides had their faces tattooed and had holes punched through their lips, relic of the old heathen life, but now they are baptized and walking in the newness of life in Christ.

A day's journey from our Forest Mission brought us to the Perene River where we took canoes. This river even in the low water is dangerous to navigate but now in the time of high water it was simply terrific. As we put out with our canoes the current caught us and in a flash we were dashing down the stream at a tremendous speed. At times as we would plunge through the rapids the water would dash over us, and it was really wonderful how these Indians kept their places, for they stood up in the canoes.

Arriving at a place called "Casca-das" we were met by the great Chief Manyari, a man of great influence among the Campa Indians because of his valor, having wiped out a band of murderers who were for years a terror in that neighborhood. He had come to our mission on several occasions pleading that a teacher be sent to his people.

He greeted us kindly and at once his men took our baggage to carry over the ten miles of rough trail around the rapids, while our men followed letting down our canoes with ropes, but were not successful for they had gone but a short distance clinging to the rocks on

the edge of the river when the canoes were snatched from their grasp and broken on the rocks below.

The trail over which Chief Manyari led us was indeed a test of strength, up and down almost perpendicular and often running along the edge of the cliffs where a misstep would have plunged one into the swirling waters below to certain death.

On arriving at the village the people came out and greeted us kindly, and soon other delegations began to arrive. They came from the wild district of "Gran Pajonal" (Great plains) and one large band of Piros came way from the Tambo River, and all with the same plea, "Send us some one to teach us about the true God." We held several meetings a day with these people and a greater interest in the word of God we have never seen in any place.

One day a tall lank man stalked into the clearing of the village, and at once there was great excitement. Our head guide came over to me and said in a low voice, "That is Ignacio, the murderer of Brother Chigrese who lived in the other district above us." The man came over to where we were and then sat down with his back to us. He had a black cloth thrown over his head which partly covered his face, but as I greeted him I caught sight of a hard cruel face which made me shudder. Our greetings were answered only by grunts, at the same time he began to pull the black cloth around his face more closely. I continued talking to him while Brother Peugh attempted to get a picture of him. As I talked I took up a Sabbath school picture roll. This at once interested him and I began to tell about the Great Redeemer. He became more and more interested, so much so that he forgot to keep his face covered, asking many questions. Chief Manyari leaned over to me and said, "You see Pastor, he did not know the right way, that is why he is a murderer." The man stayed right through and attended every meeting* (and we spent two Sabbaths in this place). He brought us food and worked hard helping to build us rafts to replace the broken canoes. Before we left he expressed a desire to accept the Saviour.

We left a young man with these people, an Aymara Indian, whom Mrs. Stahl and I have had in our home for eight years educating him for the work. The Indians presented the mission with a beautiful site, a clearing of about twenty acres, and also volunteered to put up the mission buildings free of charge.

From here we continued our journey on our rafts which were not at all com-

fortable. One night as we were camping out a large band of Indians came to us. They were led by an intelligent-looking woman who after greeting us began to plead for a teacher,—"some one to teach us about the true God." We answered by advising her to have her people give up the use of the *Masata*, a strong native beer. She answered, "We have done this." "Then leave off the use of cocaine" (for this vice is universal among these Indians). She answered, "This we have done long ago." This was indeed interesting, and so we continued by telling her that she and her people must abandon witchcraft and the killing of people because of this. She answered without hesitation, "This we have done long ago." "How is it," we asked her, "that you know these things?" "Oh," she said, "we have heard that the true God in Metraro wants us to leave off these things" (Metraro is what the Indians call our Forest Mission). Here was a people living away off in the dark forest far from civilization, who had been taught of God. We found that they were keeping the Sabbath. As this woman spoke her voice was gentle and kind and her face was expressive of innocence and purity. I cannot forget the plea that leader made for a teacher, not to be taught in this world's wisdom, but "some one to teach us about the true God."

After a few days we reached the Tambo River, and began to watch for Chief Yompiquiri, the man who some years ago we promised to visit and asked him to put up white flags on the trees along the shore of the river to indicate where he and his people lived, and who refused to do this, saying that he would have all his people come and build their houses on the shore of the river and have watchmen placed out. As we stopped we were soon surrounded by several hundred Indians, Campas and Piros. They had left their homes and gardens two days' journey inside of the forest to be where they could see the missionary when he would arrive.

We found that these people had moved forward by faith, for they had erected two good large buildings for the mission. All had left off their vices, were keeping the Sabbath, and practicing health reform. We hope to place Brother and Sister Schaeffler at that post.

Through the kindness of these Indians we were able to exchange our clumsy rafts for good canoes to continue our long journey. As we came into the Ucayali River we met Indians altogether different from the Campas

and the Piros. They were of darker skin and heavier build, and more reserved; but who had come, to our great astonishment, asking us to send them teachers and to give them help. They are from the Conibos and Shipibos tribes. Since arriving at Iquitos large delegations of these Indians have arrived, continuing to plead for teachers. Iquitos is far from their home, meaning three or four weeks of hard work going up the swift currents of the Amazon and the Marañon Rivers. We need an industrial school for these Indians where workers can be trained for their own people.

Arriving at Masisea we exchanged our canoes for a small river launch, and bid farewell to our faithful guides to return on their long journey to their forest homes. They had worked hard for us, risking their lives on more than one occasion for us and our baggage.

We now traveled where all along the river were scattered little settlements of white people, and as the launch would stop, which it did on an average of every half-hour, the people would come aboard and ask us for teachers. "We are so tired of priests," "We want the truth," they would tell us. Here is a vast region all ready for the message.

Here in Iquitos we baptized sixty people a few months ago, making a church membership for this place of over a hundred people who appreciate the message, are faithful in paying their tithe, and generous in giving offerings. Our aim is to make every church and mission self-supporting, but as this is all new work we need help at this time to place teachers where the many demands are made for them. In this work we need your help.

F. A. STAHL.

*Superintendent, Amazon
Mission of Peru.*

A Visit to the Inquisivi Mission in Bolivia

IT WAS my privilege to spend a few days with Brother and Sister Dalinger on their mission station in the Inquisivi district in Bolivia and to see again the work of the missionary and the fruits of his labors.

Two things stand out clearly as one visits the stations,—the self-sacrificing efforts of the missionary, and his reward seen in the loyal believers miraculously transformed by the power of the gospel.

Brother and Sister Dalinger hold the record of having spent more years in the altitude working for the Indians than any other worker, with the possible exception of Brother Stahl. Nearly eleven years ago while Brother Dalinger was teaching



Brother David E. Dalinger and family at their one-room, grass-covered home among the Indians of Bolivia.

a church school in the Argentine he and his young wife were called to the Indian field, being the first of our South American boys called to this mission field.

After seven years of faithful service in the Lake Titicaca field they enjoyed a furlough and needed change from the altitude, after which they returned to take up Indian work again, this time in Bolivia. For a number of months after returning to the altitude they passed through a trying time of sickness, the return to the altitude seeming to affect them greatly. I recall as I passed through La Paz when the family was there, one of the children had almost died and Sister Dalinger was seriously ill. As I sat by her bedside talking with her I asked if her experience since returning had tempted her to want to return to Argentine. With tears in her eyes she answered firmly that she did not want to return but to get well and continue to work for these poor people.

Their field of labor is one of the new missions now being opened and the blessing of God is attending them. The work in this district started with great persecution. It was at one of these out-stations where about two years ago the enemies of the gospel beat and left for dead the faithful Indian teacher and then burned his house and all his belongings and with the house his only little daughter was burned to death. The mission station is situated at an altitude of about ten thousand feet, lower than our other stations, and in the midst of mountains which surround it on every side. There are at present eight out-schools where Indian

teachers are located and two other points where Sabbath school is held and where we hope soon to have a teacher. Calls are also coming from other parts for schools. The Indian is a real home missionary worker when he receives the message. The interests aroused in new places are, almost without exception the result of personal work of Indians as they travel in their buying and selling, or of some Indian colporteur who has sowed the seed.

It was our privilege to meet a few new believers from a little company that has just begun to accept the truth and keep the Sabbath. Those poor people are a long distance from the mission and have no teacher or any one to guide them. We were told that they simply gather on the Sabbath and enjoy fellowship with those who are with them in the new faith. Their service is one in silence. They cannot sing for they do not know how, and there is no one to teach them the songs of the gospel. They cannot study the Sabbath school lesson for they cannot read and no one to read to them. They begged for a teacher. How they would enjoy the privileges of Sabbath service which so many of us enjoy and perhaps little appreciate!

Owing to unavoidable circumstances, Brother and Sister Dalinger and their three children have had to live since last November, just about a year ago, in a mud house with mud floor and grass roof, built for them by the Indians for temporary quarters. The last night I was there it rained and the roof, having only a light layer of grass, leaked through, necessitating the moving of beds and other things in order to keep them dry.

The one large room has to serve not only as sleeping quarters, parlor, dining-room and kitchen for the family of five, but also as medicine room from which they dispense medicines to the Indians, book store for the selling of books and text books to the Indians, and also as general consulting room where the Indians, and many times a number of them together, come and sit and tell their troubles to the director or receive treatment in their need.

It is interesting to watch the missionary and wife in action. First there is some one sick and they are called to climb the hills and go to the dirty hut and give a treatment. Others come to the mission sick or with wounds to be attended. Another comes and wants to buy books or medicine or something else and they must be attended. Still another comes to the pastor with some problems in need of counsel while another has been unjustly accused of some crime, being an *evangelista* and has been called before justice, and comes to ask the missionary to intercede for him.

When the pastor is away and his duties in visiting the out-stations take him away, a great deal or all of these duties together with the care of the home fall upon the wife. Sister Dalinger has the hearts of the Indians and is a real missionary among them. They call her "mama" and well they may for she is a mother to them. They bring their dirty babies to her and she teaches them how to clean them up and dress them. The women come with their hair full of lice and she fills a basin full of kerosene and puts their heads into that and the lice have to capitulate. She treats them in their sickness, often going beyond her strength in climbing the hills to their huts, and teaches them to clean up their homes.

Sister Dalinger has left the station only once since they went there a year ago, which means that since that time she has not seen a white face except those of her family, unless it be perchance that some white person passes that way, and that happens very rarely. We who live under more favorable conditions do not realize the sacrifices required of those laboring in these isolated parts and among a degenerate people.

As I looked into the faces of the believers in the central station and various out-stations and saw what the gospel has done in transforming their very expressions, and as I saw their response to the messages given, I said as I have many times before: "Thank God for the gospel, and thank God for missions!"

One evening while at the station as Brother Dalinger was making out some reports, I had the opportunity of looking through the church treasurer's book and rejoiced to see the fidelity of so many in paying tithes; not large sums but compared to their earning power, a faithful tithe. Many receipts are made out for 10, 20 or 30 *centavos*. Brother Dalinger related to me his plan in preparing candidates for baptism, and instructing them that it is right and will bring a blessing if they tithe the little flock or produce they have in hand when the gospel reaches them and that often just before baptism, the believer takes an inventory of his little flock of sheep or llamas, his only capital, and will bring a tithe of it to the mission. I wonder how many of our new believers among the civilized are as faithful. How many take an inventory of their present worth when the gospel comes to them and seal their covenant with God in this practical way? This is not too much to do and, would it not bring a great blessing to the civilized believers as it does to the poor Indian?

C. P. CRAGER.

*Educational, Missionary Volunteer, and
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South American Division.*



Beginnings of the Araguaya Indian Mission at Piedade, on the Araguaya River about 215 kilometers below Leopoldina, in the jungles of Brazil. They cannot live in palaces.

Editorial of "Los Andes," Daily Newspaper of Puno, Peru, of November 12, 1928

The Congressional Activities of Senators Cáceres and Noriega, Regarding the Opening of the American Clinic.

WE THOUGHT that this matter had been settled satisfactorily for all concerned, but we see that matters have gone beyond the logical bounds which correspond to the subject. A question, purely administrative, a matter which might have been settled by a simple act of the Health Department, is transformed into a question of state, and is discussed in the senate chamber. But here is the matter under discussion: Senator Andrew Michael Cáceres makes himself heard in the interests of the town of Juliaca and of the department in general and, closing his eyes to sectarian interests, asks that the American Clinic and the school conducted by the Adventists be reopened, inasmuch as they tend to benefit the department of Puno, and to the civilizing of the Indian masses.

We notice that many talk about the Indian problem; that the pedagogues interested in the Indian problem find idealistic solutions of the national problem; but nothing is put into practice, because they are only theories, projects, ideals and oratorical suggestions. Up to the present time we have absolutely nothing, we have done nothing practical. And thus matters will continue until some one, willing to work, studies the necessities of the Indian, and how to make this virile race react, through a psychological investigation of the Indian's aspirations, his mental calibre, and finally, the real conditions of spirit and mind of the race at the present status, to the moment in which the renowned race of yesterday is living. Or such an investigation will reveal to us

that the Indian masses have no hope of reacting, because of the weight of hereditary and irremediable drawbacks.

Meanwhile we believe that the activity of Doctor Cáceres has been correct, and we congratulate Doctor Cáceres together with all the gentlemen of Juliaca who, informed of the matter through the columns of *Los Andes*, have sent the following telegram to Senator Cáceres:

Editor *Los Andes*, Puno:

The town of Juliaca sent Senator Cáceres the following telegram which we shall thank you to publish:

"Senator Cáceres, Lima. We have been informed through telegraphic information of *Los Andes* of your brilliant defense in favor of the reopening of the Clinic and Chullunquiani school [Lake Titicaca Normal School] which, as well as Doctor Graybill, is rendering very important, disinterested service. Town of Juliaca expresses its gratitude for your efforts, and begs you to insist on reopening of the school which, while it remains closed, deprives four hundred Indians of instruction, who have nowhere else to go. Very surprised that your colleague does not cooperate in matters pertaining to the progress of the department.

"SIGNED:

"Beltrán, Luis Boldrini, Briceño, Záferzon, Butrón, Barreda, Juan G. Velázquez, Solórzano Castilla, Abugattas, Jaruffe, Hani, Serafino Firpo, Belzú, Manuel Alcocer, Lambarry, Gálves, Mariano Alcocer, Aurelio Soto, Jorge Jaruffe, José Fernández, Zaballos, Salvador Soto, Alejandro Salinas, Buscagla, Velazco, Garré, Enrique Herrera, José Mariano Escalante, Juan Guevara, Mogrovejo, Manuel Villar, Julio del Mar."

South Brazil Union

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On the Araguaya River

KNOWING that our people are interested in the work among the Indians on the Araguaya River, we take the liberty of copying the following from a letter written by Sister Gutzeit from Piedade, under date of October 16. It was not written for publication; but it may be all the more interesting because of this. Sister Gutzeit writes:

"Until now the Lord has helped us wonderfully. We are all with life and health, except Alvino [Elder Allen's son] who has a little fever; but we hope, however, that he will soon be better.

"The place where we are on the River Araguaya is beautiful, and is one of the higher places around here. It is true that there are many stones on one part of the land, but we are already making use of some of these in making stoves, ovens, etc.

"We have already some mustard and other greens to eat. Also we have a good Brazilian neighbor here who is ready to arrange with us for some cows that give milk; thus we will soon have something better to eat for our health. The first rain that we have seen since we left Sao Paulo, May 7, came September 30. Everything was very dry.

"The question of how to help the Indians is what mostly preoccupies our minds. Many among them are very loving, and show a great desire to learn. We had about eight here working, clearing woods, for some days. We had classes for them to learn to read and write. I was surprised to see

their desire to learn and their intelligence. I cannot express my feelings of joy as I gave the first lessons to these poor souls, so greatly in need. We ask for your prayers, that God may touch the hearts of these people. When the story of Jesus is told to them they listen with much interest and from time to time say, 'Yes, I understand; yes, I understand.'

"Thus far we have made three huts, covered with palm leaves, the earth is the floor, the walls we will make of clay. Thus the other night, we had to watch for some time until the wind and storm passed by, covering up our things so that nothing would get wet or be damaged. With the help of God we intend to arrange everything in better shape."

The mission is located at Piedade, on the Goyaz side of the Araguaya River, more than two hundred kilometers below Leopoldina. They have no automobile, nor even wagon roads. They are more than two hundred kilometers away from the nearest post-office, a post-office where the mail arrives once, or sometimes twice, a month. Thus they do not get the daily news of what is going on in the world. They are probably four hundred kilometers away from the nearest drug store or doctor and 650 kilometers from the railroad. They are shut away from the busy world with its worry and rush; away from civilization with its cares and troubles; and are endeavoring to give the message of salvation to the Indians who are sitting in dense darkness. Let us remember our missionaries in our prayers, that their health may be spared, and that they may win many souls to the Lord.

N. P. NEILSEN.

"THEY who accomplish the most have learned the art of using those fragments of time that the rest of us throw away."

Men Without Initiative

IN ORDER to have success in business, initiative is of more value than the capital. Initiative is the ray of light that shines over the vast business field, showing unexplored roads, or revealing new aspects of the already known.

The Christian life is more than many understand it to be, for it does not consist exclusively of meekness, patience, kindness. These virtues are indispensable, but courage, power, energy and perseverance are also necessary (Gospel Workers).

What we now need is lively men, men with initiative; men who will open the way, who will remove the stones, and meet obstacles with holy resignation, and conquer them like Caleb and Joshua in the most critical hour of their lives. More than 600,000 men thought it impossible to enter Canaan. They preferred returning to Egypt and follow the life of oppression and misery, instead of being ready to meet the apparent impossibility with courage as Caleb and Joshua did, when they cried out: "Let us go up at once, and possess it; for we are well able to overcome it."

The proverb says: "The man with initiative is a strong man, he is like the running water,—he opens his own way." A lively leader with a strong will not only opens a way for himself, but also takes others with him.

"The man without initiative, who expects everything to happen by chance, is like the beggar that lives of alms."

The most beautiful courage is the confidence we must have in the ability of our effort. That which is raised by favors always leaves a trace of humiliation.

The way is open for every one. If some conquer and reach what they wish, it is not because they have been predestinated to do it, but because they have conquered the obstacles with bold tenacity.

There is no stronger support than the will. He who has confidence in himself, is like the man who travels with a chart and has furnished himself with lunch and does not lose any time in asking about the way or finding a place where to eat.

Where there is initiative, there will also be will-power, and consequently there will be life; where these are not found, there will be weakness, desertion and hopelessness. Without initiative nothing will be accomplished.

There is only one thing from which man can not run away and that is work. Blessed work!—it is a bridge built over the abyss of misery, in the depth of which groan all the sorrows, moan all the vices, and submerge all shame in the mire. It is a narrow way, sometimes oscillating, but the one that holds firmly and keeps his eyes upward, will cross it, obtaining victory on the other side.



Temporary home of the missionaries at the Araguaya Indian Mission Station.

The one who becomes discouraged or is conquered by fear, stays in poverty or rolls down, and if he has once fallen, it will be only with redoubled effort that he will get back to the top, wounded on the pointed edges of the rocks, and sometimes, bringing mud spots from the bottom of the abyss. The proverb says, "If thou faint in the day of adversity, thy strength is small."

Behold the secret of success! Behold the secret of those that fought, and conquered and defended the good we enjoy today! Behold the secret of the martyrs of Christianity—to which I wish to refer especially—that reached what they desired through the arms of faith: with the love of God; with holy initiative, they wisely but with determination, reached the other side of the precipice. These paid the cost of success.

There are workers who complain of their lot, and have no success to show. There are canvassers who never pass the book of Lamentation but are continually complaining about their lot. They ignore, or wish to ignore, that all can determine their own lot. Success has a high value. We must pay a high price if we wish to obtain it. It requires something on our part. The fault does not lie with God, nor in the field, nor in the work of God; the difficulty lies "under our hat."

Success is like the fruit of a tree that can not be had unless it is plucked; to wait for it under the tree until it drops, is like waiting for it to spoil before eating it.

The man who says "I will," is like the bird that rises by his own wings, and crosses the space as he pleases; he who says "I hope," is like an arrow that goes only in one direction of the mountain and falls dead, since the impulse of the string that sent it stopped.

Only the weak, the helpless stay in resignation; the lively struggle, fight and conquer! Let us be lively, colporteurs, today we need men of initiative more than ever, men of will power, courageous, possessing such a faith that will be felt in the incredulous world!

M. MARGARIDO.

*Field Missionary Secretary,
South Brazil Union.*

South Brazil Notes

ON SEPTEMBER 30, Elder A. C. Harder baptized three precious souls at Boa Vista do Erechim, Rio Grande do Sul.

RECENTLY Elder Germano Streithorst baptized eleven souls at Morrato, Paraná. About ten more are preparing for baptism at Morrato and Assungty.

ON SABBATH, November 24, eight dear souls were baptized by Elder A. C. Harder at Porto Alegre, Rio Grande do Sul.

THE membership of the South Brazil Union Conference at the close of the third quarter 1928 was 3,948. This is a net gain of 320 over our membership as it stood at the close of the third quarter of 1927.

THE title of the South Brazil Union for the first ten months of 1928 shows an increase of 31:826\$800 over the period of 1927. Our mission offerings show an increase of 13:656\$220 for the same period.

ELDER H. B. Westcott and family have now returned to Brazil from their well-earned furlough to the States. He has been elected Bible teacher at our college, and is now moving out there preparatory to taking up his new responsibilities.

ELDER G. F. Ruf writes that our brethren at Agua Bonita, Sao Paulo, have decided to erect a small church building. This will mean advance for this group. They have nearly all the money subscribed for constructing the building, and will soon be ready to have it dedicated.

THE writer had the privilege of attending a general meeting at Nao-metecue, Rio Grande do Sul, November 8 to 11, together with Elder A. C. Harder and Brother Raphael Ferreira. There was a good attendance, and the Spirit of the Lord was present and blessed His people. On the last day of the meetings seven dear souls were baptized by Elder Harder. Others desire to be baptized in the near future.

A NEW group of believers was recently organized at Boa Vista, Sao Paulo, by Elder G. F. Ruf. Brother Joao Fiusa de Andrade was chosen leader. He used to serve as deacon in the Presbyterian church. Although there are only three baptized members here, the group numbers between fifteen and twenty, including the young people. Most of the unbaptized ones are preparing to follow the Saviour in this rite their first opportunity.

WRITING under date of October 16, Brother Emilio Gutzeit, of the Araguaya Indian Mission says, "The Lord has richly blessed us in this place, although we are not worthy of all these blessings. Last week Brother Antonio Pereira was very sick, and in a few hours became so ill that there seemed to be no more hope for him. Then we

had prayer to God for him, and the Lord heard us, and from that same hour he began to feel better. Today he went with us to get straw, and tomorrow he intends to go to Leopoldina to get the rest of our things. He goes with two Indians to push the boat."

Thus we have another evidence that the Lord hears prayer in times of trouble. Brother Antonio was born in the interior of Goyaz, and was baptized by Elder Allen last year on his way to the Araguaya Mission. Brother Antonio spent some months at our school at Santo Amaro, and this year returned with Elder Allen as a helper at the mission station. We thank the Lord for sparing his life.

RECENTLY Elder José Amador dos Reis baptized sixteen precious souls in the following places, in the state of Sao Paulo; Mogy Mirim 3, Socorro 8, Espirito Santo do Pinhal 5. May the Lord keep these new members faithful to the truth, is our prayer.

AT THE close of the third quarter the young people of the South Brazil Union had more than reached their goal for the year in their offerings for the Indian work in Goyaz. Their goal was 6:000\$000, and at the close of September they raised 6:757\$600. Last year their offerings for this same period were 3:130\$700. We are thankful for this good increase.

N. P. NEILSEN.

Tent Meeting at Itararé

AT THIS writing Elder Alfredo Suessmann is holding a series of tent meetings in Itararé. The attendance has been excellent. Nearly every evening the tent has been well filled with attentive listeners, and many have had to stand up for lack of room. Writing from there under date of November 26, Elder Suessmann says:

"We are of good courage in the work here in Itararé. The tent is always full, the same as it was when you visited us. We have a goodly number interested and some who are keeping the Sabbath. At the close of December we wish to have a baptism of the first-fruits of this public effort. We have formed a baptismal class that is well attended."

Let us continue to pray for the different public efforts that are being held in various places, that the ministers may be baptized with power to present the message and that there may be an abundant harvest of souls. God grant it!

N. P. NEILSEN.

East Brazil Union Mission

E. H. WILCOX - - - Superintendent
 U. WISSNER - - - Secy. - Treas.
 Address: Rua Oswaldo Cruz 32,
 Nictheroy, Estado do Rio, Brazil

Opening up the Amazon

UP THE Maues River in the great heart of the Amazon lives a family far away from our large cities of today and well removed from all modern civilization. There are six members in this family, all of whom a few months ago were groping in darkness but today are walking in the light of the gospel message. A great change has been wrought. How did all this come about?

During the year 1927 a certain Jew made a trip up the river where this man lives. This Jew was buying *Guarana* (a drink made of unfirmented fruit juice), but was carrying some tracts with him that Brother Brown had given him some months before. The Jew could not permit these tracts to remain in his home for they spoke of Christ, recognizing Him as the Messiah. After purchasing *Guarana* of this man, the Jew left the tracts and went his way. These tracts fell on good ground. They were faithfully read, and their contents compared with the Book of books. The result was that the man who received the tracts and his entire family accepted God's commandments. They began keeping the Sabbath with the first Sabbath of 1928. It was a real pleasure for Brother Brown and me to have the privilege of visiting this family and teaching them more concerning the truth, as well as to sing the songs of Zion. We left them as the charter members of a new Sabbath school in that part.

This man, Belarmino Figueira de Souza, was not only convinced of the importance of keeping the Sabbath, but has found that he ought to pay tithe. He therefore began separating his tithe from his own money. He soon found that he had accumulated quite a large amount for the Lord, but did not know what to do with it as there is no church of any kind nearby. Later he learned of a Protestant church away over at Manaos, and sent his tithe to them a short while before our arrival at his home.

God in His own good way is opening the great Amazon region and preparing hearts for a speedy finishing of His work in that district. The great judgment hour is fast passing. Souls are at stake. We are praying that God



Brother Souza and family who accepted the truth as the result of reading a tract handed to them by an unbelieving Jew.

may open the way so that help can soon be given to the interested ones in the great Amazon country. Brethren, let us keep on praying; God will open the way.
 E. H. WILCOX.

The Need of a Revival

Yes, the church needs a revival today. A revival which will fill us with life; that will bring us help and comfort in time of need; that will cause us to rejoice and be glad.

And what the church needs the Lord will supply. His presence brings real happiness and joy, a happiness that cannot be found anywhere else but in Jesus. Jesus gives us a peace that passes all understanding.

His word tells us many times to rejoice and be glad. "But let all that put their trust in Thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy Name be joyful in thee." Ps. 5:11.

The Lord says "Blessed is the man whose transgression is forgiven, whose sin is covered." Let us then pray for forgiveness, for a revival, that we may be blessed and rejoice.

E. M. Kirby.
 Brooklyn, N. Y.

Another Mob Attack

MOSSORO is the second city in size in the state of Rio Grande do Norte. The message has never been able to get a foothold in this place. A few years ago meetings were held with no apparent results. The evangelist was stoned and practically driven from the city. Then a colporteur a few years ago was stoned in the public square and his life was spared by a friendly drug merchant who carried him to his home. Last year the famous bandit

Lampiao entered the city with his band. Fear was in the hearts of all. During the attack our Bible worker was visiting the home of the only Sabbath-keeper in the city who had moved there shortly before. He has remained faithful in the face of fearful persecution. Many of the citizens became frantic as the bandits attacked the city and ran with their families to the home of our brother, at which time they learned for the first time at least a part of the message. So the Lord has different ways for bringing the truth to the attention of the people.

We decided to follow up the interest with an effort, so I came here for this purpose. I first visited the chief officer of the city who showed himself anything but friendly toward us and stated that Mossoro did not need Protestants. I did not believe there was any danger, so decided to start without calling for police protection.

The first night the people were noisy, but we maintained order. The second night a few rocks began to fly but no one was injured. The third night we were informed that the priests were inciting the people against us. About three hundred men and boys came to give us trouble. Rocks began to fly, one coming through the window and striking near me. Then near the close of the service a large hand-made bomb about the size of the fist passed over my left shoulder and exploded against the wall behind me, burning the large world map that I was using. This broke up the meeting and caused confusion. That night the only ones injured were some of the crowd who were hit by rocks aimed at us.

It became necessary to call for help from the federal authorities so we telegraphed to the state chief of military police who immediately ordered soldiers to our aid. They came two days later. Well, the night before they came word reached us through friends that the priests and the city mayor were working up a crowd to drive the Adventists from the city. It began to look bad for us about six o'clock in the evening, and at seven o'clock there were no less than seven hundred men and boys outside our building. I decided to close the doors and windows, and no sooner did we do this than the rocks and bombs began to shower down upon us, and we heard several gun shots. In the morning I saw bullet holes in the thick walls outside. No one was injured, and while the angry mob was outside I thought of how God protected the ark and His people during many similar experiences in the past. The Lord seemed very close to us that night. The mob left about nine o'clock and the next night twenty soldiers appeared with a lieutenant in charge, with a promise of more protection if necessary.

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Since then things have gone on quietly, and a real interest is seen and we expect to organize a strong church here in due time. We earnestly solicit your prayers in behalf of the work in this district.

E. P. MANSELL.

Superintendent, Pernambuco Mission.

East Brazil Notes

ELDER L. G. Jorgensen has just returned from a trip among the churches of the interior districts of the Rio de Janeiro Mission, and reports having taken orders for 76 sets of Missionary Volunteer reading course books. He also held one baptismal service.

ELDER E. M. Davis, superintendent of the Minas Geraes Mission, reports having just finished a trip through the eastern part of Minas, visiting churches and groups. Baptisms were held and spiritual meetings conducted.

THE effort conducted by Elder Wilfart in Madureira is still progressing nicely with an ever-growing interest. The brethren have found it necessary to renew the contract for the hall for a longer period of time. The prayers of our brethren are invited, requesting God to fill the hearts of those interested with a deep conviction of their great need.

ELDER Gustavo Storch has now closed his effort in Aracajú, and is moving to his new field of labor. He is to take up evangelistic work in the Minas Geraes Mission. Brother Storch is leaving a good prosperous church in Aracajú.

E. H. WILCOX.

South America's Call

Is it nothing to you, O Christian,
That on South America's soil,
There are seven and thirty millions,
And few for the Saviour toil?
Our people are rapidly falling
Beneath superstition's load,
Not knowing the message of mercy,
The wonderful love of God.

Austral Union Conference

E. L. MAXWELL - - - - - President
F. C. VARNEY - - - - - Secy. - Treas.
Address: Florida, F. C. C. A.,
Buenos Aires, Argentina

Miracles

WHILE attending the recent North Argentine Conference session I heard Brother Rivero, one of their faithful colporteurs, relate an experience which illustrates the miracle-working power of the personal testimonies of our consecrated colporteurs in the homes and business places of the people. He says while canvassing he entered a business place where there were four people. He commenced his canvass for our large medical book, and among other things spoke of the terrible disease leprosy. Our colporteur said that this malady could only be cured by a miracle of God. One of the four men spoke up mockingly and asked, "have you ever seen a miracle?" Before Brother Rivero had time to reply the others said, "no, and we should like to see one." To this our colporteur replied, "Twelve years ago I saw the greatest miracle that God is able to perform." And while saying this he pushed back his coat and took out his Bible from his pocket and held it before them saying further, "This Bible today is carried in the same pocket that 13 years ago carried a revolver. He who is before you now once was a wicked criminal and useless to humanity. By the saving message of this book God has converted me into a Christian and sent me to you this morning to bring you this same message of life or death according to whether you receive it or not. Even this is one of God's great miracles."

Here is another miracle. The four men without saying another word each bought the book our colporteur was selling and recommended him to their friends.

"Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ."—*Vol. 6, page 43.*

"His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power." *Id., page 47.*

WALTER PERGANDE.

*Field Missionary Secretary,
Austral Union.*

Austral Union Notes

ABOUT the work in Asunción, Paraguay, Elder W. A. Ernenputsch writes: "In that suburb where Sister Blasia lives there are about forty new Sabbath-keepers. Fourteen of these were

baptized yesterday. Another baptism will be celebrated before the close of the year, as some of the converts had to be legally married and are preparing to do so, but could not get ready in time to be baptized yesterday.

AT THE recent Union Council baptisms in three of our local fields were reported as follows: Chile 85, Alto Paraná 99, North Argentine 129.

BROTHER José Viñolo, who during the last few years has so successfully directed the colporteur work in Uruguay, has been called to the North Argentine Conference to direct the same work. He has set his goal at forty colporteurs, and 200,000 pesos (Argentine money) during the next two years.

THE North Argentine Conference, our only self-supporting conference in the Austral Union, reports a net gain in its operations of \$1,470.00 gold, over the first nine months of 1927; and a splendid crop is in prospect for the remaining quarter of the year.

A REPORT from Brother Daniel Weiss, treasurer of the Alto Paraná Mission, shows that they have received \$90.50 gold more tithe during the first three quarters of 1928 than during the whole of 1927. They expect to reach \$6,800.00 gold by the end of the year. All mission funds also show an advance far beyond last year. This is the result of a well-manned field.

AS AN illustration of the cosmopolitan character of our membership in the Austral Union, in a recent workers' meeting conducted by Elder Breitigam the Holy Spirit melted together in one hearts of the whole group among whom were Italians, Spaniards, Russians, Waldensians, Argentines, Germans, North Americans, French, Swiss, Arabians and Armenians. This message is undoing the work of Babel.

CHILE reports a blessed Week of Prayer and splendid unity among the 1,300 believers in that field. Chile is well on the way toward the goal of complete self-support. The sacrifices made in other years to carry the truth to this active little republic are producing results beyond our highest hopes.

OUR second legal property-holding corporation in the Spanish-speaking part of South America has just been formed in the republic of Uruguay. Its official name is "Corporación Uruguaya de los Adventistas del Séptimo Día." The Articles of Incorporation are drawn in much the same form as the California Religious corporations, with ample powers and safeguards.

E. L. MAXWELL.