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Every Convert a Convert Maker —No. 1

Carlyle B. Haynes

NINETEEN centuries ago the Son of God came into this world.

The purpose of His coming is declared to be "to seek and to save that which was lost."

This purpose of His coming, to seek and save the lost, is the whole subject of the gospel. This is the Good News. This is the Glad Tidings.

The Good News is that there has been provided an all-sufficient and glorious Redeemer for lost man. Upon Him God has laid the iniquity of us all. He has become the propitiation for the sins of the whole world. Whosoever believeth in Him has everlasting life.

It can never be too strongly emphasized or held to that the purpose of His coming was to *save*. He did not come

primarily to teach, or set an example, or establish a body of teaching, or send a message, or give a law, or be a model man, or even to be the first Christian. He came to *save*.

He has come. He has sought. He has found.

This is the glorious intelligence of the gospel. The Son of man has come. He has borne the sinner's guilt. He has taken the sinner's punishment. He has made an end of sins. He has brought in everlasting righteousness.

This is done: and the gospel is simply the intelligence of this.

So we announce to men that God hath made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him.

The salvation which Jesus came into the world to provide for is to be offered to every individual.

To provide for this salvation He took the sinner's place, suffered his guilt, bore his sin, died in his stead, was raised, and now ministers His salvation to men as High Priest.

To offer this salvation to every man He founded a holy community, a universal brotherhood, from which, it is His design, the Good News of His grace shall go forth to all the world.

This is called the Christian church.

This church is different from every other institution or organization, political, social, commercial or religious, which the world has ever known.

All others are human in their origin. This is divine.

It is older than any other institution on earth. It has witnessed the beginning of every other now existing. It was old

A NEW VERSION OF THE NINETY-AND-NINE

Dedicated to God for "the ninety-and-nine" within the fold who are indifferent and backslidden, and for earth's perishing millions outside.

There are ninety-and-nine that safely lie
In the shelter of the fold;
But millions are left outside to die,—
But the ninety and nine are cold,—
Away in sin's delusive snare,
Hastening to death and dark despair,
Hastening to death and none to care,
For ninety and nine are cold.

"Lord, there hast Thou Thy well-fed
sheep;
Are they not enough for Thee?"
But the Shepherd made answer, "Millions
sleep
On the brink of eternity,—
And these My sheep within the fold
Care not for the dying in sin's stronghold,
Care not for the dying outside the fold
On the brink of eternity."

But none of the ransomed ever knew
How the heart of the Shepherd did yearn
Nor the travail of soul that He passed
through
For His sheep without concern.
For no other way had He to reach
The millions of earth His way to teach,
The millions of earth except through each
Of His sheep without concern.

"Lord, whence are those marks in hands
and side,
And whence the scars of Thy feet?"
"They are made for those for whom I died,
Both saved and wandering sheep."
"Lord, when wilt Thou come to claim
Thine own?"
"Not till the wandering the way are shown,
Not till the wandering My word have
known,
My wandering, dying sheep."

Ah, ninety and nine, dost thou hear His
voice?

Forth then to the work so great;
Beyond life's span there is no choice
For those outside the gate.
If they are brought at all, it must be now,—
Then, ninety and nine, don't question how,
Else for them—and you—too late.
Oh, sheep of Mine, go quickly thou,

But all through the churches apostate-riven,
And up from the world's rough steep,
There'll arise a glad cry to the gates
of heaven,
"Rejoice, I am finding My sheep!"
And the angels shall echo around the throne,
"Rejoice, for the dying the way are shown!
Rejoice for the Shepherd brings back His
own,
His wandering, perishing sheep!"
—Selected.

when they started. It is destined to witness their end.

The church is not limited to one nation or race. It is not bounded by national frontiers. It forms a kingdom in this world which is not of the world. It is destined to triumph over all earthly powers which may array themselves against it.

It was born of a miracle. It lives by a miracle.

The miracle of which it was born was the supreme miracle of redemption. The miracle by which it lives and grows is the ever-repeated miracle of conversion.

The church is entered, not by the natural way of birth, but by the supernatural way of the new birth.

The mission of the church in the world is the mission of its divine Master, "to bear witness to the truth."

The truth to which it is to bear witness is the salvation which has been provided for men by Jesus Christ.

The church is composed of members who were once both in and of the world. Through the grace of Christ a separation has been brought about, and while they remain in the world they are no longer of it. Christ "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He was called out of darkness into His marvelous light, are to show forth His glory. The church is the depository of the riches of the grace of Christ; and through the church will eventually be made manifest, even 'to principalities and powers in heavenly places,' the final and full display of the love of God."—*Acts of the Apostles*, page 9.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work."—*Id.*, p. 600.

"The church God has made a channel of light to the world."—*Id.*, p. 122.

The church wins men one by one, requiring from each one an adherence which implies and involves the surrender of the individual will.

The mission of the church is the mission of each individual member of the church, "to bear witness to the truth." Every member is to be a witness.

Every member is "sent of God." Each one is to bring others to his Lord. Every convert is to become at once a convert maker.

That is the motto we are taking in the South American Division from now on. Will you make it yours?

Inca Union Mission

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The General Meeting for the Indians of Bolivia

Carlyle B. Haynes

AN EXPERIMENT in our work among the Indians was tried this year in Bolivia. This was a general meeting for all the Indian believers in this mission, the equivalent of a camp meeting.

It had been feared by some that the Indians would not attend such a meeting. They live in widely separated places and have no other means of transportation than the primitive ones of their own feet. To attend a general meeting would mean that many would be compelled to walk for days.

The brethren finally decided to try it, and appointed the meeting for the Collana Mission Station, February 23-26. This covered the four days of Sabbath, Sunday, Monday and Tuesday.

The meeting proved to be a great unifying influence and brought wonderful blessings to those who attended. It has been such a help that it will no doubt become a regular part of the year's program in Bolivia. We hope it will also be adopted in the Lake Titicaca field as well, for we firmly believe it will bring the same blessing wherever it is tried.

The believers came in from widely scattered places. Some walked for two days, some for three, and a considerable number walked steadily for four days to get to the meeting. There were about six hundred in attendance on the Sabbath, nearly half the membership of the mission. Many had never met believers outside of their own church before, and it

was most interesting to see them forming the acquaintance of others and hearing their experiences.

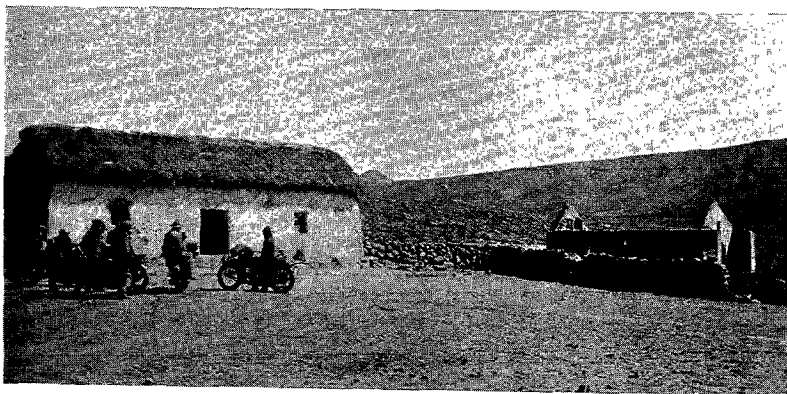
They brought their own food, and found their own sleeping places. This was not difficult to do as they are accustomed to sleeping on the ground when necessary.

They greatly enjoyed each meeting, and benefitted from them all. Opportunity was given for them to testify and these meetings were of intense interest. Nearly all have suffered persecution and hardship for their faith. One of the teachers had had his school burned by a mob, and his little daughter had been burned to death in the fire, the mob, priest-inspired, pushing her back repeatedly into the burning building as she sought to escape. Others had been beaten, some stoned, many had seen churches destroyed by priest-led mobs. They did appreciate the opportunity of relating their experiences to sympathizing brethren. Bolivia is a hard field for our faithful Indian brethren.

On the platform of the church at each meeting the native Indian teachers sat, about thirty in number. We had the privilege of holding several meetings with them, and studying their work together, and at the same time discussing with them the principles of self-support. These are the workers in this field who are in direct contact all the time with the believers in the churches, and we believe we gained their cooperation in the program looking towards self-support.

One of the features of this gathering was the brass band from the Rosario Mission Station, every member of which had walked three days to attend this meeting, carrying their heavy instruments as well as their supplies. They greeted us when we came, and played for us between meetings.

Another experiment in connection with this meeting was the book stand and the sale of books. We had been told that it couldn't be done, that the Indians would not buy books, but the book stand was



Patalaca is one of the Lake Titicaca Mission schools. An old abandoned Catholic church is seen at the right of the picture.

Workers connected with the Puno, Peru, office. Center Row: H. D. Isaac, Mrs. Isaac standing; F. E. Bresee, Mrs. Bresee standing; P. H. Barnes, newly appointed Division Cashier, with the Isaac child, Mrs. Barnes standing; and A. Ruiz.



made and covered with literature. Then the attention of those present was called to this printed matter. As a result the book stand became the most popular feature of the meeting, and during most of the intervals between meetings it was surrounded five to ten deep with buyers. During the four days of the meetings four hundred and eighty bolivianos worth of literature was sold, which is \$167 gold. Many things which cannot be done in South America the brethren are constantly doing.

The Bolivia Mission now has 1,350 members, which means it has doubled its membership during the past two years. It has five main stations, and conducts thirty schools. Elder L. D. Minner is the superintendent; Santiago Schmidt the secretary-treasurer; and David Dalinger, J. H. Worden (now on furlough), José Replogle, Leon Replogle, and Innocencio Chuquimia are its mission station directors.

Besides these brethren of the local field there were also in attendance at this good meeting Elder W. W. Eastman of the General Conference, Elder V. E. Peugh and Brother W. E. Phillips of the Inca Union Mission; and Elders J. W. Westphal, J. L. Brown, R. R. Breitigam, C. L. Bauer, and the writer, of the South American Division.

Volunteers to Colporteur Work

I ENJOYED the privilege of attending the last days of the first camp meeting ever held in the Inca Union. The gathering took place in the Collana Mission about fifty miles south of La Paz. Delegates were present from five Indian missions, and teachers from fourteen schools, representing a membership of about five hundred. From two to three hundred attended most of the meeting until the close.

What naturally interested Elder Eastman and the writer most of all, besides the excellent spirit of worship and devo-

tion, was the enthusiasm around the literature table which Elder Minner, director of the Bolivia Mission, had provided for the occasion. All day long a crowd of Indians stood around looking at and buying books. During the four days of the meeting \$480 (Bolivian money) worth of literature was sold. After a stirring and encouraging talk on the world book work, a call was made for Indian volunteers to carry our truth-filled literature to the thousands of Indians in the interior. Fourteen strong young men stood to their feet, manifesting their desire to enter this line of God's work. An institute will be planned by J. D. Leslie, Inca Union Field Missionary Secretary, and Brother Diaz, Local field leader, as early as possible for the Bolivia Mission. We feel sure that a great work can be done in Bolivia and we pray God to pour His continued blessing on the Bolivia Mission.

J. L. BROWN.

*Publishing Department Secretary,
South American Division.*

South Brazil Union

N. P. NEILSEN - - - - President
G. E. HARTMAN - - - Secy. - Treas.
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A Reform Movement

A REFORM is needed among us. Many of our people are following too low a standard. We need to continually press upward toward higher standards and ideals of living in our Christian experience. We are to be a holy people. A reform is needed; but it must begin in our hearts. Such a reform calls for a consistent Christian life, a modest, quiet spirit; but not for extreme positions in minor matters, which often does more harm than good. It calls for a true missionary spirit which will lead us to visit

the people around us and open before them the word of God.

And such a reform will come to the remnant church. Sister White says, "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every hand doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as was witnessed in 1844."—*"Testimonies," Vol. 9, page 126.*

Such a reform calls for a separation from sin, a separation from the gaudy fashions and debasing amusements of the world; but not for a separation from the movement of God. Such a reform calls for a drawing together in union and harmony; but not for a separation from the church. There will be "a great reformatory movement among God's people;" but this does not call for a separation from God's people. It calls for a separation from the world and sin. It calls for a holy communion with God. It calls for a reform in our lives and in the church. It calls for a preparation to meet our Lord. Such a reform will draw us together in this great movement. God is still leading His people, and He will continue to do so until we finally stand on Mount Zion with the Lamb.

N. P. NEILSEN.

South Brazil Notes

ELDER F. R. Kuempel has moved to Rio Negro, Paraná, where he plans to hold a series of meetings.

PASTOR Gustavo Storch is now located at Santa Maria, Rio Grande do Sul. He writes that the prospect for our work in that city is good, and he desires to hold a strong effort there as soon as possible; but must first visit some other places.

AT THIS writing Brother M. Margarido has gone to Curitiba, Paraná, to attend a colporteur institute in that city. We trust that the number of faithful colporteurs in the Santa Catharina-Paraná Mission may be increased, and that they may have a good year of sales under the leadership of Brother Emilio Keppke, secretary of the publishing department of that field.

THE tithe in the South Brazil Union for 1928 was 332:153\$000 which is an increase of 31:805\$900 over the preceding year. The Mission offerings for last year amounted to 161:087\$000, an increase of 18:824\$920 over the year 1927. We thank the Lord for these good increases, and press forward with courage, knowing that there are still greater heights for us to reach.

A NUMBER of our church school teachers from the different fields attended the "Summer School course" which was held for them at the Brazil Training School for eight weeks during the first part of this year. We believe this course was very helpful to them, and that they will return to their schools to do still better work. Elder G. F. Ruf, educational secretary of our union, assisted in giving the instruction at this Summer School.

DURING the year 1928 there were 449 persons baptized in the South Brazil Union. This is the largest number we have ever baptized in one year in this field. At the close of the year the membership of our Union Conference was 4,109. The membership in each local field was as follows:

Araguaya Indian Mission	7
Matto Grosso Mission	33
Goyaz Mission	41
Rio Grande do Sul Conf.	1,186
Sao Paulo Conference	1,389
Santa Catharina-Paraná Mis.	1,453
Total	4,109

FROM private correspondence we learn that Elder A. E. Hagen recently had a very narrow escape from death on one of his missionary trips. He was in a launch on his way to visit our people at Assunguy when two severe storms struck them and they came near going under. They "looked right into the jaws of death;" but God heard their prayers and delivered them. Let us remember our workers in our prayers, for they are often "in perils in the sea," and they ever need the protecting hand of God to care for them in their travels.

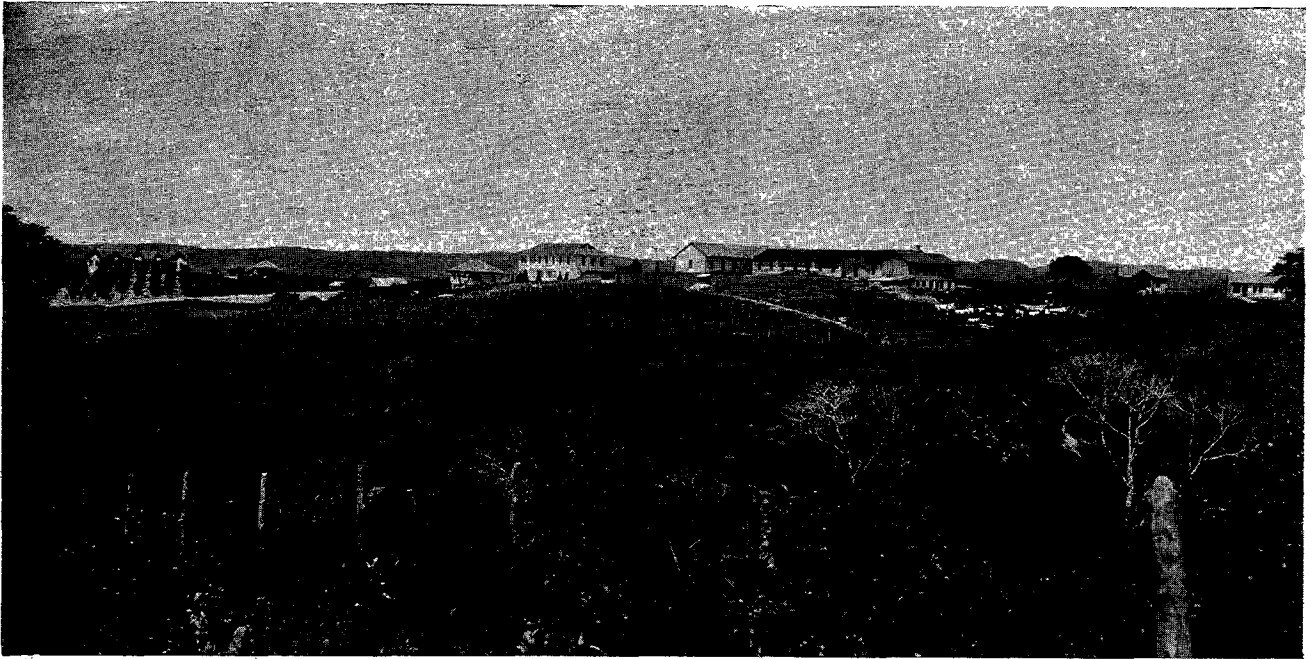
WE ARE SORRY to chronicle the death of Elder Waldemar Ehlers, which occurred on February 5, at his home in Jaraguá, Santa Catharina. Elder Ehlers was well known by many of our people in Brazil, having carried heavy responsibilities, and labored for many years in this country. He had been in feeble health since his return to Brazil from Europe several years ago, and since that time has not been able to actively engage in the work. He was a delegate to the Union Conference session held at the Brazil Training School this year in January, and he seemed to be in fairly good health at that time. Now he is resting in the blessed hope, awaiting the coming of the Lifegiver. In his death the cause has lost a faithful worker. We extend to his family and other relatives our sincere sympathy.

WRITING about his experiences among the Indians on the Araguaya River, Elder A. N. Allen says, "This afternoon two merchants from the city of Goyaz came

to our place. They are buying cattle. One of them, in cutting a tree, had been struck in the eye by a chip, and a splinter had penetrated the membrane of the eye-ball and remained there. I removed it and gave him some medicine for the eye, and probably saved the eye. Six canoe loads of Indians came here this afternoon from Matto Verde, a place way down the river. They were all as naked as possible, except the "tanga" worn by the women. This is just a small bark apron. I recognized them from last year, and they all seemed very glad to see me again; but they felt badly that I had not located the mission down where they live. We gave them "rapadura" and "farinha," and they gave us some of their Indian work. Then they offered more of their goods for sale. I bought several pieces, and they went to our store and bought several things. We arranged for them to work for us several days. . . . To sell to the Indians, when they crowd into the store, is an art to be learned. They will ask for a certain article, and then hand you a piece of money. Perhaps you will tell them that it is not enough. Then they will hand you another piece, and so on until you get the price." Let us pray that many of these poor souls may be led to the Saviour.

N. P. NEILSEN.

LITERATURE coming to Brazil, accidentally at first, and passing through unconsecrated hands with no design for good, resulted in the establishment of the first church in Brazil.—*J. W. Westphal, in Review and Herald, Jubilee Number.*



Site of the Brazil Training School, located at Santo Amaro, Sao Paulo, Brazil.



Workers in the East and South Brazil Unions

Austral Union Conference

E. L. MAXWELL - - - - President
 F. C. VARNEY - - - - Secy. - Treas.
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 Buenos Aires, Argentina

The Chile Camp Meeting

THE Chile annual meeting was held in the Porvenir Street church, Santiago, Chile, this year, and this modest but neat little chapel with its homelike appearance and quiet inviting aspect, was filled during the day and overflowing during the night meetings in spite of its capacity to seat 400 persons. Times have changed in Chile since years ago when the pioneers were struggling to keep the torch of truth ablaze. Today the whole republic is afire with the message.

There was no business session at this time, the conference holding biennial sessions, so all the time was devoted to departmental, local church and spiritual work.

In these lines the three representatives of the General Conference, Elder W. W. Eastman of Washington, and Elders J. W. Westphal and J. L. Brown of the Division, rendered splendid assistance, their preaching reaching the hearts of the people and bearing rich fruit in the confession and forsaking of sins and the consecration of the lives of the people.

Elder T. L. Oswald and his staff of workers, including the Conference Boarding Academy in charge of Professor J. M. Howell, have worked hard and faithfully, and as a result they were rewarded with increases in all departments of the work, 33% in tithes, and 25% in membership.

Chile is making rapid strides toward the goal of self-support, and will soon reach it in her conference operations, but must still have help in the matter of the equipment of her school. The recent earthquake did much damage to the buildings. This must be repaired and many needed improvements must be made, and facilities added.

Many thousands of pesos were subscribed for the Valparaíso church. We are in great need of a suitable memorial for the truth in this great city, one of the world's great commercial centers, which was recently so beautifully described in the *Geographic* magazine. The church is worshipping at present in an old semibasement which some time ago served as a wine cellar and drinking place. And the dingy hole is so full of people every Sabbath that many have to remain standing through the service. With a few thousands of dollars' help from the outside we can build a comfortable chapel here that will seat five hundred people, and we can have it full in a couple of years.

E. L. MAXWELL.

Our Literature Saves Souls

SEVENTEEN years ago a colporteur sold a copy of "Patriarchs and Prophets" to a man in Resistencia, in the Chaco. His son read the book and felt his heart moved toward God. No Protestant church was there and he knew nothing of them, so became a more intense Catholic. But God watched the seed that had germinated and conditions worked about so that he went away from his family to the south and located in Pilar, Santa Fe. In 1925 a colporteur came his way and sold him a copy of "Our Day." In the conversation,

the student spoke of God and creation. The man was surprised to hear a bright youth profess faith in the creation story and told him of having read "Patriarchs and Prophets" and said he believed it. The colporteur kept in constant communication with him, sending him the Spanish *Watchman* and some tracts. They did their work, and the man and his family accepted the truth. They were baptized last year, and now he is selling out his cattle so as to put his children in school and himself go into the colporteur work. Brother Juan Meier is the young man who sold the second book and followed it up with smaller literature.

Yes, our literature does win souls.

HENRY F. BROWN.

A Trip Among the Paraguay Indians

(This interesting article, written in 1918, was found recently in an old file of descriptive material. As the facts contained remain the same, and believing you will enjoy the information given, we are giving it space in our columns.—Ed.)

IN COMPANY with Elder Westphal and Elder Montgomery, we left Buenos Aires July 29, with a view of gaining information concerning the several Indian tribes scattered throughout the northwestern and eastern part of Paraguay.

We took ship on the river boat "Guarani," and by the way, this is the name of the language of the larger part of the Indians of Paraguay. We changed steamers at Asunción, the capital of Paraguay, and after eight days found ourselves in the port of Corumba, Brazil. This port is about 2,000 miles from Buenos Aires, on the Paraguay river, yet vessels of a good draft find their way thus far up. At Corrientes the river divides. The part that flows directly north is called the Paraguay, and the part that branches to the north and east is called the Alto Paraná, or Upper Paraná.

These mighty rivers are very impressive, for just think that after reaching the heart of the country, 2,000 miles from the mouth, the main stream is over one-half a mile broad. Steamers travel up as far as Cuyaba, the capital of Matto Grosso; but the ocean-going vessels go no further than Corumba.

Corumba is a very interesting place, and quite a modern town, at least as modern as any South American inland city. They have good hotel accommodations, and all classes of people; viz., French, German, English, Portuguese, Turk, Greek, Brazilian, and American, and as the Irishman says, "It's a motley crew."

Just below Corumba is a little port by the name of Esperanza, or Port of Hope. There is a railway which runs from Sao Paulo, a cosmopolitan city on the east coast of Brazil, to Port Esperanza, tak-

ing four days for the trip, which has Pullman service. We were told that were it not for the war this railway would have been pushed across Bolivia to connect with the railways running in from the west coast.

Just below Corumba is where Roosevelt killed his biggest tiger during his hunting expeditions in South America. We were told by the Captain that we passed by and near the place where he killed the best of his game. It is certainly a wonderful country. We saw some game from the boat such as deer, alligator, and many species of birds. Of course the larger animals kept pretty well out of our gaze. There were great flocks of parrots and birds of beautiful plumage along the shores, and thousands of alligators lying on the banks. We saw many of the birds known in Portuguese as the "Garza," or "Ospray." From these birds they secure feathers, the highest grades of which bring \$350 a pound in England.

In the stores of Corumba we saw many skins of tiger, lion, deer, alligator, and boa-constrictors. All the way from Asunción to Corumba the men did much shooting from the boat, killing mostly alligators and birds. The boats running above Asunción burn wood for fuel, and every five or six hours stopped to load up.

We visited one of the Indian tribes west of the river and found them living in little groups here and there. The only home they possessed was made of branches of palm trees stretched across poles to protect them from the rain and sun. Occasionally, where they came in touch with civilization, they secured strips of sacking, which they used instead of palm branches. Nearly all the tribes on the western side of the river are of a roving disposition, and indolent, passing from one section to another when there is no food to be found in the section where they are. There are claimed to be something like 50,000 of these Indians in what is known as the "Chaco."

The Paraguay government knows but little about these tribes. Very little investigation has ever been made concerning them. There is mission work carried on by the church of England, who have six or eight stations in the central part of the Chaco. Their work, however, is not very extensive.

We returned to Asunción, where we found a nice little company of believers. Brother Arthur Westphal was at that time carrying on a public effort.

From this point we passed through the central part of Paraguay until we came to Villa Encarnación, which is a port on the Alto Paraná river. From this port we took a launch up the river to Hohenau. Hohenau is a German settlement. The Germans have cleared up the land of a large stretch of country reaching back

from the river for several leagues. At this place we have a little church of about 60 members. We remained with the brethren here for four or five days, during which time we made another hunt for Indians.

On Wednesday morning we mounted our horses and rode about twenty miles into the forest until we came to the thick jungle which was too dense to continue our journey on horseback. We proceeded on foot until night overtook us, following the Indian trail which wound in and out through the beautiful forest. At night we camped by a little stream, and slept in a temporary Indian shelter which had been thrown up by the pathway. We built a large bonfire, and after eating our lunch and passing the time of the evening, we went to sleep. The next morning we continued our journey for several leagues, and about noon we reached the little village of Indians.

These Indians had from time to time come to Hohenau with their *Mate* and other products which they had secured, and some of them were acquainted with our brethren who were with us.

We spent some time talking with the chief and head men of the tribe, and endeavored to persuade them to have their pictures taken, but the chief was unwilling to submit to anything of this sort. He said the only reason why the white man wanted a picture of the Indian was to humiliate him because of his poverty and his isolation from civilization. Some of the young men came forward and demonstrated their ability in shooting with the bow and arrow.

The tribes in the eastern part of Paraguay are of a different class by far than those found in western Paraguay. They are more intelligent in appearance and are more approachable on different questions and seem to live in little villages here and there. We found that they did some cultivation of the soil such as the planting of corn and vegetables, but lived almost entirely by hunting.

In this part of the country there are many tapir and other small animals which they shoot with their bow and arrows.

There is an excellent opportunity to begin work among these people, if we were in a position to do so. There is so much work to do and so many calls from all parts of the field that it is difficult to know what parts of the field should have our first attention.

After returning to our little company in Hohenau, we crossed the river into Argentina at Posadas, the headquarters of our Alto Paraná Mission. Here we found a company of believers. From this point we returned by rail to Buenos Aires.

W. H. WILLIAMS.

Former Division Secretary-Treasurer.

Medical Missionary Work

FROM the very beginning of the gospel work in the world the medical feature has held a prominent part. It is said of Jesus that He went about doing good, and healed all that were oppressed of the devil. At the time when Jesus commissioned to His disciples the work they were to accomplish in the earth after His ascension, He told them to preach the gospel and heal the sick.

An active mind that is capable of doing great things needs a healthy body. The apostle John in his third epistle directed to Gaius says: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." It is very reasonable that one should desire health together with the prosperity of the soul since this is the temple of the Holy Ghost. Therefore, the work of saving souls is closely connected with the healing of the body.

I believe that every church or meeting hall should have also a treatment room to help our own church members and bring others to the truth. It has been said that the medical work is the wedge that will open the way for the gospel where prejudice against the truth is strong. And I can testify that it is the most powerful agency to obtain a satisfactory attendance to the public meetings, in cases where all other methods meet with failure.

I wish to give a few instances which demonstrate this fact. Some years ago while visiting the people from house to house, giving out tracts and inviting them to the meetings, I came one day to the house of an Italian lady who told me that she did not need my literature nor my visit. I did not wish to leave this house without giving her something of the truth and tried to present her with a tract, but she refused it and said: "You will do me a favor if you leave this house and never return." Three days later, upon returning from my work I found on my desk a card. It read as follows: "Dr. B. has advised us to call you to treat my husband who is stricken with paralysis. We would appreciate it if you would come." I took my medicine case and went to the address given on the card and found it to be the place where a few days before I had been ordered away. When the lady opened the door she recognized me and remembered the experience, and in her confusion did not know what to say, but I told her of having received the card which I thought came from her requesting that I call. The past experience was not mentioned, and she did everything possible to express her gratitude for my coming at this time when they were in need of help.

A German father was so angry because his son was interested in the truth that he

said to several persons: "If the Adventist preacher comes to my home I will kill him." One very stormy night the son of this man came to my house, being sent by his father, and asked that I go see his dying sister. I went without hesitancy to the home of the man who had been threatening to kill me. Fortunately the illness of the girl was not so serious and in less than two hours she was all right again. I then had an opportunity to speak of the truth to this man in his own home, and he felt that the Lord had punished him for talking as he had.

The medical work helps also in other branches of our work. The following are a few instances to prove this. Two young ladies who were canvassing in the city of La Plata during the summer came to the office of a doctor and gave their canvass. He told them he was not interested in religion. When the canvassers saw they would not be able to get his order for the book, and inasmuch as it was the time of the Harvest Ingathering campaign, they presented him with a copy of the paper. The doctor asked them if it did not represent the religion of Mr. Brouchy. They answered in the affirmative, and before they had time to explain the nature of their paper he told them to mark him down for \$10 (Argentine money) per year which he would gladly give.

During the Harvest Ingathering last year I went to a wealthy merchant who in former years had given us a liberal offering. This time, however, he refused to give, stating he had no interest in our work. I tried to convince him to contribute but failed. A few months later his father fell and broke his leg. The doctor gave the family my address, telling them to call me. This same gentleman I had solicited came to the mission, not knowing that it was the work he had said he was not interested in. As soon as he saw me he remembered the former experience. At the end of the week when I sent in my bill, he gave five pesos extra, and during the ten weeks I continued the treatments he gave me each week five pesos more than the amount called for.

In this way, instead of giving five pesos as he did in former years, getting acquainted with us through the medical work, he gave fifty pesos.

A man to whom one of our lay members had loaned several books was quite interested in the truth, but his wife opposed it very much because she considered it to be only heresy. One day a child of this family injured his hand and the mother brought him to our treatment room, which is in the same building with the church. While treating the child I spoke to the mother on religious subjects and very soon learned that she was a sincere Catholic. When she said that her husband had some Adventist books I ex-

pressed a desire to meet him and sent word asking if it would be agreeable with him for me to call. As soon as I received his permission, I began a study of the Bible with him. His wife at first defended her viewpoints with all her might, but now manifests as much interest as her husband and comes to the Sabbath meetings with all their children and takes an active part in the study of the Sabbath school lessons. Her husband gives five pesos every week towards the fund to buy chairs for the church.

I am giving treatments to a Spaniard who, according to his own saying, never gives anything for charitable purposes, as he does not believe in any kind of philanthropic societies. Near his home lives a poor woman who had a defected arm. Notwithstanding all that had been done, it did not improve. Finally she came to us and in a little more than a month she was perfectly well. As she was unable to pay for her treatments she expressed to everybody her thankfulness for what had been done in her behalf. One day while visiting in the home of the Spaniard she told what we had done for her. He was surprised to find people who still take an interest in the poor who are unable to pay for their treatments. During the Harvest Ingathering, although I knew that he was not accustomed to giving for charitable purposes, I called on him and was greatly surprised to hear him say: "I will gladly give to the Adventists, even though I refuse to give even to my own church, for the Adventists do real charitable work." He gave me twenty pesos and promised to contribute something every year.

The medical work also breaks down prejudice against our message. There are people who would never come to our meetings were it not for their physical needs. Some time ago I gave treatments to a notary public whose family was Catholic. They were so well pleased with the results of my work that they recommended us to all their friends. While visiting an orphanage directed by Catholic sisters of charity and finding some of them sick, they recommended them to come to see us. The nuns came to the address given them but were considerably troubled to find that it was a Protestant chapel. They hesitated a bit but finally decided to enter after making the sign of the cross. It was a great surprise to our neighbors to see the nuns enter a Protestant church. Fortunately they were soon recovered from their ailments and felt very thankful for the treatments received.

The Lord blesses the work done by the missionary nurses. Among the many cases of wonderful healings we have witnessed in La Plata I will mention but one. I was called to see a little girl who was

born a paralytic. I saw her four days after her birth and told the mother that it would be impossible for me to take charge of the baby without the orders of a physician, giving directions of what to do. She told me that the doctors had said there was nothing that could be done for the child, that it was a lost case. When the baby was one month old the mother took it to the head doctor of the Children's Hospital with whom she was acquainted. Even though the hospital has its masseurs and electrical instruments to treat such cases, he sent the lady to our treatment rooms, but told her not to expect too much from us for such cases as her child were hopeless. We are thankful to the Lord, for the child was well in less than two months of treatments. When the doctor was told of the child's recovery he said he could not believe it until he could see the baby, for in his hospital they had more than a hundred cases like this one and not one was ever cured. I asked the mother to take the child to the doctor for an examination so he would be convinced that the Lord had blessed with His healing power.

The following instance shows that the medical work wins souls for the truth. Upon our arrival at La Plata I started a series of meetings, to which we gave much publicity. In our handbills I advertised themes on temperance, the care of the sick, and practical methods to avoid infection of contagious diseases. Among the attendants to the meetings was a gentleman who afterwards came to our treatment rooms for help. For some time he did not manifest any interest in religious topics. All he was interested in was the restoration of his health. Since it takes at least half an hour for each treatment, we had to talk about something, and it is very easy to lead the conversation to religious matters. He recovered from his illness and attended the meetings for a long time. Later his wife came for treatments and then to the meetings. Then their oldest daughter of about twenty years of age, was treated. For some time none of the young people of the family attended the meetings; but finally they all came and now the entire family is keeping the Sabbath and the three oldest children expect baptism this month (December 1928) and the parents will follow them a little later.

The methods the Lord suggests for carrying forward His work are always the best.

P. M. BROUCHY.

President, Buenos Aires Conference.

THE third angel's message first found its way into Argentina through the medium of literature by two different means.—J. W. Westphal, in *Review and Herald*, Aug. 12, 1920.

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Harvest Ingathering Sows the Seed

ELDER Felipe Sittner recalls the following experience in winning a friend for the truth through repeated visits in the Harvest Ingathering work though at first he was rebuffed. This gentleman is a lawyer. The first visit of the Ingatherer met with a cold refusal. The lawyer told him quite frankly that he did not believe Brother Sittner was what he represented himself to be. Carnet, and solicitor's card availed nothing. He was adamant. But Brother Sittner sent him a copy of the calendar of the River Plate Junior College together with a folder explaining the Sanitarium, and a collection of the Spanish *Watchman* and tracts. A good missionary letter told the gentleman that he should read these and next year he would be visited again. The second year the lawyer was more friendly, but the third visit was a cordial one. He said, "Now I am convinced that you are all that you pretend to be. Here is my offering. You Adventists are doing a noble work." He also urged that he be visited from year to year in order that he might keep up with the activities of the Adventists.

It pays to visit the same people from year to year even though the visits are not appreciated. Leave the paper and tell them to read it, and that you will visit them again. A thief does not work that way. The repetition of the visit engenders confidence. Friendship is formed and soon a real interest is manifested in the work done by our people.

HENRY F. BROWN.

Home Missionary and Missionary
Volunteer Secretary, Austral Union.

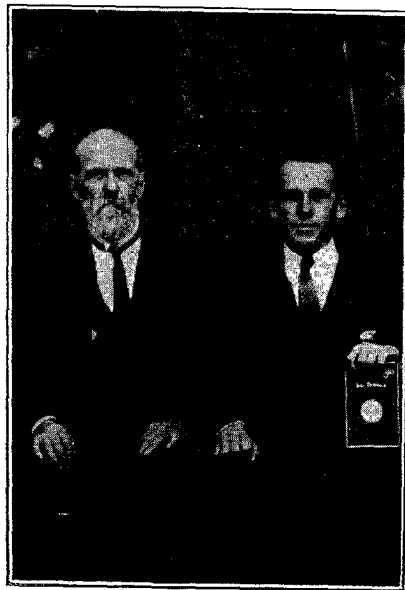
Austral Union Notes

BRETHREN F. Curtis Varney and E. G. Emmenegger of the union office have been visiting in Santiago and Chillán, auditing the books and settling financial policies for the Chile Conference. This

will be Brother Varney's last visit to the field before he goes to the States on his furlough.

ON FEBRUARY 20 Elders Eastman, Westphal and Brown embarked in Valparaíso for the Bolivian field, and on the 23rd of the same month Brother J. D. Leslie and family embarked for Peru where he goes to assume the direction of the colporteur work in the Inca Union.

BEGINNING February 20 the writer held meetings every night in the present quarters of the church, the attendance being very large and the interest intense. The meetings closed the 24th. The following two days were spent in Santiago, and now I am at Chillán, and expect to remain in the south of the republic until after the Temuco camp meeting which convenes March 20-26.



Brother Bishop and his son. This is the last picture taken of Brother Bishop before his death.

THE writer has been holding meetings in various parts of Chile during recent weeks. In Valparaíso, Santiago, Concepción, Talcahuano, Chillán and Temuco splendid audiences have been present to drink in the Word, and many scores of souls have come forward to the mercy seat to seek for pardon and purity. Never in the history of the work in Chile has there been such interest as has been manifested for the last two years. Large, deeply interested congregations of the best people meet us at every appointment. Brethren pray for the work in this great field.

E. L. MAXWELL.

Death of a Pioneer Missionary to Chile

IN COMPANY with T. H. Davis Brother F. W. Bishop came to Chile in 1894 as a self-supporting missionary. He was born in England July 17, 1864, but went to the United States when young. In California he learned of the present truth and embraced it. At the age of twenty he attended Healdsburg College where he remained for two years. Believing that the message must go to all the world in a generation, he volunteered to carry the truth to Chile by means of our literature and to support himself from the profits in his sales. This was a step in faith such as few of us have taken. There was practically no Spanish literature, and the language of the country was unknown to him. The English-speaking people in the country being few, the market for the English literature he brought was very limited. Without money and without friends these messengers of truth landed as it were in a new world.

Chile became the permanent home of Brother Bishop. There for years he walked the streets of the cities and towns,—north, central, and south—carrying the salvation-laden literature from door to door and talking with the people about Christ, His soon coming, the Sabbath, and kindred truths. His work was not in vain in the Lord. The Lord went before him to open doors and hearts. The effect of the work of these brethren was to lay the foundation of the work in that republic upon which we have built ever since. He loved to tell of these early experiences and of how wonderfully the Lord worked for them, opening doors before them, and giving them precious souls before they could converse with the people except through the medium of the Bible.

Brother Bishop married in Chile. But he continued in the colporteur work until his growing family required his personal attention. Even then he went out from time to time to engage in the work he loved. In the writer's first visits to Chile Brother Bishop helped as an interpreter. Through all the years he has remained faithful to the truth. For some time before his demise he was practically helpless on account of severe heart trouble. It was necessary for his faithful wife to be his almost constant attendant. He had the satisfaction of seeing his children walk in the ways of the Lord and several of them are engaged in some capacity of the Lord's work.

Brother Bishop died suddenly of heart failure. We believe he rests awaiting the coming of the Life-giver to reward his faith with a part in the resurrection of the just.

J. W. WESTPHAL.