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What is Self Support

Carlyle B. Haynes

THE fear has been expressed that our campaign for self-support in South America would result in cutting off, or at least cutting down, our appropriations from North America.

That is, some think self-support means that all money spent by this denomination in South America must be obtained from the membership in South America.

They look upon the campaign for self-support as an effort to reduce the yearly appropriations from the mission funds of the home base, and a yearly cutting down of our requests at the Autumn Council.

Those who so think are not all confined to South America. I have been greeted by workers in North America with the smiling query, "Well, I suppose South America will be off the appropriation list soon now." And I have had to stop long enough to give them a little education as to what "self-support" really means.

So, to quiet the fears of some of our South American workers, and improve the opportunity to make plain this important matter, let me say that "Self-support" in South America does not mean asking or receiving smaller appropriations from the mission treasury, but receiving and using larger appropriations²¹ for a different purpose.

I can explain that best, I think, by pointing out that, in my opinion, the principles of self-support apply around all the world, and particularly in every mission field.

That means simply that members of Seventh-day Adventist churches ought to supply all their own needs, without consuming mission funds upon themselves, and that mission funds should be used for new work in saving souls.

It means that already established work ought to be established in such a way that it is supporting itself, not longer

permitting itself to be a drain on the mission treasury, thus releasing mission funds for new work.

When the goal of self-support is reached many tens of thousands of dollars of mission money now being expended for the care of Seventh-day Adventist members can be employed in purely soul-winning endeavor for the benefit of those who do not know the truth. Mission funds now being used to hold converts already gained may then be used to gain new converts. These new converts cannot now be sought and labored for because the funds really intended for them are being used up by saved men and women.

Self-support means setting mission funds free to work for new souls. It does not mean a smaller amount of money for this purpose, but a larger amount.

Men and women, of any race, nation or condition, who are brought to the Lord Jesus, and obtain a saving knowledge of His grace and power, and are united in a church with others of similar faith and experience, really should be able, and they should be taught and trained to be able, to take care of all their own needs, and no longer remain consumers of mission funds.

There is, and there ought to be, a very real question in our minds about the propriety of using money to shepherd and provide equipment for the saint which was given to save the sinner.

The multiplication of churches in mission fields which are permitted, after they are established, to remain charges on mission funds, would soon require for their care and support, the entire amount of funds given by this denomination for mission endeavor, and put a most effective stop to our mission pro-

gram of carrying the three-fold message to all the world in this generation.

The sooner our mission churches are given an education and a training which will transform them from consuming factors to contributing factors in the mission program of this movement the sooner our world task will be finished, the goal of missions reached, and the kingdom of God come.

By the character of the training we are giving our church members in this important matter we are either hastening or retarding the coming of our Lord. If we train them to be dependent on us for their care and support, the finishing of our work is being put off. If they are trained to work for others and be self-supporting, the finishing of this work is being hastened.

Here is a mission field, we will say, which is spending \$500,000 yearly. It has 20,000 members. It is working for 70,000,000 population. Its 20,000 members contribute \$150,000 of its needed \$500,000. The remaining \$350,000 comes as an appropriation from mission funds.

To maintain and care for its already established work it spends \$400,000 of its \$500,000 income. That leaves \$100,000 it can spend on new work.

That is, it is spending on its own members a quarter of a million dollars more than these members contribute, the difference between the \$150,000 they raise, and the \$400,000 they require for, and use on, themselves.

Self-support does not mean reducing the \$350,000 appropriation. That should be enlarged, if possible. But it should stop being used for old work, and go into new.

Self-support means that the 20,000 members should raise the entire amount of the \$400,000 needed for themselves, not using a quarter of a million dollars of mission money to supply their own needs, thus setting that quarter of a million free for entirely new soul-winning work.

That would mean that instead of that field spending \$100,000 for new work it could spend \$350,000. Certainly a field striving for such objectives ought not to have its appropriation cut down, but rather increased, for it will be using mission funds properly.

And surely this is a right goal. No field ought to continue to spend \$400,000 on 20,000 members, and be content to spend \$100,000 for the salvation of 70,000,000 lost men. The 20,000 ought to support themselves, and the 70,000,000 ought to have the advantage of every penny of the \$350,000 appropriation from the mission treasury.

Self-support means giving them that advantage. It ought never to mean smaller appropriations. Rather it ought to mean larger appropriations. And that, I have no doubt at all, is what it will mean when we are spending our appropriations for right objectives.

A Splash from the Ink Bottle

"NONE valued more than Luther did the invention of printing. 'Printing' said he, 'is the latest and greatest gift by which God enables us to advance the things of the Gospel.' Printing was indeed one of the prime agents of the Reformation."—*The Huguenots*, p. 23.

Luther's ink bottle experience with Satan still induces men to splash their ink, and the splash is reaching the far corners of earth. "Of making many books there is no end." One edition of our large books is hardly off the press when we plan for another. Thousands upon thousands of small books are literally being splashed fieldward. The circulation of our Spanish papers is rapidly increasing and tens of thousands of tracts are being distributed.

The devil is wroth with the command-keeping people for their ink wells and presses continually splash ink against Satan's whited lies of modern sophistry.

The first six months of this year show a gain over the sales of the same period of 1928 of more than \$31,000 gold. Our total sales for the first six months of 1929 were \$140,117.80. We thank the Lord for His guiding hand and for the blessings that are experienced in the splashes that cause Satan's strongholds to tremble.

Souls are reading their way into the truth. I just received a letter from Elder J. H. Meier in which he says: "Fifteen souls are rejoicing in the truth as a direct result of the colporteur work. There is a family in Rosario, Argentine, which I visited the other day who accepted the Sabbath, not knowing that there were other people in Rosario who

keep the Sabbath. They bought 'Great Controversy' and read themselves into the truth. They are waiting for baptism. I could give other interesting experiences, but space does not permit."

We may expect war for "He [Satan] knoweth that he hath but a short time," and he also knows that the greatest showers of the latter rain will be veritable splashes of ink.

J. L. BROWN.

South Brazil Union

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My Visit to Brazil

THE more one travels in South America, the more he is impressed that we have only commenced the work in this great continent, for there are hundreds of cities and villages in which we do not have any believers.

During my recent visit to Brazil as I visited some churches in the Minas Geraes Mission and the Sao Paulo Conference, the reality of the above statement impressed me. However in many places there are those who have become interested in the truth through literature that has been distributed by our colporteurs, and in some places small groups have awaited baptism for some time. The harvest truly is ripe, but the laborers are few.

The Sao Paulo Conference is self supporting, and is growing rapidly in strength and membership, with good churches in a number of the strategical centers of the state, but as one travels hour after hour on the train, passing large cities, and is told that no evangelistic work has been done in those cities, and that we have no believers there, his heart becomes deeply burdened, and he is led to pray that the Lord of the harvest will send forth laborers into the ripe harvest field. Campinas, a city of over 100,000 inhabitants and within two hours by train from Sao Paulo, is still waiting to be entered by messengers proclaiming the third angel's message, the last gospel message to the world, but this is only one of many other large and needy cities in South America that are still waiting. Why?—because the harvest is great and the laborers are few. The brethren can only enter the more urgent, opening providences. May God teach us how to give them the message before it is forever too late.

During the latter part of the month of August and the first of September, it was my privilege to attend three dis-

trict meetings in the Sao Paulo Conference together with Elders Neilsen and Moore, and Brother Jerónimo Garcia. These meetings were well attended in spite of it being the busy season of the year for the farmer. In Espirito Santo del Piñal the meetings were held in the church which is centrally located. Brother Moore, the president of the conference, together with Brother Garcia, the leader of the district, made plans while there for an evangelistic effort as there is a good interest in the city.

In San Juan de Buena Vista we were happy to find a new church building, small, but beautifully built, and which will be a credit to our work there. It will need additions in the future I believe, for the church is active in missionary endeavor and the city affords a large field of labor.

The attendance was the largest in Socorro. The hall was well filled from the first meeting, which was held Thursday night, to the last one, on Sunday night.

Sunday the services were held in the country, about two leagues from town. After a sermon by the writer, Elder N. P. Neilsen conducted a baptismal service, burying 17 souls in the watery grave. It was a beautiful place to worship the Lord, for nature seemed to join in with us. The silvery stream which wound down the canyon plunged over a beautiful fall just a few hundred yards from the site of the baptism, and after rushing over the rocks, became beautifully quiet, affording a splendid place to celebrate the glorious rite of baptism.

This same day the church together with the conference administrators made definite plans for the building of a church in this city immediately. One of the brethren deeded a splendid lot centrally located.

Look out on the fields, brethren, for they are white waiting for the harvesters, to put in the sickle and reap.

R. R. BRETTIGAM.

A Noble Work

WE ARE continually receiving interesting experiences from our colporteurs, as well as from our colporteur directors, showing how the hand of God is at work in leading souls to a knowledge of this truth through our literature which is being circulated by the faithful bookmen. From time to time we desire to "pass on" some of these experiences for the encouragement of others. This time I am taking the liberty of quoting some experiences from a private letter received today from Brother J. M. Zerth, our faithful colporteur director of the Rio

Grande do Sul Conference. Brother Zeroth has labored there in this capacity for about seven years, during which time the book work has made wonderful progress in that field. Surely the Lord has blessed the efforts put forth, and souls have been led to a knowledge of the truth. I quote the following:

"I have just returned from Sao Joao de Camaquam where I helped Brother Carlos Elsemann with 'Practical Guide' for three days, taking 26 orders, value, 1:300\$000. Carlos felt happy to already have a half scholarship. He is a good boy and fired with determination this year. I believe you will see some good reports from Brother Carlos. I shall watch his reports with the greatest interest.

"My colporteurs have aroused quite an interest among the country people in this field. . . . I visited Brother Santos the other day by bicycle, fifteen leagues from the station. I arrived Friday afternoon and had a meeting that night, and three meetings on the Sabbath, with from 25 to 30 present. Sunday morning I had to give them another short talk before I left, a 'despedida,' as they call it. An excellent interest was manifested, and so it is all over this field; especially where Brother Niz has done missionary work. But there is no one here, Brother Neilsen, to carry forward the Bible work and bring these people into the truth. . . .

"We have been having much rain lately, but our sales have held up splendidly so far. I worked during Big Week out among the cattlemen. Some of the colporteurs have been trying to convince me that they could not sell enough books among the cattlemen to make a living, because of the long distances between the houses. I took my bicycle and went

at it, took 27 orders for 'Practical Guide' during the week; value, 1:350\$000, demonstrating that it can be done among the cattle ranches. Several times I had to travel two leagues between houses, for the houses were quite scattered. The country was very hilly, and I had many streams to cross. The cattlemen expressed much surprise at me, having the courage to wade these streams, carrying the bicycle on my back at the time of taking the orders and then again when returning to deliver, doing the same thing. They are noble men, and I took orders in nearly every house. The delivery was one hundred per cent. I enjoyed very much the week's work among these *Gauchos* of Rio Grande do Sul."

Yes, thus our colporteurs visit the homes of the people, even in the remote sections of the land. They visit homes where doubtless other workers will never go. They climb the mountains; they cross the streams in the valleys; they trudge over dusty roads; they wade through swamps and muddy lanes in search of the people; they scatter the message-filled literature, and in their wake they leave many people interested in the truth of God. Yes, the faithful colporteur is doing a noble work. May the Lord bless him!

N. P. NEILSEN.

Harvest Ingathering in the South Brazil Union

THE official opening date for the campaign was July 1, but some began to work before that time. The young people of the college had already reached their goal and others had a goodly sum gathered by the opening date, and

so when July 1 came a fair momentum had already developed and both the workers and members caught the spirit and took the matter to heart.

It was inspiring to hear of churches and groups in all parts of the field sending up shouts of victory. One church, and a large one, too, reached its goal before the end of the first week of the campaign. Our hearts were cheered, and we went with faith and renewed courage to help others share our joys by reaching their goals also.

It is interesting to note the progress registered on our Union Thermometer on different dates. On June 17 it registered a little over five *contos* (a *conto* is the equivalent of \$125 gold); July 1, the beginning of the campaign, thirteen *contos* were already received, and on July 15 we had received over 35 *contos*. By August 1 more than 43 *contos* had been reported, and nine more *contos* came in by the 10th. August 17 was a big day when reports indicated that we had reached our goal of 55 *contos*. We were certainly happy, but we did not stop working, and today (September 9) we find that we have already over 59 *contos*. We will pass well over 60 *contos* before the campaign has ended.

We believe our brethren in all South America and other parts of the world will rejoice with us in this victory. Our workers, without exception, have worked hard, and the membership from every part of the field has joined in and done wonderfully well. We praise the Lord for this. Already we are beginning to see souls coming into the truth as result of the missionary visits made during this campaign and the literature distributed. Our brethren in South Brazil are loyal and active.

G. F. RUF.

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

The Rainbow in the Cloud

"AND it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." Gen. 9:14.

Look at that beautiful rainbow out yonder, spanning the heavens. Is there any object on earth more glorious? Look at its varied colors so perfectly blending into one harmonious whole! Who can behold that wonderful bow so delicately tinted and not be stirred with emotion in his innermost soul? The Lord placed it there as a token of His faithfulness to His promise; but notice that He placed it "in the cloud," and not in the sunshine alone.

It is *in the cloud* that the bow is to



A baptismal scene in South Brazil; Elder Neilsen officiating.

be seen, and not in the cloudless sky. It is when the cloud passes over the earth and the sun shines upon the falling raindrops that the bow is formed. There must be a blending of the sunshine and the rain. The darker the clouds, the heavier the rain, the brighter the sun, the more beautiful will be the bow in its glorious colors. Yes, its beauty is even enhanced by the dark background of the angry cloud upon which it is resting.

Thus it is in our Christian experience. God will permit clouds of trouble and sorrow to pass over us; but He also desires that the sunshine of His grace shall illuminate our hearts so that the rainbow of His patience may be revealed in us. If we permit the sunshine of God's love to play upon our lives, when the storms are raging around us, we shall see the token of His faithfulness shine forth in all its beauty against the dark background. The "bow shall be seen in the cloud," is the divine promise.

The Lord chastens us "for our profit, that we might be partakers of His holiness." Heb. 12:10. When the hours of darkness and distress roll over our souls and the sun of hope is permitted to shine upon the falling teardrops, the rainbow will be seen. It takes both the sunshine and the rain to ripen our Christian experience. Let us, then, thank the Lord for the rain in our lives, as well as for the sunshine, knowing that the "bow shall be seen in the cloud." This is God's plan. N. P. NEILSEN.

South Brazil Notes

SIX dear souls were recently baptized by Elder A. L. Westphal in Chapecó, and one in Porto Feliz, Santa Catharina.

SEVENTEEN dear souls were baptized by the writer at Socorro, state of Sao Paulo, on September 8; and two at Pires do Rio, Goyaz, on October 6.

ON OCTOBER 10 Elder G. F. Ruf, our union departmental secretary, left Sao Paulo for Matto Grosso to visit our groups and scattered Sabbath-keepers in that great field.

THE tithes of the Santa Catharina-Paraná Mission for the first nine months of this year was \$750,900, an increase of \$16,580,000 over that of the same period of last year. This also indicates progress.

WE UNDERSTAND that Elder Luiz Braun has just commenced a series of public meetings in a good hall in Itapolis, state of Sao Paulo. Let us pray for the blessing of the Lord upon the different efforts which are now being

held, that many souls may be led to a knowledge of the truth as it is in Christ.

ELDER F. R. Kuempel planned to begin a series of public meetings in the city of Curitiba the latter part of September. He has rented a good hall that will seat about four hundred. We pray that success may also attend this effort.

ELDER Germano Streithorst, superintendent of the Santa Catharina-Paraná Mission, and Elder K. K. Itenhausner are planning to begin a series of public meetings the first part of this month in Altona, Município de Blumenau, Santa Catharina. Let us pray that the Lord may bless these meetings with an ingathering of souls for His kingdom!

LAST week Brethren Jeronymo G. Garcia and Emilio Gutzeit began a series of public meetings in the beautiful city of Espirito Santo do Pinhal, Sao Paulo. We already have a goodly number of members in this city and vicinity, with a neat church building, and we pray that this effort may add still others to their numbers.

BROTHER J. D. Hardt, who has for the past two years been connected with the Collegio Adventista as preceptor and teacher, has been called to the Santa Catharina-Paraná Mission, to act as secretary of the Young People's, Educational and Sabbath-school departments. He left about the first of October for his new field of labor.

ELDER Alfredo Suessmann and Brother Manoel Margarido, our union publishing department secretary, planned to commence a series of tent meetings in Jaguarihyva, Paraná, on September 29. At this writing we have not yet heard how the attendance is but hope that some souls may be led to accept the truth for our time.

BROTHER Sylvester Toddai, who has been working in the Sao Paulo Conference office for some time, accepted a call to connect with the Rio Grande do Sul Conference as office helper, and went to that field the latter part of September. Brother Siegfried Kuempel, one of the graduates this year from the Collegio Adventista, has connected with the Sao Paulo Conference as office helper.

WE TAKE the liberty of copying the following interesting news items from a letter dated September 26, written by Elder A. C. Harder, president of the Rio Grande do Sul Conference:

"On Sabbath, August 31, Elder Storch had another baptism in Santa Maria; he baptized six souls. He has quite a large number still in preparation and expects to have another baptism later in the

year. Thus he has had definite results from his recent effort. The church building is also progressing well. It is supposed to be finished by December 10. So we will have constructed two new church buildings in our field this year."

BROTHER Ernesto Bergold, one of our students at the Collegio Adventista, has been asked to connect with our Indian Mission on the Araguaya River, as mechanic and helper in the place of Brother Leopoldo Hartwig who was accidentally drowned at the mission station, whose sad and tragic death has already been reported in the *Review*. Brother Bergold left Sao Paulo for his field of labor on September 22. Esther and Lulu Allen, who have been attending the Collegio Adventista also went to the Araguaya to spend some time with their parents, Elder and Mrs. A. N. Allen.

KNOWING that our people are always interested in hearing about the work among the Indians, we take the liberty of copying the following from the last letter received from Elder A. N. Allen, written August 25. Among other things he says:

"All the Indians were here with us yesterday. I asked Emilio to hold services for the Brazilians here while I had services with the Indians. They seemed to enjoy it very much. Then I talked with them about different diseases and showed them hook worm charts and pictures of the germs which cause different diseases. They were much interested, and one today asked me to give his boy medicine for the worms. The work on the buildings is going very slowly because of so much sickness. The roof of the school building is on and the walls nearly finished. Then we will turn to my house and leave the plastering till the other walls are up. . . . I hope to baptize ten or more from Sao José this year. Some are not very strong yet, and all need some more instruction, but when I can get away for a time will go and stay with them till they are ready." N. P. NEILSEN.

Visiting Our People in Goyaz

IT WAS a pleasure for me once more to visit some of our members and scattered Sabbath-keepers in the state of Goyaz, recently. Every evening meetings were held in the various places visited, and usually there was a good attendance of interested persons. The Lord came near and blessed His people as we sought Him and studied His word together.

Viannopolis, which is situated at the end of the railroad, was the first place we visited. Some of the time the meet-



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

ings were held in the home of Brother Francisco Lima, and a part of the time at the home of Brother Pimentel Pompilio. If a good series of meetings could be held in this place it would probably result in quite a number of souls being won for the truth.

A number of days were spent with our people at Pires do Rio and good meetings were enjoyed. Two persons were baptized in a beautiful stream near the city. Others requested baptism; but they were advised to study our message more fully so as to be prepared at the next opportunity.

I also visited Ipamery where I found a few Sabbath-keepers, and one meeting was held with them. One day was also spent with our people in Cumary, and a meeting held with the interested ones. May the Lord help our people to continue to labor for others, until the work is finished and Jesus comes to take us home to the mansions prepared for us.

N. P. NEILSEN.

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Indian Camp Meetings Lake Titicaca Mission

THE workers of the Lake Titicaca Mission have felt for a long time the great need of a special spiritual revival among the believers of that large Indian field. The perplexing problem has been, just what plan to follow in carrying forward such a revival. Because of

climatic conditions and also for other reasons it has been thought that camp meetings would not be practical. Nevertheless, feeling that something must be done, they decided to hold camp meetings in each of the large stations and also in some of the sub-stations.

Brother Bresee, the superintendent, and his committee thoroughly organized their forces weeks before the camp meeting season should begin. Large numbers of Indian evangelists, led by the foreign mission directors, went into the field with the understanding that they should visit personally each church member, and wherever possible they were to have prayer in the home. This was done and God abundantly blessed the efforts of these faithful men. The hearts of the believers were greatly touched and they had a longing desire to attend the coming camp meeting where they might join with the people of God in drinking deeply of the Fountain of life. Our Indian brethren and sisters loaded their llamas and donkeys with the needed fuel, food and bedding and trekked long distances across the mountains with a determination in their hearts to remain at the camp meeting until it should close. A splendid attendance was realized at all of the meetings.

From the very beginning the meetings were of a very spiritual nature. We began the day with a devotional service. After a short Bible study by one of the workers the meeting was thrown open for testimonies. With broken voices and with tears streaming down their cheeks our Indian brethren reconsecrated their hearts to God.

Each day a workers' meeting was held for the native evangelists, teachers and colporteurs. Careful study was given to

the subject of the ideals and characteristics of the gospel worker and also to the responsibility resting upon him as a real soul winner. All the workers expressed themselves as having received great benefit from the lessons given. These meetings were also special seasons of seeking God for spiritual strength to meet the attacks of the enemy in the daily Christian life.

Our field missionary secretaries of the union and local fields, Brethren Leslie and Ruiz, conducted a literature sale each day and \$560.00 gold worth of books and Bibles were sold to those attending the meetings. More than seven hundred Bibles alone were purchased. At Juliaca more than one hundred Bibles were sold in less than twenty minutes. This certainly shows that our Indian believers love the Word of God.

The climax of each series of meetings was reached at the eleven o'clock hour on Sabbath. During the week many earnest prayers were being offered to God, pleading that His Spirit might work mightily upon the hearts of backsliders to turn them again to Jesus. After an earnest consecration service from the pulpit a call was made for those who for the first time wanted to give their hearts to God. Scores stood to their feet and asked to be permitted to join the baptismal classes. Another earnest call was made to those who had lost their way and had fallen back into their old customs and habits. Scores of these poor backsliders pressed to the front of the church and with broken hearts confessed their sins to God and earnestly asked their brethren to forgive them wherein they had offended any. Tears of joy of workers and lay members were mingled as these poor lost souls fell at the foot of the cross and again accepted Jesus as their Saviour from sin.

As each camp meeting closed the believers returned to their homes, thanking God for His rich blessing and with a determination to be more faithful in the future. They also returned with a determination to be more faithful missionaries in bringing the love of Jesus to the thousands of poor lost souls all about them who as yet have never learned of the gift of heaven for their salvation.

These meetings have been not only a great blessing and comfort to our Indian believers of the Lake Titicaca region, but our foreign and native workers have received a new vision of their possibilities and responsibilities as shepherds of the flock of God.

Brethren, we solicit earnestly your prayers in behalf of this great Indian constituency in the Lake Titicaca Mission.

V. E. PEUGH.

A Missionary Excursion in Ecuador

A FEW weeks ago I started out, in company with my wife and children, on a missionary trip through a province of Ecuador where the governor had recently completed an automobile road. The highway from our mission to this province offered a very picturesque panorama, reaching a considerable elevation above sea-level, where at almost every step of the narrow way one could look down almost perpendicularly into a precipice of thousands of feet. The many sharp curves in the road caused our hair to almost stand on end. After about fifty kilometers of constant danger it was a relief to descend into the valley on the other side, where we found an agreeable change of temperature which was very noticeable as the road meandered around the foot of the snow-capped mountain peaks of Chimborazo. While crossing the summit of the mountains we felt an intense cold, even though one is almost on the equator.

There are about twelve towns in this valley, with population varying from two to ten thousand inhabitants. In each of them we have friends who are studying the truth, and in one, San Miguel by name, is located a worker and his family, Brother Sánchez. The prospects are encouraging for realizing a good harvest of souls in different parts of the country.

Besides having friends in these places, we also have enemies who are determined to prevent the entrance of the truth. We decided to go first to San Miguel where our worker is located. Upon arriving there in the afternoon, we learned that the majority of our friends had left the city temporarily. Brother Sánchez told us that some days before the enemies had determined to drive them from the city, and threatened that if they did not leave they would be assassinated. He also informed us that the night before some guns had been fired at their house.

Thinking that our arrival at this time would appease the wrath of the enemy, we put our auto in the yard and prepared to spend the night with our brother. After supper three friends came and told us they anticipated trouble, but hoped that we would have a pleasant stay. They also expressed a desire that we study with them.

About eight o'clock that evening I went out in a dark street with Brother Sánchez and my eight-year-old son, Elden. Suddenly some individuals sprang from the darkness, and shooting over our heads shouted: "Death to the Protestants!" However, not one of the

bullets touched us. Shortly afterward some policemen, having heard the noise, came, and the bandits immediately fled. On returning to the house we thanked our Heavenly Father for protecting us, and asked that He continue to keep us from danger.

At about ten o'clock we were awakened by a furious mob just outside the house, cursing and shouting "Away with the Protestants!" They shot at the walls of the room where we were, and threw stones against the door. There being only one opening in the room, we had no way of escape, and trusted solely in God for the protection of our lives. I had no fire-arms with me, and was alone with my wife and two children. In a few minutes the panels of the door began to give way and the rocks and bullets entered the room. The door was new, made of hard wood, and had a



Juan Arce and family with the writer. When the foreign worker left the Urcos station, Lake Titicaca Mission, a short time ago Brother Arce was left in charge. He seemed to realize his responsibility and went after his work with a will. He went out and animated the Indians to commence schools, gathered the matriculation, in fact more matriculation than some of the regular station directors. Do missions pay? Look at this family and consider the work this boy has done. He was put in jail for ten days with little or nothing to eat a few weeks ago. I asked him of his courage. "Never better," he replied. What reward will there be for the faithful!—F. E. Breesee.

strong, heavy, bolt. Every minute we thought the enemies would enter. We piled the furniture, various benches, old tables, the beds, etc., against the door, forming a support. The mob continued their work for about half an hour and had thrown nearly half a ton of stones inside the room; nevertheless, the Lord did not permit the door to give way completely to the stones that were thrown with all the force they could muster. As the mob left they threatened to return with kerosene to burn us out. The house was made of thick adobe in a manner that it would be impossible to burn, but they could have suffocated us with the smoke from the kerosene.

About dusk the town mayor and a policeman came to our aid. Also two or three neighbors. They explained that they had been watching from a distance but dared not come to our rescue as the mob was several hundred strong. From what we could learn, the trouble was not excited by the town officials. They remained with us for about an hour and helped us reinforce the door which had been spoiled by the rocks and bullets; and promised to return in case of further disturbance. Again we sought the Lord for His protection, and expressed our thanks for His care over us when it seemed that death stared us in the face. However, not one stone or bullet had wounded us, even though the furniture was damaged and the panels of the door were shattered. We again retired to our beds but were unable to sleep much. At dawn we were happy to see the light of a new day. During the attack neither of the children cried, having remained perfectly quiet, which was doubtless due to fear.

The following morning I sent a petition to the governor and president of the republic asking for protection, and ten soldiers were immediately sent to our aid. We received two anonymous letters explaining what had been planned against us, and threatening to kill us even though the soldiers were sent to protect us. Also they distributed handbills throughout the city threatening us or any one who attempted to visit or listen to us. The second night after the soldiers left all was quiet with the exception of some guns that were fired at the house from a distance.

After staying in the place for three days, which time was spent in much prayer, we decided it was not best to remain longer since all the friends we had hoped to study with were so frightened that they had hid in their houses or abandoned the city. Also we had received notice that the priests had gathered the people from other towns to strengthen their attack against us. The city authorities told us that a mob of

several thousand had prepared to attack us one night, and fearing our safety they requested us to leave the town.

As the threats were as much against our brother and his family as they were against us, we felt it best for them to leave also until things became quieter in the city. We prayed, asking if it was the Lord's will for us to leave, for Him to indicate the way. No one wished to furnish the beast of burden for our brother's baggage, and it seemed there was no way for them to go. However, I learned of a bus that made an occasional trip to an adjoining town about twenty miles away, and we asked the Lord to help us locate it. I went to the telephone and in about five minutes was able to talk with the conductor, who told me that the bus was in the city and would come for us any time we desired. Arrangements were made for it to come at a certain hour, and before night we were all in the next town together with the baggage of our brother and worker.

From this place, which is the capital of the province, I was able to make a visit to the other towns, including the one we had abandoned, visiting them during the day and returning at night. We did not experience further difficulties, with the exception of some people who cursed me. At this place I was privileged to baptize two persons who had fully proven their consecration to God.

There is a deep interest seen among the inhabitants of this town as well as in other villages of the province, and I am sure that in spite of this apparent retreat, the work will progress and some day we will see a harvest of souls. We request an interest in your prayers for the work in this province in Ecuador, and especially for the city of San Miguel.

ORLEY FORD.

Superintendent, Ecuador Mission.

Here and There with the Colporteurs of the Inca Union

WORD has reached us from the Lake field that the Juliaca mission station sold 250 *soles* worth of books during Big Week. It was at this station that we sold 440 *soles* worth of literature during the revival meeting held there recently. Although our training school is yet closed in Juliaca, the work still goes forward. Nothing can hinder the progress of the message.

Brother Marín just informed me that during the first week in September he accompanied a colporteur to the interior of Peru and in one week they took orders for over a thousand *soles* (\$400

gold) worth of the new book "Hacia la Edad de Oro."

Our gains in literature sales for the first eight months of this year are over five thousand dollars more than for the same period of last year. Our August sales will show a gain of nearly two thousand dollars above the August sales of 1928.

During the first eight months of this year Ecuador has come within \$1,400 of reaching its goal of \$6,000 for the year.

J. D. LESLIE.

*Field and Home Missionary Secretary,
Inca Union.*

East Brazil Union Mission

E. H. WILCOX - - - Superintendent
U. WISSNER - - - Secy. - Treas.
Address: Rua Lopes Trovao 88,
Nitheroy, Estado do Rio, Brazil

New Church Building in Bahía

BROTHER Antonio Assumpcao, husband of Philonilla Assumpcao at great sacrifice has just completed the work of erecting a new building in Bahía which for the time being is to serve a double purpose, namely, church and school. This building while not belonging to the mission, is donated to mission service for a period of several years to come. Brother Assumpcao although in poor health, has at great sacrifice and personal labor constructed the building, desiring that it be used by the mission for mission purposes, and that it be a light for giving the gospel to many souls, both old and young. While he may soon rest, he desires that the work of his hands may continue to bear fruit.

This building furnishes a hall 9x12 meters with a well equipped baptistry, and so arranged as to divide the school room from the remaining portion of the hall. Sister Philonilla Assumpcao, who has for several years taught a church school in Bahía, is still in charge of a progressive church school in that city. This church school has now moved into this new building and we trust that it will prosper and grow more than ever before.

Sunday September 8, 1929, this new school building was formally inaugurated for the purpose it is to serve. After words of encouragement and appreciation, spoken by Elder L. G. Jorgensen, the writer gave the inaugural address. A large congregation was present for this service. God seemed very near and dear to us, and we trust that the heart's desires of our good Brother Assumpcao may be fulfilled and that the new building may prove a blessing to God

and to His work, and that those who meet there, whether in school or in religious service, may feel that God is present.

E. H. WILCOX.

Austral Union Conference

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

"Forward with Increasing Success"

THIS well known expression from the Spirit of prophecy uttered years ago with reference to our colporteur work is certainly applicable to the Austral Union. A study of the sales in the Austral Union year by year from 1915 to the present time indicates that we are seeing this prophecy fulfilled before our eyes.

In 1915 the sales were \$52,000 (Argentine money). Each year thereafter they arose steadily until 1918 when they first passed the \$100,000 mark. They did not remain long at this place, as in 1919 we went over \$200,000 and have never fallen below that mark since. 1920 was the first banner year, the total sales of the union being \$260,000 in round numbers. This remained our high-water mark for six years. The lowest period during that interval was in 1922 when we went down to \$204,000.

In 1925 our sales reached \$241,000. We were on an upward trend, and in 1926 we had the greatest gain ever experienced, almost exactly \$100,000 over the preceding year, making our sales for 1926 \$341,821. The year 1927 brought a serious drop of nearly the same amount, but in 1928 we soared again into the realm of \$300,000, our sales that year being \$317,674.

This year we have started out well, and if everyone will continue to work and push with all his might we may be able to equal if not exceed our record sales for 1926. We in the field promise to work with all our might to this end. We ask our brethren in other parts to pray for this result. We are sorry there have been years when we have fallen below former records. We wish to see that statement from the Spirit of prophecy true not only over a course of years, but each year over the preceding.

E. L. MAXWELL.

"Their Works do Follow Them"

SOMETIMES the home missionary worker becomes discouraged that fruitage is not immediately seen. The follow-

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ing story will serve to show that God takes care of the seed once the worker has been faithful in sowing it.

Brother Daniel Ubida of Iquique, Chile, was an inveterate smoker. He even chewed the butts of his cigarettes. As a consequence, his health was very poor. His stomach was so bad that the doctors said there was no hope for him.

From somewhere, he does not know where, a copy of our extinct health magazine, *Salud y Vida*, fell into his hands. He read a sentence that made a deep impression on his mind. It said, "Kill the origin of your ill-health and be free."

That night as he worked in his smelter he started to smoke, but the sentence came up before him. He dropped his cigarettes and his pipe and tobacco into his oven and declared independence from tobacco. He has been an Adventist for many years and has not gone back to smoking. He is free from his vice. Can anyone wonder that he willingly took his quota of *El Atalaya* to free others from their vices and sins?

HENRY F. BROWN.

Home Missionary and Missionary Volunteer Secretary, Austral Union.

40,000 Gospels Sold in the Streets of Buenos Aires

THE following quotation is taken from the One Hundred and Thirteenth Annual Report of the American Bible Society:

"During the year 1928 we sold the following books: Bibles, 13,050; Testaments, 18,014; Gospels, 165,247; a total of 196,311 volumes.

"The secretary in charge of this agency is very grateful to the three sub-

agents, fourteen colporteurs, and 283 correspondents who have cooperated with him in the distribution of these books. The number of days spent by them in this work is 4,850; miles traveled 52,600, and the number of towns and villages visited, 463. Most of the books circulated were Spanish, although we have sold a goodly number of them in 37 other languages, specially in the German and Italian.

"The work of the American Bible Society is being felt in these countries. During the year, we were greatly surprised by the action of the Roman Catholic church in Buenos Aires. For the first time in the history of this church, they placed in circulation 100,000 copies of the four Gospels, in Spanish, together with notes and prayers. They appointed committees of young ladies, who offered the Gospels for sale in the streets of Buenos Aires. They quickly disposed of the whole edition. But the strange part of the whole affair is that, together with the sale of these books, they circulated a small tract where they claim that 'the Roman Catholic church has always emphasized the importance of the reading of the Bible.' We all know that said church has always tried to keep the Book from the people. One of our pastors, Mr. Galizia, of Corrientes, wrote a letter to the man in charge of this work, inquiring of them the nature of this work. The answer he received reads as follows:

"In answer to your note of the 17th of May, we would say that, in order to counteract the great Protestant propaganda in this country, we have decided to publish, in one volume, the four Gospels, small size, together with the confession and Communion. The price will be fifty cents.' This is signed by the great Cardinal Ferrari Propaganda.

"As I have stated before, this is the first time in the history of Romanism in Latin America, that any effort has been made by them to place the Scriptures into the hands of the common people; and if they have done so, it is to undermine our work. But I am glad to say that, providentially, we received our Gospels at the same time that they placed their books in circulation; so that in one week we were able to sell in the streets of Buenos Aires over 40,000 Gospels. We find that a great many people are curious to know what is meant by 'Gospel' [it seems to be a new word to many of them], and they are buying our books."

In the *Review and Herald* of March 1, 1887, was this statement: "Divine and human agencies are combined in the work of saving souls. God has done His part, and Christian activity is need-

ed now. God calls for this. He expects His people to bear a part in presenting the light of truth to all nations."

Blow Guns

THE blow gun is used by many tribes on the upper Amazon. It is made of two separate pieces of wood about seven feet long, each scooped out to form one half of the tube. It requires an enormous amount of labor and considerable ability to do this work with the necessary accuracy; the tool used being the incisor tooth of the jaguar. Having perfectly curved the two pieces they are afterward fastened together by long flat strips of fiber taken from the palm tree (climbing) then it is smeared over with a black wax and then wound again by the same fiber, thus making quite an artistic and rustic appearance.

The pipe when finished tapers toward the muzzle, and a cup-shaped mouth piece made of wood is fitted in the broad end.

This instrument is used to throw small arrows about ten inches in length, which are not very dangerous in appearance, but as the point of each is painted with "carare" (a deadly poison) death results within three or four minutes after the arrow pierces the animal or bird.

These little arrows are made from the leaf stem of a certain palm, the strips being cut and made as sharp as needles, by scraping the end with a knife or the tooth of an animal.

A little ball of silk fiber taken from the seed pods of the silk tree (cotton being too heavy) is formed on the base of the arrow. This ball must fit snugly in the bore of the blow gun; and when it does it can be propelled with such force by the breath that it makes a noise almost as a pop gun on flying from the muzzle. It is a far more useful weapon in the forest than a gun, for the report of a firearm alarms the flock of birds or monkeys while the silent poisoned dart brings the animals or birds down one by one. None but the stealthy Indian can use it effectively.—*Selected.*

Division Notes

ELDER Carlyle B. Haynes arrived at Divisional headquarters November 19 after having attended the Fall Council in the States, which was held in Columbus, Ohio.

Among the items of interest which he has given is the 5% increase in the base appropriation to the South American Division.