

# SOUTH AMERICAN BULLETIN

VOL. VI.

BUENOS AIRES, ARG.

APRIL, 1930

No. 4

## Take Heed Unto Yourselves

By Carlyle B. Haynes

(Bible study given at the Entre Rios Ministerial Institute.)

As I have considered what message to bring to you in this ministerial institute, my mind has gone back to another ministerial institute which was held nineteen centuries ago. I do not think it was the first one, for I look upon the training of the twelve disciples with Christ for three and one-half years as the first ministerial institute. It was held shortly after that, and the instructor was in my estimation the greatest human preacher, the most earnest and successful servant of God—Paul, the Apostle.

Paul called the elders of the church of Ephesus together when he found he was to have just a little time on his way to Jerusalem, asking them to meet him at Miletus. There he instructed them. It is what he said on that occasion which I want to bring to your attention in this institute.

There were a number of interesting and moving factors in this early ministerial institute. So far as we know there was but one instructor. There was an element in his instruction which must have greatly stirred every one who was there. He knew he would never see them again. This was the last occasion he was to be together with the leaders of the church. He told them he was on the way to Jerusalem, bound in the Spirit, not knowing the things that awaited him there except that the Holy Ghost was bearing witness to him all the time that bonds and affliction were waiting. But with reference to this he said: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with

joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24. When we consider language such as this, we realize there was a spirit of the deepest earnestness prevailing in this institute.

He called attention to his own example among them, introducing this with the words in the 25th verse, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am, pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

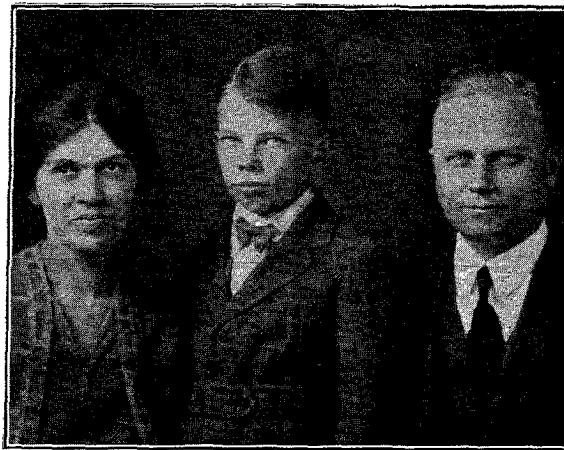
After thus calling attention to his own example and pointing to the content of his preaching as something for them to heed, he addressed himself to them as ministers. I would like to have you consider this as addressed to you. It will form the basis of the studies I will give in this institute.

This is Paul's message to a group of ministers who had come together at his call. I want you to get every word of it, for every word is important. Paul was feeling deeply in earnest, gravely serious. He was looking forward to the end of his own life, and with all the seriousness that fact brought to bear on his own mind, together with the things the Spirit of God had revealed to him regarding the need of the church, he poured out the burden of his heart to these religious leaders.

I wish I could read it with all the earnestness that Paul must have spoken it. Just after this he speaks of the apostacy that was to come. He tells them plainly this apostacy will begin in their own ranks. So a profound earnestness must have rested upon his heart as he gave utterance to these words, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28.

Notice where he begins. "Take heed therefore unto yourselves." He talks to them about their own needs before he talks to them about the needs of their work. That is putting things in their right order. "Take heed therefore unto yourselves."

I want to talk about things very frankly and very plainly just as I would talk were I speaking to the laity. That is what these ministerial institutes are for. It would be to miss the whole objective of our coming together if we spent our time trying to find more efficient methods of labor, and left out of our consideration our own spiritual needs. There is a tendency that comes when one is a minister which we must always be on our guard against, the tendency to think we are a little different from the ordinary run of people, that we are removed from the average run of the flock. We



Professor A. W. Peterson, the new Divisional Educational Secretary, together with Mrs. Peterson and Keene Parker.

are a different class, we are their leaders. That tendency can be cherished to such a degree that we pass beyond any feeling, any realization, of need.

The thing I want to emphasize first this afternoon is this: We have the same sins to mortify as our people have. We have the same graces to quicken and strengthen as our people have. We have greater works to do than they have. We have greater difficulties to overcome. Hence we have greater need to be warned, greater need to be instructed, by the Spirit of God.

It is because of that I believe meetings of this kind should be more frequent. And in them we should deal as closely and plainly with each other as we deal with our flock in the churches. That is what Paul does in this text, "Take heed unto yourselves." I would like to consider with you what that involves.

What does it mean to take heed to ourselves? First, that we are to see to it that the work of saving grace is thoroughly inwrought in our own souls. We offer this saving grace to other people and certainly ought not to be strangers to it ourselves. There is a danger that we ministers may perish while we warn others to take heed that they do not perish.

God does not save men simply because they offer salvation to others which they may refuse themselves. He does not save men because they offer truths to others which they may turn away from themselves. That is, God does not save men for being preachers, nor for being able, efficient preachers. He saves them because they are justified, sanctified men who are faithful in their work. Take heed then that we are what we demand others should be.

If it is a terrible thing to be an unsanctified *believer*, how much more terrible is it to be an unsanctified *preacher*? When an unsanctified preacher opens his Bible and talks to other men, he is reading his own condemnation in the things he reads to them. He is drawing up an indictment against his own soul.

This is a terrible condition. And I am sure it is a condition preachers may get into without being very conscious of it themselves. There is, I say, a tendency for preachers to feel that they are rich, increased in goods, and have need of nothing, and they may not know their true condition. They may be relying on their activities in the work of the church. They may be relying upon their knowledge of the truth. They may be relying upon their services in the pulpit, upon their position and place in the conference. They know the doctrines, they are faithful in all the campaigns, they are preachers, they know the truth, they teach others the truth, they lead others in service, they commit no open sin, and

they are accustomed to repudiating sin in others. They preach obedience to the law. I tell you, there is a tendency to rest our reliance in all these for salvation, and feel that we are all right, we are getting along all right and we do not have any particular needs. When we place our dependence on such things, my dear brethren, we are in danger. "Take heed unto yourselves."

It is a good thing to take heed to ourselves in matters of this kind, make a stand and call our lives and hearts to account. It is a good thing to preach a while to ourselves before we again preach to others. That is what we are here for. We, who name the name of Christ, ought to be delivered from iniquity.

It will not do for us to say when Christ comes, "Lord, Lord, have we not prophesied in thy name," for it is possible we may hear the words, "Depart from me, I know you not." God has a word for such unsanctified preachers in Psalm 50: 16, 17: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."

So there is always a danger that men will become preachers before they become Christians. They were sanctified by the laying on of hands before being sanctified in the heart. There are such preachers. And such preachers worship an unknown God, preach an unknown Christ, and pray through an unknown Spirit.

So my dear brethren, in all our gaining of knowledge in this institute, let us not fail to get that truest of knowledge, the knowledge of God and His Son, Jesus Christ, which is eternal life. God is here to give us that. I think no study we engage in is going to be profitable unless we study God first and become acquainted with Him. "Take heed therefore unto yourselves." I think we ought to take heed to ourselves as to whether the saving grace of Jesus is actually operating in our lives today.

I came to a time in my experience after I had been preaching for some years, when I had to sit down and face the question and settle it, "Am I saved? Am I sure my sins are forgiven?" Now, I am ashamed to confess that, but I had to come to that place. I had been preaching, getting people to accept what I preached, bringing them into the church and baptizing them, without any absolute, certain assurance of my own salvation. That question had been kept in the background while I studied how to teach the 1260 days, the sanctuary, tithing, Sabbath keeping and the nature of man. All those things were clear to me, but the question as to whether I

myself was accepted of God, was not so clear. I had avoided it and put it off until I had to face it. I think it is a good thing for every preacher to face and know in his own soul that he is God's man, and that all his sins are forgiven.

Now I wonder if we are taking any risk in a matter of this kind? Have you been to Jesus Christ with saving faith, and do you know that the Christ of God has saved you from your sins, and that today you are saved in Him? I think this is what is covered in the expression, "Take heed therefore unto yourselves."

### South Brazil Union

N. P. NEILSEN - - - - - President  
G. E. HARTMAN - - - Secy. - Treas.  
Address: Caixa Postal 2898,  
Sao Paulo, Brazil

## An Exalted Work

THE work of saving souls is the Lord's work, but we may be instruments in His hands for carrying it forward. We may rescue perishing souls from the bondage of sin; we may point sinners to the Lamb of God; we may present the wonderful plan of Salvation to a lost and ruined race. We must do this in love, and labor with many tears; but we will surely reap the reward, "if we faint not."

Can there be a higher or a more holy calling than to work for the Lord? Can there be a more exalted work than to do the work entrusted to us by our Redeemer, who is the Saviour of a world lost in sin? Any work that we can do for the Lord, who is the Creator of the heavens and the earth, no matter how small it may seem to us, is an exalted work. The giving away of a tract or a paper, because we love the wonderful truth it contains, is an exalted work, for it is the Lord's work. Even the giving of a cup of cold water in the name of the Lord will not be forgotten by Him who is all-seeing.

But we should do this work no matter how small it may be, because the love of God fills our hearts and leads us to do it. The message which we give to others should burn in our own souls. We must know the power of His redeeming love in our own hearts before we can tell the story to others. Thus the work will be done with prayer and many tears. "He that goeth forth and weepeth, bearing precious seed; shall doubtless come again with rejoicing, bringing his sheaves with him." This will be our reward.

N. P. NEILSEN.

## A Young People's Movement

I HAVE been impressed lately in my travels among our people in the South Brazil Union, with the large part that our young people have in bearing responsibilities in our churches, and in the advancement of the work of God. It is often said that this is an age of youth, and it is so in this part of the Lord's vineyard. More and more the young people are coming to the front, and God is using them to prepare His church and His people for the day of the Lord.

Sometime ago I visited a group of our people where I was told that the chief person in the church was a boy of seventeen. He is the only one in this group who can read and write, and the older brethren have so much confidence in him that he is considered their leader.

In another church of twenty members, we have a boy of about eighteen years of age. He is the superintendent of the Sabbath school and the leader of that group. He would so much like to go to our school and study, but the brethren there do not wish to have him leave for fear the work will suffer. He is a mere boy, but one who senses responsibility.

Not very long ago, while attending the dedication of a church some distance from that particular group, the young man was there and he had with him another young man whom he had brought into the truth. This young man is a school teacher. The first young man mentioned told me about others with whom he was holding Bible readings and cottage meetings. He certainly has a burden for his flock and is working hard to bring others into the truth. I think I have never seen a church elder as enthusiastic, nor as concerned about his flock, as is this boy. I am thankful to the Lord for giving us such young people at this time.

Two years ago some of the members in a certain church decided to separate from us. Some of these, after an effort had been made for them, came back. But the interesting thing about it is that most of the young people remained loyal and true. I was attending a general meeting near there when some of these young people came to plead with the conference officials for a worker to help revive that church. They expressed great concern about the danger of some of its members losing their hold. These young people pled with tears in their eyes for some one to come and help them. They were trying to keep up the Sabbath school and the young people's society.

In another place we have an old church and some old members. It had always been thought that the older ones should

bear the burdens in the church, but for some time there had been considerable difficulty, and a decided spiritual decline. Finally, in desperation, a relatively young man was chosen to be the leader and elder. He had been in the truth only a short time, but God blessed that young man in his efforts. The church came right up and is now a progressive, soul-winning church.

In one of the oldest churches in Brazil we have a young man who had been chosen as young people's leader for one year. He did his work so well that the next year he was chosen elder of the church.

Thus all over the South Brazil Union we find God is using our young men and women as burden bearers in His great work, and the work is progressing. We believe this is according to God's will. We know that as we near the end of time, these forces of our youth will be marshalled more and more and God will quickly finish this mighty movement.

G. F. RUF.

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

## Experiences with Evil Spirits

(The following is translated from the "Rundschau der Adventisten" of February 1930, our German paper printed in Brazil.)

Jesus once told His disciples, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20.

In our time evil spirits manifest themselves in open conflict with the truth. The enemy of truth makes his representatives wild and stormy, and such things as have not been experienced since the time of Christ, are being repeated in our day.

The writer of this article visited a church in his conference where the home of one of the unbelievers in that neighborhood was tortured by evil spirits. These people were molested outside their home, stones were thrown at them; and in the home they had to undergo torture. They felt impressed to leave the community; and the entire neighborhood was filled with fear, for even people who merely passed the place were tormented and hurt.

While making this visit to the church I was invited to go to that home. After we had studied the power of the evil one and the manner of his working, we knelt and prayed that the Lord might manifest His power and banish evil spirits from the place. After the prayer I further instructed the people regarding true faith, and how we may have

the assurance that God answers prayer. They seemed to grasp at least a part of it, and promised to take the Lord at His word. The evil spirits passed, and the community was freed from their disturbance.

In one place a spiritualist family became interested in the truth. They visited the public lectures regularly, and were impressed with the truth. While we were visiting them the lady of the house desired to tell us how much of a blessing she had already received through these lectures. But she had been for some time bothered by evil spirits, and while she was talking to us, suddenly these evil spirits overpowered her and seemed to be choking her to death. She was carried to a bed and there they tormented and tortured her. Whenever her husband would bewitch the evil spirits, she seemed to get relief, but as soon as we started to speak of the power of God, this spirit would torment her. In spite of this her husband believed that a good spirit was tormenting her. He declared she had wronged a man many years ago. He had wanted to marry her and she had refused. Now, since his death, his spirit was bothering her. This torture, the husband claimed, was the punishment meted out to her, and that was the real cause of her being possessed.

After further study we decided to leave the place, but asked the husband if we might not go to the room where his wife lay and there pray for her. He acquiesced and stated he would also pray. When we reached her bedside she seemed to be struggling for her life. The scene was terrible to behold. We declared to the man that he was largely responsible for her condition, for he took the evil spirits to be messengers of good. We showed him that he must surrender his heart and turn from spiritualism; then, and then alone, could God answer our prayers. The man finally broke down and cried, and we knelt together to pray. Immediately his wife became quiet and the evil spirit left her. When we arose from prayer she seemed to be sleeping quietly. We called her name and she awoke, happy in the knowledge that she was healed.

The following Sabbath, during the meeting, the devil again took possession of her. All the church members offered up prayers in her behalf, and since then she has not been bothered again. Several weeks later the worker in that city was privileged to baptize that family. They rejoice today in the knowledge of the truth which frees people from sin. Their experience is a special sign of the saving power of the gospel in these last days.

Several weeks after the above experience I was invited to another place to

hold baptism. At this place public meetings had been held nine months previous and a group of believers organized. In this community there are about one hundred spiritualists who celebrate the Sabbath in their own way. In this respect they are one with us, they do not believe in the observance of Sunday, but they have constant contact with evil spirits and it is nothing unusual to see a person possessed. Evidences of the presence of these spirits are very common. One young woman who desired baptism, was constantly annoyed by these spirits. When they told me of this experience, I was much concerned over the situation and made it a subject of prayer. This happened on Friday afternoon, and I was to perform the baptism the following Sabbath.

During the night I slept alone in a sawmill which was propelled by water-power. In the course of the night I was awakened suddenly. The mill seemed to be operating full force. My bed danced up and down. It seemed as though some one was switching its four legs and the switch seemed to catch on the bed. At the foot of the bed, some one seemed to pound with a large hammer so that the end bent with each blow. A voice said to me very distinctly, "Those are evil spirits." I kept quiet, sent up a silent prayer for power and assistance. Then I lifted my voice and said, "In the name of Jesus I command you to leave." Immediately everything became quiet and I fell asleep hoping to rest undisturbed.

After a while I again awoke and the same devilish procedure was under way, only this time it seemed with increased fury. The whole mill seemed to be in motion. My bed was tossed up and down, from one side to the other and the force of the hammer blows was increased. If one of them should have struck me, I would have been killed. But I immediately lifted up my voice and cried, "In the name of Jesus I command you to depart and never return." Immediately everything became quiet again and with a prayer of thanksgiving, to my heavenly Father I fell asleep until morning.

I imagined that the devil was angry with me. I prepared for the duties of the day. Sabbath school passed in an orderly manner. Then I gave the baptismal sermon, and during all this time there was no disturbance. Several strangers were also in our midst. After the examination of the candidates and the closing prayer, the devil again took possession of the girl. He threw her on the floor and she gave a loud cry. I took her hands, told her to sit down, and while she was going through a series of tortured movements she sat down.

I explained the situation to those present, and felt a great burden to offer special prayer for her, for how could I baptize her with this thing hanging over her? We all knelt down and with much difficulty the girl also got on her knees. I prayed that the Lord of Israel might manifest His power and free the girl in the "name of Jesus." After the prayer I gave her my hand and told her that the Lord had heard the prayer and if she would accept its fulfillment in faith, she would be free. With a clear voice she cried, "In the name of Jesus I accept and believe." We went on with our baptismal service and, thank the Lord, the girl has never been molested since.

We find the key to these healings in Mark 9:14-29. Since I have had these experiences here, I have thought much about this particular scripture. No past experiences guarantee us success in dealing with this satanic power. It is constant communion with God which gives us a sure fortress against the assaults of the evil one. God has promised to send angels from His courts to build a wall around His children, rather than surrender them to the power of Satan. So let us be of good courage and trust in the Lord, that we may hold the fort against all the attacks of the enemy. And pray, too, for the advance of the cause in our field so that many souls may still be won to the truth and be freed from the bands of sin. The spiritualism and superstition which we find here in so many places binds souls in their sins. But the power of the gospel is great enough to break all the fetters of sin.

A. C. HARDER.

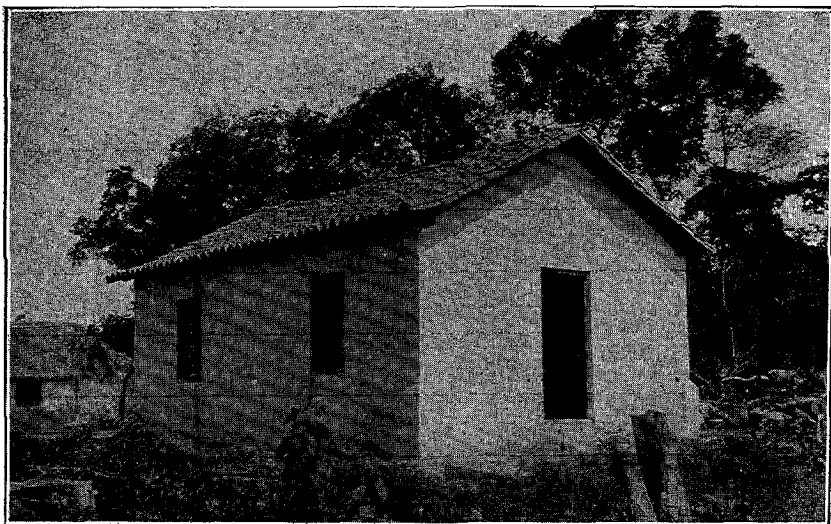
*President, Rio Grande do Sul Conference.*

## Conditions on the Araguaya River

KNOWING the interest which our people have in our work among the Indians, I am taking the liberty of copying some parts of a letter written by Brother Allen, under date of December 29. While not written for publication, it describes some of the conditions under which our workers are laboring. Among other things, Elder Allen writes:

"This is a rainy day. Alvin and another man have gone into the woods to cut and gather rubber milk with which to make water-tight clothes' bags for our proposed trip on the river. We hope also to make rubber ponchoes. The river is only a meter below its highest flood mark, and Ernesto Bergold and Antonio Pereira are up the river. . . . In my last letter I told you how we had been unable to get in much planting for lack of help. Well, a fine company of Indians, and some hard-working Brazilians came along wanting work, so we put them to work hoeing and planting. Now our corn is all clean and looking fine, and the beans also. We planted a lot of *mandioca*, peanuts, sweet potatoes, and have another place ready for *gingalina*, a seed which is very rich in oil. We are certainly thankful for this help, otherwise most of the land we had cleared would have returned to brush.

"You will be glad to know that we now have a fine well of water up on the highland. We had to go down ten meters. Then it began to cave in around the bottom, so we could not dig any more, although we had not yet come to water. But the water came in and is within two feet of the top. It is fine, clear water, while the river water is muddy and dirty. We also had to put



The newly constructed chapel on the Araguaya River referred to in the accompanying article.

up three little houses to shelter the workers. These houses are of adobe with palm roof and round timbers. They cost us about three hundred *mil reis* each, but we simply had to have some place for the workers during the rains, and this seems to be the only way to get them up from the river.

"Some are now keeping the Sabbath. . . The work is encouraging from every angle. We have almost sweat blood at times, and the progress has been very slow, and against terrible difficulties, with weeks of sickness when scarcely any one was able to be up; but progress has been made. . . Some have had fever of late. Ernesto Bergold was very sick for ten days. Alvin also had a short run of fever which left him real thin. Some of the workmen have had attacks of fever; but all are up and working now. Carlos Rentfro and Esther are both looking better than when they came; but Ernesto Bergold was still real thin when he left to go up the river. Mrs. Allen is far from being as strong as she was, and is not gaining as I hoped she would. Still she is always up and going. I am some better than when Carlos Rentfro came here, and I hope to continue to improve until my health is regained.

"We have constructed the school building, six by nine meters. This still lacks the doors and windows and the seats and desks. The frame-work of our dwelling house is up, and this week the tile will at least be partly laid. The doors and window frames are still to be made. The foundations of the walls are laid and the adobe ready. There will be four rooms, and a three meter veranda all around to insure protection from the excessive heat. The kitchen, the dining table, and probably the beds, will be on the porch. When the house is finished I think two families can make themselves quite comfortable in it. Thus we can use the houses we are in at present for the sick, or they will give room for

Ernesto or Antonio or some of the Indians."

These are some of the conditions which confront our workers who are beyond the bounds of civilization, surrounded by conditions which are almost beyond control; but the Lord does not forsake His people, and this message must go to the tribes which are living in the dark jungles of the interior of this great country. Let us pray that the Lord may sustain His workers while they are trying to reach the souls who are in the dense darkness of heathenism.

N. P. NEILSEN.

## Change of Workers

IN AN ever-expanding work changes will necessarily come. Many calls for workers come to us, and at times it is a real problem to know how to answer them all. Recently a call was presented to us from the East Brazil Union for Elder G. Storch, of Santa Maria, Rio Grande do Sul, to take the superintendency of the Pernambuco Mission. The call seemed to be very urgent and Brother Storch accepted, and will be leaving shortly for his new field of labor. The Lord blessed the labors of His servant in that field, and he has won the hearts of our people there. He recently held a series of meetings in Santa Maria where a neat church building has been erected during the past year. We are sorry to have him leave our conference, where we are so greatly in need of more workers; but our loss will be the gain in some other part of the Lord's great harvest field. We will follow him with our prayers.

Our Union Committee has asked that Elder A. L. Westphal, who is director of District Number Two in the Santa Catharina-Paraná Mission, be transferred to the Rio Grande do Sul Conference. The Lord has also blessed the work of Brother Westphal in his dis-

trict, and we know that his loss will be felt in that part as he moves to his new field. Let us pray the Lord of the harvest to raise up more laborers, consecrated and efficient, to gather the ripening grain before the setting of the sun of mercy!

N. P. NEILSEN.

## Austral Union Conference

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

## Report from Chile

THE Chile Conference convened in biennial session on February 4, 1930, after a seven-day ministerial institute presided over by Elder J. W. Westphal, in which Elders Daniels and Haynes took leading parts. As there was no steamer available, the visiting brethren remained three days longer, rendering wonderful help in the conference sessions.

This was the first ministerial institute that has ever been held in Chile, and workers of nearly every category were in attendance. The divine Spirit presided in a marked manner. It gave mighty power in preaching, and touched all hearts. A true revival was experienced; and as a result thirty-seven souls are now awaiting baptism. One of these people is a Presbyterian minister, a native of Egypt, who speaks Spanish, English and Arabic. He is planning to enter the colporteur work.

Elder Walter Schubert was unanimously elected president of the Chile Conference for the next two years. Every department of the work shows a splendid gain. Two hundred sixty-nine were baptized during the year, bringing the net membership up to 1,623, distributed in 21 churches, four of which are new and were received into the conference at this meeting. This now strong and fruitful conference is fast approaching a self-supporting basis.

During the conference session a farewell service for Brother Ovidio Juarez, Chilean missionary and his wife who go out to a foreign land; and a last good-bye service for Elder and Mrs. J. W. Westphal, were touching occasions. Twenty-eight years ago, when Pastor Westphal reached South America, Chile was a small, struggling field. Today she shoulders her burdens and sends men to other countries.

The Chilean workers and people are pledged to the finishing of the work in their borders, and hope to see this accomplished in a few short years.

E. L. MAXWELL.

Elder A. N. Allen with some Cárāja Indians who live near the mission station.



## Fanaticism is Not Dead in Argentina

ELDER Felipe Sittner relates the following story of his recent trip through the southern portion of the province of Corrientes. In the town of Saladas, as well as Goya, the house where he was holding meetings was stoned. A stone entered and struck a woman and another passed uncomfortably close to the speaker's head. Yells, catcalls, and cries of "Heretics, masons, devils, crazy people," disturbed the meetings.

Complaint was made to the police officials and the commandant ordered three men to attend the meeting and keep order. This they endeavored to do with but little success and they retired. This gave the mob a better opportunity to stone the house. But this was a pre-arranged trap of the commandant of police. The majority of the stoners were in an adjoining patio and into this he had slipped unnoticed.

When the stoning began the second time, he grabbed one of the men and the rest fled for cover. The day following when Elder Sittner went to thank him for his protection, he smiled and said, "The man who has slept in the government hotel during the night will tell me who the rest are before we release him, and then we will punish them all."

How thankful we should feel for the protection that is still ours in this world. When that is withdrawn and we become the objects of hatred and attack, terrible indeed will be our plight.

HENRY F. BROWN.

### Healed by Prayer

THE accompanying picture is of Sister Carasco in Valparaíso, Chile, who for some time had been suffering from a



Sister Carasco, in Chile, who was healed by prayer.

double hernia, and toward the last was in such ill health that even her life was in jeopardy. The doctor who examined her did not feel she could stand an operation because of her weakened condition. The poor soul was growing worse every day. Her eyes also were giving her much trouble, and she was fearful of losing her vision; she was in a most pitiful state. I shall relate in a few words the story she told me:

"My pain was almost unbearable. I decided to appeal my case in a special way by fasting and prayer to the Lord. I began this special intercession the 3rd

of August, and as I continued day and night as my strength would permit, I soon began to feel an awful guilt of sin. Even the things I had done when a child began to haunt me. I asked the Lord to forgive every sin as it came before me. I kept this up for twenty days. On the night of the 23rd I dreamed that an angel beckoned me to get up. I awoke with a start. As I opened my eyes I saw it was day, and thanked the Lord for the good night's rest, as I felt remarkably refreshed. As usual, I prayed that the Lord would heal me, then I began to move my head and arms and noticed that there was no pain. I lifted myself up in the bed and still felt no pain. I moved my right leg that had caused me so much pain, and there was no trace of pain. On this discovery, I got out of bed and walked across the room, and then with joy unspeakable I began to realize that the Lord had healed me. I could hardly refrain from shouting. I felt like running out into the street and telling everybody about it."

Sister Carasco further said, "I am now perfectly well. There is no sign of my rupture. I am able to climb these hills all day without any ill effects."

This sister is now doing a faithful work selling our *Atalaya*, visiting the people, and telling them what great things the Lord has done for her.

A. R. SHERMAN.

*Evangelist, Valparaíso, Chile*

### Inca Union Mission

V. E. PEUGH - - - *Superintendent*  
H. M. COLBURN - - *Secy. - Treas.*  
Address: Casilla 1003, Lima, Perú

## Advance in the Austral

E. L. Maxwell

OUR Leader has ordered a general advance. It is well that we pause at times to see how we are fulfilling His orders. That we may note the speed of our advance we shall compare the standing, financial as well as soul-winning, of the union at the close of 1925 with that

at the close of 1929, just four years later.

A good showing, for which we give God the glory. With renewed courage and consecration we plunge into the work again resolved to be more faithful, and to work with the greatest zeal.

	1925	1929
Number of churches -----	63	80
Members -----	3,352	4,703
Baptisms during the quadrennium -----	1,089	1,962
Tithe received during the quadrennium -----	\$195,512.67 (gold)	\$272,658.27 (gold)
Sales by colporteurs -----	\$389,618.43 "	\$576,530.41 "
Number of Sabbath Schools -----	114	182
Sabbath School Offerings -----	\$69,223.26 "	\$88,813.26 "
Church Buildings -----	13	22
Church Schools -----	19	27
Students, including those of the academies -----	822	1,189
Missionary Volunteer Societies -----	39	82

## A New Day for Education in the Inca Union

THE University of Saint Mark, located in Lima, was founded well over half a century before the United States pioneer, Harvard College, at Cambridge, Massachusetts. However, as far as modern methods and scientific preparation go, its history dates from the middle of the past century. Perhaps no country on the continent has such an insatiable appetite for knowledge and at the same time such poor schools. The public school as an institution has never prospered. The best primary and preparatory schools are sectarian or private institutions. Those who really appreciate education, place their children in these latter institutions. As a consequence, only the ne'er-do-wells patronize the public institutions, with the natural result that its product is highly unsatisfactory.

Since 1909, when Comacho, the Aymara chieftain, solicited permission to start a Christian school at Platería, to the present time, the opportunities presented by the primary school as an evangelizing agency have been clearly discerned by our denominational leaders and the advantage followed up. By giving the teachers a training as evangelistic workers, each school became an evangelizing agency, and each teacher a resident pastor. By the close of the second decade of the century, each one of the mission stations was surrounded by several schools, numbering around twenty. At the present time, there are as high as twenty schools dependent on one single mission station. The final report for the Lake Titicaca Mission for 1928 showed a total of eighty-five schools, twenty of which employed two or more teachers, with a total enrolment of 4,450.

Bolivia's first church school was taught by Mrs. Reid Shepard at the Rosario Mission station. Regarding the influence and growth of the educational idea sown in a humble way in this station, listen to the following testimony from C. B. Morales, Technical Director of the La Paz, Bolivia, public school system: "Today, principally in the high plateaus, are to be found thousands of Aymara Indians who listen fervently to the gospel and who with even greater fervor attend school where they not only learn to read, write and figure, but also, to live better lives. Entire communities . . . have ample school-houses, well lighted and ventilated, and very cheerful. These school houses have been constructed patiently by the members of the above mentioned mission, assisted by the Indians who want to 'learn' for their own good and that of their children. Wherever an Adventist school exists there are no shy and fearful Indians, there remains not a vestige of that self-centered selfishness which answered everyone with a dry, cutting, *Janihua* (No!). . . ."

"That which our governments have not known how, or have not wanted do solve for the good of the country, has been solved by the North American mission of Adventism. . . . Today the Indian teacher labors with greater faith and deeper love than the teachers employed by the state. He puts into his work a sort of religious zeal, shows a loving, personal interest in his students, and labors to form in them—this is the beautiful part,—a character: a personal character, an individuality, capable of combating the vices and biases of the race. . . ." At the close of 1928, there existed in Bolivia twenty-nine schools, with a total enrolment of 1,049. All this growth has been realized within the past decade.

The Ecuador Mission was operating

two church schools with an enrolment of thirty; the Amazon Mission, three, with a total enrolment of two hundred; and the Perú Mission, seven, with an enrolment of 187, making a grand total, not counting the training school, of 5,916 pupils in 126 schools, in the entire union mission.

Our church schools are composed of a wide range of conditions, from raw savages, as in the Peruvian silva schools, to the highly cultured sons and daughters of the citizens of twentieth century Lima. In spite of threats and decrees, the attendance in the Peru Mission has increased from 187 to 265 during the present year. In Calendín, an island city of culture, our little church school has an enrolment of 53, and this is its first year. Some of the best people in the city placed their children in our school, and it is reported that the Adventist teacher is the best in town! The influence of this school alone would be hard to estimate. Most of the pupils are of parents not of our faith. In the land of eternal snow, at the base of the loftiest peaks of the Andes, nestled another new school in Langaico. The teacher, although a novice at the beginning of the year, has proved a real soul-winner and pastor. Nine souls were buried in baptism during a recent visit to this group, which has grown from 38 to 53 members during the year. In still another school, and also a new one, in Rio Seco, the teacher has performed miracles. The little group has grown from a handful to fifty members. All the neighbors, including those not of our faith, have their children in the school, and earnestly solicit us to return the same teacher during 1930. The prospects for a harvest of souls are bright here also. There are other schools of which the same interesting story could be related. Truly the Christian school is the cutting edge of the gospel advance in these Andean republics. Who can doubt it?

Our training school at Miraflores, in the suburb of Lima, is prospering. Last year's graduating class of five are all employed in the work, and twenty-two of the fifty-nine employees of the Inca Union (not counting Indians) are graduates or former students of this institution, being 38% of the total. The growth has been phenomenal of late,—39 in 1927, 53 in 1928, 81 in 1929, over 100% increase in only three years. The girl's home constructed last year is already full to overflowing. There are twenty-two young men scattered all over the farm in tool-houses, chicken-coops, etc., for lack of a boys' home. A large class is planning to canvass this summer with our literature. The hundred mark will easily be reached and passed next year. The school is looking forward to a graduating class of five in

1930 and another one larger the following year. The institution is planning on renting a large nearby cotton-farm to provide work for students, and to provide pasture for their rapidly increasing herd of blooded Holsteins, already numbering nineteen head.

A new school has recently been added to the sisterhood of Adventist training schools in Bolivia, opening with an attendance of nearly one hundred. It is located at the Collana Mission station, and is being conducted by Professor Leon Replogle and wife. The plan is to have the teachers in for a semester's work each year, thus increasing their efficiency. Good reports are coming from their first semester's work.

The prospects for a still greater advance during 1930 were never brighter. The results obtained to date are extremely gratifying, and we trust that the enemy may continue to be routed, so that the harvest may be garnered in and Jesus come.

H. B. LUNDQUIST  
*Educational Secretary,*  
*Inca Union.*

## Harvard Observatory at Arequipa

AREQUIPA, the second city of Perú, 110 miles from the port of Mollendo, on the railroad leading to Lake Titicaca, is famous for its fine climate and wonderfully clear atmosphere, which has led to its selection by the university of Harvard as the site of an astronomical observatory for mapping out the stars of the southern hemisphere.

This establishment, situated in a charming position overlooking the city, 7,550 feet above the level of the sea, is probably the most favorably located observatory for photographic purposes in the world, and possesses an exceedingly powerful 24-inch doublet, as well as a 13-inch Boyden telescope, both of which have served to locate many new stars and to determine the magnitude of others.

For some time after the equipment of this observatory, meteorological observations were also made at two stations on El Misti, the great volcano on the slope of which the city of Arequipa is built; one, near the summit, at an altitude of 19,200 feet, and the other at a point called Mont Blanc (15,700 feet).

The director, whose appointment is always for a term of five years, has his residence close to the observatory, where a lovely view of El Misti, Arequipa and the desert beyond has been very frequently enjoyed by visitors, to whom, especially to old Harvard students, the hospitality of this delightful spot is a grateful memory.

## South American Bulletin

Published monthly as the Official Organ of the South American Division of the General Conference of Seventh-day Adventists

YEARLY SUBSCRIPTION PRICE 50 CENTS GOLD

ETTA HEWGLSEY - - - - - Editor  
C. B. HAYNES - - - - - Asso. Editor  
C. L. BAUER - - - - - Asso. Editor

### SOUTH AMERICAN DIVISION OFFICERS

CARLYLE B. HAYNES - - - - - President  
C. L. BAUER - - - - - Secy.-Treas.  
P. H. BARNES - - - - - Cashier  
J. W. WESTPHAL - - - - - Field Secretary  
A. W. PETERSON - - - S. S., Ed. & M. V. Secy.  
R. R. BREITIGAM - Home Missionary Secretary  
J. L. BROWN - Publishing Department Secy.  
Address: Pino 3801, Buenos Aires, Argentina.

The ascent of El Misti is easily accomplished by anyone who is able to stand the altitude, as a bridle path has been constructed, and mules can be obtained at a moderate cost for the trip, a circumstance which gives El Misti the unique distinction of being the highest easily accessible mountain.—*Selected.*

## Buenos Aires Publishing House

THE year 1929 has witnessed the largest sale of literature ever made by this institution in one year. The value of the total shipments made to the field, including those made to sister publishing houses and their branches, amount to the sum of \$209,415.82 gold. By far the larger portion of the above sales represent shipments of subscription books.

The value of the subscription books billed to the field amounted to \$158,307.80 gold. The principal shipments of subscription books consisted of the following:

"Nuevo Médico" (Home Physician) -----	9,700	Copies
"Hacia la Edad de Oro" (Toward the Golden Age) -----	6,208	"
Other large subscription books -----	902	"
Crisis Series -----	80,417	"
Total subscription books --	97,227	"

More than 575,000 periodicals were produced in our factory and circulated in the field during the year. The members of the church circulated more than \$1,300.00 gold worth of tracts. This means much to our work. With a devoted church membership cheerfully circulating large quantities of literature, the work can soon be finished.

Our factory was kept very busy every month of 1929. The bindery delivered to the shipping department 1,648,139 pieces of literature, or an average of 137,345 copies per month.

The average number of employees in

the institution throughout the year was thirty-six, actually employed in the manufacture and sales departments. This represents an increase of eleven employees over the year 1928.

The Publishing House workers, with one or two exceptions, enjoyed the blessings of good health. Also we are glad to report that no serious accidents occurred in our institution during the year. The Lord has been very near to us and has abundantly blessed our feeble efforts to supply the field with a knowledge of the truth as presented in our books and other literature.

The colporteurs have had splendid success in all parts of the field. Many of the students have earned as many as three scholarships in just a few days. Some wonderful records have been made in the various fields of our territory. Many souls have accepted the truth as result of the literature ministry during 1929.

The prospects for 1930 are excellent. Our shipments for January of 1930 had a retail value of over \$30,800 gold. This is a record for one month's shipments for this institution. As a Publishing House family, we renew our consecration to God for the year 1930, believing that He has still larger blessings in store for His work in South America.

M. V. TUCKER.

Manager, Buenos Aires  
Publishing House.

## A Land of Superlatives

SOUTH America is a "land of superlatives," some natural, some artificial; and the outstanding "greatest things in the world" possessed by the southern continent of the western hemisphere were described by the well-known Washington editor, Theodore W. Noyes, on the return of his second trip to that continent.

Among the accomplishments of man in attaining heights not reached elsewhere, he calls attention to the fact that South America boasts "the highest main line steam railroad in the world is the Oroya road [central railway], pushing from Lima up into the lofty Andes, and also in a branch of the La Paz-Antofagasta railroad in Bolivia, the altitude attained [about 16,000 feet] being greater than that of the highest pinnacle of the loftiest mountain in Europe." In a radio talk on this subject, Mr. Noyes cited also the following other South American superlatives:

1. The coldest equator in the world off the west coast, where the Humboldt current from the South Pole combines with icy winds from the neighboring snow-topped Andes, in attack by land and sea, to subjugate the Equator and rob it of its heat;

2. Cities of unique characteristics like ancient-modern Arequipa and La Paz; Santiago with its unique hill-parks; Buenos Aires, the largest city south of the equator and the largest Spanish-speaking city in the world; and Rio de Janeiro in location and external aspect the world's most beautiful city.

3. In length and volume combined, the world's greatest river, the Amazon;

4. The world's highest great lake, Titicaca, more than 12,500 feet above sea level and with an area of 5,000 square miles; and

5. The broadest, most diversified and most picturesque of the world's great waterfalls, of which Mr. Noyes gave the following description:

"In the heart of South America where Brazil and Argentina come together, with Paraguay close at hand, the Iguazú River leaps from the great Brazilian central plateau over a precipice at one point nearly half as high again as that of Niagara. In falling it distributes its waters in two main falls and, except at flood, in a hundred cataracts over an area of contour sweep following the precipice edge and including intersecting islands of over two miles, or more than twice as great as that of the falling Niagara, including Goat Island."

## Division Notes

THE Harvest Ingathering campaign in South America reached its highest figures in 1929 both in the number of papers distributed and the amount of offering received. The papers used the two years were: 1928, 49,820; and 1929, 51,545. The offering received in 1928 was \$29,375.48, while in 1929 it amounted to \$34,168.76, surpassing the Division goal of \$32,000 (gold) by \$2,168.76.

ELDER and Mrs. Daniells and Elder Haynes left Callao, Perú, March 12 on the s. s. "Aconcagua," for New York, where they were scheduled to arrive on the 24th. Elder Daniells' visit to the continent will long be remembered by those who were privileged to hear his messages given in the series of ministerial institutes throughout the Division.

ON FEBRUARY 24 Mr. M. V. Tucker, manager of the Buenos Aires Publishing House, with Mrs. Tucker, left Buenos Aires on their furlough to the States. Their ship took them by way of Europe, where they planned to visit our various institutions in the Central and Northern European Divisions.

Miss Alicia Westphal, granddaughter of Elder J. W. Westphal, left Buenos Aires March 8 for Brazil, where she will visit her parents for a short time before going to the United States to enter school.