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To Our Gospel Workers in South America

A. G. Daniells

THE fifth and last Ministerial Institute of the South American series has just closed here in Lima, Peru. These institutes have been attended by practically all the staff of workers in South America except a portion of the colporteurs, church school teachers, and the Indian workers. If I may trust the statements made many times by the workers in all these gatherings I may say that these have been not only enjoyable but very profitable meetings.

The real object of these institutes was to increase the efficiency of the workers of all classes. With this in view we studied and discussed only such problems as we were sure were of vital importance. In behalf of the ministry the regular studies were confined to three major questions: 1. The work to which the minister of the gospel is called; namely, to make disciples and feed the sheep and lambs of Christ's fold; 2. The preparation or fitness of the minister for his work; 3. Methods of labor in all lines of service. The last was dealt with in the round table and covered a great range of questions.

I wish to state in this very brief review of the work done in the institutes that in none of the meetings which I have conducted for our workers in many parts of the world have I seen manifested a greater desire for help than has been shown by our South American workers. The faithfulness in attendance, the close attention given the studies and the whole-hearted response to every appeal, contributed very materially to the success of our endeavors.

Regarding the work to which the gospel laborer is called, it is so to reveal the gospel to sinners as to make disciples of the Lord Jesus Christ. And these are to be more than mere formalists; they are to be Christians, "saints of God." The gathering of such within

the fold is good evidence of one's call to the ministry.

But the work of the gospel laborer is not done when the disciples are brought into the fold. The call to the ministry is to "feed my lambs;" "tend my sheep," John 21: 15-17, R. V. Our study of this phase of the laborer's work impressed us with the fact that God not only speaks very definitely to sinners, but to His disciples, His church, just as definitely. And the church must be as attentive and obedient to the messages the Lord sends to them as must sinners to the messages sent to them. Further the laborer must be as faithful to the command "Feed my sheep" as to the command, "Go ye therefore and make disciples of all the nations."

In the study of the recorded messages God has sent His people through the ages we found that they were suited to the conditions the church was facing, and to the various states into which it had drifted. These messages were designed to keep them true to the high standard to which they were called.

As to the remnant church, the believers brought together by the great three-fold message of Rev. 14: 6-12, we found that the Lord has sent three vital, all-important messages to them.

1. The Laodicean Message.
2. The Righteousness Message.
3. The Revival and Reformation Message.

The Laodicean message describes a defective condition that God cannot approve, a spiritual state that He cannot accept.

The righteousness message gives the remedy for the Laodicean disease. It calls them to that fellowship with Christ that will make Him in very deed "wisdom from God, and righteousness and sanctification and redemption." 1 Cor. 1: 30. R. V.

The revival and reformation message is the method by which the Lord directs that the remedy is to be applied. It is to place the emphasis upon the Laodicean message that will lead God's people to sincere repentance. Rev. 3: 18. And it is to urge these sorrowing repenting believers to lay hold of the righteousness of God by faith in His dear Son.

Our study of these messages made us very solemn, and in the presence of God and one another, we solemnly covenanted to be true to God and His people in giving these messages.

Dear fellow-workers, are we keeping our vows? Shall we through this year make these messages clear to our dear people? Or are we going to forget our convictions and vows and go on in the old way which we acknowledge had to a large extent neglected these messages?

Let me admonish you to give these three messages careful study as you find them set forth in the Bible and the writings of the Spirit of prophecy. First of all let each take the Laodicean "rebuke" personally to heart. Let us search our hearts according to the charges of the message. Let us pray for true and deep repentance. Then let us pray God to help us lay hold of the righteousness of Christ very definitely and fully.

Being thus made free from condemnation and with the joy of standing before God clad in the robe of His righteousness, we can go to our brethren endued with the power that will lift them to the same level we have been lifted to by His grace. This will bring the spiritual revival and the spiritual reformation in our churches which the Lord is calling for. Remember this encouraging promise we read in the institutes:

"When we give ourselves wholly to the Lord and in our work follow His directions, He makes Himself responsible for its accomplishment."—"Christ's Object Lessons," page 362.

In this little farewell message to the workers in South America I wish to say that this time spent with you forms one of the dearest and most sacred experiences in my last half century of ministry. You have testified in our meetings to a like experience. Why has this first brief association been of this kind? Because we have listened reverently to the messages of the Most High. We have not winced at them, nor evaded them. We have treated them with the respect due them, and in our hearts have felt to praise and adore Him for sending them to us.

Now let us be true to the convictions the message by the Holy Spirit brought to our hearts.

"Take Heed to Yourselves" (Continued)

Carlyle B. Haynes

(Study given at the Entre Ríos
Ministerial Institute)

SECONDLY, we preachers ought to take heed unto ourselves not only as to whether we are in a state of grace, but whether that grace is keeping us vigorously alive in a life of victory. It is only in that way that our ministry is likely to be fruitful. You know, our people unconsciously feel it when we have been much with God. I am ashamed to confess this, but I am sure I have very many times published to my flock the distempers of my own soul, for when I allow myself to grow cold, my preaching is cold. When I allow my own experience to become confused, my preaching is bound to be confused. We preachers are the nurses of Christ's little ones. When we neglect to take food for ourselves, we famish them.

That soon manifests itself in their spiritual leanness and it manifests itself in the listless discharge of their duties. If we let our first love decline, we are not likely thereby to raise theirs. If we feed on unwholesome food, whether it is the newspaper or frivolous reading, our people are going to fare the worse for it. Whereas if we abound in zeal and faith and love, all this will manifest itself by the appearance of the same graces in our people.

Therefore, because of our influence, let us watch our own hearts. Take heed to ourselves, as Paul puts it, keeping our lusts and passions and worldly inclinations in restraint, keeping up the life of faith, activity, love and zeal, being very much with God.

It is a daily duty to study our own hearts and to subdue the lower nature and walk with God. If we as preachers do not do this, everything will go wrong in our work, and our hearers will be starved, weakened and neglected. Many others will be the losers as well as ourselves, if we neglect it.

Besides this general course of watchfulness I am speaking of, I think we should take special pains with our hearts before we go in the pulpit to preach to our people. If our hearts are cold, then how can we expect to warm their hearts? At that time we ought to go to God for new life. We ought to be aware of the solemn weight of the subject we are to deal with. We ought to be conscious of the desperate need of our people. We ought to be aware of the fact that the eternal destiny of some people in that congregation is going to hang on our words. And all this ought to make us go with earnest zeal to the pulpit.

Thirdly, we should take heed to ourselves lest we by our example contradict our doctrine. There is grave danger that the leaders of God's people prove a real stumbling block in a way that will bring some of the people of God to ruin. It is a very possible thing to unsay with our *lives* what we say with our *tongues*, and in that way be the greatest hindrance to our own success. It is possible to undo in a private way all the week long what we say in public on the Sabbath day. We cannot build up in an hour of talk in the Sabbath service what we are going to tear down in a week of living. The man who *means* what he says ought to be willing to *do* what he says. And so, my dear fellow-workers, when we give way to one hasty, proud, intemperate word, or perform one impatient, contemptuous little action, it may mean that we are cutting the throat of our finest sermon and making all our work fruitless.

Preachers ought to live what they preach. It is going to take the grace of Christ to do it. We want success. We want to see souls saved in the kingdom of God. We want to see people brought in to this faith and baptized in the church. If that is not the reason we are in the ministry, then what is the reason? These are the things we want. Very well, are we unwilling to deny ourselves? Are we unwilling to put up with false accusations or personal injury, or some foul slander in order to obtain the success we want? Must we lose our tempers and feel hurt and go all to pieces when some one opposes us, or goes contrary to our desires, or says something about us that is wrong? We certainly value success very lightly if we allow ourselves to go all to pieces when things go wrong.

I think we put the emphasis in the wrong place when we study hard to preach exactly and study little to live exactly. There are those who study a whole week in order to speak well one hour. Yet with some of us it seems too much to study an hour to be able to live rightly a whole week. We study much to preach exactly, but are quite careless about living exactly. Some are very careful not to misplace a word in their sermons or be guilty of any mistake at all in their terminology. I think that is right, for it is a matter that is both holy and important to preach rightly. But let us be just as careful not to misplace our



Ministerial Institute held in Lima, Perú.

affections, our words, and actions, in the course of our lives, as we are not to misplace words in the course of our sermons.

Some men preach most carefully and live most carelessly. It is not a good thing to be impatient of blemishes in our speech and be so indulgent of them in our lives. So brethren, we have great need to take heed to ourselves, to take heed to what we *do* as well as to what we *say*. We say to our people that they are to be doers of the word and not hearers only. I think in this Ministerial Institute we ought to say to ourselves that we are to be doers of the word and not speakers only. We ought to study just as hard how to live well as how to preach well.

Our lives have just as much to do with human salvation as our sermons do. In fact, I wonder whether they do not have more to do with it. We must be aiming at and intending the salvation of our flock out of the pulpit as well as in the pulpit. That ought to be our daily study, how to use our money, how to use our friends, how to use our lives, how to use our service, for God, as well as to use our tongues that way. We are ministers twenty-four hours of the day, not only when we are in the pulpit. In our speech, in our conduct, in our temper, and spirit, we are to be examples to the flock of God.

Fourthly, let us take heed to ourselves lest we lack the qualifications which are necessary to our work. A man who is to teach other men the mysterious things about salvation, must not himself remain a babe in knowledge. There are so many difficulties to solve in this work; obscure texts of scripture to be explained; duties to be performed so that the performance of them will minister grace and comfort; sins to be avoided which require our foresight and understanding; temptations to be pointed out to others for their avoidance; very intricate and weighty questions of conscience to be solved; and such things as these cannot be taken care of by raw, unqualified men. What men we should be in all skill and in all resolution and in all understanding of the things we are doing! We cannot afford to be proud, to be careless, to be lazy. Every part of our work requires the finest and most delicate skill.

And while I have said that the preaching of the sermon is not the hardest thing in our work, yet great skill is required there if we are to make the truth plain, if we are to convince the hearers, if we are to meet all objections and bring sinners to a place where they will come to Christ, doing all this with reference to language and manner as will accomplish the purpose of God...

We are servants of the Great God. We deliver His message. He should be honored by a holy skill in the delivery of that message.

I think it is a pitiful thing and a thing altogether inexcusable that in a message from God of everlasting importance to men, we should behave ourselves so feebly and so imprudently and so altogether unskillfully that the whole purpose of God in sending His message through us is frustrated. In that way God is dishonored and His work disgraced, sinners are hardened instead of convicted, and all this through our weakness and neglect. Both reason and common sense unite to tell us that no man ought to dare to engage in such a high work unless he is determined to spare no pains to be qualified for the right performance of that work. And this is not now and then to snatch a moment for study. It is not such trifling that will make us able, sound, efficient ministers, but constant application, study, prayer, research, and practice are what we need all the time.

So brethren, let us take heed to ourselves lest we be weak through our own neglect, and lest we mar the work of God through our own weakness.

South Brazil Union

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Into the By-Ways

ONE goes to the end of the railroad and then about fifteen kilometers by autobus, and then another two hours, or about two and one-half leagues by horse or on foot, up the valleys and over the beautiful and fertile hills, until he finally arrives at the home of Daniel Gomes de Oliveira. I have just returned from a trip to his home, spending the Sabbath with him and his family and some interested persons. The Lord richly blessed us. Brother and Sister Oliveira, their two sons, and two other men and their wives, eight precious souls in all, were baptized.

Brother Oliveira with his helpers had worked hard many hours to prepare a beautiful artificial pond out in the open meadow between two small hills where the baptism was celebrated in the presence of many attentive witnesses. The candidates had never seen a Biblical baptism celebrated, but they knew, through the study of the word of God, how it was to be administered.

It was in 1926 that Domingos Costa, a faithful colporteur, came to the home and store of Daniel Gomes de Oliveira.

He asked to see the owner, and one of the boys ran to get him, saying that there was a man in the store who *had* to see him, and see him *at once*. Mr. Oliveira was very busy at the moment, but inasmuch as the unknown visitor had urgent business and *had* to see him *at once*, he left his work and went to the house. I now give Brother Daniel's own words as he told me his interesting story:

"I saw Domingos Costa, a perfect stranger to me, but somehow he immediately seemed more like a dear friend to me than a stranger. I felt at ease in his presence. He explained his books in a very polite and pleasing manner and I was interested in them from the beginning. Before he left, I purchased some of his books, and we had arranged for him to return in a few months to teach my children, as I was then looking for a teacher.

"According to our agreement, Brother Domingos returned and stayed with us, teaching us the truth and teaching our children to read and write. He was with us some eighteen months. His coming and stay with us was indeed God-sent. We are rejoicing in the blessed message of Jesus' soon coming, due to the faithful colporteur who passed our way. The truth has delivered us from vice and sin. Oh, how much better health I and the whole family enjoy since we left off the use of pork, tobacco, alcohol and coffee. The message with its truths and beautiful hymns has put a song of rejoicing in our hearts, and from the blessed Bible we treasure up gems of truth from day to day as we observe the Morning Watch and study the Sabbath school lesson."

Brother Domingos had walked more than twenty-five kilometers before he came to the home of this seeker after truth. It seems that not another soul has accepted the truth in all of this region, with the exception of Brother Oliveira's family and two families that work on his *fazenda* (ranch). Let us suppose that Brother Domingos had turned back when he had gone twenty kilometers into the country. It makes one sad to think of what might have been the result had he stopped short of the way, when one sees how these dear souls rejoice in the life-transforming message. Many times precious stones are scattered and hidden among the common gravel of earth, and pearls are found where least expected.

Press on and out, faithful colporteurs, announcing the good news of salvation to all. You can search out the honest in heart, the faithful seekers after truth, where the living preacher will never go. Go! Carry the final invitation to those who are waiting to receive it.

The last evening I was with Brother

Oliveira many of the neighbors gathered to hear a sermon on the advent message. They had been very prejudiced by enemies of the cross, and were really afraid to come near people with such a strange doctrine; but that evening, having heard of former meetings, the spacious living room was crowded with men, women, and children, eager and attentive listeners to the good news of salvation.

Brother Oliveira accompanied me to the village on my return trip. As we passed a little Catholic chapel he had built a number of years ago when a sincere and reverent follower of that religion, he told me that he plans to build a little Adventist chapel next to his dwelling to be used exclusively for the honor and glory of the Lord; where the third angel's message can be proclaimed in a more definite manner to all of his neighbors and friends.

ENNIS V. MOORE.

President, Sao Paulo Conference.



Two successful "Atalaia" colporteurs.

Experiences with "O Atalaia"

WE HAVE colporteurs who have had joyous experiences in soul winning and at the same time splendid sales during the year. Space would not permit the publishing of all the good experiences, however, I wish to mention what two of our magazine colporteurs have done with *O Atalaia* in combination with our book "Perolas Esparsas." The young lady to the right in the accompanying picture, Emilia Dryer, in 700 hours took orders valuing 5:185\$000, and by the close of the year had delivered 190 combinations, valued at 4:142\$000. The other young lady, Adeline Fontes, in 540 hours took orders to the amount of 6:000\$000, and by the close of the year had delivered 197 combinations, valued at 4:398\$000; an average of nearly 7\$000 for every hour worked.

Considering conditions as a whole, this is a splendid record for lady colporteurs, and shows what can be done with our magazine. Strong propaganda was made against their activities by both the Protestants and Catholics, but instead of weakening their efforts, they were strengthened. Two other ladies recently joined them and are doing well in their work. Even though the city is not large, I feel sure they will place 500 combinations, besides many single subscriptions, in this place. They are so filled with the good things this magazine contains that all they can talk about is *O Atalaia*, and they are setting the city on fire with the message. Nor is this all. They have brought new life into the small Sabbath school at the place where they are working, by taking an active part in it. There are four new

souls keeping the Sabbath as a result of their work, and more than a dozen are interested.

My prayer is that God may give us more of this kind of colporteurs.

J. M. ZEROTH.

Field Missionary Secretary,
Rio Grande do Sul Conference.

Conference and Camp Meeting

THE Rio Grande do Sul biennial conference and camp meeting was held at Taquara, February 28 to March 9. The camp was pitched on beautiful level grounds, only a few blocks from the center of the city and just across the street from our own church building. The attendance was good and the Spirit of the Lord was present in our meetings. Besides the local conference workers, Brethren G. F. Ruf, Manoel Margarido and the writer were present from the union and assisted in the services. Also Elder A. L. Westphal of the Santa Catharina-Paraná Mission was present and his help was appreciated. He has been called to labor in the Rio Grande do Sul Conference, and he plans to move as soon as arrangements can be made. Besides the regular services which were held each day in the large tent pitched on the grounds, two services were held each day in our church building for our young people.

There was a spirit of union and harmony manifested in the business session of the conference. Elder A. C. Harder was reelected president of the conference, and Brother Santiago Schmidt was elected secretary and treasurer, while

the following persons were elected members of the committee: A. C. Harder, Santiago Schmidt, Emilio Doehnert, A. L. Westphal, José Kuempel, Joao Ferreira and Arthur R. Azevedo.

When a call was made for offerings more than four *contos de reis* were given in cash and pledges, while the Sabbath school offerings were about 750\$000. On the last Sabbath practically the whole congregation came forward to give their hearts to God and to reconsecrate themselves to His service. Nine dear souls were baptized during the meetings.

The reports rendered showed progress in the different departments. During the year 118 persons were baptized, bringing their membership to 1,257 at the close of the year. Their tithe for 1929 was 83:549\$550, an increase of 1:515\$550 over 1928, and an increase of 8:325\$550 over 1927. Their Harvest Ingathering for last year was 14:598\$700, which was an increase of 7:151\$800 over 1928. Their total mission funds for 1929 were 37:415\$900, or an increase of 7:466\$400 over the preceding year. Their book sales were 198:335\$000, an increase of 27:193\$000 over 1928.

We believe that with the blessings of God resting upon the work in this great field, we shall see still greater progress in the future than has been seen in the past, and this will be so as we with whole-hearted consecration press forward with this blessed message. May the Lord continue to bless our workers and people in the Rio Grande do Sul Conference is our prayer.

N. P. NEILSEN.

God Has a Thousand Ways

SOMETIMES we wonder how our message can be carried to every nation and people in one brief generation. How can it be done? Sometimes the way seems hedged and from a human viewpoint we seem to face the impossible. But there is a way, for God has a way. In speaking of God's way of doing it, Sister White says, "In every difficulty He has His way prepared to bring relief. Our Heavenly Father has a thousand ways to provide for us, of which we know nothing."

Our colporteurs find this true in a special way, for the colporteur work is one of the means used by God to bring the message to many who otherwise would not be reached. Our colporteurs—of more than one hundred races—are going up and down the highways of earth. They climb the mountains and cross the valleys as they follow the byways that lead to some lonely home, far removed from the traveled roads of commerce. They distribute the output of our fifty-six publishing houses, which

are printing our literature in one hundred thirty-five different languages. They go to places that others would not reach. They pioneer the way; they sow the seed, and God gives the increase.

Opposition does not stop them. Some time ago one of our colporteurs came to a certain house to deliver a book. The man who had ordered it was furious. Our colporteur tried to reason with him but he could not, for the man appeared as one possessed with a demon. He took his large knife and began to wave it about our colporteur as though he were ready to kill him. Then he struck a blow with the knife, but it went into the ground at the feet of our colporteur, leaving him unharmed. Another colporteur from the same state was whipped when he entered the house to sell a book, but still the work moves forward. It is of God, and nothing can stop it. God has a thousand ways of bringing this truth to the attention of the people, and the world will be warned in God's own time, according to His word.

N. P. NEILSEN.

South Brazil News Notes

BROTHER JERONIMO G. Garcia baptized six dear souls at Sao José dos Botelhos, recently.

ON SABBATH, February 1, Elder A. L. Westphal baptized five precious souls at Bom Retiro, Santa Catharina.

ON SABBATH, February 8, Elder E. V. Moore baptized eight persons at Santa Rita da Extrema, Minas Geraes.

ELDER F. W. Spies baptized three persons at Brigadeiro Tobias, on January 18. Our membership there is growing, and our people are of good courage.

"DURING the first five weeks of this year, we have had the pleasure of baptizing forty dear souls, and many others are waiting to be baptized," so writes Elder G. Streithorst, superintendent of the Santa Catharina-Paraná Mission.

FROM *O Transmissor Paranaense* of February, we copy the following words of progress written by Elder G. Streithorst: "On the first Sabbath after our conference in Rio Negro, I had the pleasure of organizing a new Sabbath school with twelve members. Some of these made their decision for the truth during the conference in Rio Negro and are preparing for baptism, which we hope to have, if the Lord wills, within a few weeks."

WE ARE always glad to notice the progress that is being made in the different departments and sections of our field. Here is a note of progress which

we copy from a letter written by Elder A. L. Westphal, regarding the Ponta Grossa church where he has been laboring for some time: "In 1929 our tithe was 6:821\$600 compared with 3:724\$500 in 1928. The total tithes and mission offerings were 8:711\$000 in 1929, while in 1928 they were 4:922\$400. Fourteen persons were baptized in 1929, and now we have a membership of 49." Since the above note was written, Elder Westphal baptized six more in that place.

WRITING about what our members are able to do in the winning of souls, Brother Emilio Keppke gives the following interesting account in the February number of *O Transmissor Paranaense*: "A sister who never attended school, and who learned to read and write after she was baptized, has already won twenty souls, ten of whom have been baptized, while the others are awaiting baptism. A brother in the same district has won four souls, who have already been baptized. Thus I could continue, mentioning other facts. I would not exaggerate, were I to affirm that the larger part of our membership in this field has been won by the individual work of our members. In Rio Negro we now have eight souls awaiting baptism, who became interested through the work of our lay-members."

ACCORDING to the statistical report for our union conference, four years ago we had 309 missionary volunteer members, and at the close of 1929 we had 1,049. This shows a good increase; but let us endeavor to increase it still much

more. We must try to enlist all our young people in the missionary volunteer society.

WE REPORT with pleasure that the Harvest Ingathering last year reached 68:185\$500 in our union. This is an increase of 18:702\$800 over 1928. That is good. We are very grateful to our people who worked faithfully in the campaign for the part they had in reaching this amount. Our union went considerably beyond its goal. When the time comes for the next campaign to begin, we trust our people will again be ready to take hold of this work with the same earnestness as last year.

Inca Union Mission

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Among the Campa Indians

THE tribe of Campa Indians is still buried in deepest heathenism and ranks very low in the matter of culture. The first impression received by one who visits these people, is not at all flattering, their hair hangs down in streamers to the shoulders, the eyes have a shifting, restless look. Face and arms are tattooed and decorated with red. As a covering they wear a sort of sack called *Kushma* which they weave from cotton. The head is covered with a crown made out of bamboo and trimmed



Neighboring Indians of the Campa tribe.

with feathers. Good hunters carry as their badge a decoration composed of feathers of rare birds. Around the shoulders they wear girdles made of black and white seeds, and pieces of wood pierced through the nose and under lip completes their dress.

This is a warlike tribe and bow and arrow are always in evidence. Their home is in the large Gran-Pajonal plateau, a place which as yet has been unexplored. Many white people have ventured in, but only a few have returned. From this wilderness the Campas come to our mission station. Their life consists of hunting, carrying on of clan wars, spirit worship, murder, revenge, slave trade and drunkenness. They know God only as a name, and the word which to them expresses God also signifies sun.

All sickness and misfortune comes from Kamari, the bad spirit. When a person becomes sick they take a child of the same tribe and bind it to a tree. Should the sick person recover within two days, the child is let loose. If the person dies, however, the child has to be offered to the evil spirit, and is tormented to death. Long thorns are thrust into the child's body, often through the tongue and in the eyes. Pieces of wood are forced under the nails of the fingers and toes and at last the feet are burnt with smoldering ashes. In this manner the victim is left to die a slow and cruel death. Even though a child may be saved in the last moment, little is accomplished, because the pain and fear have crazed the child.

These Indians are cold-blooded people and think nothing of human life. It often happens that two people exchange words and one of them sickens the next day because of his drunken condition or his gluttony. The sick person immediately accuses the one he had dispute with the day before and states that he has been cursed. He sends his sons and friends to the house of his enemy in order that they may dispose of him with a few well-directed arrows. In that way the spell of the evil spirit is believed broken. The relatives of the murdered one seek revenge, and they know no forgiveness until the gospel reaches their hearts. Should for some fickle reason a wife displease her husband, he takes her with him into a lonely spot and there kills her either through the use of arrows or the knife, and then he proceeds home and seeks another wife.

The custom to hold others responsible for the death of a member of a tribe and to seek revenge is so inculcated in the very being of these Indians, that it is necessary even for the missionary to be cautious. If a missionary treats sick people and they die in spite of the treatment, the Indians are very likely to

blame the missionary for the death of the sick one and claim that the missionary has poisoned him. Elder Stahl has often risked his life on that account.

The Campa Indians eat everything. They eat monkeys, parrots, fish, birds, snakes, eels, frogs, rats, worms, caterpillars, and the unborn animals they happen to find in the mother animal. Curiously they do not eat deer because these have horns and the Indians fear that the devil may be in the horns. But sad to say, at the time of the devil-worship feasts, they kill and eat children.

Our Indian sisters are very nice and neat. They are small of stature, quiet in their manner and always happy and satisfied. Many are quite beautiful and know how to decorate themselves. Among the Campas the larger share of the work falls on the women. Men hunt and fish, do some of the planting and may at times even carry firewood for their wives. All the other work remains for the women. They rear the children, especially the girls, cook, smoke meat, carry heavy jars of water, spin cotton, weave *Kushmas*, and carry heavy burdens in large baskets which are supported by a band around the forehead. Around the body they tie a wide piece of cloth, inside of which they carry the smallest child. In spite of these heavy loads they are able to walk along for hours.

At the time of death to any member of the tribe, the Indians manifest their cruel nature. As soon as they notice that one of their sick has no chance for recovery, fear and disdain takes the place of love. Often the sick are taken out into the virgin forest, a pitcher of water and a few bananas are placed alongside of them, and they are left to their fate. At other times they set fire to the hut of the sick person and let him die in the fire and smoke of his home. Frequently they permit the body to lie exposed to the mercy of the animals, or they will throw the body in a river.

No one believed that such a blood-thirsty tribe as the Campa Indians would ever receive the gospel, but today we find hundreds turning to God. They cease murdering, make peace with their enemies, give up polygamy, drunkenness, and the eating of unclean things, learn to pray and sing and keep the Sabbath. When Indians leave to go on a journey or a hunt, they take along a piece of wood as long and as thick as an ordinary pencil, and each evening as the sun sinks in the West they cut a notch in the wood to indicate the passing of a day. The Sabbath is indicated by a large notch and even in the densest wilderness they do not lose count of the Sabbath day. Besides observing the Sabbath they hold their morning and evening worship. Is that not a miracle wrought by God? In the same virgin

forests that witness murder, drunkenness, spirit worship, and war, now is heard the song "There's Life in a Look at the Sacred Cross," sung during morning and evening worship. This song is a favorite with the Campas.

Our worships are still very simple. The meetings are held in a large house made out of palm leaves. We do not have even an organ, only a mouth-organ. No bell tolls to call the Indians together. We use a signal whistle, but unfortunately this whistle is not loud enough to be heard all over, so we announce the arrival of the Sabbath through rifle shot.

We are now living in comparative harmony with the tribe and are looked upon by the members. We go about in their huts and know all their joys and sorrows. We are to them missionary, doctor, teacher, dentist, judge and many other things. The Indians come in our home and often in the evening there are sixty of them in the living room. They sit with crossed legs on the floor and always find many things concerning which they ask questions, for we are a queer sort of people to them. For instance, there is our little child. They had never seen a white child with blond hair and blue eyes, and the little Indian children were afraid of the little *wira-cutsha*, as they call the white people. Then there is our electric battery lamp. This they call the lightning in the tin box, our portable phonograph is called "the sewing machine which sings." Our tools, hunting outfit, medicine, camera, everything, is a marvel and a curiosity to them. Not of least importance is the condensed milk. That the white people possess cows which give milk was not such news to them, but that they also have tin cans which give milk, is something for them to marvel at. The Indians like to taste this condensed milk.

Money is of little value to the Campas. They bore holes through it and hang it around their wives for decoration. We do our dealing with Indians by means of trade or exchange. The best means of exchange are knives, axes, mirrors, glass beads, matches, fish hooks, needles, thread, colored cloth, string, candles, etc. Mouth-harmonicas are of special value here.

The climate in our field is not especially good. There is much heat for many months and work and thinking costs much effort. In the time of rain it is very wet and the Indians suffer much with sickness and fever. Our clothing and bedding is always damp during this period of the year; our food molds, and tools and rifles rust. We firmly believe that it is God's pleasure to keep us well in this climate. But snakes seem to thrive in this climate. The water boa is often over eleven me-

ters long and there are various poisonous snakes which measure four meters. In the last weeks I have shot three poisonous snakes, one only three meters from our home. It is difficult for Indians to grapple with snakes, for they have only arrows with which to shoot them. If they do succeed in hitting a snake, these fight back and often it is impossible for the Indians to get away safely. For this reason the Indians call us when they find a large snake and we use our rifles. We consider this missionary work too, for yearly many Indians die from the bites of these poisonous snakes.

The "Santariari Mission" is now becoming known among the Indians. They travel days at a time through the wilderness over lonely jungle paths such as the white man knows nothing about. They come on foot and in canoes. Even while I am writing this article a well-known chief and twenty of his people have arrived,—loud wild men, with rough features. They came to know the word of God and the "good way" as the Campas call the gospel. This chief was one of the leaders in the Campa uprising of 1916 and is known to be a murderer. But God changes the heart of the most degenerate person. In the uprising of 1916 over eighty white people were killed, and many people feared we would meet with the same fate. How little the world knows about the great work which the Spirit of God is doing today! It is marvelous to note how interested these people are in the word of God, and with what resoluteness they surrender everything which they recognize through the word of God as wrong. Neither coaxing nor threatening can force them to partake of intoxicating drinks, once they have surrendered to the gospel. Evening after evening they sit around their camp fire and sing songs of Zion,—and these are the same people which just a short time ago robbed and murdered mercilessly. We are confident that this manifestation of God's power is a forecast of the latter rain. I trust that many a sister and brother will have a part in the great Indian work which is now developing in the jungles of the Amazon.

With hearty greetings from this far-away mission field.

WM. SCHAEFFLER AND WIFE.

Inca Union Notes

BROTHER E. U. Ayars and family arrived in Lima April 10. Brother Ayars was formerly connected with the Lake Titicaca Training School. He now comes as director of the Lima Training School of the Perú Mission, and is accorded a hearty welcome by friends both old and new.



Missionary boat of the Lower Amazon Mission, East Brazil Union.

ELDER Francisco Brouchy, of Quito, Ecuador, has accepted a call to the superintendency of the Bolivia Mission. This place was made vacant by the call of Elder L. D. Minner to the Inca Union. Brother Brouchy will enter upon his new duties at an early date.

BROTHER Luciano Chambe, an Aymará Indian, has been chosen as our first native delegate to the General Conference from the Inca Union Mission. He sails on the s. s. "Orcoma" in route to San Francisco, California.

ELDER H. B. Lundquist, Educational secretary of the union, returned to the office the last of April from the Lake Titicaca and Bolivia fields. He reports a very successful institute held for the native workers in the Lake Titicaca Mission.

BROTHER J. D. Leslie accompanied Brother R. R. Breitigam of the division, on a trip through the Lake Titicaca and Bolivia Missions the latter part of March, in the interest of home missionary activities. During April he planned to accompany Brother J. L. Brown of the division on a trip through these fields in the interest of the publishing work.

ELDER and Mrs. J. W. Westphal, after two months in the Inca Union where they attended the ministerial institutes at Arequipa and Miraflores, sailed on the s. s. "Teno" April 9 for New York. They have been visiting their son who is connected with the work of the Perú Mission. The visit of these pioneer workers to our field has been greatly appreciated, and we wish them God-speed as they return to the homeland.

WORK has begun on the building in Miraflores which will, when finished, give adequate room for offices as well as the entire union family. It is hoped that the whole project will be completed by the end of 1930.

A VERY satisfactory rest home has been secured at Chosica, a beautiful little town in the mountains situated only one hour from Lima, to be used as a rest home for the foreign workers of the Perú Mission. It is hoped that short periods in this ideal little spot away from the trying climate of Lima will prove of real benefit to our workers.

Austral Union Conference

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An Adventist Church Built On a Catholic Foundation

AWAY back in colonial times the Jesuits built up a missionary empire in Misiones, Argentina, and Paraguay. There are great ruins today that stand as witness of the greatness of the work done. The Indians were "reduced" (to slavery) and the missions were called "reducciones."

But the king of Spain felt uneasy about the influence of the Jesuits and insisted that the pope abolish them. This was done and they were expelled from the Spanish territory. Though they did not leave at once they were finally forced to leave and immediately their great artificial kingdom, with its great buildings, plantations, and civilization, re-

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lapsed into barbarism. The ruins today stand in the midst of forests and jungles.

But in the little town of Santa Ana, Misiones, there are some of these ancient ruins. They are fenced off and no one is allowed to use the stones. But when our brethren began to build a church there the authorities permitted them to use these stones that stand as a historical monument for the foundation of the Adventist church. In the recent general meeting of the Alto Paraná Mission it was decided to rush this church to completion, and soon there the little memorial will stand—an Adventist church built on a Catholic foundation. HENRY F. BROWN.

Austral Union Notes

THE recent departure of Guillermo Itin and wife, and Daniel Feder and wife for Brazil, adds four more to the roll of foreign missionaries sent out in recent months from the Austral Union. We are glad we can do this. We are striving to do our part in lengthening the cords and strengthening the stakes in this great South American field.

JUST recently Chile has contributed another couple for work in a foreign land. Brother Ovidio Juárez and wife of Chile are now working in the Cuyo Mission in the Andean section of the Argentine.

THE Block family of the province of Entre Ríos, Argentina, is a typical missionary family. The father came to South America years ago as a Russian-German immigrant. His family became large and industrious. Today the father and three sons are preaching the message. Three of the daughters are working either directly in the cause or are wives of workers.

MRS. Captain Araujo, of Uruguay, who with her husband accepted the truth some eight years ago, is our most earnest and enthusiastic Harvest Ingatherer in Uruguay. In the villages and country districts surrounding the Colonia Suiza church she has already gathered upward of a hundred dollars. Her zeal and courage are irrepresible in the presence of either friend or foe.

BROTHER Henry F. Brown, the union home missionary secretary, writes from Chile: "Yesterday we finished the best campaign ever made in this port, Valparaíso. Although everybody says Valparaíso is passing through a crisis, we never felt it. Rather the offerings were larger than ever before. In less than a week we collected 6,500 Chilean pesos [\$813.00 gold]. Pastor Schubert, whom I accompanied, did something never before accomplished in Chile. He collected 1,500 Chilean pesos in one day." And then he adds the key to the whole situation: "It gives one pleasure to note the cooperation that has been an still is manifested among the Chilean workers in the ingathering."

BROTHER Eliel Almonte, the local conference home missionary secretary, of Chile, writes from Chañaral that Brother Brown had just secured a \$100 (Chilean money) donation by means of a telephone conversation carried on over a distance of 200 kilometers. Another record for Chile.

Let every worker in every line, and all our 4,703 members in the Austral Union, keep step with the leadership of our King and we will experience the greatest year in our history.

A FIVE day meeting was held for the brethren of the southern part of Chile in the beautiful Temuco church from March 19 to 24. The services were well attended, and eight were baptized at the close. The work is sweeping onward to victory in every part of the Chile Conference.

ELDER and Mrs. Maxwell and their son Milton sailed from Valparaíso, Chile, Sabbath, April 5, on the s. s. "Bokuyo Maru," for the United States where they will attend the General Conference session.

Division Notes

WE ARE glad to welcome another member to the Division Committee, or rather a new member, Elder L. D. Minner. Elder Minner, who, for several years has been serving as superintendent of the Bolivia Mission, with his residence in La Paz, was appointed at a recent meeting of the South American Division Committee, held in Lima, as

superintendent of the Inca Union Mission, to succeed Elder V. E. Peugh. Elder Minner will not attend the General Conference session, but is carrying forward the duties of his office in the field.

It is a source of real gratification to all of us not to be compelled to go outside the Inca Union itself for a superintendent. Elder Minner has spent twelve years in that territory, having been superintendent of the Perú Mission before becoming head of the work in Bolivia. He, therefore, has a thorough acquaintance with this entire union field. He has the Spanish language well, and will make, we feel sure, a most acceptable leader in this important field. We wish him much of the blessing of God as he takes up his new responsibilities as director of the union.

WORD has come to the office announcing the death, on February 9, of little Erenfried Sieghardt Wagner, eight month old son of Brother and Sister Jacob Wagner, missionaries in the Lake Titicaca field. We extend our deepest sympathy to the bereaved parents.

ON APRIL 7 Brother C. L. Bauer and family left Buenos Aires on furlough to the States via Brazil, where he audited the books of the two Brazil Union offices.

BROTHER R. R. Breitigam returned to the office April 10 from an extended trip to the Inca Union in the interest of home missionary activities.

DURING the months of April, May, and June Brother J. L. Brown will be in the Inca Union working in the interest of the literature work.

ON APRIL 1 Walton Brown, son of Brother and Sister J. L. Brown, sailed for the States, where he will continue his school work.

THE colporteurs of the division, numbering 208 during 1929, took orders for \$364,300.61 worth of books. Seventy-six percent of this amount, or \$279,622.24, was delivered, which is an increase of \$43,587.64 over the deliveries of the preceding year.

FOR every dollar of tithe paid into the treasury of the South American Division during 1929, \$0.59 was contributed to missions.

THERE were 188 organized churches in the Division at the close of the year, with a membership of 18,342.

DURING 1929 there were 2,165 baptisms in the South American Division; 530 in the Austral Union, 468 in East Brazil, 847 in the Inca Union, and 320 in South Brazil.