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## Training Leaders

Carlyle B. Haynes

THERE was a time when Jesus was in need of helpers. How did He obtain them?

He went in search of them. He found them. He called them. He showed them the fields white for harvest. He bade them pray for laborers. Thus their own hearts were prepared to enter upon the labors He had for them. *They found themselves* after their great Leader had found them.

But Jesus helped them to discover their own powers by setting them to tasks for which He had already given them some preparation. He bore patiently with their mistakes. When their work was badly performed, He showed them better ways. Thus He trained His leaders. And thus you are to follow Him in the important work of training men for responsible service in His cause.

Jesus saw the weakness of Peter. But He also saw his strength. He knew the doubting of Thomas. But He also recognized his loyalty. He strengthened both, and cast neither aside. There are many in our churches who are weaker than Peter and more doubtful than Thomas who may be trained into successful leadership by some one who has the mind of Christ, and is willing to bear with them patiently while fitting them for God's service. But they will be lost to God's service if unseeing eyes and unfriendly hearts deal with them roughly and discouragingly. Most men need to be made strong rather than set straight.

Place responsibility on men. Assign them definite tasks. It is surprising how leadership will develop under responsibility which is never called out in the absence of that responsibility. Don't be afraid to take risks with prospective workers. Theory cannot be turned into practise without some form of trial. In supplying the church with leaders men must be tried. The chance for leader-

ship needs to be offered every follower of Christ. Only so can we make sure whether the latent powers within them can be awakened.

It is a good word on this that Sister White has to say in "Desire of Ages."

"If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one. God

takes men as they are, and educates them for His service, if they yield themselves to Him."—pp. 250, 251.

Train the officers and leaders in your churches to their duties and responsibilities. And when once you place responsibility, see to it that you do not reassume it yourself. Make your leaders fight their own battles. Have confidence in them, and let them see you have confidence in them. They will work better when they see your confidence in them is strong. Do not go over their heads to adjust matters in the field you have given them. The very stability of our work depends upon the responsibility of officers and leaders being recognized.

Learn to say "we" instead of "I." Let the operation of the church become "our" task rather than "my" task. Let it be "our" field instead of "my" field. If the work succeeds let it be "our" success instead of "my" success. If it fails let it be "our" failure rather than "your" failure. Scripturally the church is the body of Christ. Ministers, leaders and people make up that body together.

Make your church a training school. Become a trainer of Christian leaders. And remember always that these leaders of your training will bless the world or damage souls according to the training they have received from you. This is your holiest and your most profitable task.

"THE Christian leader can always afford to do the will of God, no matter what results may accrue; but he can never afford to do anything less. With certainty of God's approval there comes the question of reaction on those who perform the God-given task. Choice is that leader who remembers the personal element; for greatest in the universe is character. To help enlarge the serving powers of a young Christian is in itself worthy as a goal. The leader must ever aim at the

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### Christ Wants the Best

Christ wants the best. He in the far-off ages  
Once claimed the firstling of the flock, the finest  
of the wheat,

And still He asks His own with gentlest plead-  
ing,

To lay their highest hopes and brightest talents  
at His feet:

He'll not forget the feeblest service, humblest  
love;

He only asks that of our store, we give to Him  
The best we have.

Christ gives the best. He takes the hearts we  
offer,

And fills them with His glorious beauty, joy,  
and peace,

And in His service, as we're growing stronger,  
The calls to grand achievements still increase.  
The richest gifts for us on earth, or in the heav-  
ens above,

Are hid in Christ. In Jesus we receive

The best we have.

And is our best too much? O friends, let us  
remember

How our our Lord poured out His soul for us,  
And in the prime of His mysterious manhood  
Gave up His precious life upon the cross;  
The Lord of lords, by whom the worlds were  
made,

Through bitter grief and tears gave us

The best He had.

—Selected.

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growth of his followers, even as Jesus thus trained His disciples. . . .

"The Christian leader is in constant need of adjusting himself to God. . . . Integrity is possible in Him alone. 'Commit thy ways unto the Lord.' 'O Lord, order my steps!'" 'Cast thy burden on the Lord.' 'Underneath are the everlasting arms.' These are not idle sayings; they are testimonies from experience."

## A Review of Beginnings in South America—Part 6

### THE SUMMARY

(Continued)

It is not my purpose in this summary to comment at length on all of the various points already covered in the five parts of our story. It will be well, however, to include in the body of the summary a restatement of some of the principal facts mentioned in former paragraphs. A list of thirty-three points will be given which, even though quite incomplete, will furnish an outline of some of the principal items. It will be understood, without repeating the name each time, that all of the following statements refer to the work of Seventh-day Adventists.

Here are the thirty-three points:

1. Literature first entered British Guiana in 1884.
2. Literature first entered Brazil in 1884.
3. Literature first entered Argentine in 1886.
4. The first to accept the truth in South America was a woman in British Guiana, who took her stand no doubt in 1884 or 1885.
5. The first believers in South America proper were Pedro Peverini and wife, who accepted the truth in 1889, in Argentine.
6. Almost simultaneous with Brother and Sister Peverini's acceptance of the truth in Argentine was that of William Belz in Brazil, who took his stand early in 1890.
7. The first church on the continent was organized in Argentine in 1894.
8. The first church was organized in Brazil and also in British Guiana in 1895.
9. The first Seventh-day Adventists to step on South American soil were G. A. King and G. G. Rupert, who together entered British Guiana in 1887. There are rumors that others had come to South America at an earlier date. This is uncertain, but in either case any such evidently gave up the truth and were not connected with our organization until reclaimed in later years.
10. The first ordained minister to enter South America proper was F. H. Westphal, who arrived in 1894.
11. The first colporteur to work on the continent was G. A. King who was also



Pedro Peverini who with his wife accepted the truth in Argentine in 1889. They were the first in South America proper to accept the truth, and are still living.

the first colporteur in the denomination. He entered British Guiana in 1887.

12. The first colporteurs to work in South America proper were E. W. Snyder, C. A. Nowlin, and A. B. Stauffer, who arrived in 1891.

13. The first colporteur produced by South America was L. L. Brooking who accepted the truth in 1892 in Argentine and who at once began colporteur-work.

14. The first training school on the continent was started at Las Tunas, Argentine, in 1899, with N. Z. Town as director.

15. The first Portuguese training school in Brazil, which was also the first Portuguese school in the denomination, was started at Brusque in 1900 with John Lipke as director.

16. A. B. Stauffer was the first colporteur to enter Brazil (1893). He is consequently the first worker to enter that republic. He was also the first believer to enter Brazil.

17. C. A. Nowlin was the first believer, colporteur, or worker, to touch the Falkland Islands (1893).

18. A. B. Stauffer was the first believer, colporteur, or worker, to enter Uruguay.

19. E. W. Snyder was the first believer, colporteur, or worker, to enter Paraguay.

20. E. W. Snyder may be considered the first field missionary secretary in South America.

21. T. H. Davis and F. W. Bishop, who came to South America together in 1894, were the first believers, colporteurs, or workers, to enter Chile.

22. T. H. Davis was the first believer, colporteur, or worker, to enter Ecuador (1904).

23. F. C. Kelley was the first believer, colporteur, or worker, to enter Colombia (1895).

E. H. MEYERS.

*Publishing Department Secretary,  
South American Division.*

## Evangelism in South America

WE ARE glad to note a very definite evangelistic advance in the South American Division. There is a spirit taking possession of our workers and people that is truly encouraging and that promises much for the future. Through the years evangelistic work has been done, but now for more than a year our workers are moving forward with a determination and hope to see greater things. Among the Indians of Peru the work has gone for years faster than we have been able to follow it, and this is continuing, but the Lord is responding in a wonderful way to the efforts put forth among the other people.

In the North Argentine Conference where there is one ordained minister, one licentiate, one Bible worker, and one department secretary—the field secretary—besides the office help, with a constituency of about one thousand, five public efforts were held this spring. One was held single-handed by the licentiate. The president with a Division department secretary, Elder C. P. Crager, had another. A sustentation minister with a lay brother—the elder of a church—engaged in a third. Two lay brethren, by invitation of the president, held a fourth; while the writer united with the secretary-treasurer of the Conference in a fifth effort. All were fruitful of results, baptizing or preparing for baptism from ten upwards. The greatest interest was awakened by the efforts of the two lay brethren. As soon as it was possible to do so, other help had to be sent.

In Uruguay an effort was held and several were baptized as a result. Also a public effort was held in the city of Montevideo, with which there was connected one of the Union department secretaries, Elder Christman.

In the Buenos Aires Conference advances are being made in several places. In Belgrano one of our editors united with the church in holding regular Sunday evening meetings. The church in Florida with another of our editors is preparing the place for an effort in the near future. Elder C. B. Haynes, president of the South American Division, held an effort for the English-speaking people of Buenos Aires and vicinity during April and May of 1928. Under the labors of Elder Pedro Brouchy, new life is being infused into the church at La

Plata and as a result it is growing. As both he and his wife are nurses and they have connected with them another nurse recently graduated, medical missionary work has a large place in their plans and is making effective their evangelistic effort. In the distant south another public effort has been made.

Paraguay, a recognized difficult field for all denominations for many years, is coming to the very front. For many years Brother Mateo Leytes has been working in Asuncion, largely in medical lines. Being a nurse, he has been engaged in a military hospital besides his general and evangelistic work, and has become favorably known among all classes. Of late the Lord has been doing wonders there. A lady who has taken the major part of the medical course has accepted the truth and is very earnest and active in helping in every way. The experiences they relate make one think of apostolic times. The enemy is opposing with all his might, but all has helped thus far to advance the cause of God. More are presenting themselves for baptism than Brother Leytes has time to prepare with his work of following various interests. Two efforts have been made in other places in the Alto Parana Mission.

In the cities of Santiago and Valparaiso, Chile, the message is making wonderful conquests. A large number were baptized during 1927. And still the interests continue.

And so in Brazil, both South and East, our workers are being engaged in advance work. In most cases the heads of fields and frequently the department secretaries (where there are such) are uniting in this work. Efforts have been held in Rio de Janeiro, Nictheroy, Sao Paulo, Curitiba and in other places, and good results were achieved. I do not remember hearing that in a single place where an effort has been made the work has been fruitless.

North Argentine added about two hundred members during 1927, and considering conditions, many other fields have not remained behind.

While the Lord is inspiring our laborers with a spirit of active missionary work, He is also preparing the people to hear and receive the message. In many fields there are more calls than can be filled. It is easier getting a congregation than it has been in the past. We look up and take courage.

J. W. WESTPHAL.

*Field Secretary, South American  
Division.*

IN THE Austral Union a church of thirty-five or forty was built up on a beginning made by the sale of a "Controversy." Truly the work of the colporteur cannot be too highly estimated.

### Austral Union Conference

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### Alto Parana Mission Notes

FOR the first five months of 1928 the gain in tithes over the first five months of 1927 amounted to 1,030.00 pesos (about \$480.00 gold). The gain in mission offerings was over \$330.00 gold.

NOT long ago we were most happily surprised to find a five hundred peso bill, Argentine money (about \$212.00 gold), in our Thirteenth Sabbath offering. A sister together with her non-Adventist husband had made the donation, inspired by the Missions Quarterly. This donation having been given in Paraguay represents almost a fortune, being equivalent to 9,375.00 pesos of that country.

OUR work in Asuncion, the capital of Paraguay, is advancing steadily. In this city we have a church of fifty-nine members who meet in two separate halls because of the two languages, Spanish and Guarany, spoken by the members. Brother M. Leytes, assisted by Mrs. Blasina Lopez, conducts meetings five times a week to prepare the interested people for baptism. Aside from these meetings there are seven places of interest in the nearby villages of Asuncion where little groups of believers and interested persons gather to study the Sabbath school lesson. Sabbath school is conducted in both the Spanish and Guarany languages. Inasmuch as we have no Missions Quarterly in Guarany, the Spanish one is used, being translated into the other language each Sabbath.

About seventy-five families have cast away their prejudice against this "strange religion" and are coming nearer to the truth, thanks to the good influence of the medical work done by Sister Lopez and the indefatigable efforts of Brother Leytes, who is also a trained nurse. It was the writer's privilege to visit a large number of these families, among whom are twenty-five that receive regular visits and Bible studies. We expect to baptize about thirty souls within the next few months. There is still opposition from the priests, although our workers have the protection of the government to preach the gospel freely.

SOME fine young men have accepted the truth and are planning to enter the colporteur work. They speak Spanish and Guarany fluently and show a fine Christian devotion. We certainly are thankful to the Lord for these young men as it

will be by their self-supporting labors together with the efforts of our lay members, that the gospel will be carried to the inhabitants of the interior of Paraguay. It will be done by laborers who understand the language and customs of the people, and who are able to endure the inhospitable conditions of the country.

SINCE the beginning of the year five baptisms have been celebrated in the Mission in which fifty souls were baptized. We have pledged ourselves to win another fifty before the close of the year.

THE visits of Elders E. L. Maxwell and C. D. Striplin during the month of May were greatly appreciated. Brother Striplin, who visited our church schools, gave valuable counsel to both the teachers and pupils, and has helped us solve some of our problems in connection with this work. Elder Maxwell was able to visit some of our larger churches as well as many of the groups in the interior. As this was his first visit in the field, we were pleased that he could study our needs together with us, and to become acquainted with the promise held out for our work in Asuncion. He gave counsel which will mean much for the advancement of the work in this needy field.

W. A. ERNENPUTSCH.

*Superintendent, Alto Parana Mission.*

### The Medical and Evangelical Work Go Hand in Hand

THE medical and evangelical work should go hand in hand, (a) because the former is a wedge which opens the way for the gospel in the homes of the people where neither literature nor the preacher could otherwise gain an entrance, (b) it is a source of income which serves to help cover expenses of the gospel work, and (c) it is the most effective means of breaking down the prejudices of the people and bringing them in touch with the message.

The following case may serve as an illustration. A few days after my arrival in La Plata a young man, one of the technical chiefs of the National Public Works Department, called on me. As yet we had no treatment rooms. The house was in disorder, the floors unpolished, and the general appearance very unattractive. He spoke as one of authority, posing as a teacher, and making depreciatory remarks with reference to the class of people who accepted the gospel in Latin countries. Then he asked if only ignorant people did not become Adventists. I replied carefully, endeavoring to quietly dissuade his erroneous ideas, but it was evident that he had a very poor opinion regarding us. He knew a lot about Theosophy, oriental religions, etc., but knew

nothing of the Bible; nor did he think it worth while to take the time to study it.

During our conversation I noticed he was suffering from pain in his back. Upon questioning him, he said it was an old complaint from which he had suffered for years. When I spoke of the possibility of healing him by natural treatments such as we employ, he was immediately interested and promised to return the next day. True to his promise, he returned, and we at once began the treatments with very good results, and through the blessing of God he became well again. Since then he has come often, not as a teacher but as a pupil, to receive Bible studies, having bought a Bible and subscribed to the Spanish *Watchman*. One day after studying the prophecies, he said: "It seems to me that in order to become a conscientious Adventist one must need much learning."

I then recalled his former opinion of the class of people who compose the Adventist church, at which he replied: "We are the ignorant ones, who are very superficial and fail to go deeply into anything that requires a persevering effort of the mind. Besides, I now perceive that the Adventists not only in the foundation of their doctrines but also in their knowledge of dietetics and the laws which govern health, are at the head of all the communities and societies of which I know."

This radical change of his opinion regarding the Adventists is due principally to the fact of having been healed of a complaint, which in spite of his theories, he had been unable to get rid of.

This young man is now a good friend to our work and has begun to study his Bible.

P. B. BROUCHEY.

*Evangelist, La Plata, Buenos Aires.*

### Inca Union Mission

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### The Lake Titicaca Mission

THE Lake Titicaca Mission constitutes a vast problem in administration. With a membership of over 7,500 members, 80 mission schools with 4,000 students enrolled, 120 native evangelists and teachers, outside of the two institutions, the American Clinic and the Lake Titicaca Indian Training School, the field is manned at present by eight foreign workers, three of whom are field workers and executives. The membership of some of the districts is over 1,600, as in the case of the Piata Mission. The local mission director is not only responsible for the



Native and foreign workers' meeting held at Juliaca, Peru, March 20-30, 1928.

spiritual welfare of his members, but also has to be educational superintendent, physician, and sometimes lawyer. It is true that he has helpers, and many of these native boys and girls have developed into soul-winners, but at best they are not respected as the foreigner is, nor is their training adequate nor appropriate for the demands made upon them.

The conduct of this work entails sacrifice. Two of the stations, Piata and Umuchi (the Broken Stone Mission), are located on the eastern bank of the Lake, and are absolutely isolated even from medical attention, except by telegraph. On the latter of these two stations, recently arrived the family of Gustave Klatt from the Chile Conference, where they had rendered excellent service for ten years. Brother Klatt entered enthusiastically upon his duties within forty-eight hours after the arrival of his family and household goods. The same night that he left to make his first Sabbath visit to one of the sub-stations, in company with the writer, his second son took sick with diphtheria, and within two days was cold in death. Repeated efforts to secure help by telegraph proved futile. Under a fresh mound of soil in a corner of the mission property rests their treasure in a crude coffin made by our own hands, awaiting the voice of the Life-giver, in mute testimony of the love and devotion of his heart-broken parents.

As a fitting termination of the summer session of the training school in Juliaca, under the direction of Professor W. E. Murray, was held a graduating exercise for the twelve graduates. Professor C. P. Crager preached the baccalaureate sermon on Sabbath morning, March 24. The same night the class gave a very creditable program. The chapel was crowded

with visitors. After the program, the graduates were congratulated by a host of friends, workers and under-graduates. These events are doing much to crystallize the determination of these Indian boys and girls to prepare for service in the cause of God. All of the twelve are either going into the work, or continuing their preparation.

Immediately after the close of school, a workers' institute was held, at which not only the Indian teachers and evangelists of the mission attended, but also the foreign workers and their families. Besides the strictly technical instruction given the teachers, a special effort was made for their spiritual needs. In addition, at 1:45 p. m. each day, a meeting for the foreign workers, in English, was held. Elder Breitigam rendered very acceptable help in these meetings, and definite spiritual help was received by each and every worker, as was evinced by the testimonies heard on several occasions.

At the close of each theme, opportunity for discussion was given. A question-box was also in evidence to assist the timid ones in securing help.

The most thrilling moment was the last one; namely, when the workers were assigned to their respective fields of labor. They were assigned to the different fields without the usual formality of an invitation. The first intimation any of them had of their field, was when their name was read off in the open meeting. All seemed perfectly happy with their appointments; and undoubtedly the great majority will work where they were assigned, and give excellent service.

It may be said that the work is progressing in this field. The membership is growing at the rate of about 750 a

year; but the best of all is that it is growing along the line of self-government and self-support as well. Under the energetic efforts of the superintendent, supported by his secretary-treasurer, the list of church members is being corrected. Also during the past year efforts to enroll all the members in the Sabbath school were begun, which it is hoped will result in seeing not only every church member a member, but also many hundreds of friends and neighbors. Elder Isaac, the Educational superintendent, who is also in charge of the young people and the Sabbath schools, has a program which includes an inspection of each of his eighty church schools this year.

H. B. LUNDQUIST.

*Educational, Missionary Volunteer and Sabbath School Secretary, Inca Union.*

### Meeting Obstacles But Not Discouragement

DUE to difficulties arising with Brother Kalbermatter's work my plans for visiting churches and companies in this field have been greatly hindered. However, a few places have been visited and brethren encouraged to continue with their work. The first trip out from Lima was in company with Brother Peugh to Lanca. We spent Sabbath and Sunday with them greatly enjoying the meeting. Three of the brethren had just passed through an experience of being mobbed while on a missionary visit. Nevertheless their courage was good and they were ready to go again.

The second trip took me to Cañete where Brother Santiago Silva has been working for some time. Communion service was held with the church for the

first time, and on Sabbath afternoon we went out of town a short distance where nine new members were received into the church by baptism. After the close of this service no less than a dozen came to me stating that at my next visit they, too, expected to be ready for baptism. The prospects for the church at Cañete are very encouraging, though from a financial standpoint the people of that section face great difficulties. Most of the people depend upon the large sugar and cotton plantations for a living and at the present time wages have been reduced to one sol twenty centavos a day, or forty-eight cents gold.

At Huacho we found Brother and Sister Dennis of good courage as they are beginning the work in this new section of the field. While there has been a company of believers at that place for some time, no special effort has been put forth by any of our workers as far as we know. The little school they have opened has brought favorable attention to our work and the prospects are that when a public effort is begun, which is hoped to be soon, there will be a good attendance of interested people. Brother Dennis already has ten preparing for baptism and will be ready for that rite in a very short time.

Having come to an agreement with the minister of government about Brother Kalbermatter's return to his field, in anticipation of his return at a certain date, I went early to see Brother Christianson and spend a few days with him. I found him very busy trying to keep up with the many interests that are developing in the little towns in that valley. Our time was well spent in visiting these places, holding Bible studies and meetings with all that we were able to get around to. He has a large field to work and many hard

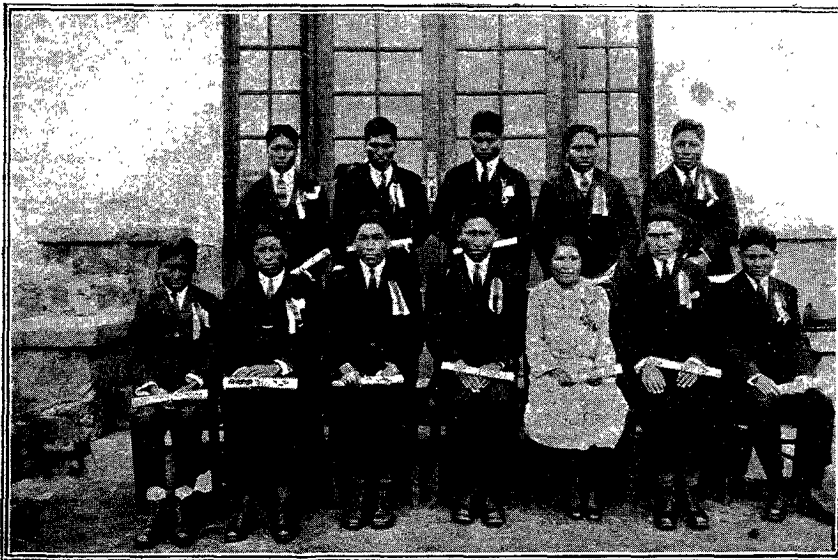
problems to contend with, but the prospects are very encouraging for a large work to be developed in that district.

I was little prepared for the news that arrived on the day that I expected Brother Kalbermatter. Instead of him, a letter came informing me that a new order had come down from the "ministry" forbidding him to leave. However, I went on to Huanta to see Sister Kalbermatter and obtain first-hand information of the situation in that place. I arrived *incognito* (unknown) one Friday afternoon. No one suspected my mission until I revealed my identity the next day to the subprefect and the hotel keeper, except Sister Kalbermatter, whom I went to see soon after arriving. My visit was a little consolation for the bitter disappointment of not seeing the husband and father of the family. During worship at the beginning of Sabbath, while I prayed, the oldest boy, about eleven years of age, softly sobbed out his grief over not having his father return that day.

The following day when I went to have Sabbath school with the family, I had scarcely entered the house when a messenger came with a telegram calling me back at once to Lima. Hurrying out to the plaza I found a truck that was about to leave for the railway station 180 kilometers away. The trip should have been made in five hours but a landslide prevented us getting through that day and the next a combination of tire trouble and a drunken driver delayed us so that we arrived twenty-seven hours after leaving Huanta. Then there was a wait until the next day to get the train to Huancayo which brought us to a train taking us to Lima the day following. It took longer to travel 250 miles than it takes a fast train to go from Chicago to San Francisco.

Never shall I forget the firm resolution of Sister Kalbermatter to stay by her post. With the uncertainty of his return I suggested that it might be better to go to some other place where the opposition would not be so great and not subject her to further martyrdom. She firmly answered, "No, we are not going to leave here. There are souls here that are longing for the light of the gospel and we are not going to abandon them. We are not going to give our opponents the satisfaction of saying they have driven us out. When will anyone be able to enter here again if we leave? Never. Though my husband may be kept away for a whole year I shall stay on. Do not tempt me with the thought of leaving. We are going to win out here." With such resolute determination on her part, what can the rest of us do but to hold on?

Mind you, her's is no small task. Left alone with her five small children after having gone through the horrors of twice facing an enraged mob of fanatics bent



Graduates of the Lake Titicaca Normal School, 1928.

on destroying them; of having seen her husband treacherously poisoned by the servant girl and now having to test every bucket of water that is brought from the public fountain, the only source of water supply; then having her husband called away by order of the government and detained week after week not knowing whether permission to return will be granted or not; being called upon daily to minister to the sick and while out has to lock the smaller children in the house for safety, I repeat that her's is no small task. The trying experience has shattered her nerves, the altitude affects her heart so that at times she is quite ill. Added to this, the people who occupy the lower flat of the house where they live make the nights hideous with drunken revelry and music, at times engaging in fights, robbing her of sleep until the late hours of the night. Yet, in the face of all this she maintains an unalterable determination to stay by the work until the victory has been gained. Her's is the spirit of the martyrs, and surely great should be her reward.

When we found it necessary to deal with government officials, I appealed to a member of the national congress to assist us. He has done so gladly and at the same time has been urging us to open work in the district which he represents. The only worker available was a colporteur. He has been there for several weeks and a great interest has developed. He has been holding meetings and reports as high as 250 in attendance. I am going up there next Monday (July 1).

In another place where a small group had accepted the gospel through the work of colporteurs and had received only one visit from a mission worker and that nearly three years ago, they reported to us that a Pentecostal minister had been there, causing some of the interested ones to be badly disturbed. Not being able to go, I sent Brother Amoroz to work among them. He was able to stay only fifteen days, due to the altitude that seriously affected his heart. He reports a great interest in that region and is sure that with a little effort groups here and there would soon be raised up aggregating several hundred in number.

Brother Klatt has recently begun work in North Peru where he has an immense field with interests developing in many places. He writes very encouragingly of the prospects in his field. So we might go on telling of place after place from which urgent calls come for help. From every side pressing calls come pleading, urging, entreating us to come. Were it not for this the fierce opposition of the enemy to hinder the work might tend to bring discouragement. When a great work is about to be done, the enemy marshals his force to hinder it. The opposition only awakens a greater interest and turns the

hearts of the people more favorably toward us and the work we are doing. "The Lord of hosts is with us; the God of Jacob is our refuge."

J. T. THOMPSON,  
Superintendent, Peru Mission.

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### Among the Maués Indians of the Lower Amazon Mission

AFTER several days of paddling up the Mirity River we were told that it would be impossible for us to try to continue up the river because the overgrowth was too low for our canoe to pass under. "It would be better to walk through the forest," they said.

Upon the hill near the river Romualdo, the Indian *Tuchaua* or chief, has his straw-thatched house. After cordial greetings and an exchange of ideas the Indian chief offered to lead us through the forest to the Indian settlement called Cinco Kilos. Soon the mighty forest enveloped our little party of footmen. A loud clap of thunder and a long rumble over the trees announced a tropical storm. The darkness in the still forest became dense. On and on we trekked Indian fashion through the trees and underbrush. Under and over fallen giants of the forest we followed our guides. At last about waist-deep in the water Elder Wilcox and the writer were notified by the Indians that to continue across the flooded woods would be impossible. After a while Romualdo decided to swim to the other side of the swollen river to tell the Indians of the white men's predicament. They came to our rescue and rowed us across to the village in a small Indian dug-out. Soon we found ourselves among semi-nude Indians around a fire in one of their *maloccas* or huts drying our clothes.

We held several meetings among this tribe of Indians. On the Sabbath day we held three meetings with them. A great interest in the things of God was manifested by the chief and the principal men of the tribe. Their hearts were touched as they listened to the story of the cross. Away into the silent hours of the night we could hear husbands and wives talking over the message we had brought to them. We could understand *Sabbado* and *Jesu Christo* which words they did not use in their own Indian tongue.

The *Tuchaua*, his captain and the other heads of the families publicly stated that

they would from now on keep God's commandments. It was plainly noticeable that the Holy Spirit was at work. Even the neglected Indians of the interior are giving their hearts to Christ. These apparently honest and sincere men of the dense Amazon forests plead for help,—a teacher, a school or a worker in that Maués district. One Indian said, "If you come to Maués I will go there to learn the Bible so I can teach my brothers in the forest. If you come to visit us again I want to go with you into the interior to the many villages where my brothers are."

Another Indian said to our oarsman, "I do not understand everything the white man said, but I will learn and get ready for baptism. I will work no more on the Sabbath day because the white man says that God sanctified it. I will go into the interior with the white man when he returns and I want to learn more in order to obey more fully." Our oarsman told us that the Indian sincerely believes in the message preached by the white man.

Everywhere we visited among the Indians we were surprised to receive such splendid treatment, and we were surprised to see the civilization that exists among them. They are desirous of receiving more light and instruction and are able and willing to help bear the expenses.

While the doors of this Maués tribe of Indians stand ajar let us walk in and help them. May God grant that workers and means may come from somewhere for the finishing of His work among these children of the Amazon forests.

J. L. BROWN.

Superintendent, Lower Amazon Mission.

### Visiting Churches in Rio-Espirito Santo

A SUCCESSFUL visit among the churches in the Rio-Espirito Santo Mission was realized during the months of April, May and June. It was the privilege of the writer to accompany our veteran worker, Brother J. W. Westphal, the South American Field secretary; and the superintendent of the Rio-Espirito Santo Mission, Brother C. C. Schneider. We first visited the churches in Theophilo Ottoni, Minas Geraes. There are two well organized churches and a group in this city. Brother Westphal visited those churches twenty-six years ago with Elder Graf. The studies presented to the churches on this last trip by Brother Westphal, "Our Need of a New Experience and Life," were greatly appreciated. He spoke two times daily bringing these important truths before the people. The *Liberdade* group was organized into a church. In each church we have a church school.

Returning to the lower section of the Espirito Santo field, we were obliged to return by way of Rio de Janeiro, a trip of six days by land and water. The little boat "Iraty," danced merrily down the river for three days and nights. Many times it seemed as though it would tip over, but it did not. We were all glad to set our feet on solid ground once more.

In the lower section of Espirito Santo Elder Westphal continued his series of studies, staying from two to three days in each church. At Riberao we left Brother Westphal, to visit the isolated families and groups as well as interested readers. Six groups were visited in the valley of Samuel Mutuns. This trip was not the easiest one we have taken, partly due to the limited time we had to get around to the several places. The last group visited in the Samuel Mutuns district was the most interesting. The group had not seen a Seventh-day Adventist worker before. One member of the group visited a short while in Rio de Janeiro four years ago. While there she came in contact with our city Bible worker, studying with her for a month. After returning to her home she moved seventy miles into the interior of the state of Minas Geraes and since that time she had seen a worker only once.

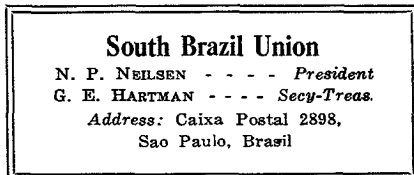
When we found this group of believers great was our surprise to learn that twenty-two were keeping the Sabbath. A Sabbath school was organized of thirty members. They were indeed happy to see us and to hear the Word of God spoken to them. From Samuel Mutuns we went to another place where a group of eight families was organized into a company and a Sabbath school.

On the last Sabbath of our journey we visited a group of eighteen members who were keeping the Sabbath. This group was found by our faithful colporteur, Menezes. A Sabbath school was organized and arrangements were made for some one to visit them from time to time.

After two months of hard work in Espirito Santo, Elder Westphal left for Sao Paulo. In every place his studies were appreciated very much, and all felt greatly blessed by his timely messages. The attendance in all the churches, both day and night, was excellent. We give the Lord the praise and glory for all the blessings received and the victories won.

L. G. JORGENSEN,

*Educational Superintendent,  
East Brazil Union.*



### Our Greatest Impression

WHILE on furlough we have had the privilege of visiting Argentine, Chile, Peru, Bolivia, Panama, Cuba, sixteen states of the United States, and Canada. We attended workers' and colporteur meetings, two annual camp meetings, visited three of our large publishing houses, sanitariums, church schools, colleges and academies. We helped out a little in two tent efforts, and had the privilege of taking part in the Harvest Ingathering campaign. We had the special privilege of attending the department councils held prior to the Fall Council, as well as that wonderful assembly of representatives from the world field.

We attended meetings where the Spanish, Quichua, Aymara, English and German languages were spoken, and several gatherings of colored brethren. In these conferences and meetings we had the opportunity of speaking nearly one hundred times. We made it a rule to never speak without telling something about Brazil and South America and our brethren and work here. During all of this round of travels and meetings I never missed Sabbath school once, except when forced to by travel.

My object in mentioning these different facts and elements of our travels is to answer the question that has been asked me many times since returning to Brazil: "What has impressed you most while away from Brazil?" Was it the beautiful sights, the wonderful scenery, the historic places of interest, the large cities, the extreme fashions, the marvelous progress of science, the queer and unique costumes of native Indians, the godlessness of certain classes of individuals? No! it was none of these things. The true missionary spirit of the soul-loving, self-denying people of the Advent movement in all of the countries and places visited by us is what impressed us most. Their consecration and devotion to the Adventist missionary program of carrying the message of Christ's soon coming to all the world in this generation has made a most lasting impression on my heart and mind. We heard the simple mission story in most every Sabbath school. Indeed there were very few schools where it was omitted. Yes, I attended church twice where the mission program was forgotten but it was not in a Seventh-day Adventist church. Such mottoes as the following were hanging in many Sabbath schools:

"Our Sabbath School Remembers the Mission Fields." "Our Sabbath School Motto: Saving Souls in Mission Lands. We Did Our Share."

On one camp ground the following motto was printed and tacked to the trees. It was the first words every new-comer saw when he entered the encampment: "Missions is the golden thread that ties the hearts of all the world."

Is it not glorious that our brethren do remember the mission fields! How it rejoices our hearts and gives us more courage and confidence to press the battle to a final victory! It surely is inspiring to belong to a missionary people and a missionary movement with such noble aspirations, where the field is the world and the people in the movement are all one in Christ Jesus.

The true, self-sacrificing missionary spirit of the people of the Advent movement has made a new and lasting impression on my heart. I was born an Adventist, attended Sabbath school ever since I can remember, received practically all my education in Adventist schools, spent all of my adult life as a worker in the Adventist denomination, but never knew as I do now that wherever one goes the same missionary zeal and spirit permeates this movement. It is the same in all languages and among all peoples, the spirit of love, sacrifice and service.

The Advent movement is a growing movement, and a good one to belong to. Our present plans and activities are bringing in thousands of converts every month. A remnant will be gathered out of earth's millions, and they will be prepared to meet the Lord Jesus. We here in Brazil, our little corner of earth's harvest field, are praying, planning and working to hasten that glad day.

ENNIS V. MOORE.

*President, Sao Paulo Conference.*

### "Hidden Treasures"

THAT is the title of a new missionary book and I can appreciate the title after a trip to Pindaava, one of the most inaccessible spots in our district. The trip is not long in distance but one actually feels old at the end of the journey as it takes five days by canoe, afoot and on horse to reach the first house of our members there. The bargaining with men for canoes and horses takes as much time as the trip and sometimes we have to sit for a full half day before the "spirit" moves some one to carry us on to the next point. The whole trip is in relays and the people make the relays very short. One is absolutely at the mercy of the people and their prices, excepting as our Heavenly Father sees fit to overrule, and He must let us use our own resources to study the people as knowing the people,

A CERTAIN minister who labored for many years in the East Brazil Union Mission has said, "Since I have been in Brazil I think I have baptized more than four hundred persons won principally by the work of the colporteurs."

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whether for good or bad, is a fundamental thing in soul winning.

I had the privilege of making this trip during the month of May. I was pleasantly surprised to find all of the baptized members faithful excepting two who were forbidden by their father to continue shortly after their baptism. The Baptists had spread the rumor that our people were all coming out from under the law and passing under grace which I found to be very true but contrary to their interpretation. I found these precious souls still free from the condemnation of the law of God and living under the grace of Christ and enjoying full salvation.

It was the time of the rice harvest and the people were very busy. Rice harvest is an interesting thing in that hidden place. Every head of rice is cut separately with a little pen knife. My readers can imagine how slow and tedious a process it is to harvest acres of rice with a little pen knife but that is the way those dear folks plant and harvest generation after generation. Never a change nor a new idea in the fundamental things of their lives. Some live within ten kilometers of the village of Cananea and have never been there. Ninety per cent have never seen an automobile or a train or street car and have never been to school or seen the inside of a church. But it is wonderful to see their grasp of this message and their understanding of the prophecies and the signs of the times. We are surely all of one family and the Spirit of God finds no barriers when once admitted to the human heart.

These people will plod from two to five hours in the mud to hear one sermon. How is it with you, city member, with the side walks and street cars? I enjoyed a blessed trip and it was my privilege to baptize eleven more souls, and a like number are almost ready to follow. That makes twenty-six baptized members who are faithful, two having gone back, but the percentage is good. There is a tremendous need of a young national worker for that whole zone where a large harvest could be gathered in.

On the return I hired a man with a canoe who had been highly recommended by the mayor and leading merchant of a village. In a lonely place on the way he obliged me with the use of a club to pay twice the price that we had agreed upon. Upon later investigation I found that the man who recommended him was a Catholic and knew the man to be one of the worst bandits in that section. He thought he would teach the Protestant a lesson. But I preached that bandit a sermon that he will never forget and I hope to retrace my steps and meet him again. He actually took off his hat while I talked to him of Christ and His coming, but did not give back the money. I told him that I loved him and was his friend and for him not to delay his acceptance of Christ.

Let us remember that this field was opened up by a colporteur and our literature. If God would want to crush the ministers in their work of caring for these far away places He would surely take away the literature and the colporteur. God bless them and increase their numbers. Pray for this new addition to the sisterhood of churches that is preparing for the soon coming of Christ in glory.

A. E. HAGEN.  
*Evangelist, Curityba, Parana.*

### The Trolley on the Wire

WHILE writing this the street-car is passing by not far away. I watch it, and I become deeply interested as I contemplate the wonderful power that propels it along. There it stands upon the shining track with its load of human freight waiting to get to their destination. I can see no outward power to propel it along. There are no horses in front to pull it, no steam-engine to propel it along, nor even a gasoline motor to pull it up yonder grade. How can it move? There is a wire overhead, but it appears like any other wire. I notice, however, that there is a connection between the car and the wire overhead. There must be some purpose in that. I notice that the motorman turns a lever and instantly the car moves forward at his desire. How quickly it responds to his will! How rapidly it speeds along! But look, suddenly it comes to a stop. The motorman turns the lever as before, but there is no response. It stands dead upon the track and will not move, while the passengers are impatient to reach their destination. What can be the matter? O, the trolley is off the wire! It has lost its connection with its source of power and it cannot move.

Thus it is with the Christian. Only so long as he is connected with the Source of all power, can he do the work of his Master. Only so long as his "trolley is on the wire" will there be any infilling of

power for service. Break this connection and he is shorn of power, like Samson was when he broke his connection with God. There he stands, spiritually dead. Prayer will make the connection. It is "the key in 'the hand of faith that unlocks heaven's storehouse." We may not be able to explain just how it is. We look at the trolley wire and we can see no power passing through it. It looks just like any other wire. But when the proper connection is made, the power is there, and it moves the car along. Thus an unseen power will come into the lives of God's children who connect with Him through prayer. Therefore, we should keep "the trolley on the wire," that we may move forward and fulfill the purpose of God. N. P. NEILSEN.

### Nearing Home

WE ARE in a world of sin. Troubles and perplexities are found on every hand. We hear of wars and rumors of wars. No country is exempt from sickness, and death is found in every land. Each city has its cemetery and each hamlet has its "city of the dead." Long and cruel has been the reign of sin. Terrible has been the result that has followed in its wake.

But a day of deliverance is coming. We are nearing home. Just before us is the land where war will never reign, where sorrow will never come and where sickness will not enter. There the righteous will be delivered from their oppressors and the redeemed will be ransomed from the grave. Then a song of triumph, "such as ne'er was heard before" will burst forth from the ransomed throng as they enter the city of God and are forever at home. Grand indeed will be this mighty chorus, peeling forth from the unnumbered throng. Melodious will be the strain of that anthem of praise, and sweet will be the accord.

Yes, we are nearing home. We can already see the gleams of the golden morning, indicating that the eternal day will soon be ushered in. But the work must be finished before we can go home. He, who has been the dwelling place of His children in all generations, is going before, beckoning us on to greater zeal and faithfulness in His work. The closing message must be sounded and the world must be warned before He can take us home. But, thank the Lord, we are nearing home. Let us be of good cheer. Let us be glad and rejoice, for soon we shall reach our haven of rest and bask in the smile of eternal love. We are nearing home. N. P. NEILSEN.

IN THE interior of Peru a group of interested persons, over a hundred strong, is the result of the work of a humble colporteur.