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The Ministry—"Take Heed to Yourselves" —No. 4

Carlyle B. Haynes

(Study given at the Entre Ríos Institute)

God wants to make us signs and wonders in the world. There is no greater efficiency we can obtain as ministers than to enter into this relationship with God which will make His life the controlling energy of our lives. When He so indwells us that sin is eliminated, then He can use us; He can use us to perform miracles in the world.

This is the great preparation we need. It is all covered in the expression of Paul in Galatians 2:20. "I have been crucified with Christ; it is no longer I that live; Christ liveth in me; and the life which I now live in the flesh, I live by faith; the faith which is in the Son of God." This is the experience we need as workers. This is one of the most stupendous things a human being can ever say. "I have been crucified with Christ." The old nature, which the Bible speaks of as "the old man," all that made up what we were, the old desires and inclinations, the old ambitions and sins, the old passions and lusts, all we were by nature, all that has been turned over to God. I have delivered it all over for crucifixion, "I have been crucified with Christ." I wonder if every one of us can say that, and mean it.

How much of the old nature has projected itself into our new experience? We have refused to let it die; we have not turned it over to death. Brethren, that is what we need to do. "I have been crucified with Christ." "It is no longer I that live," I am dead. The old experience is gone, the old nature is gone, the old sins are gone, the old desires and ambitions and dispositions are gone. I am dead. It is no longer I that live, Christ lives in me.

That is a wonderful thing. *Christ lives in me.* This life I am now living in the flesh is no longer my life, it is no modification of my old life. I have not taken my old life and made it over. It is no development of my old life. I have not taken that old life and trained, and cultured it, and gradually eliminated the wrong. It has been killed; it is gone by the process of crucifixion. I died with Christ, and now the life that I have is an entirely new life. It does not grow out of the old and is not a part of the old, it is no development of the old, it is an entirely new life, and has come to me from above. Christ liveth in me and the life which I now live in the flesh I live by faith, the faith which is in the Son of God.

Brethren, the whole experience we need as ministers is wrapped up there, and that will make us signs and wonders in this world. God is waiting for us to enter into that relationship with Him in which what is described in this passage, can be realized in our lives.

This involves a new relationship to God, a relationship we do not think about very much, we do not act on very much, but which is emphasized again and again in the Bible as the only right relationship between a saved man and His Lord. That is the relationship of slave to master, even to the extent that we are to exercise no will of our own, which is contrary to the will of God.

We have been bought and paid for, and the title to our lives has passed to Him. As preachers and workers we must exemplify in our attitude and in our work this relationship toward God. We do not belong to ourselves. We belong to Him, even to the extent of the relationship which I have mentioned. Paul emphasizes it again and again in

speaking of himself, in nearly every epistle he writes. In every epistle with but one or two exceptions he writes, "Paul, a servant of Jesus Christ." It means bond-slave, a slave who is property. The Greek has it "Paul, a bond-slave of Jesus Christ." Again and again this relationship is emphasized.

This is not slavery in the ordinary sense. That is *involuntary* slavery. This is *voluntary* slavery. It is a relationship we choose. It is not a slavery we are ashamed of. We are proud of it. We have chosen it. We entered into the relationship voluntarily, by our own choice, when we chose Jesus Christ as our Master.

But, brethren, I wonder whether we really think of this, and act upon it to the extent that is implied in these scriptures. This will of ours is not to govern us. These habits and passions and desires and lusts are not to govern us. We are not to follow our own minds, gratify our own desires, satisfy our own appetites, order our own lives, or make our own decisions. We are property, we belong to Another. We are to inquire in all the relationships of life, "Lord, what is thy will?" and do *that*. That is the relationship which is implied here. I have been crucified with Christ. It is no longer I that live. I controlled the old life, but Christ is to control the new life. The new man is to be under the control and in the possession of the Spirit of Jesus Christ. And if that is true of the Christian, how much truer should it be of the minister, the preacher, the ambassador of Christ, the man who gives God's message? We are to be supremely His. God is to dwell in us, subdue sin, and subject the corruption of our fallen nature to the dominion of the new nature.

As that experience is worked out day after day in our lives, we will be signs and wonders for God, and He can use us to do His work and fulfill His purpose in this old earth. We are living

in a day when we ought to expect miracles, but the first miracle we ought to expect is the miracle of grace working in us and subduing our own nature. God can do anything with a man who is entirely His, who is completely surrendered to His will instead of his own will.

And so I pray that in all of our getting here in this Ministerial Institute, we will not fail to get this deeper experience and enter into this deeper relationship with our Lord and Master which will give Him possession of our lives to the fullest possible degree.

East Brazil Union Mission

E. H. WILCOX - - - Superintendent

U. WISSNER - - - Secy. - Treas.

Address: Rua Lopes Trovao 88,
Niteroy, Estado do Rio, Brazil

The Mission in the Lower Amazon

THIS mission is a reality now. We have besides the superintendent two mission workers, three colporteurs, and one teacher. During the year 1929 this mission, the youngest of our group, made good progress. The membership is small, for there is only one organized church, which is located in Sao Luiz, Maranhao. There are also two organized groups and six Sabbath schools.

Brother Hans Mayr spent one year in the interior and lived at Maués. From this place he visited the various rivers, and surrounding territory, organized Sabbath schools, and prepared souls for baptism. God blessed his work, and four Sabbath schools have been organized in this territory. A large number are interested in the truth and are at the present time trying to negotiate civil marriages in order that they may be baptized.

Brother Mayr has had to pass through many trials during the past year. His family was sick continually. At times it seemed as though the children would die. Sister Mayr kept unceasing vigil at their side, and the Lord heard the prayers of the parents and spared the children. Only the most courageous could endure what they have endured and still be of good courage. In the recent mission board meeting it was voted to transfer Brother Mayr to Belem to supervise the mission in the absence of Brother Halliwell.

Elder Halliwell is now on his furlough, which is three years overdue. He thought it best to remain that much longer for the benefit of the work, and now he and Sister Halliwell have gone on their much-needed vacation. We pray

to God that He may daily increase their strength so that we may be permitted soon to see them again.

Brother Manoel Pereira worked in the interior among the Maués Indians. He has not as yet brought his family to Cinco Kilos, and this has somewhat hindered his work, but he has done a faithful work and the results can be seen in the new lives of the Indians of that district. A goodly number keep the Sabbath, even though they do not yet fully comprehend just how they should keep it. They are delighted with the good old Adventist songs. One brother plays the accompaniment for them on his home-made violin. It is encouraging to see the earnestness with which they sing these old tunes. We are praying that God may give them a complete victory. Brother Pereira will now take up the work laid down by Brother Mayr. He will live in Maués and work the surrounding communities.

Brother Firmo Marinho of Sao Luiz, Maranhao, was chosen to go to Cinco Kilos, and now he and his family are living among the Indians preaching to them and showing them the practical side of the gospel through their daily living. Brother Marinho was a faithful elder in the church at Sao Luiz and is one of our best missionaries. He loves the truth and delights in telling others about it. He will open a school for the Indians and teach six or seven months out of the year, occupying himself the rest of the year with evangelistic work. We are convinced that the Lord will richly bless the work of Brother Marinho. He is a native of Santerrein, not far from the Indian territory. He can stand the climate, knows the tropical diseases, and is not afraid of hard work. He has difficult territory and needs the prayers of his brethren.

Brother Marinho is being employed this year from the funds received from the Missionary Volunteers during former years to open the work among the

Indians of the Amazon. Next year he will be supported through the funds received the same way this year.

There are 104 Indian tribes in the Amazon territory. We must warn them all, then Jesus will come. May we soon finish our task and go home.

E. H. WILCOX.

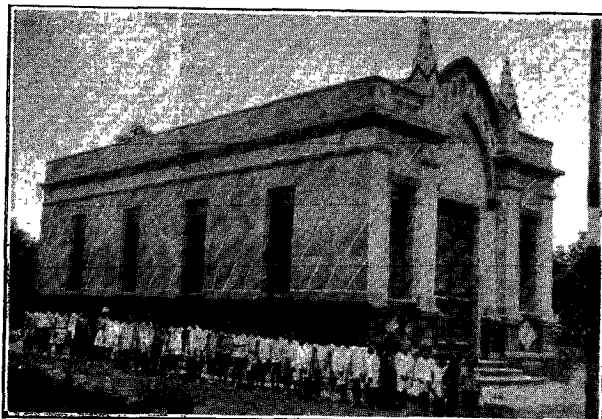
Pernambuco Mission

ELDER Gustavo Storch, the new superintendent of the Pernambuco Mission, is taking hold of his work nicely. The brethren of that field are cooperating with him and supporting him with their prayers. We believe that God will greatly bless Brother Storch in this important field.

Brother E. P. Mansell, the former mission director, has already left for his native land where he expects to remain. He leaves many friends; and the good things he has done for the advancement of the cause in that field will not be forgotten.

Elder Storch and I had the privilege of visiting a number of places in the Pernambuco Mission, holding special meetings in all the places visited. We also went from house to house, studying and praying with our brethren. The meetings were appreciated by our brethren of the different churches and groups. God came very near and we feel that new experiences were gained. We thank the Lord for what He is doing for our faithful and loyal Seventh-day Adventists in the many parts of this mission.

First we visited Natal. There we found Brother José Soares Filho hard at work doing his best to keep the little flock of that place encouraged, and preparing others for baptism. Brother Soares is beginning to taste the reality of his work and we trust he will develop into an efficient worker for the Pernambuco Mission. Plans were made for him to hold a series of meetings in



New church and school, Aracajá, Bahia Mission.

our church building at Natal. We trust the prayers of our brethren and sisters will accompany him in this effort.

After spending some time visiting in Recife and planning the work of that mission for the rest of the year, we visited Caruarú, Raphaél and Condessa. In these places we found some a bit unsettled about various questions. However, God helped us in answering the questions that had arisen and we feel that He will do a still greater work for our people in these places. Several days of hard walking through the dust and heat were spent visiting from house to house and laboring with those who had been misled by the powers of darkness. Surely we are in the time when we need to press together and strengthen each other. We are nearing the closing scenes of earth's history and all that can be shaken will be shaken.

We next visited Macció. Here we have two groups. The leader of each is working hard to win souls for the Lord. We were glad to find our brethren and sisters of that place rejoicing in the coming of the Lord Jesus and all preparing for that great event. Here we met Brother José Moraes, the director of the book work of the Pernambuco Mission, hard at work helping colporteurs. Brother Moraes assures us that they plan to reach their goal this year and at the same time win souls for the kingdom.

With the hearty cooperation of all the members we feel sure that much good will be accomplished during this year. There is a great need for more workers in this important field. Plans were made for calling another worker. We solicit your prayers that this man may be found, and that right soon. Let us remember the work and workers of this field in our prayers.

E. H. WILCOX.

THE population of the capital city of Brazil exceeds 1,000,000. Among foreigners there are 154,000 Portuguese, 30,000 Italians, 24,000 Spaniards, 4,000 French, 3,500 Turks, Syrians, and Arabs, 3,000 Germans, 2,000 British, 1,500 Spanish-Americans, 1,500 Americans, and 600 Asiatics. The Germans are now arriving on Dutch boats in great numbers, but the majority are bound for South Brazil.

Rio's climate is often maligned, but it suits those who like spring and summer weather. The pleasantest season is between May and November; the warmest months are January, February, and March. It is hard to say just which is the rainy season, as showers are frequent throughout the year.—*The National Geographic Magazine.*

Inca Union Mission

L. D. MINNER *Superintendent*
H. M. COLBURN - - - *Secy. - Treas.*
Address: Casilla 1003, Lima, Perú

Interest in the Yungas District

RECENTLY I made a two week's visit to the Yungas district of Bolivia. This trip had been planned for some time as calls have been coming in to us for a baptismal service to be held in that district. However, other things prevented the trip being made until May 28. The weather was good except that it was considerably hotter than what we were accustomed to in the altitude.

The first Sabbath was spent with Doctor Butka and family together with about two hundred other Seventh-day Adventists in Chulumani, the capital of the province of South Yungas. Three years ago we had no believers in that part of Bolivia. Brother J. D. Replogle opened the work there and now it is growing rapidly.

My visit was well announced, and we had many visitors at all of the services. Sabbath morning at 11 o'clock we held our second baptismal service in the Yungas. Practically the entire town was out to watch this service, which was held in the public bath-house. The only unpleasant feature was the enclosure where the bath-house is located, which was not sufficient to hold more than from five to eight hundred people, and we had more people in attendance. There was scarcely room for the candidates to pass from the pool to the dressing room. Eighty people were baptized at this service. The public was well pleased with the procedure and it was the talk of the town for several days. The morning of the service the priest of the town warned the people not to attend, but many came, no doubt because they had been forbidden.

Sabbath afternoon we celebrated the Lord's Supper which was also attended by many visitors. I have often noticed that unbelievers or strangers to the message are very favorably impressed with our service on such occasions. A white man told Doctor Butka that it was necessary for us to establish a white church in the town. Our congregation is almost wholly Indian. We plan to hold some meetings for the white people in this place.

Wednesday of the following week I went with Doctor Butka to a town about fifteen miles distant where they had asked especially for a religious confer-

ence. Doctor Butka was occupied tending the sick ones, but the people showed a definite interest in hearing the message. I visited with the young men of the town, and after supper we went to the municipal hall where about 150 of the best people of the place were gathered to hear the message. Doctor Butka gave a short talk on one of the prevalent diseases of the district and told them how to avoid it. Then I gave a study on our message. All seemed to be deeply interested. One man asked me to visit him in his home, and declared that he was going to be an Adventist. He wanted to know whether we would accept him. I told him that we would accept any one who wanted to give his heart to God and be a Christian. I then explained that he should continue to study and when he was convinced that he wanted to be a Christian and gave evidence that he was converted, we would baptize him.

Doctor Butka has been faithful in giving the truth to the people everywhere he has worked, and the whole country is open to hear it. He is very anxious that we send a preacher to his place for a time and try to crystallize at least some of the interest there. We should do this, and then perhaps we can do what the gentleman in Chulumani said we ought to do.

Our new mission home in Chulumani is now about finished. Doctor Butka with his family has moved into it, and many people have been calling on them. The mission home is just like a city set on a hill. We hope that the light of the gospel will ever shine forth from this eminence. The new hospital of Chulumani is now under construction. It is city property, however, they have turned it over to us for direction.

The last Sabbath I spent in Yungas was just as interesting as the first. On Sabbath May 10, I was at Villa Aspiazu. The first time Brother Replogle visited this place they were going to give him a whipping such as we read about in the Bible, but the plans of the people were overruled and they did not carry out their threats. Now we have a nice church of believers in this place.

Sabbath morning we had our regular Sabbath school and then retired to the river for baptism. The river was a very swift one, but we were able to find a good place and with a little work arranged to have our service in a quiet place. Thirty-five believers were baptized and a new church was organized. In the afternoon we celebrated the Lord's Supper.

It was a long trip before we reached La Paz, and I was physically tired from the hundreds of kilometers I had gone

on horseback, but happy to have been able to serve those for whom Christ died.
L. D. MINNER.

"Only Indian Promises"

AFTER returning from a colporteur recruiting trip to several of the mission stations around Lake Titicaca with Elder Roy and Brother Wagner, some one remarked that the twenty names we had on the list were only Indian promises and that very few would come to Puno to attend the institute to be held there May 2-10.

We were happily surprised when on the opening morning of the institute twenty-seven were present. Our thankfulness grew through the week as these remained with us. On the day of the closing meeting we still had *twenty-eight* present. I felt that the Lord even helps the Indians to value their promises, and that He can send a call to their hearts which will give them a yearning to take a small part in His great plan. This call impresses them with the responsibility of carrying the message of salvation to their brethren who still sit in the darkness of sin and superstition.

During the week we spent together at Puno the Lord came very near to us. Our Indian brethren were anxious to learn the methods of doing the Lord's work. They were anxious to learn how to present our truth-filled literature. One good old brother of sixty Titicaca winters came to me as the institute was drawing to its close and said, "Brother, I ask for permission to go home. I can understand what is said and taught, but I can't get the canvass to stay in my head, and I can't talk Spanish." Others of less age struggled with the same difficulty. We recommended that the old brother continue his studies at the Plateria school where he is a student, and that others remain at their homes until they mastered the canvass of the book. Those who were best prepared were to start out at once with the field missionary secretary, Brother J. M. Linares.

The literature ministry is a new thing to the natives in the Lake Titicaca region. It takes character to do this kind of work. It throws them into independence. And this is a thing they are not used to. They must be sent or told what to do and how to do it. Here again we must trust God to change things. God must take the Indian and make a new man of him. He must give him a different experience and a new character. This can be done and is constantly being done.

One Quichua Indian lad who has worked in the literature ministry for



Lake Titicaca Mission Colporteur Institute held in Puno, Peru.

one year returned to the institute with a clear record. He had no back account with the Book and Bible House, but had many experiences to tell. He had carried books on his back until he fell under the load. He was tried to the limit, but refused to drink wine and beer when an attempt was made to force him to drink. He was lost in the mountains and went four days without food. Several times he was cast in jail for making "Protestant propaganda." On another occasion he was whipped and beaten and bruised by seven Catholic men who tried to drive him from his field of action. But all this and much more he withstood for the love of the cause of Christ. As he told his story of having found many interested souls away back in the mountains who were forced to sign up against keeping God's commandments, and how he encouraged them and prayed with them to continue to do the Lord's will in spite of persecution, we were reminded of similar experiences in the lives of the apostles.

Another Indian told of having been cast into prison seven times, and also of the beatings and bruises and many other difficulties of this nature; but still he continues to carry the printed page. With tears in his eyes he pledged himself to continue faithful to the Lord until death.

I am glad for the small part I could take in helping to train Indian canvassers both in Bolivia and the Lake Titicaca Mission, and I thank the workers of both missions for their hearty cooperation in the institutes and for their enthusiasm toward the upbuilding of a strong literature ministry in these needy fields.
J. L. BROWN.

Lake Titicaca Workers' Meeting

MORE than a hundred workers of the Lake Titicaca Mission were gathered at the Juliaca school from March 23 to April 1 for a native workers' convention.

Brother Rufus Roy, recently appointed superintendent of the Lake Titicaca Mission, presented a carefully planned program for the evangelistic workers of the mission, and Brother C. H. Baker, secretary of education in the mission, presented a detailed program of the themes to be presented to the teachers before they should go to their respective schools.

Practically all the foreign workers were present during these special days of study and prayer. Elder R. R. Breitigam from the division was present and gave us a special series of studies with the object of deepening our Christian experience and bringing us into a larger field of usefulness in the cause of God. A consecration service was held on Sabbath morning and we all felt in a special sense the Spirit of God. Every worker present gave himself anew to God and to His work. In the afternoon there was a baptismal service.

Elder H. B. Lundquist, representing the union, gave excellent help in the discussions of the problems that confront the teachers, and his experience and counsel were greatly appreciated. Brother J. D. Leslie, of the union home missionary department, gave several carefully prepared and very practical studies on the home missionary work. He placed before us the relation of this branch of our work to the finishing of the message and our relation to it.



The Campas of the Quebrada de Shewayaya. Chironkama and Jaromi are standing at the extremes.

The writer together with the station directors, as well as those already mentioned, took an active part in the discussions throughout the convention. Many phases of our work were studied, and we believe we received light and new courage for the tasks before us.

The mission committee met and studied carefully the problems we are facing in carrying out the plans which were made to place the school work in the Indian fields on a self-supporting basis.

We are employing a greater number of evangelists throughout the field at this time than ever before, and believe we will have good success in the Indian work this year. The institute closed and the workers returned to their fields of labor full of courage and faith.

May God hear the prayers of His servants and bless their efforts.

L. D. MINNER.

"My Paisanos Want God's Word"

HE is a very ordinary Campa Indian. In fact, if you listen to him speak you are convinced that he lacks even the common intelligence of the Indian. He stutters and he is awkward. Chironkama is his name, and his wife's name, Jaromi.

Elder and Mrs. F. A. Stahl were getting ready to leave Metraro on the Perené River to come to Iquitos. Chironkama and Jaromi sat hour after hour on Elder Stahl's front door-steps, and every time some one passed they would mumble "we are going with papa and mamma Stahl." Nothing could dissuade them from their purpose, not even the fact that their trip would cost a lot of money to their pastor. The morning

of the departure came, and true to their determination they set out afoot following the party over the Piches Trail.

On arrival in Iquitos, Chironkama was placed, together with some other Indian boys and girls, under a native teacher. And how he did study and sweat! Making true arrows, or cutting tremendous trees for "chacras" was easy work to him compared to planting the alphabet in his unfertile brain. Day after day he plodded. After seven months of steady studying he finally got the letters memorized. After another six months he could enunciate syllables, and finally after a year and a half he could put syllables together and read words, slowly and patiently. Then he considered himself sufficiently "prepared" to go and teach his fellow tribesmen.

As we were to take a trip to the Alto Ucayali River where our Santaniari Indian Mission is, Elder Stahl sent Chironkama and Jaromi along with us, again on his own private expense. They were to go only part way, although six hundred miles distant from Iquitos. After three weeks on a dirty little river launch, we arrived at Bainilla where Chironkama was to get off. On landing, he greeted the other Indians in their usual custom by going up to them, turning half way around and grunting. Our launch went on, leaving them behind.

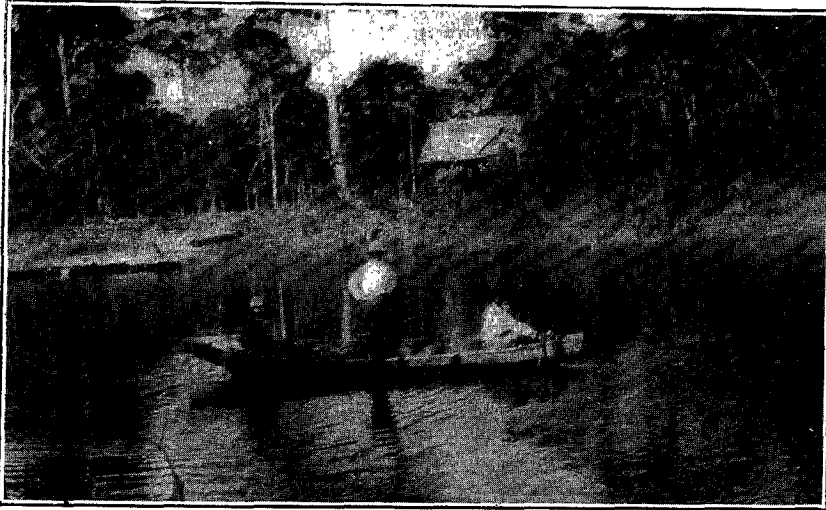
While we were at Santaniari we heard rumors and reports of a great number of Indians waiting for the pastor in a "Quebrada" below Bainilla. I decided on my return trip to Iquitos to go to that small river and see what truth there was in the report.

Equipped with a small canoe and five faithful Indian paddlers, we started on

our three-day trip into the "quebrada" Shawayá. The whole country seemed to be somewhat alarmed, for they claimed that there were hundreds of Indians in that creek who were planning on coming out to attack the white people along the Ucayali River. A number of the *patrones* (or land owners) threatened to kill any evangelist who would come near their place. Feeling it important to see these *patrones* before going into the "quebrada" to see the Indians, among whom were many run-away slaves, I visited their homes to find out what their complaints were. God's Spirit went before us, and I was kindly received.

After going up rapid after rapid, and rounding horse-shoe bends, we arrived late one afternoon at a little village nestled in the woods. All the Indians were lined along the bank wondering who this white man was coming to see them. Their greatest dread is to see the "comisario" (political chief of police) for more abuses are carried out in his name than he would care to account for. Naturally I was received a little coolly. But when Chironkama and Jaromi recognized me, the attitude of the other Indians completely changed. Seldom have I seen any one so happy as were these Indians after knowing that the white man was the "pastor." Enough could not be done to make me comfortable.

This awkward and stupid-looking Indian, Chironkama, was an entirely different person from the one we had left only two months before. In his native element, surrounded by his own countrymen, he became a real chief and leader as well as teacher. He took me around to see the "chacras" they had made. They had felled and burned about twenty acres of rich woodland, and were planting cotton. Chironkama in his broken Spanish said: "Now when we sell our cotton, I want to pay my bill to Elder Stahl." On coming back to the village, I found Jaromi with all the women cleaning camp with their native brooms. She was a real Miriam in the camp of Israel. When supper time came all the men-folk ate together, and then the women. But Chironkama and Jaromi, true to the white man's style, ate with their guest. In the evening, under a beautiful moon, the Indians studied God's word into the late hours of the night. It was wonderful to see how hopeful of the second coming of Christ were these Indians after the elementary instruction Chironkama had given them. They also knew several songs. But what impressed me most was the earnestness they manifested in their prayers. Long after we had gone to bed we could hear scattered throughout the



A rapid trip in a row boat.

woods, voices in pleading tones, speaking in a language which I could not understand, but which God understands and answers.

As I was leaving the next day, Chironkama pled that we send a teacher to them so that his countrymen could learn all that he had learned while associating with the white missionaries. With trembling voice he asked for some one to make heaven more real to these Indians. With the limited means and scarcity of laborers, what hope could I give them? And as we were pulling away from shore, out came his clarion Macedonian call: "My countrymen want God's word very much."

• "Whom shall I send, and who will go for us?"

HENRY J. WESTPHAL,
Evangelist, Perú Mission.

Bright Clouds

EVERY dark cloud has a silver lining if the sun is behind it. But in this time when God's people are praying for the latter rain in harmony with the Lord's admonition in Zach. 10:1, God is to make bright clouds. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain."

We are finding this true in our experience in every field. The dark clouds of doubt, hard times, and crises, are changed to brightness when we face the Son of God.

An interesting report from the Bolivia Mission illustrates the point. Brother Cayetano Díaz, field missionary secretary, writes shortly after the interesting institute held in Collana during the month of April:

"I wish to narrate briefly our work in the Yungas. I spent several profitable days with Brother Gonzalez since our institute. During these few days we took orders to the value of 2,702.70 bolivianos. We have made a fine delivery of these books. The Lord greatly blessed us also in taking many subscriptions for *El Atalaya*.

"All the colporteurs are of the best of courage. During the month of May just past our sales reached almost 4,000 bolivianos.

"I really believe that now is the opportune time to go to every place with our truth-filled literature. Everywhere we go we find people who appreciate our work.

"The good results we are now having in the work here are largely due to the colporteurs' institutes of this year. May God always grant us the privilege of having such good meetings with our ministers of the printed page."

The accompanying picture shows the group of Indians who attended the institute for the colporteurs.

Bright clouds hang over Bolivia and over all South America. We expect great showers of blessings and grass (growth) in every one's field. Let us look up, lift up our heads courageously, and see the bright clouds between us and the Son of Righteousness.

J. L. BROWN.

Inca Union Notes

PASTOR Francisco Brouchy and wife were in the office early in May on their way to La Paz where Brother Brouchy serves as superintendent of the Bolivia Mission.

PASTOR L. D. Minner and family arrived in Lima June 7 on the Pacific Steamer "Oropesa." A most hearty welcome is extended to Brother Minner as he takes up his residence at the Inca Union headquarters.

THE workers in Lima were pleased to receive a short call from Brother and Sister O. H. Maxson who passed through on their way to the States after a term of service in the River Plate Sanitarium. Brother Maxson was a former worker in the Inca Union.

GOOD progress is being made on the headquarters building at Miraflores, Lima. After one month the masons were ready to begin plastering. It will be ready for occupancy about the first of September.

BROTHER J. L. Brown of the Division and Brother J. D. Leslie of the Inca Union, aided Brother A. Marín of the local Perú Mission in holding a colporteur institute in Lima May 17-24. Previous institutes had been held in the Bolivia and Lake Titicaca fields. A good interest has been shown in these institutes and it is believed that they will mark an advance step in these fields.

BROTHER J. D. Leslie has rendered efficient service during the time he has been connected with the Inca Union. It is with regret that we release him to return to his homeland. He sailed with his family on the s. s. "Teno" June 6 for New York.

BROTHER G. D. Klatt spent some time in Miraflores during the early months of 1930 aiding in the construction of a dormitory for the boys at the Lima Training School. Teachers and students alike are grateful to Brother Klatt for the nice building that has been erected for their use. The many boys enrolled this year fill it to overflowing, and plans are already being laid to add more rooms to the present building, which idea was in the original plans.

Some Plants from Latin America Long Ago

WHILE thousands of new plants and seeds are being brought in yearly, Latin America furnishes a goodly share. A few of the foods for which the United States is indebted to Latin America are the potato and the tomato. In speaking of them, David Fairchild, agricultural explorer in charge of the United States office of foreign seed and plant introduction, said:

"Has the civilized world ever recognized its debt to Perú for the potato, that

wonderful tuber which has become the main staple food upon which its populace has lived for centuries? The tomato, too, comes from that country and is so widely grown and eaten that its origin has been generally forgotten. Corn, one of the greatest products enjoyed by human beings, is almost certainly the gift to the world of Central America. The sweet potato, the peanut, the Lima bean, all came to the United States from the west of the great South American continent."

South Brazil Union

N. P. NEILSEN - - - - - President
G. E. HARTMAN - - - - - Secy. - Treas.
Address: Caixa Postal 2398,
Sao Paulo, Brazil

Progress During 1929 on the Araguaya

SUBSTANTIAL progress was made in all lines at the Indian mission on the Araguaya River during 1929, notwithstanding great difficulties. As we close the year and look back over the advance made we can only praise God for His leading and working. We have often been at the end of our human strength and wisdom. Many times we have longed for the opportunity to counsel with others, but at this distance decisions must often be made and acted upon at once. At such times we have recourse to the throne above, and true to His promise help has been granted, and to Him be all the praise.

In January while at Sao Paulo in meeting with the union committee, it was decided to purchase from the government a strip of land on the river front where the mission is located. So on returning to Goyaz this was done. The wisdom of securing this land has already been seen in preventing some undesirables from locating near us. As it is, it is secure for our own use and for the Indians who desire to live near us. Already a number of Indian families have moved on the land near us, and men, women and children are attending school and meetings.

Because of much sickness on the river this year, and the impossibility of securing sufficient help, the building work has gone very slowly. However, with God's help we now have a very neat chapel and school building made of adobe, covered with tile, and plastered inside and out. The floor is mother earth. Also a four-room dwelling with a veranda on all four sides, is now being roofed with tile, and the adobes are ready for the walls. Besides these

we have seven small thatched houses which serve as dwellings for the laborers and workers, store, and Indian students.

Building here in the desert is quite a different proposition from such work where all the material can be bought and placed on the ground ready for the masons and carpenters. Here we have had to clear the ground, build the mill to make mud for tile, make harness from rawhide for the mules to turn the mill, make the forms for tile and adobes, build the oven in which to burn the tile. Every piece of timber and lumber had to be cut from the forest and hewed or sawed by hand, and carried out on men's shoulders. Some of it was cut nearly a hundred miles up the river, hauled to the river by oxen, and floated down by the current. All this has taken much time and hard labor. But we are getting buildings which will be a credit to the mission.

On the farm quite a large clearing has been made, burned, and various crops planted. The quality of the land is proving even better than we had expected. A good wire fence has been run around our present clearing, including more land which we hope to clear and plant next dry season.

So far we have had to purchase and transport food supplies for many leagues in order to feed the laborers with us. But in the near future we hope to raise all foods necessary right on the mission grounds and so avoid this expense and the time of laborers occupied in transportation.

A good well two meters deep has also been dug in a central location among the houses. The water is clear and fine, coming from an underground stream.

This means much to the health of all living here.

Hundreds of people during the year have passed up and down the river by the mission. Nearly all stop for a visit and take literature with them to read as they go. Many others have stopped and worked for a few days, attending the Bible studies each evening. Those passing represent several states in Brazil, and some are from Europe. This mission is the one lighthouse on all this great Araguaya River, and literature has gone back through Goyaz for a hundred leagues to the many prosperous ranches.

Four have been baptized this year and others are preparing. When the Indians saw these baptized they said, "Me too, me too." I told them this was just what God wanted; and some day we will see many of them united to Christ also.

In September, Carlos Rentfro, our daughter Esther, and Ernesto Bergold united with us, and school was begun immediately. At first the mothers brought their little ones to the classes. Then they became interested, and began to take part. Now some of the men have begun to attend regularly. Some Brazilian young men have also come in to study and work part time. So the work grows. Although it started small, it already shows progress.

Leopoldo Hartwig united with the mission early in the year as a mechanic, and gave splendid service for several months when he was accidentally drowned. He was the first to give his life at this mission. But when he comes forth on the resurrection morn, we are sure he will find many others who will unite with him from here to meet the Master in the air.

Ernesto Bergold works as mechanic



Bolivia Mission Colporteur Institute held in the new Collana School.

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C. B. HAYNES - - - - - Asso. Editor
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Address: Pino 3801, Buenos Aires, Argentina.

and is in charge of the transportation. He is giving splendid service, and we feel that the mission is fortunate in the talent now united, laboring together for the salvation of souls. We feel to praise God for all that has been accomplished.

Now that a base of operating is established, we have laid definite plans for extending the scope of our activity during the new year. Our only desire is to consecrate ourselves anew to the finishing of the work. Then with those whom God has given us we will go home to our Father's house, to our country above. A. N. ALLEN.

Superintendent, Araguaya Mission.

South Brazil Notes

ON MARCH 16 Elder G. Streithorst baptized three people in the beautiful Cachoeira River, near Antonina, Paraná.

ELDER F. R. Kuempel baptized seven individuals in Morato, Paraná, April 28. Others are also preparing for baptism at that place.

IN A recent letter received from Elder Ennis V. Moore we glean the following: "On May 5 I baptized three persons in Presidente Bernardes. A faithful colporteur sold a copy of "Our Day"; the purchaser gave it to a friend; he loaned it to another who found and embraced the truth contained in the book. This man then called another to follow Jesus, who willingly accepted. Those were the three who were baptized. Others are interested. 'My word shall not return unto me void.'"

IN MARFA, Santa Catharina, Elder G. Streithorst baptized five persons on March 29. On the same day eight more took their stand for the truth and are preparing for baptism. Elder Streithorst writes: "There are great possibilities for the development of the Lord's work in this city."

SIXTY-SEVEN people were baptized in the Santa Catharina-Paraná Conference during the first quarter of 1930.

ELDER F. R. Kuempel is acting as director of the Santa Catharina-Paraná Conference in the absence of Elder G. Streithorst, the president of the conference, who went as a delegate to the General Conference from the South Brazil Union.

WHEN we received the financial reports for the first quarter of 1930 our hearts indeed rejoiced to see that gains had been made both in tithes and mission offerings over the same period of 1929. God has helped our dear people to be faithful and liberal to His cause in this time of financial crisis.

ELDER R. W. Belz baptized thirteen people in the Temple church in Sao Paulo May 3. More than one hundred have been baptized in the new Temple church since the first baptism was held there eighteen months ago.

ELDER Luis Braun recently wrote us: "In Gallia, Sao Paulo, I baptized eight individuals and left more than twenty desiring baptism."

A MISSIONARY Volunteer writes us from the interior of Sao Paulo: "The gospel is searching the hearts of men in our vicinity. I hope you can soon come and baptize seven or eight people. Behold the work of the colporteur here in this place!" Elder Moore was there a few weeks ago and baptized the first eight, and now as many more are calling for the same rite. God bless the faithful colporteur!

THE membership of the Sao Paulo Conference at the close of the first quarter of 1930 passed the 1,500 mark. Their goal now is 2,000. Some seventy-five new members have been baptized already this year and many are calling and waiting to be buried with their Lord in baptism.

FROM the June *Noticias Oportunias*, a monthly news-sheet sent out by the Lake Titicaca Mission, we pass on the following encouraging item: "A telegram has been received from Elder J. T. Thompson which says: "After an interview with the minister the director of Indian Education telegraphed the prefect in my presence countermmanding order to close schools. Minister assured me political authorities have no right to close our schools without order from department of education. Will follow up the matter.'"

Austral Union Conference

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

The Right Arm

ELDER Mateo Leytes is a well known and appreciated nurse in the city of Asunción, the capital of Paraguay. This was in evidence during the recent Harvest Ingathering campaign. We entered a book store unknown to Brother Leytes, and upon presenting his card the lady remarked: "Oh yes, you are a good friend of my husband." Her husband had made the acquaintance of Brother Leytes while the latter was connected with a hospital in the city. This man was well informed concerning the nature of our work, and had acquainted his wife with the nature of Brother Leytes' work.

We called on the president of the republic, who received us kindly and gave us an offering for the Harvest Ingathering. Other government officials received us in like manner.

The manager of one large firm did not care to contribute the same amount this year as he had given formerly. After listening to my insistent appeal, he remarked somewhat irritated: "Well, just what do you want?" "Two hundred pesos," I replied. In order to get rid of us he ordered the cashier to count out two hundred pesos for us, although he seemed to do it grudgingly. While the cashier was getting the money ready the manager asked Brother Leytes what his occupation was. He replied that he was a nurse and gave treatments to the president of the republic as well as to the poor people of the city. The manager immediately showed interest, and inquired if it would be possible for him to receive some treatments. On leaving his office we begged his pardon for having bothered him, but he insisted that it was a real privilege to help further such a worthy cause as ours appealed to him to be.

Through the agency of the medical work we received not only his offering willingly, with a promise to continue the donation in succeeding years, but his attitude was changed from that of an irritated enemy to a real friend. In Asunción our six Adventist nurses are accomplishing a noble work which we are confident will result in lasting good.

HENRY F. BROWN,
Department Secretary,
Austral Union.