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What Lay Members Can Do

THE Lord has given to *every man* his work, thus says the Word of God. Some of us may be working with our hands to support our families; but still we may be working for the Lord. We can all do something for the advancement of His cause. We may work at manual labor, sometimes both early and late, to earn enough to "keep the wolf from the door;" but even so, we may have a part in carrying forward the work of God. We can all do something.

We can pray for the faithful workers who are untiringly devoting all their time for the advancement of the cause we love. We can pray for the blessing of heaven to rest upon the plans that are laid for the progress of the message of God. "The effectual, fervent prayer of a righteous man availeth much."

We can be faithful in the payment of our tithe, whether it be much or little, and this also will help the cause of God. We can give our offerings to the cause we love, as the Lord may prosper us, and thus we will share in the souls that are won through the use of these means. But there is still another way in which we may have a part in the advancement of this work, although we may be "tied down to the routine of our daily work." We can *live the message* before our neighbors and friends, and that will accomplish much more than "the most eloquent words" without the spirit of the message.

No matter what our daily task may be; no matter where we may be stationed to work in order to support ourselves and those dependent upon

us, the message of God and its advancement should always be uppermost in our minds. The finishing of the work of God should be the great impelling motive that always influences us in all our transactions. Like the old shoemaker replied when asked what was his profession—said he, "My business, sir, is to serve the Lord and I do cobbling to meet expenses." How true this is when once our lives are entirely dedicated to God. We become His children, and then our business is to advance *His* cause even

An Hour for Holy Things

LET us put by some hour of every day
For holy things. Whether it be when dawn
Peers through the window-pane, or when the
moon

Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody. Some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary
Swept by the winnowing of unseen wings
And touched by the white Light ineffable.
—Clinton Scollard.

though we may do farming or housework to meet expenses.

God does use our faithful lay members for the advancement of His work. We have many examples of this. The other day I was again reminded of this fact upon receiving a letter from Brother Ner Soto, superintendent of the Uruguay Mission, in which he speaks of what our lay-members have accomplished in one of our churches in his mission. He says:

"Our church in Paysandu is one of the most active churches in our field.

It has some sixty members and is located in the city next in size to Montevideo. For a year this church has been without a conference worker; but it has cooperated loyally and faithfully and has done most excellent missionary work. All the members, directed by their officers, have worked so energetically to win new souls during this one year, that we have been able to baptize fifteen persons, the exclusive fruit of the work of these members. Besides this they have a goodly number studying the truth and preparing themselves for the next baptism."

Yes, our lay members can work for God, and the Lord is blessing them with many souls, won for His kingdom. God can use humble instruments when dedicated to Him. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. . . that no flesh should glory in His presence." 1 Cor. 1: 26-29.

As a church we need a living connection with God. We must be in touch with the source of all power. We must be baptized anew with power from on high. We must be channels through which the life of God can flow in blessings to others, and then, both as conference workers and as lay members, we may all be workers together with God. God grant that this may indeed be our blessed experience and then we shall see the work go forward with mighty power.

N. P. NEILSEN.

The Deaf Shall Hear

THE good book says that the deaf shall hear and the dumb shall speak. This, of course, refers to the day of redemption, but even now the Lord will help the deaf and dumb understand His message so they may be ready for that glad day. Of course the printed page will again have its part in this great work. Listen to the little experience related by Elder Repogle of the Ecuador Mission. He says referring to one of his faithful colporteurs: "This brother knows his canvass so well that he can sell his book in the deaf and dumb language. He sold a book to a man who could neither hear nor speak. After delivering the book he returned on another day to visit his friend and through making signs he explained the message. The man received the truth. He then made plain to the colporteur, through motions, that the men with the circle around the crown of their heads are not the good ones. You can just picture this deaf and dumb man motioning this off."

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel." Isa. 29: 17-19.

J. L. BROWN.

Austral Union Conference

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Success in Time of Crisis

"I HAD the privilege, for several hours, of accompanying Brother Juan Pidoux in the Harvest Ingathering work, and I can say that it proved to be a great blessing. We had precious experiences during this time. The people this year are more generous and give more willingly than they have ever given before. We were generally able to increase the donations, even double and triple them.

"Various persons asked us concern-

ing the future. One man, owner of a factory, brought us two Bibles, one a Catholic and the other de Valera's version. It was hard for us to leave this man, for not only he but his wife as well, desired to know many things.

"The manager of a large English firm told us after having donated: 'Now you may also do something for me,' and upon asking what he would like to have us do he said, 'You can pray for me.'

"Already I have sold three copies of '*Salud Moral y Física*' to people who until yesterday were completely unknown to me. I spoke to these people regarding the great love of Jesus; His mercy and power, and as a result called their attention to the books and took three orders. Not only that, but the owner of a factory asked me to give him Bible studies and bring him other literature. When I left this man I had the privilege of praying with him and his family."

C. H. MAYR,

*Publishing Department Secretary,
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East Brazil Union Mission

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Progress in Brazil

THE Publishing Department of the South American Division wishes to extend its appreciation to the leaders in both Brazil unions for their hearty cooperation in the literature ministry during 1931. It is only through this whole-hearted service of cooperation that the work can go forward with increasing success and be finished according to the Divine program.

This same spirit of cooperation has marked the beginning of this year. Union presidents, local presidents, mission superintendents, Book and Bible House secretaries and other workers, joined the secretaries of the Publishing Department in their recruiting campaign for colporteurs as well as in the round of institutes. Reports came stating that the institutes were the best ever held in Brazil.

It was may privilege to attend the various institutes in the East Brazil Union. God is blessing the work in that vast field. There seems to be an

awakening among our people in favor of the literature ministry. This same spirit is manifest in all Brazil. Brother Keppke of the Santa Catharina-Parana Mission, writes, "There seems to be a new spirit at work in favor of the colporteur ministry among our people. Surely the Lord is seeking to cut His work short in the earth. Never before have as many of our brethren offered themselves voluntarily for the colporteur work as at this time. I have over twenty new names on my list for the Santa Catharina-Parana Mission."

We may be inclined to think that this is due to the scarcity of work but I would like to state that men with steady employment and others who have their farms and a good income, write to the office offering themselves for the Lord's service.

One young man was advised not to come to the institute because the committee felt that his efforts might not result successfully, since he was from the "sticks," but for a long time this young man had felt impressed to enter the colporteur work. His father and mother died and left him alone. He sold all he had and came to the institute in Pernambuco. Other promising young men were also advised not to come to the institute because it was feared that the field missionary secretaries could not handle so many new colporteurs at one time. As it was, each institute was well attended and a wonderful spirit of harmony and devotion existed in every meeting. We expect greater results this year in the Master's service, because the ministers of the printed page, not only in Brazil but all over South America, are attempting greater things for God. Our men are beginning to feel the need of more spiritual power in their work, and results are becoming more evident in each report. We do not refer to greater sales alone, for the sales will take care of themselves when colporteurs are spiritual; we refer to souls won to Christ through the literature ministry.

One of the perplexing problems at this time is how to follow up the interests in the message, awakened through the colporteur work. One of the mission superintendents said to me while attending an institute, "Do you see that colporteur over there? He has won more people to the truth than any worker we have in the mission. Wherever he goes he leaves a group

keeping the commandments of God and he has organized several small Sabbath schools. Calls for help come from hundreds of miles in the interior, where he has sold his literature. The same is true of other colporteurs; but he is the best although he never sells as many large books as the others. He makes a living and never owes the tract society a cent. He has faced many hardships during his nineteen years of faithful service in the colporteur work."

Another colporteur told of his experience with the mayor of a small city in the interior, who had purchased literature and shown a great interest in the colporteur's work. He also recommended him to a rich farmer not far from the city. The farmer found just what he was seeking in the literature. Both the mayor and the farmer pleaded with the colporteur to remain with them a number of days to explain the message to them, but the colporteur had to continue his work and could do no more than hand these names to the mission superintendent for follow-up work.

The greatest difficulty that confronts the few workers is how to reach the interested people and at the same time to care for the churches and isolated believers scattered over so vast a territory.

There are eight workers in both the new Nordeste Mission, which includes six states and has a population of over 10,000,000 people, and the Rio-Minas Mission, which covers two states with the same number of inhabitants. But the workers are of good courage. God is going far ahead into the highways and byways and is pouring out His Spirit upon the efforts of His servants. Perhaps northern Brazil well illustrates what is taking place in every field in South America.

The work is progressing in Brazil just as it is in the entire Division. We look forward to a speedy finishing of the work for "the last movements shall be rapid ones." J. L. BROWN.

How many, many times when the way seemed dark, and circumstances beyond our control have cast a gloom over the soul, we have murmured and complained, tempted to think that we were forsaken even by our Lord, little realizing that, wrapped in the thick darkness, He had come especially near to us to impart his blessing.—*Selected.*

Inca Union Mission

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Six Years in the Jungles of the Amazon

FROM Para, at the mouth of the Amazon, on the Atlantic Ocean, we follow the stream crossing Brazil to Iquitos. This journey takes us through almost unknown virgin forests of marvelous beauty. Iquitos formed the starting point for many journeys which I undertook into the interior of Peru, in the company of Indians. My guide could pride himself in the fact that he had murdered twenty-two white people. The natives are perhaps of all the interesting things the most interesting. On one hand we are astonished at their native, primitive thinking and business methods, on the other we are surprised to see their aptness in the things of life, as well as their deep-founded knowledge of the secrets of nature. This can be noticed in all tribes.

My first contact was with the head hunters, the Chiboros, who have the peculiar custom of cutting off the heads of their victims, after a tribal war. Through a secret process these heads are shrunken in size until they are about as large as a man's fist, and are worn around the neck as amulets at the time of their victory celebrations.

I formed the acquaintance of the Chunibos in the Ucayali district. These are masters in the making and managing of canoes. Then too, there are the Cashibos, the cannibals. They desire human flesh in order to attribute to themselves the strength which they suppose is contained in the parts of the human body which they consume.

My longest stay was among the Campa Indians. Their district covers about 1,000 square miles. It was very difficult to form any kind of acquaintance with these wild people. Words and promises do not serve to lessen their hatred toward the white man. What helped me to gain access to them was practical, neighborly kindness in the care of the sick.

The native is amenable to friendliness. The concept "God" is un-

known in their language. Their fear of spirits and their superstitions hold them in continual unrest and cause them to practice the most terrible rites, such as the offering of human sacrifices. Deaths which occur in a manner inexplicable to the native, he attributes to the bad spirit Camari. The medicine man on one occasion attributed the death of a person to a young girl. This poor creature was taken, tied to a tree, tortured in the most inhuman manner, her clothing torn from her body, and the whole body, from head to foot, pierced with thorns about the size of a finger. Before the human sacrifice dies, bundles of burning wood are cast at the feet to cause the victim the most painful death.

Hunting and fishing expeditions lasting for months, are the main occupations of the men. Here they exhibit the most marvelous skill and aptness. The victim seldom escapes their bows and arrows, if it is anywhere within thirty-five or forty meters of the hunter, though the target aimed at should be only the size of a hand. Even the youth must submit to daily practice in order that he may later on take his place as a worthy member of the tribe.

Through means of the arrow the native also secures his wives. If he is capable of bringing down the many-colored bird of paradise from the top of the high trees, he delivers it to the father of the girl and demonstrates in this manner that he is able to support a family, and he will then receive the daughter as his wife. Pride in her husband will cause the wife to wear all sorts of colored feathers as ornaments on her dress. She expresses her gratitude toward her husband in the making of hand-woven and painted clothing which resemble the old Roman tunics.

The sureness of the men with their bows and arrows, makes tribal warfare dangerous. War between the minor tribes is no infrequent thing. Besides using the bow and arrow, some tribes use lances, blow guns with poisoned arrows, and clubs as their weapons. Sure death is brought about by the arrows provided with barbs. The Indians celebrate their victories by holding *fiestas* where they drink and dance.

With the help of such people, whose confidence we finally gained, we built the mission station at Sutcliffe, which

can be reached by a three-day journey from the nearest white settlement. This station is built Indian fashion. Wooden beams, hard as stone, serve as posts for the two-story mission home. The walls are made of split palm wood, and the roof consists of several thousand palm leaves which serve as shelter against the rain and heat of the tropics. Savages of five different tribes have built their huts around our mission home and now we have a whole mission village, consisting of sixty huts. Various streets lead to the village square, and each street is bordered by banana trees. The main street, which leads to the water, was once decorated with an arch of honor during my absence, to welcome a white missionary, a brother of the natives.

The most unpleasant time of the year is the four or five months of rainy season. For weeks the sun remains hidden behind a cloud while the rain pours down in streams. The months of December, January and February are the worst of the rainy season. The humidity during that time is so great that a heavy mold grows over our clothing and food; and our beds and the clothing we wear never dry during all that time. Fever increases and demands many victims, which makes it very trying for the people, especially the missionaries, who are not so accustomed to this climate.

Our medicine gave out during one such rainy season, and we had to watch, helpless, at the sickbed of our eleven months old son, and see his life ebbing away because of a lung congestion, and we were unable to do anything for him. My last service for him was to build a casket and dig the grave, over which the natives built a hut. They loved the child as much as parents could, and desired that it should remain among them, even in death. Their love led several of them to make a journey of three days and three nights in the pouring rain, through the jungles of virgin forest, cutting their feet until they bled, crossing raging torrents, to reach the next station in order to obtain the necessary medicine which would help to save the life of the child.

The contrast between heathenism and Christianity is never more manifest than in the every-day life which portrays itself in the mission station.

The day begins and ends with worship, and at this time Christ, the Great Chief, as the Indians call Him, is the center. All the inhabitants of the village attend the worships. During the meeting there is the greatest order and reverence. The men sit to one side on rude benches, made in the best possible way from the hard wood obtainable in these forests. The women sit in the preferred style on the floor. The natives learn to sing through hearing the melody played on the organ by my wife. Until a short time ago I had to play the accompaniment on a mouth organ. This was not altogether without result, for the natives until that time had been wholly unaccustomed to singing. After the meeting the people leave the hall goose-stepping, first the young people, then the men, and last the women, each at a given distance, the manner in which they are accustomed to march through the virgin forests in all their wanderings.

After the morning worship the men go about their hunting or fishing to provide food for their families. The women in the meantime do all the household tasks and attend to the work in connection with the planting. Their main food is venison, fish, yuca root (an edible root) and bananas. From the latter they also make their drink, called *tshabo*, unfermented *masato*, which serves the unconverted as intoxicating drink. The gospel has brought about a marvelous change in the Indian's way of living in a very short time. Polygamy and cannibalism have ceased. No one is intoxicated any more. There is not a key in the whole village, for no one steals. Every one works and is contented. Only the police would find itself without work in this place. All the problems which heathenism presents to the savages, have been solved for them through Christianity. Instead of warring, forbidding-looking men, we now have laughing, cheerful beings, who all serve faithfully their Great Chief, Jesus. A hearty, sincere friendship has been formed between us and them, free from all pretenses. We have finally been accepted as members of the tribe and have known no injustice, no unkindness, toward one another in all the years in which we have lived together.

The converted Indian has a deep missionary spirit. The gospel of Jesus

has brought him true freedom, in which he feels himself inexpressibly happy, and this happiness he desires to bring to all his relatives and friends. He permits me to tell him, through the picture rolls I have on hand, the sacred stories. Then, after he has appropriated these in his own way, equipped with the picture roll, he starts on his long journey to his relatives, who often live in distant tribes. On his journey he does not permit his Christian habits to grow lax, and on his return he presents proof of his consistency to the missionary. Upon arrival at the home of his relatives he begins to tell them of the grace of God in his own life, and the love of the Great Chief, Jesus. He also does not forget to tell them of the goodness of the missionary toward him. At last the whole relationship decides to move to the mission station, taking their bag and baggage, in order that there they may learn all the things which the native has not been able to tell them.

In this way it often happens that between thirty and forty people arrive at the mission station at one time and remain for weeks and months to hear the gospel story. Naturally these people desire to eat, and the Indian stomachs are large and satisfied only when they have received the right amount of stretching and just the right roundness. This presents quite a problem to the mission. However, nature has provided us with a fruitful piece of ground which has humus to a depth of eight meters, and on this land the plants grow splendidly. The missionary spirit of the natives is also manifested in that they not only provide food for themselves, but also care for these emergencies. In this way the Indians who visit our village receive a practical demonstration of the change of heart which the mission Indians experienced. Many of them decide, as a consequence, to remain at the mission station permanently. This desire they express to one of the three station chiefs and then they come to me with the request, and we discuss the situation. Through handshakes they bind themselves to mutual honor and recognition, and nothing prevents them from building their huts and planting their land in the district of the chief whom they have chosen. Those who enter our mission village in this manner adapt themselves to our customs

and after several years, according to their own desires, they are baptized and taken into the church.

This is not the only way in which our population increases. In our journeys we often find unhappy people who, on account of some deformity in their old age, or because of an incurable sickness, have been cast out by their tribe and been left to the mercy of the forest. These people we bring to the mission station, care for them, and attain a cure in many cases which otherwise would be hopeless. The gratitude of these people is inexpressible and makes them the best cooperators in mission service. Incurable diseases, such as heavy cancer cases and others which terminate in death, are encountered at times also, but these poor people receive the best care we are able to give until their last moment, and at the end receive a Christian burial. Otherwise the dead are placed in the sand and covered until no part is exposed, and the people feel they have done their duty. A strong wind sometimes exposes the body again and through this means some of the most fearful dangers of the forest occur.

Another sickness which occurs often and seems similar to catarrh, is a serious sickness of the chest in women, caused through the custom of nursing their children until the fifth year. With their teeth the little ones cause bruises which in turn cause festering. Such women, without the help which the mission offers, are hopelessly lost and must die. We have thus far been able to help most of those who have come to us.

In this and similar ways we find an entrance to the hearts of the people, and win their confidence. We do not, for the sake of principle, introduce among them the accomplishments of twentieth century culture. Experience has demonstrated to us that those of the Indians who lived at the fringe of civilization and came in contact with the same, were worse off than before, and much more unhappy, and this caused them to return to the wilds of the forest. The natives live at the mission station as Indians, and not infrequently we have to dress in native fashion and join them, in order to convince them that we belong to them. We are to the Indians as Indians and upon this depends our success.

Much could be said of the artistic accomplishments of the natives, as well as many other things, but time will not permit. When our health demanded a trip to our homeland, it was almost impossible to quiet the mission Indians. They did not want to permit us to go. Their attachment was too great and their belief in our return too small. They desired us to leave our child as a surety until we would again return to the mission village. We quieted them with the assurance that after nine moons we would return to them. In order to enable them to keep track of the time we placed a block before the mission house and made nine cuts into this block. As often as the full moon shows itself in the heavens, the chief will fill one of the cuts and when the last one has been filled we will be privileged to hear "Ki taitevi we a icki!" (good morning brother!)

I am happily looking forward to the time when I may again see these good people and continue my work among them. We will, with united efforts and with confidence in the leadings of God, press farther into the wilds, in order to bring to these people the glad tidings of Christ Jesus, the true liberty. When I see the condition in our homeland, I wish that the Gospel could accomplish there what it is accomplishing among those primitive peoples.

W. SCHAEFFLER.

Amazon Mission of Peru

THE work is going forward in our field. There are some very good interests among the white people, as well as among the Indians. A few months ago I visited the interior of our field, and one night I camped out on a lonely sand bar, and I had no more than gotten the things out of the boat when I saw a large number of Indians coming. Upon arriving the chief stepped up to me and earnestly pleaded that I send a teacher to him and to his people. Said he: "We want to know about the true God." They had heard about our work for the Campa Indians.

Toward morning another delegation of Indians came with the same plea. It was really heart rending to hear the pleas of these poor people. These were Conibo Indians, for whom as yet no work has been done. Thus we find it throughout the whole field.

God has prepared the hearts of the people. I earnestly pray that something may be done for these needy people.

F. A. STAHL,
*Superintendent, Amazon
Mission of Peru.*

Progress in Ecuador

THE work in this field has been going forward. During the past year new interests have been springing up in different parts of the field. Thirty-seven people were baptized, the fruits of the efforts put forth by our workers and lay members in five different provinces.

The staff of workers in the field has been small, nevertheless well-attended efforts were held in Quito, the capital city, also in Guayaquil, the principal port, where baptismal classes have been organized, which promise to swell the number of members during the present year. It is gratifying to note that the truth is awakening interest among the better class. Several families have already taken their stand for the truth and they are actively working for their friends and neighbors.

Our bookmen have carried the printed page into eleven of the fifteen provinces with greater success than any time during the history of our work in the field.

We feel a great need of more help in order to look after the present work and the new interests which are springing up all over the field. We ask our dear brethren to pray to the Lord of the Harvest that workers may be sent to this needy part of the world field.

J. D. REPLOGLE,
*Superintendent
Ecuador Mission.*

South Brazil Union

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Advent Truth an Asset

"Did you say that Seventh-day Adventists do not gamble?" asked a wealthy Catholic plantation owner of a newly-converted member.

"True Seventh-day Adventists never gamble," was the sincere reply.

"And you say Adventists do not use or make alcoholic drinks?" continued the man. "They do not have dances? They do not steal? They do not raise hogs? They do not use tobacco? They do not carry firearms? They do not get into difficulties with their neighbors?" were a few of his astonished inquiries.

To all of these "rapid fire" questions the newly-converted brother replied: "True, loyal Seventh-day Adventists do none of those things."

"Then I earnestly request," continued the plantation owner "that you endeavor to secure for me at least twenty-four Seventh-day Adventist families for my plantation for the year 1933. People who do none of these things are the kind I want to work on my farm."

People who are honest, who are clean, who do not make trouble with their neighbors, who do not participate in the degrading customs of this dissolute age, such as dancing and gambling, are sought for, even by men of the world. They know that such can and will do an honest day's work. They will be faithful in the performance of their duties.

The Advent truth is not a hindrance, when rightly and honestly practised, but a real asset and advantage to the true believer. The holy principles of the message are recognized by its religious opponents. The services of loyal Seventh-day Adventists are in demand, for they are honest workmen, and their presence is a blessing to those about them. From time to time there may appear an exception, however, they are few and but serve to prove the rule.

May every believer be a true, loyal Seventh-day Adventist, and live up to his holy profession in every word, act and deed before his neighbors and friends!

ENNIS V. MOORE.

*President, Sao Paulo Conference,
Brazil.*

How it is Being Fulfilled

IN VOLUME 7 page 14 of the "Testimonies" we read: "In a large degree through our publishing houses is to be accomplished the work of that other angel (Rev. 18) who comes down from heaven with great power, and who lightens the earth with his glory."

How wonderfully this prediction is being fulfilled, was again demonstrated recently in the report of Brother Emilio Doehnert, field missionary secretary of the Rio Grande do Sul Conference, at their conference session.

The report stated that they had word from twenty-two different localities where people are keeping the Sabbath and are calling for someone to further instruct and prepare them for baptism. It was also stated that from these same places they had already received 120 names of interested persons; that of this number 16 had already been baptized and 50 others were awaiting baptism. When several days later Brother Doehnert again spoke of this interest he added: "We have since heard of several new groups of interested people."

It is truly marvelous how the spirit of inquiry is manifesting itself in every part of the great harvest field. The situation in Rio Grande do Sul is only a sample of all the other fields in Brazil. The Sao Paulo Conference presents, if possible, even a larger problem of interested persons as a result of the colporteurs' effort to disseminate the truth through means of the printed page.

It is true that the sales are smaller and the work of the colporteur is more arduous when considered from the standpoint of financial result and effort put forth, and many less books are sold than formerly, but surely in winning souls there never was a time when such results were realized as at present. But these faithful workers need our prayers; and no day passes but what in our worship here at the publishing house as well as in our homes, we remember them in our prayers. We rejoice to see the good work go on, and if the present world situation offers many a dark picture, surely this one important sign of the end should cheer our hearts, for it tells us that our homeward journey is almost ended, and that soon God's faithful, militant people will enter into their eternal rest.

F. W. SPIES,
Manager,

Brazil Publishing House.

"WHEN we do not forgive others, we are destroying the bridge over which we must pass, for we all need to be forgiven."

Gleanings of Progress Throughout the Field

Conducted by N. P. Neilsen

SIXTEEN persons were baptized at Temuco, Chile, on April 3, at the close of a large general meeting held at that place.

ON MARCH 6, Elder A. E. Hagen baptized nineteen persons at Faxinal, Minas, Brazil, and on March 12 he baptized two precious souls at Guaranesia.

TEN persons were baptized at Ribeirão Preto, Sao Paulo, on February 27, by Elder Jeronymo Garcia, and on March 8 he baptized two more at Limeira.

BROTHER Godofredo Block, Jr., baptized seven persons in Mercedes, Argentina, on March 29. Some time before this he baptized three in Alvear. He writes that there are still others preparing for baptism.

AT THE time of the workers' meeting held in La Paz, Elder Francisco Brouchy reported that 351 souls were baptized in Bolivia last year, and their net gain in membership was 309, bringing their present membership up to 1905 at the close of the year.

ELDER J. H. Meier writes: "Our field secretary and one of the colporteurs took thirty-six orders for 'Edad de Oro' and 'Camino a la Salud' in one and one-half days. There is no crisis with the Lord!"

PROFESSOR George B. Taylor, principal of the Colegio Industrial Adventista, Chillan, Chile, was ordained to the gospel ministry at Temuco, on Sabbath, April 2, during a general meeting held at that place.

DURING last year 2,083 persons were baptized in the South American Division. At the close of 1931 our membership was 21,154, a net gain of 1,608 over the preceding year.

ELDER N. Z. Town, president of the Austral Union, gives us this encouraging word: "El Atalaya, (our Spanish 'Watchman') had the best year in its history. The total number distributed reached 403,462, a gain of 49,893 over that of the year 1930." We thank the Lord for this gain.

DURING the first two months of this year there was an increase of 5:735\$200 in tithe and 5:462\$700 in mission offerings in the South Brazil Union, over that of the same period for last year.

THE total book sales in the South Brazil Union for 1931 was 364:262\$900. This is an increase of 34:010\$500 over that of the year 1930. We trust that this present year may be still better in spite of the financial crisis which continues.

WE ARE always glad to notice advancement in the work of God. There were 635 persons baptized in the Austral Union during last year. The net gain in membership was 487 for the year, bringing it up to 5,478.

"THE battle is severe, Brother Neilson, it is a fact; the crisis is terrible, at the same time it is a marvel how our colporteurs are selling our books, when many commercial houses are failing and in all parts millions of people are without work. This work is wonderful."—M. Margarido.

UNDER date of April 4 Elder Germano Streithorst, superintendent of the Rio-Espirito Santo Mission, writes us that during the last few months eight Missionary Volunteer societies have been organized in their field. He also says: "When I came here last May we had only three church schools, but today we have eight schools and in a few days we will organize still another one."

BROTHER Raul C. de Araujo, field missionary secretary of the Rio-Espirito Santo Mission, writes: "Last year, in spite of our lack in this field, we succeeded in selling with the help of God, 72:715\$200 worth of literature. We could not do as much as we would like for our field is the smallest in the East Brazil Union."

ON SABBATH, February 20, Elder Jose dos Passos baptized seven dear souls at Bello Horizonte, Minas Geraes. He writes that they have another baptismal class of ten members, and that "our work here goes forward encouragingly." He is assisting Elder Luiz Braun in a series of public meetings in that city.

UNDER date of March 20, Elder H. B. Westcott gives us the following

interesting word from the East Brazil Union Mission: "At the present time three series of meetings are being conducted in the Rio-Minas Mission. Our financial report for January shows that we have had a healthy increase of 1:855\$160 in tithe and 775\$600 in mission offerings over the first month of last year."

HERE is another good word which comes from Elder N. Z. Town, whose heart is still in the book work. Speaking of the Austral Union he says: "The Lord richly blessed the ninety colporteurs which we had in the union during the year. There was only one union in the world that took a greater value of orders than the Austral Union, in other words, we were the second on the world list."

ELDER Alfredo Suessmann is holding a series of meetings in a new tent in the city of Joinville, Santa Catharina. He is assisted by Brother Siegfried Kuempel. Elder H. G. Stoehr writes: "They are working with enthusiasms, and the new tent makes a good impression and I believe that the Lord will bless their efforts there."

UNDER date of March 29 Elder Gustavo Storch, superintendent of the Nordeste Mission in East Brazil, gives us the following encouraging words: "We received more tithe in January this year than we had for the same month last year in the two fields which are now united. The month of February was still better, and if the receipts will continue until the end of this present month, as they are coming in now, then the month of March is going to be the best of the three months."

THE biennial session of the Chile Conference was held in Santiago, April 5-10, and at the close of these good meetings thirty-six dear souls were buried with their Lord in baptism. We pray that they may all remain faithful to their vows.

ON SABBATH afternoon, April 9, at Santiago, during the biennial session of the Chile Conference, three of our young workers, Brethren Benjamin Bustos, Alfredo Aeschlimann and Carlos Mayr, were ordained to the sacred work of the gospel ministry. It was an impressive occasion. Elder N. Z. Town offered the ordination

prayer, Elder N. P. Neilsen gave the charge and Elder Walter Schubert gave the welcome. May the Lord continue to bless these workers, that they may do valiant service for the Lord and win many souls for the kingdom of God!

WRITING under date of April 22, Elder J. H. Meier, president of the Central Argentine Conference, gives us the following interesting word: "The work of God in this conference is progressing. We have nine colporteurs and two church schools more this year than the year before, and we hope to come out well with our finances. This month we expect to have a baptism in Concordia and organize a church."

WHILE attending the workers' meeting in La Paz in February, one of our Indian workers gave a report of the progress of the message in his field and told us that 161 persons have been baptized. He spoke of the severe persecution which some of our members had suffered, and then with enthusiasm remarked: "Even though the enemies stand on their heads against this work, it goes forward." This is true, for no power on earth can stop the onward march of this last message.

ELDER F. R. Kuempel, one of our workers in the Santa Catharina-Parana Mission, writes: "We are now in Castro where we already have some souls that are much interested and I hope by the grace of God soon to see a group of faithful Adventists here. Last year I baptized eighty persons. The Holy Spirit is working in all parts, awakening sincere souls from the sleep of ignorance and sin."

BROTHER Saturnino de Oliveira, field secretary of the Rio-Minas Geraes Mission, writes the following encouraging words regarding the book work in his field: "We had a blessed colporteur institute. Twenty-six persons took part, including those who sell the *O Atalaia* in Rio. With the help of God we hope to reach our goal of 135:000\$000 during 1932. Our sales for January this year were 10:168\$000 as compared with 4:500\$000 for last year, or more than double."

ELDER H. G. Stoehr, superintendent of the Santa Catharina-Parana Mission, is holding a series of public

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meetings in Rio Negro, assisted by Brethren Roberto Mendes Rabello and Querino Dau, two of our young native workers. He writes that their hall is filled with a good class of people. Their collections are sufficient to meet their expenses and they are expecting a good harvest of souls. Let us pray for the success of these efforts.

OUR Victoria, Espirito Santo, church, has a membership of twenty-nine; but their Sabbath school offerings are continually increasing in spite of the financial crisis. In 1930 their total Sabbath school offerings were 5:165\$000; in 1931, 6:720\$400; and for the first quarter of this year they reached 2:227\$200, the largest ever raised in any quarter. We trust that our Sabbath schools everywhere will join those in other parts of the world and "give a nickle more" each Sabbath that our world missions work may continue to go forward.

ELDER W. A. Ernenputsch, superintendent of the Alto Parana Mission, is holding a public effort at Monte Caseros, assisted by Brother Godofredo Block Jr. He writes that they are having "a fairly good attendance, meeting after meeting." Speaking of the work in their mission he says: "The year 1931 has been a good year if we consider the situation that governs this present age. We had the privilege of baptizing seventy-three souls, and our net gain in our membership was eighty-six. We also gained in tithe and our financial statement shows a net gain of several hundred pesos."

AT THE Inca Union Committee meeting, recently held in Lima, Elder J. T. Thompson, superintendent of the Peru Mission, gave us an interesting report of the progress of the work in his field. He told us that last year was the best year in the history of the mission, and that 229 persons had been baptized. Their colporteurs delivered more books than ever before, although there was a financial crisis throughout the country. In 1929 they delivered \$17,000; in 1930, \$26,000; and in 1931 nearly \$39,000 worth of books. "These faithful colporteurs," said he, "have had experiences which are preparing them for workers. They are sowing the seeds of truth."

WRITING under date of April 8, Elder Wm. Schaeffler, who is working in the Perene district among the Indians of Peru, gives us the following interesting words: "We have been working the last few years among the Campa Indians and the Lord has blessed our work in soul harvest. We have become used to the hot climate and the primitive food. If there is any possibility, we would like to do our life work among these savage tribes. It is true that the offerings of our Campa Indians are not very large and yet we cannot overlook the fact that when they worked for the first time last year at the coffee harvest and earned \$4,000.00 *soles* they paid tithe to the last man. These Indians have no money, but they built the Sutchiqui Mission and do all the mission repair without pay, saving the mission this expense. Our hearts and interest are in the Sutchiqui Mission where we have worked hard and have had wonderful experiences."

UNDER date of March 30 Elder M. Margarido, field missionary secretary of the South Brazil Union, writes as follows: "We had a good colporteur institute in Rio Negro, Parana; also in Taquara, Rio Grande do Sul, we held an institute attended by some twenty colporteurs who left for the field with good courage. . . . As a result of the colporteur work and the judicious distribution of the printed page, they have received at the office of the Rio Grande do Sul Conference about 120 addresses of people who are interested in the truth. Besides this sixteen were baptized and about fifty are waiting for baptism. We could

baptize many more souls if we had workers who could follow up the interest awakened by the colporteurs. It is wonderful how we in all parts meet interested people who are calling for someone to come and tell about the return of Jesus."

IN A letter from Brother J. H. Meier, president of the Central Argentine Conference, we received the following encouraging item: "It was my privilege to organize a church in San Cristobal on February 6. There were two small groups at that place and it seemed wise to unite them into one body. Eleven members were baptized, which added strength to the new church. The membership now stands at thirty-seven. Brother Ignacio Kalbermatter, who has been in the work many years, but on account of his health had to retire from active service, is located at San Cristobal and acts as the elder of the church and works as his health permits. We are confident that the new church will grow spiritually and also financially. They have rented a hall with good benches and other equipment necessary for the organization. We pray that the Lord will bless them and keep them until He calls us home."

WE ARE very thankful that Elder C. K. Meyers, secretary of the General Conference, could visit different sections of our field and present his messages of hope and courage to our people. We are sorry, however, that he found it impossible to visit the Peru Mission, the Ecuador Mission, and the Chile Conference, as had at first been planned. In his visits he went as far west as Arequipa, Peru, where he attended a workers' meeting and gave excellent help. From there he returned through the Lake Titicaca field and Bolivia. Upon his return trip he visited the "Broken Stone Mission," and wrote the following interesting word: "After leaving you in Arequipa I came back and spent a day or two in Puno, and then the brethren kindly arranged with the captain of the port for us to go in his launch to Umuchi. So I was able to visit the Broken Stone mission and find the old chief, wrinkled with age, yet faithful to the message that came to him when he and Brother Stahl covenanted with the pledge of a broken stone. I also visited Plateria for the Sabbath. We had a good meeting there."