

Eva L. Gibson

FULL SALVATION

Under the Southern Cross

By Frank and Lula Ferguson



MISSIONARIES FRANK AND LULA FERGUSON

FULL SALVATION
UNDER
THE SOUTHERN CROSS

By

FRANK and LULA FERGUSON

PRINTED FOR
FRANK and LULA FERGUSON
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To the women of the W.M.S. who have stood by the cause with faith and courage and to all others who have labored in prayer for the spreading of the gospel.

All true Nazarenes, the world over, have a burning desire to do the will of God, and get the message of full salvation to all men. But often this desire is hindered from being carried into holy activity by a lack of knowledge of the needs. Our people will respond and carry the burden sacrificially, if they can be made to see the need. They will attempt any task, be it ever so difficult, if they can be made to see that it is God's will.

For this reason we welcome a book from the pen of Frank and Lula Ferguson. Their long years of service on the foreign field enable them to speak with firsthand knowledge of the work being done there, and the needs that still confront us. Their own vision and heart passion breathed into the very pages of this book cannot help but be contagious, and a means of increasing the burden of each one who reads it.

Inasmuch as the evangelization of the world is the job of the Church in this age, and is the desire of our God, we bespeak His blessing upon this effort to stir up our people in the homeland to greater missionary zeal and activity.

L. B. MATHEWS,

Superintendent of the Tennessee District.

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THE CHURCH OF THE NAZARENE WORK IS CENTERED IN BUENOS AIRES. SEE STAR ON MAP

Full Salvation Under the Southern Cross

CHAPTER I

THE COUNTRY

The word "Argentine" means silvery. In speaking of the scenery, Gutierrez, a Spanish author, says, "If one can imagine that there are heavens and climates that could be compared to Greece and Italy, they must count the New World among them. The first discoverers believed that they had found an earthly paradise." Juan Garcia del Rio, another Spanish writer, says, "It seemed that the great Creator wished to show His greatness and power when He let pass from His hands this continent that we inhabit." Argentina is in a class by itself. It is by far the most progressive of the South American countries.

SITUATION—The Argentine Republic consists of fourteen provinces and ten territories situated in the South American Continent between the 22d and 56th parallels of latitude south, and between the 53d and 74th meridians of longitude west of Greenwich.

AREA AND POPULATION—Area 1,139,979 square miles with a population of over eleven millions four hundred forty-one thousand nine hundred sixty-four (11,441,964) people. Over one-fifth of the people live in the city of Buenos Aires, which is the capital of the republic.

COMPARISONS—The Argentine Republic could contain within its borders the following countries: France, England, Scotland, Wales, Ireland, Italy, Germany and Switzerland and still

remain with more than sufficient space to include Great Britain, France, Switzerland and Italy a second time. Argentina is one-third the size of the United States.

CLIMATE—The seasons are just the opposite of ours. The warmest months are December, January and February. The coldest months are June, July and August. Half of the republic lies in the south temperate zone. The climate of Buenos Aires has been compared to that of southern California.

In Buenos Aires and farther to the south the cold is felt very much. The houses are built without chimneys. Sometimes there are light snows for a few hours. Once within twenty years they had snow sufficient to make snowballs. The people arose at twelve o'clock in the night to play in the snow. They were afraid it would melt before morning.

Artificial heat is supplied by electric heaters, coal oil stoves and charcoal brasiers, which are round pieces of iron that stand on three legs. The tops are oval and they have grates at the bottom. The poor people cook on these with charcoal, using it always with open doors. Some people are suffocated every winter through using charcoal in this way to keep warm. They choke to death from the charcoal gas.

The northern part of the republic is tropical, so that tent meetings can be held all the year round.

AGRICULTURAL AND PASTORAL—It is said that the territory of the Argentine Republic presents such a variety in the composition of its soil and in the characteristics of its climate, that there is scarcely any vegetable product for which a suitable region for its profitable cultivation may not be found. There are vast fertile expanses in Argentina where agriculture and grazing are well developed. It is the great granary of South America. Its major products are wheat, corn, linseed and wool. It also raises and exports a large amount of beef, in different

forms, also hides. I have seen corned beef for sale in Nashville, Tenn., which had been packed in Argentina.

EXPORTS—The exports of Brazil and Argentina, combined with a population of over fifty millions, annually exceeds by \$222,000,000 the combined exports of Japan and China with a population of five hundred millions.

THE PHYSICAL ASPECTS—The physical aspects of Argentina may be divided into three different sections, that is, the *Western*, which is mountainous, being a part of the Andes range. The *Pampa*, which includes the great prairie region of the central and part of the southern section of the republic. There are many rivers and tributaries that flow from the Andes across this section into the Atlantic Ocean. Rich and varied vegetation abounds in this section and thousands of head of stock graze on the fields.

The third section embracing the territory between the Parana and Uruguay Rivers, is known as the *Argentine Mesopotamia*. This includes the states of Entre Rios and Corrientes and Misiones Territory. South of these comes the beautiful delta of the Parana River, with many fertile islands.

Only the mighty Himalayas rise beyond the height of the majestic Andes, which form the western boundary of Argentina. In the northern part of the republic, where the climate is semi-tropical, the mountains are beautiful. In the southern part there are some mountains on which the vegetation is extremely dense.

The La Plata River system, which comprises also the Parana river with its affluents on the northwest, drains a territory equal to one-fourth of the United States, and is the only outlet for the isolated tract of Paraguay. It sweeps past the port second in size of all in the new world to the broad estuary where the ships of all nations fill their holds with the grain that ripens on its extended banks. The La Plata or River

Plate, discharges a volume of water seven times as great as that of the St. Lawrence. Seagoing vessels can go twelve hundred miles up the river from Buenos Aires, and smaller ships three thousand miles into the interior.

Argentina, is a country for the farmer, stock raising and agricultural pursuits being the chief industries. The climate and soil conditions are well adapted to these pursuits. Much fruit is grown also.

The railroad transportation facilities are excellent and some good roads are being built as a result of an increase in motor traffic.

As the name republic implies, the country is ruled by a President and legislative bodies elected by the people as in our own land.

Although the Roman Catholic religion is supported by the national government, religious liberty prevails. Public open air meetings and tract distribution can be carried on as freely as anywhere in the world.

CHAPTER II

THE PEOPLE OF ARGENTINA AS WE SAW THEM

It is difficult for a person of another race and tongue to understand and describe accurately any people.

There is nothing known of the origin and character of the earliest South American civilization.

There was some sort of an ancient and wonderful civilization on the high tablelands. Where it came from we do not know. Some of the ruins indicate Oriental kinship. These ruins can be seen today at Tiahuanaco in Bolivia, just south of Lake Titicaca. This civilization, however, disappeared centuries before the time of the Incas. Of their ideas and language we know little; but their influence extended from Colombia on the north to Chile on the south, and as far as Tucuman and the Gran Chaco in Argentina.

But little is known of the "Empire of the Incas" and the conditions of the South American people at the time of the Spanish conquest. It has been said, that Pizarro, the conqueror, and his men destroyed a much better civilization than they brought.

Pizarro was the ruler of the Spanish territories south of Panama, until his assassination in 1541. Then the king of Spain governed through viceroys for nearly three centuries. Their jurisdiction extended over all Spanish South America. Tucuman and Buenos Aires, Argentina, were subject to their orders.

The people of Argentina have not descended from a common ancestry, but are a mixture of races and tongues.

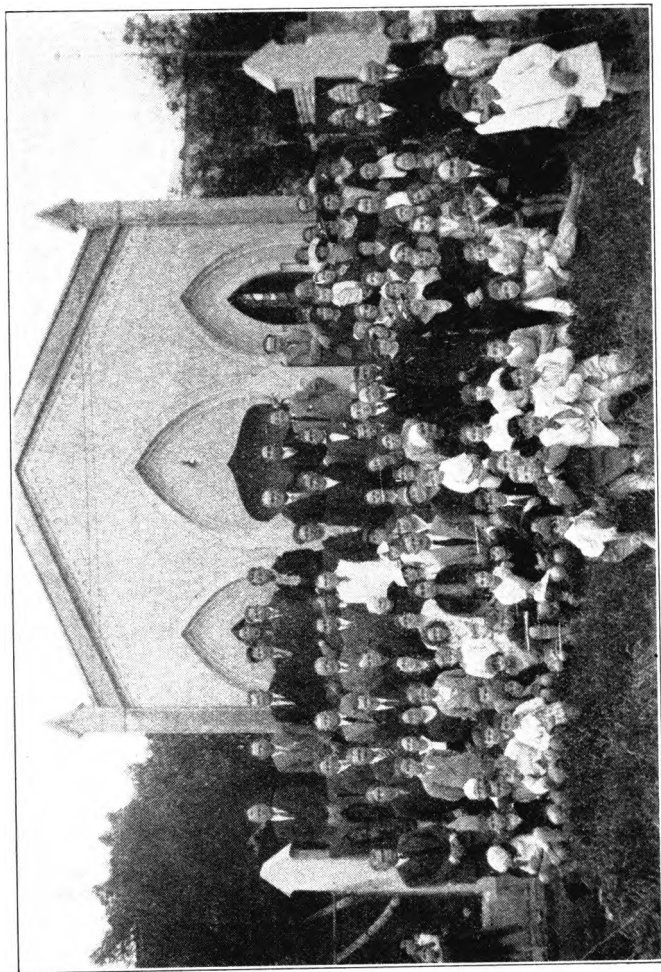
Robert Speer in "South American Problems" says, "The Argentine, which is the South American wonderland in wealth and development, is predominantly foreign. Great Britain has 280,732,626 pounds sterling invested in Argentina. It is the new blood from without which accounts for the progress which this republic is making.

RACES—The Spanish is perhaps the largest with the Italians closely following. There are English, Germans, Russians, French, Jews, Armenians, and Indians. There are said to be over 50,000 Jews, mostly Russians.

The Indians are divided into different tribes: Chiriguanas, Matacas, and Tobas are in the northern part of the republic. They are a forelorn, neglected race.

"Why are there so many box cars on the railroad track today?" might well have been asked up in Jujuy the most northern province of Argentina. "Wait and you will see," would have been an appropriate answer. We waited and we saw. The engine began to move and the box cars were pulled up to where there were many dark-skinned men and women standing. These dark-skinned Indians rushed toward the cars which were to carry them back toward the wilds after the cane-cutting season, or from one plantation to another. An employee of the railroad extended his hand and the men were pulled into the seatless car, then the women, adorned with paint, and with rings in their noses and in their upper lips as well as in their ears, and ornamental chains around their ankles, were pulled up the three feet from the ground into the car as though they had been so many cattle.

When these Indians are wanted at the beginning of the cane-cutting season men are sent up into the forest to round them up. They are given some trinkets and promised what to them seems like a fortune, if they will come down and cut cane



ASSEMBLY 1934 AND BEHRING STREET CHURCH, BUENOS AIRES

for the sugar mill. When they arrive at the end of the railroad line they are placed in freight cars, often open cars with nothing to shield them from rain or sun and after a day or two of this kind of travel they arrive at the cane field. Once down from the cars they cut long stalks of sugar cane, and by planting the large ends of the canes in a circle and bending the tops over until they touch they have the frame of a house. This is thatched with cane leaves and the dwelling is complete. The furniture consists of empty sacks for a bed and an earthen pot resting on three stones for a kitchen. The dark places of the earth are full of the habitations of cruelty. Will they point their fingers in our faces at the great judgment day and say, "Why didn't you give me the gospel?" What will we say? Is Jesus pleased with the efforts we make to reach them?

The damage done them, equally through a false religion and through lordly oppression, has been of three centuries duration. It is said that even the Roman Catholic writers acknowledge that their condition is worse now than when they were first discovered and conquered by the Spaniards.

To remember their once mighty civilization, and to see them now with their individuality crushed out as the result of long years of slavery is heartbreaking. They are suffering a heavy death rate, owing to acquired vices, to poverty, and to the unhealthy conditions under which they live. This constitutes one of the saddest pictures in South America. How they need the gospel of the living Christ.

LANGUAGES—Spanish is Argentina's official language. Despite this there are newspapers which are published in twelve or more different languages. The aborigines—the Indians—speak their own dialects.

MENTALITY—The people are studious for the most part, and inclined to be mercenary. They are bright and quick to learn.

Wanting in originality, they can copy others and follow directions but are not gifted inventors.

EDUCATION—They are a reading people. Sarmiento, one of Argentina's greatest statesmen, said, "Found schools and you will do away with revolutions." In 1868, when he was in Washington as the Argentine minister, he was elected to the presidency of the republic. Returning to Buenos Aires, he was full of the ideas of education which he had acquired in the United States. One of his first acts was to have a number of educated American women sent out to establish normal schools in Argentina. Some capable women were thus employed and they were nobly supported in their work. This gave to Argentina the place of leadership in Spanish education.

Although much has been accomplished since that time, both in the extension of the educational system and in the improvement of methods, it cannot be said that Argentina has maintained that position of undisputed leadership in educational matters which she once occupied. It has had serious obstacles to success.

1. The poverty of the provinces, upon which the responsibility for primary education was placed under the constitution.

2. The lack of a stable educational policy on the part of the Federal government which failed in the development of a system of secondary instruction.

There are five national universities, the oldest is the University of Cordoba which was founded in 1613, and is the oldest in America, with the exception of the one in Lima, Peru.

The general drift among the people is away from the prevailing religious system into free thought and materialism. This means that God is left entirely out of their thought and reckoning. Multitudes drift from one form of error into an-

other. Spiritism with its pretended relief from bodily ills and material adversity deceives multitudes.

The need of the hour is an experimental knowledge of the full salvation message. Calvary is the only cure.

Argentina might be well called the land of opportunity, the land of the open door.

CHAPTER III

RELIGIONS

Religious motives played a large part in the discovery and settlement of the new world. Ferdinand and Isabella, king and queen of Spain, desired to extend Christ's kingdom. They sought to influence the leaders, whom they sent out, not to use violence in seeking to lead the heathen to accept the Roman Catholic faith, but that they should win them by persuasion.

When Columbus returned to Spain after each voyage the queen requested him to describe what had been done for the conversion of the Indians. It was the fixed rule for all expeditions to America to carry priests or monks in every vessel. Cortes, a Spanish General, was admonished to "remember that the chief purpose of his expedition was the conversion of the natives."

The favorite flag of Cortes was of black velvet embroidered with gold, and emblazoned with a red cross amidst flames of blue and white, with this motto in Latin beneath: "Friends, let us follow the cross, and under this sign, if we have faith, we shall conquer." This was the spirit of the conquerors although they led immoral lives; were greedy of gain, and guilty of untold deeds of cruelty and bloodshed; nevertheless they were devout Roman Catholics, upheld by a strong superstitious faith in the righteousness of their cause.

Brown, in "Latin America," says, speaking of priests, "They were undeterred by any obstacle and undaunted by any danger. They endured the severest privations, and many lost their lives from the fatigues of toil, the ravages of disease,

or the violence of hostile savages. They counted it all joy thus to win the martyr's crown. A tone of intense devotion and religious fervor characterizes the personal memoirs of these heroic pioneers."

It was Valmeda, another priest, who acted as Pizarro's mouthpiece in demanding the Inca monarch's submission to Charles V, at Cajamarca and who called on the Spaniards to slaughter the Indians. "Fall on, Castilians; I absolve you."

According to another author the conversion of the natives to Roman Catholic Christianity was comparatively easily effected. The fall of the Incas was a mortal blow to the religious edifice. The conquerors imposed their religion by open force. The result was a timid and superstitious submission, without confidence and without zeal. The Inquisition played its part in the new world. South American historians declare that hundreds of thousands of victims were sacrificed.

There was of course the nobler side. Some of the leaders staunchly defended, befriended and uplifted the people under their care. But during all these hundreds of years only one religion was known in South America—the Roman Catholic.

What were the real results of the work of the Apostolic (so-called) Roman Catholic Church in the sixteenth century? Let three witnesses answer. General Palacio says, "The people conquered by the Spaniards did not have even a remote idea of Christian doctrine or Catholic worship." (The word "Catholic" simply means universal or general.)

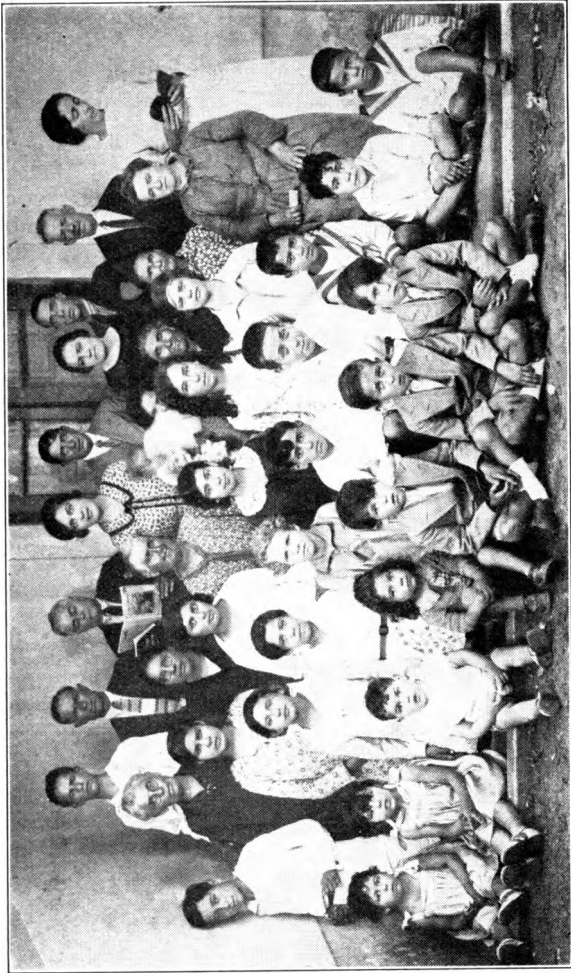
Dawson says, "The Jesuits reduced the South American Indian to blind obedience and made him a tenant and a servant."

In the "Cambridge Modern History," Vol. X, planned by Lord Acton, the greatest Roman Catholic historian which England has produced, there is this statement: "The complaint recurs throughout that the clergy are recruited from two sour-

es: Some are the outcasts of Spanish parishes and monasteries; others are Creoles, either idle and dissolute men driven by disgrace or want to take orders, or else men put into religion by their parents with a view of getting a *doctrina* or Indian parish and making a fortune out of the Indians. The rule of celibacy was generally evaded, religious duties were hurried through, and the instructions of Indians was reduced to an absurdity; amidst general immorality in the towns, the regulars set the worst example, making their monasteries places of license and pleasure."

The following is the Argentine manifesto, issued when rebellion against the government broke out, in regard to the course of the ruling Spanish class: "They propagated against us atrocious calumnies, attributing to us the design of destroying our sound religion, of setting aside all morality and establishing licentiousness of manners. They carried on a war of religion against us, devising many and various plots to agitate and alarm the consciences of the people, by causing the Spanish bishops to issue edicts of ecclesiastical censure and interdiction among the faithful, to publish excommunications and by means of some ignorant confessors, to sow fanatical doctrines in the tribunal of penance. By aid of such religious discords they have sown dissension in families, produced quarrels between parents and their children, torn asunder the bonds which united man and wife, scattered implacable enmity and rancor among brethren formerly the most affectionate, and even placed nature herself in a state of hostility and variance."

The new South American republics when freed from the Spanish government, soon discovered that they had not secured liberty. The Roman Catholic Church was with them and her strong hostility to free institutions soon revealed itself. Many questions of state and church arose. One vital question was that of marriage. Argentina desired European immigrants.



MERLO PASTOR AND CONGREGATION

When they came they found it impossible to live under existing conditions. The young people wished to marry, but there was no civil marriage law. The *only* marriage was in the Roman Catholic Church. If children were born out of Roman Catholic marriage they were deemed illegitimate. They could not be baptized. There was only Roman Catholic baptism. If unbaptized they were incapable of inheriting property. The old people died. If they passed away outside the church there were no cemeteries in which they could be buried. The Roman Catholic priesthood absolutely controlled the burial grounds and only the Roman Catholic dead was admitted to them. The leading men of South America saw at once the impossibility of the situation.

Alberdi, one of the leading statesmen of Argentina, wrote, "Spanish America, reduced to Catholicism, with the exclusion of any other cult, represents a solitary and silent convent of monks. The dilemma is fatal — either Catholic and unpopulated, or populated and prosperous and tolerant in the matter of religion.

"To invite the Anglo-Saxon race and the people of Germany, Sweden and Switzerland and deny them the exercise of their worship is to offer them a sham hospitality and to exhibit a false liberalism. To exclude the dissenting cults from South America is to exclude the English, the German, the Irish, and the North American, who are not Catholics, that is to say the inhabitants whom this continent most needs. To bring them without their cult is to bring them *without the agent that makes them what they are*, and to compel them to live without religion and to become atheists."

Contrast this with Anglo-Saxon beginnings in North America. Reverse history; imagine William Penn in Peru, and Pizarro in Philadelphia. What then might have been your lot and mine? For four hundred years the Roman Catholic

Church has had full sway. She has been and is the inveterate foe of popular education. She has opposed the sale of the Bible, and has forbidden its people to read it and has ordered it torn and burned.

"The Glories of Mary" is a very popular Roman Catholic book. We give some quotations below from the sixth Spanish edition, Paris 1883:

"She [Mary] is . . . the only hope of sinners" (p. 69). "In Judea in olden times, there were cities of refuge, in which the criminals who there sought refuge were exempted from the punishment they merited. These cities are not now so numerous; there is only one, and that is Mary" (p. 407).

"We will be heard and saved sooner by going to Mary, and invoking her holy name, than that of Jesus, our Savior. We will find salvation sooner going to the mother than going to the Son" (p. 82).

"Many things asked of God and not received are asked and received from Mary" (p. 82). "All obey the precepts of Mary, even God" (p. 115).

"The salvation of all consists in being favored and protected by Mary. He whom the most Holy Virgin protects is saved; he whom she does not protect is lost" (p. 107). "Whatever Mary says, the Son does" (p. 118).

"Mary is called the door of heaven, because no one can enter that happy mansion who does not enter by Mary, who is the door" (p. 49). "Jesus said, 'No one comes to me unless my mother first draw him by her prayers'" (p. 105). "Having with God, O Mary, the authority of a mother, secure the pardon of the most obstinate sinners" (p. 119).

"We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1: 19).

The first that we know of anything like an open effort to bring gospel light to Argentina was an effort made by an Englishman named Diego Thompson in 1820-23. He held services in a private house, nine persons were present at the first service. He also attempted to start Lancasterian schools (a system with one head teacher and the advanced pupils teaching the under classes) and at the same time distribute Bibles and teach Bible truths. But before the effort had produced permanent visible results, Rome, at that time usurper of all educational and religious privileges, brought the movement to an untimely end and its promoter saw best to leave the country.

Captain Allen Gardiner, while attempting to start a work among the Indians in the extreme southern part of the continent, perished of starvation in company with his six companions. This was due to the enmity of hostile savages whom they were seeking to evangelize, and the delayed arrival of ships with supplies.

About 1850 in Buenos Aires, John Thompson, a Scotchman, began the first permanent work among the Spanish speaking people in Argentina. For some years previous the Methodist Episcopal Church had labored among the English speaking population. Some years later an independent Baptist work was begun.

About 1907 the Southern Baptists started work. The Plymouth Brethren and Salvation Army had made a beginning some years previous. The Christian and Missionary Alliance, Progressive Brethren, Mennonites, and the South American Evangelical Union have work confined altogether to inland towns. None of the last mentioned societies have work in Buenos Aires.

Work under the General Board of the Church of the Nazarene was begun in 1919. About 1928 the Emmanuel Mission,

an English Society, teaching second blessing holiness, began work in the Formosa territory, and they have now, in 1934, a station among the Toba Indians, in the Chaco. The Emmanuel Mission and the Church of the Nazarene are the only distinctive holiness missions in Argentina as far as we know.

The American and the British and Foreign Bible Societies have played a prominent part in giving the light to these lands. They not only furnish Scriptures to the missionaries but distribute large numbers of copies each year through their colporteurs.

The early leaders in evangelical work were used to bring about reforms such as: The civil register of births and deaths, the civil cemetery, and the civil marriage. It required rare courage and persistence as well as faith and grace to get these things out from under the absolute control of Rome. They also did much to bring about the religious tolerance which gives liberty of worship and freedom to propagate a non-Catholic faith.

CHAPTER IV

THE CHURCH OF THE NAZARENE

“Beginnings are at best starting points.”

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away” (Acts 13: 2, 3).

His promise is given to every believer as follows: “All power [authority] is given unto me in heaven and in earth. Go ye therefore, and teach all nations, and, lo, I am with you always even unto the end of the world” (Matt. 28: 18, 20). This is the missionaries’ commission. The missionary has the promise of a supernatural presence and power. The way to command that power, however, is through the secret closet of prayer. Prayer is the key that opens doors, calls the workers, and supplies the needs. Much prayer had ascended to the throne of God for a holiness mission in Buenos Aires.

In the fall of 1918 the Church of the Nazarene in the United States decided to open work in Buenos Aires, Argentina. This news reached Argentina in December of the same year. Rev. C. H. and Kate Miller were the missionaries in charge of a station at Saladillo. They were members of the Church of the Nazarene, having formerly been under our General Board in Mexico. We were co-operating with the Millers at this time and had become members of the Church of the Nazarene through the affiliation with the church of the Pentecostal Mission at Nashville, Tenn. We were members of that mission.

We felt that the decision of the General Board of the Church of the Nazarene was a direct answer to prayer. As soon as we received this word, as we were interested in the selection of the section of the city where such a work should be opened, we at once went into Buenos Aires. It is not an easy job to locate in a large city. It necessitates much work with little co-operation from others; especially when they know that you plan to preach entire sanctification.

The Millers could not leave their station at once, and did not reach Buenos Aires until September 1919. We had in the meantime been called to another field, but returned to Buenos Aires in February of 1920.

A public mission hall had not yet been opened, but a very commodious building on Avenida San Martin had been rented. There was a show window opening toward the street where Bibles could be exhibited and passers-by could read them in several different languages. The missionaries equipped the room and the work began in earnest. The Millers, however, had previously opened services in a room of their own home in September of 1919. God had blessed and some who were converted there came on to the mission hall when it was opened.

The attendance was good, and a nucleus was gathered out that has continued faithful to the Lord until now. The mission was moved in December, 1922, from Avenida San Martin to Avenida Gaona 2578, Villa Mitre, Buenos Aires.

We returned from furlough in July of 1925, some changes having been made in the early part of the year. In the latter part of October 1925 when the financial crisis occurred, other changes had to be made. Due to the readjustment the large building then occupied was out of proportion to the need of the work and the reduced appropriations.

However, the building was divided by the owner, making two houses out of one. One of these was then rented by the

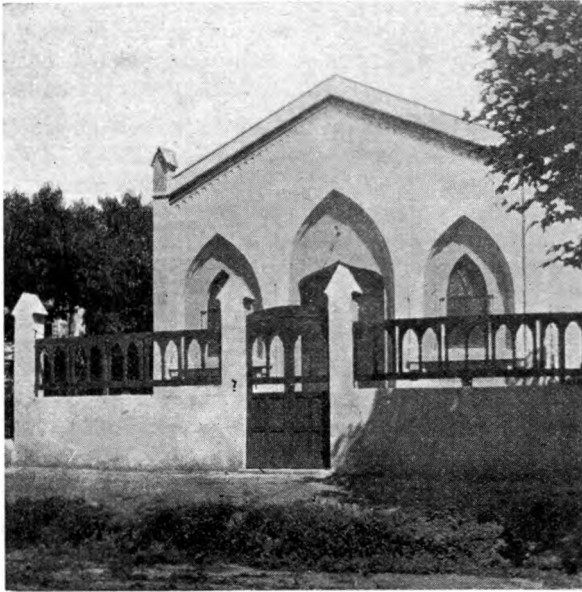
mission as living quarters for the missionaries. The public congregation also met there. The congregation paid part of the rent. Thus we were enabled to hold this splendid location.

The growth of a local church membership has been slow, nevertheless some very fine people have been won to God. Some precious souls have gone on to be with the Lord after receiving light at this place. There was Domiciana Martinez, promoted in her thirties. Before conversion she was a sincere Catholic, and opposed her husband who first received the light, but when she was later convinced of the truth she gave a stronger testimony than he.

Then there was Dona Antonia Paladino and her husband Joseph. She went to be with the Lord in 1927, and he, after the trials of old age, followed on in 1933.

Some who are now faithfully serving the Lord as full time workers, were members of this congregation in its earlier days. There are also several promising lay workers who are ready to do their utmost for the good of the cause.

BEHRING 2619, VILLA MODELA, BUENOS AIRES—Little is much if God is in it. In 1914 while we were living in Buenos Aires, supporting ourselves through clerical work, we were invited to a private house one Sunday afternoon to attend a Sunday school. It was conducted by some ladies; there were two men present beside Mr. Ferguson, the man of the house, and a man who came with his children. The rest were women and children. They asked me to speak, which I was eager to do, as thus I would have the longed for opportunity to testify to the blessing of entire sanctification. At the close of the service two ladies came up to us and asked us to come to their house and hold a service once a week. They lived on Calle Behring in a section of Buenos Aires known as Villa Modela. We were glad for the open door. There were many difficulties, but God was greater than the difficulties, so we went. This lady was the



BEIRING STREET CHURCH, BUENOS AIRES

manager of a demijohn factory and employed fifty or sixty people. A few came into the services from time to time and the Lord kept the door open to us.

We left the city for a time but when, after an absence of several years we returned to Buenos Aires we found them hungry to have a mission hall of their own in that great needy section. The lady, manager of the factory, said that if we would open a mission in that section, she would contribute so much a month for rent and also would help buy the lumber for the benches. She kept her promise faithfully.

The mission hall was opened near by, on Gamarra Street, and the Lord heard and answered prayer. In time the work outgrew the small hall. Then a more commodious building was secured; it was one that was owned by the lady, manager of the factory, and her husband. They made alterations on the building and we paid them a reasonable rent.

In 1925, when the financial crisis in the homeland came, they lowered the rent and the congregation assumed the responsibility. The blessing of the Lord was on the work. It is at present the largest congregation of the Church of the Nazarene in Argentina. It is located at 2619 Calle Behring, Villa Modela.

In 1921 we had over eighty in the Sunday school. We met in one small room, and were packed in like sardines in a box. I spoke to my class, composed of girls and women from ten years to over sixty, and said, "Don't you think we need a building of our own?" They assented. We at once started "the fund" with a two-cent Argentine coin. I had found this piece of money on the street.

The Lord blessed the people and our building fund grew until there was over two thousand Argentine pesos. They then put their hands to the work and every man gave his labor freely. Now we have a nice church building, and are paying part of the amount, that they formerly paid for rent, on the lot. Brother Antonio and Maria Lopez are pastors here and they also have under their care the congregations which meet in San Fernando, and on Pacheco Street in Buenos Aires.

The third church is now located at Loreto 3190, in the section known as Belgrano. The nucleus for this church was won through street meetings.

A man and his wife lived in the Belgrano section. They heard the gospel in the Behring Street Mission, and wishing to have services in their own house started street meetings with

the help of the missionaries, in order to reach the people of that section. In this way many precious souls heard the gospel for the first time and a goodly number were converted.

The start was made in Superi Street. Later they moved to larger quarters in Zapiola Street, and in 1933 they moved to Loreto Street. At these last two places walls had to be taken out to make a hall large enough to accommodate the people.

This group has developed into a strong congregation. They are noted for their zeal in witnessing to others, are fervent in prayer and liberal in their giving, according to their ability. It is noticeable that in most cases there are several from the same family and in some cases whole families who have responded to the gospel call.

Brother and Sister Marino are the faithful pastors at Loreto Street, Villa Ballester, and since September, 1933, have also pastored the congregation at Gaona 2578.

GENERAL RODRIGUEZ—This is a town of between six and eight thousand inhabitants. It is located on the Western Railroad, about thirty-five miles from Buenos Aires. God gave us gracious fruitage here and it became our first station outside the city.

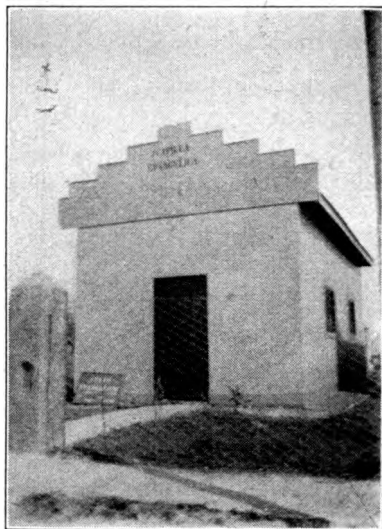
A number of years ago Mrs. Ferguson and I were invited to hold a prayer service in a mud hut where Maria A. Leon lived. She was commonly known as "Blind Mary." She had received gospel light through a tract, while she was working in the town of Lujan, the home of the Argentine national patron saint. After she was converted she lost her sight caused by the effect of heat from the fire while she was cooking. Her humble home was always open for God's messengers.

From the mud hut prayermeeting the work grew and they now have occupied a public mission hall for a number of years.

MERLO—About twenty miles out from Buenos Aires on the Western Railroad is the town of Merlo. It has eight thousand

population and is a strategic point, a railroad junction from which six or eight other towns may be reached.

It has proved to be a difficult field since work was begun there in 1927. But while the church was in the beginning, a number of other towns where we now have work were visited and sown with gospel seed. Perseverance has resulted in success and by God's blessing and grace and the efforts of the



CHURCH AT CASTELAR, ARGENTINA

faithful workers a church was organized there several years ago. Reports to date (1934) indicate that the work is still growing. This is one of the old towns and like others of its kind had not been altogether neglected by the black-robed emissaries of Rome. It is also hard to work on account of its population being quite scattered.

CASTELAR—This is a new town also on the Western Railroad. It is thirteen miles out from Buenos Aires. A rapidly growing place, it has now a population of about four thousand. No Catholic church was there when we started work. The meetings began as cottage prayermeetings, the result of house to house visitation. Then for some years a rented hall was used, and in 1933 the congregation started the first church of any kind in the town and the first Nazarene building in the work in Argentina. Castelar is about seven miles from Merlo.

MORENO—This is an old town of some ten thousand souls. The priests and nuns have several schools at this place. Services were first held in a private house. Later a tent meeting was held and then the converts were encouraged to rent a small hall and start a public mission. This is a fanatical region but the word has brought light to some darkened hearts.

LUJAN—This is a town of twenty thousand inhabitants, forty miles out from Buenos Aires on the Western Railroad.

The patron saint of Argentina is located there, in a cathedral that has cost about a million dollars of Argentine money. In this cathedral there is a little doll representing the patron saint about eighteen inches long, decked out in pearls, jewels, satin and silk. In our labors of over two years in this town (1916-17) we have seen on some days as many as twenty thousand people come there to worship that doll. There is a small band of Nazarene believers there at present. The work was started in a private house. A barber opened his shop for meetings. Then we put on a tent meeting. Later a hall was rented and in spite of "Satan's seat" and Rome's hotbed, souls have found God and witness to His power to save. Brother and Sister David Lopez live in Rodriguez and pastor the church there as well as in Moreno and Lujan. Rodriguez is situated between the other two places.

ITUZAINGO—This is another good sized town on the Western Railroad. It is between Castelar and Merlo. Evangelism was started in a vacant house loaned by the owner for this purpose. Then after a tent meeting they got together and among themselves raised money to rent a small hall. Now a lot has been secured and enough donations made for a first payment on same and they hope to be able to build soon.

LIBERTAD—This is on the Midland Railroad, but of easy access by bus from Merlo. There is a population here of some three thousand. The Nazarenes have the only mission that ever operated in this town. Its beginning was brought about by the sanctification of a brother who had been converted in another part of the country and moved there. He was sanctified by reading the book, "Wholly Sanctified," by J. O. McClurkan. He had a small room added to his house so that services could be held there.

Miss Lucia Garcia serves as pastor of Merlo, Castelar, Ituzaingo and Libertad.

SAN FERNANDO—Here is a city of thirty thousand people. It is situated on a branch of the Central Argentine Railroad, about fifteen miles from Buenos Aires. The work at San Fernando is carried on in a very humble place, the home of a brother converted through workers from Buenos Aires. Some articles of furniture have been moved out and improvised seats arranged and here a goodly number of neighbors gather in to hear the Word. Many have been converted to God. The work has been cared for by a lay brother under the direction of Pastor A. Lopez.

The brother who looks after this work is a brick mason. He goes out two or three nights a week at his own expense, after he has worked at his trade during the day. There is only one other Spanish speaking mission in the city.

VILLA BALLESTER—This is another large town with a population of some twenty thousand. It is about twelve miles out on another branch of the Central Argentine Railroad.

A poor family, members of one of the Churches of the Nazarene in Buenos Aires, moved out to this town several years ago. They invited their pastors, Brother and Sister Marino, to come out to their corrugated iron house and hold a prayer-meeting with them every week, and of course they were glad to go. A number were won for the Lord in this way. Then followed a tent meeting. More room was needed so they rented a hall. A church was organized there in 1933. And at last report was going forward with no uncertain tread.

VILLA URQUIZA—This large residential section of the city of Buenos Aires is a promising field. After weekly meetings in one of the parks, where many heard the gospel message, an open door was obtained for a mission to be started. Among the converts there is a Russian who owns a dwelling house on a prominent street, Calle Pacheco. As it is a rather large house he finds it difficult to secure a renter, so he rents out the rooms separately. The largest room in the house he reserved and offered it as a mission hall, with no fixed price. The understanding is that whatever the congregation may be able to give above their current expenses shall go on the rent up to a certain amount. This brother is in debt on the property, and would be glad to give the use of the room absolutely free if he were able. He himself takes an active part in the work and assists Pastor A. Lopez in every way he can. They have had a number of converts and conduct a good Sunday school. For two years very good tent meetings have been held in this section also.

CHAPTER V

HOW THE WORK IS DONE

SUNDAY SCHOOLS—Some who visit Buenos Aires report it to be a city without children. Of course anyone who has moved about in Buenos Aires outside of the central business district and the seclusive residential sections, know full well that such a statement is far from true. Children abound in the sections inhabited by clerks and the laboring classes.

From the start we have sought to interest the children in the gospel story. Sunday schools have been started, if not before, then just as soon as a mission hall has been secured.

At one of the first missions opened in Buenos Aires, while seeking to build up a Sunday school, some overzealous priest started a tale to the effect that what we wanted to do was to kidnap the children, and that if they came to the Sunday school it would no be long before someone would come along with a sack, hide the child and escape to parts unknown. Some were scared by this tale, but only those who had never come in contact with the missionaries.

When the hour for Sunday school, 10:00 a.m., arrived, Mrs. Ferguson would go out into the street and from house to house near the mission, give out Sunday school papers and gather up the children. In this way the first Sunday school was built up and most of the others have been built up by the same method, carried out by the native workers.

Sunday schools are maintained in all the missions. In many cases parents have been won by the children who were reached first. Numbers of the former Sunday school pupils now teach classes and some superintend Sunday schools.

OPEN AIR MEETINGS—Almost from the start we have sought to reach the people through the open air meetings. In normal times (when no revolution is on) permission is granted upon application to the police department, stating the place and hour of the meeting. A special police officer is sent to keep order if necessary. Sometimes it is necessary.

Many have been reached in this way. In the beginning all of the workers concentrated in these meetings. Since the workers have had more training, and there are more lay workers who take part, each congregation holds its own street meeting and sometimes one congregation will hold two or three at the same time in different places.



GROUP AT ENTRANCE TO MISSION
AVENIDA GAONA, BUENOS AIRES

GENERAL SUPERINTENDENT
J. B. CHAPMAN AND FOUR OR-
DAINED ELDERS

Many come to these open air meetings regularly who never come to the mission. God will take care of His truth. Others after a time come to the mission and get saved and some come after hearing the first message on the street.

The open air meeting is one of the most effective ways of getting the message to the multitudes. It is a feeder to the congregation at the mission. It affords a good opportunity to announce the services at the hall and to give out tracts and scripture portions.

COTTAGE PRAYERMEETINGS—These services in private homes are often attended by people who are timid about coming to the mission. They are held as a rule in the homes of some of the converts. Often they get their friends interested in this way; and some of the unconverted members of the household also have a chance to hear, if they will. These meetings also serve as feeders to the mission services.

LADIES' MEETINGS—At most of the missions a meeting is held for ladies one afternoon each week. Ladies have charge of these meetings. Much good has been done and many souls have been blessed in these meetings. Some who have unsaved husbands cannot go out at night nor on Sunday while the husband is at home. But they come to these day meetings regularly. Thus they keep in contact and receive spiritual help. Often new ladies can be brought into these meetings where they would not be persuaded to attend any other, and many have been saved by first attending these meetings and later have attended the other services and have finally become faithful Christians.

CONCENTRATION MEETINGS—In the early stages of the work the congregations in the city would unite by turns, once each month and put on a special program. These consisted of some scriptural theme. Several would take part and a different phase of the theme would be assigned to each different speaker. Then special songs and recitations helped to make up the program.

These meetings serve several purposes. They give the lay members opportunity to show what talents they might have,

and train them in preparing their part and in speaking in public. It keeps up a friendly feeling between the congregations and gives a social contact. Many people can be persuaded to attend when something special is on who would not come to the regular services. These meetings as a rule close with a call for seekers and many have been saved in this way.

PRAYER DAY—When the critical conditions of recent years came on we established a day of prayer and fasting for each congregation. The three congregations in the city of Buenos Aires join on this day, the last Friday of each month. They meet by turn in the different mission halls. Beginning at 10: 00 a.m., they pray until 3: 00 p.m. No special message is given, but one after another they pour out their hearts to God in prayer. About noon a song is sung, a short scripture read, requests are heard for special objects and prayer is continued until the closing hour.

Our object is to teach all our people to pray and this gives some, who love to spend a long time in prayer, a chance to pray as long as they want to. Of course all cannot attend. Some have to work, others have to prepare meals for their families. Some come early, pray and leave, others don't get to come until afternoon, but they come when they can. There are always some who can come and stay the whole time and keep the prayer fires burning. Victories are won and these days are times of blessing from the presence of God.

CHAPTER VI

WITNESSING

“But ye shall receive power, after that the Holy Ghost is come upon you: and *ye shall be witnesses unto me* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1: 8). “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; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence” (1 Cor. 1: 26, 29).

The Lord has been pleased to make the Church of the Nazarene in Argentina *especially* a witnessing church. There was an elderly man who had never known anything but the dogmas and forms of Rome and then went into Spiritism. Through the open air meetings he was brought to Christ. Before anyone is baptized he is expected to testify. This poor old soul came to be baptized. The hall was crowded; he was asked to give his testimony. He arose and put his hand on his stomach and said in a stuttering voice, “It always gives me the stomachache to testify.” I am glad to say that this brother has outgrown his affliction and now is quick to witness for Christ.

Isaiah 61: 3 expresses just what the Argentinians desire: “The oil of joy for mourning, the garment of praise for the spirit of heaviness.”

FEDERICO CERDAN—A policeman was converted, then led into sanctification. He had a brother who lived in San Fernando. Federico invited several of the brethren to go with him to visit his brother and sister-in-law. They were both converted and came to the meetings in Buenos Aires and were sanctified. In a short while they opened their little house to gospel services. A number have been converted. They have regular services and a good Sunday school.

The authorities called this policeman up and asked him what religion he professed. He told them he was an evangelical. Then they looked up his record and could find nothing against him. They found out that he was entitled to a vacation on account of good behavior. He has been true to the gospel, and while on his beat talks to the people about it. He delights to speak on the street and is a local preacher. He wants to take the preacher's course.

LUIS BEVAQUA—When the gospel hall was first opened on Gamarra Street he paid no attention whatever to it. Later he was attracted by someone preaching on the street. He is now converted and sanctified. His children have attended Sunday school for some time and they were used to influence the father. He was a member of a military band for twenty-five years and is now pensioned. He plays well and has organized and trained an orchestra in the Behring Street congregation. They have about ten pieces in the orchestra. It is a blessing to the work. He has three sons who play.

CARMEN POLICASTRO was born in Spain. She came over to Argentina when quite small. Her grandmother with whom she lived (her parents were dead) heard and accepted the gospel soon after coming to Buenos Aires. Carmen was brought up to attend Sunday school and church. Like so many young women she married an unbeliever. When I first saw her in 1925 she seemed very sad and reticent. After a while she became more



ARGENTINA PASTORS

SITTING: MRS. MARIA LOPEZ, MISS LUCIA GARCIA, MRS. SOLEDAD LOPEZ, MRS. DOMINGO MARINO

STANDING, LEFT TO RIGHT: ANTONIO LOPEZ, DAVID LOPEZ, GERAIDO J. MARINO

communicative. She was sanctified in one of our meetings on Gaona. Her joy was very noticeable. After a few months we were notified that she was in the hospital. I visited her in the hospital and our people were faithful in praying for her. Her sister told me that the doctor had told Carmen's husband that she would have to be removed from the hospital to the insane asylum. We did not believe it. We felt that God would inter-

vene, and He did. When she was again examined the doctors said there was not anything wrong with her mind.

A few months later she gave us as a love gift to God in gratitude for His mercy six hundred Argentine pesos, to buy a gospel tent. That was in 1931, and thousands of people have heard the gospel through the tent work. Much literature has been distributed among those who never knew anything of the gospel. Many have been converted, and some have been sanctified.

Through Carmen's influence Pascuala Paglia was won for Christ, and Pascuala told the "old story" to Rosa Canzanella. Rosa was a devout Roman Catholic. She had no joy in her heart. She was converted and sanctified and opened services in her house. She seemed almost beside herself to get the message to others. She has weekly prayer services in her home. Souls have been blessed. Her mother accepted the gospel and died trusting in Jesus. Many of her friends and relatives think she is off because of her zeal in seeking to let others know of what the Lord has done for her. She stands true in the midst of much opposition.

MARY RODRIGUEZ, THE DAIRY WOMAN — One morning a young lady worker in Merlo cried before the Lord in prayer and asked Him to send her that day to someone who really wanted to know the truth about the salvation of his soul. She had met rebuffs and scorns and the heart was weary.

That same morning in the town of Castelar, where the gospel had never been preached, an elderly lady had prayed to God to send her someone that day to talk to her about her soul. The young lady workers from Merlo went that day to Castelar to do house visitation. The sun was hanging low; they saw two houses they wished to visit before returning home; they were in an out of the way place. The young lady who had made the petition, spoken of above, went to an old house.

There an elderly lady saw her and thought to herself, "Why is that nice looking young lady coming here?" The young woman spoke and the older one came out. "Do you know the gospel?" the young woman asked. The old lady said, "No, but I *want* to know it." What a happy meeting! This lady had heard the gospel preached in Buenos Aires, but had never been converted. She opened her house for weekly prayermeetings. The Lord heard and answered prayer, then a mission hall was opened.

This lady sells milk for her living. After her conversion she was led into holiness and then the Prayer and Fasting League was presented. She said, "I have to work, milk my cows and then deliver the milk, I cannot fast." The workers were faithful and persistent. The lady said, "I will try it one time." She did not prepare any food but spent the time in prayer. She made definite petitions and the Lord answered her. She was so rejoiced she said, "I am going to fast twice a week." She did and gave liberally to the work.

NATALIE COSTA—A DIAMOND IN THE ROUGH—It was very difficult to secure a room for gospel services in Castelar. Much prayer was made and the room was secured. Natalie Costa was like driftwood on the river. He had been in New York and first heard the gospel in an Italian mission there and claimed conversion. Later he came to Argentina and had been identified with some brethren in other towns. In his varied experiences he had been dispossessed of all his clothes and identity papers, even his Bible having been destroyed. When the little mission hall was opened in Castelar he attended. The attendance was often very small. Some nights the workers from Merlo, and Mr. Ferguson and myself from Buenos Aires were about half the crowd. This young man Costa rarely missed a service. The fumes of cigarettes announced his entrance into the hall. Night after night he came. He said he

had been converted some years before. When spoken to about smoking he would make no reply. The time came when the Holy Ghost spoke to him and he gave up his cigarettes, got right with God and was led into the experience of holiness.

He is a common laboring man, an Italian, and much of the time he is out of work. Imagine our surprise when one hundred Argentine pesos were handed to us from Costa to pay the first five months quota on a lot for a church in Castelar. His was the first gift. This sacrifice to have a Church of the Nazarene in Castelar was surely deep and keen. Then he gave about six weeks steady work on the grounds and on the building. He is now studying to be a worker, praise the Lord. He reads English about as well as he does Spanish as they are both foreign languages to him.

ALFREDO AND MARIA M. BLANCO—These good people are what we call by-products of the Nazarene work. They are closely associated with our work although they have never joined our church. San Antonio de Padua is a town near Merlo. The workers from there came in touch with a young married couple in Padua. This man and his wife had been connected with the gospel in former years. When they married ten years before they had covenanted to give up the gospel. It had been months since they had attended a gospel service. At times the lady workers were received coldly, not being invited to come into the house. One time the lady of the house asked, "What do you believe?" She thought that we had some strange doctrine. Later they attended the services in Merlo. It was rather strange to them as they had been associated with a congregation that did not allow a woman to speak in public, and Miss Garcia was the pastor and did most of the preaching at Merlo.

One night Mr. Ferguson preached. The hall was crowded. There was a vacant seat in the rear of the hall, which I took. A lady, whom I had never seen, was on my left. I noticed she

was much burdened in prayer. An opportunity was given for requests or testimonies and this lady arose and gave a very clear testimony and then requested prayer for her husband. He sat on the front seat. At length he arose and tried to justify himself, but failing in this he admitted that he felt called to preach but was so bound that he could not. That he had no liberty to speak of the things of God, while he could freely discuss political questions. He asked prayer for himself and seemed in earnest. His wife got down and began praying for him even before he finished talking, and when he quit we all prayed for him. This night marked a victory for him. He was to have presided at a political meeting that same night at about the same hour. He was in perplexity which to omit but finally let the political meeting go never to return to take an active place in his life. During the meeting his friends came by the mission and walked back and forth calling his name and seeking to get him to come out. We did not notice the noise outside, but he and his wife understood. She was having a prayer battle for him, I have rarely seen a wife with a greater burden for her husband than she had that night.

Afterward he came along with others to Buenos Aires and found God at a service in one of our missions there. His life was marvelously changed. A short while afterward he professed sanctification, and gave gracious evidence of being truly changed.

They moved to another town where there was no holiness work, and having made first payments on a house on an installment plan, they started meetings in their own home. The wife started ladies' prayermeetings and together they began doing everything possible to give the gospel to the neglected.

When our workers first ran across these people they were too busy with the world to think much about religion. The wife says her ambition was to get the paper to see what enter-

tainment was on next at the theater or picture show. Of course she was painted up and bedecked in the shameless lack of apparel that most worldlings are. But when she let God have His way all was changed. No desire now for shows, novels and worldly apparel. Now her "show" is the meeting house, her "novel" the Bible, and her "conversation" is proclaiming the gospel of Christ. She has put off the old man and put on the new.

Alfredo works for the government. He is an expert chemist, testing the textiles used in the navy department of the nation. One of his ancestors was an Englishman. About the time the English attempted to take possession of Buenos Aires and failed, it was not very popular to have an English name so he adopted the Spanish equivalent of his name Blanco, which is White in English. This young man's name would be Alfred White, if his forefather had not changed it to the Spanish form.

He has Indian blood on his mother's side and looks it, too. I do not know his height, but he must be over six feet—straight, black hair, black eyes, and is slender of build. He loves the Lord and His cause. The wife is a fine musician. The blessing of the Lord is on them. They have not joined the Church of the Nazarene, but co-operate with us in every way.

The meeting which they started in their own home soon outgrew the small front room. They got together and the congregation undertook to buy the house next door and remodel it so as to have a larger hall. In addition to this they have been enabled to enter two other towns. They first hold street meetings and then when someone invites them they start a cottage prayermeeting and later a Sunday school. Then when a group is formed they rent a hall and start a mission. God waters the seed and it is multiplied.

After these good people were restored to the Lord's grace, they visited a mission where they had been members in former

years, telling them how they had been restored. The denomination referred to doesn't believe it is possible to depart from grace. They were told that the Nazarenes were "tongues" people and fanatical and that they could not be received back into fellowship with their mission unless they would sever all relations with the Nazarenes. They replied by standing up for the Nazarenes, and said that they saw no reason why they should refuse to fellowship with them. The Nazarenes were the ones who had found them when far from God and had prayed them back into the way and had given them the light on holiness. They have suffered ostracism for their stand. They attend our services from time to time, and co-operate in the work as best they can. We often have them speak to our people and they invite us and our workers to speak in their meetings and conventions. They are a bright young couple, out and out for God and are being used for the salvation of souls.

VICTORIA RIZZIO—In August, 1925, this precious sister attended gospel services for the first time. She had heard the gospel through her sister, who had been converted some months before and had faithfully testified to God's power to save.

Mrs. Rizzio came to the altar the first night with her mother-in-law and her only daughter. All three professed and testified. She was very deaf, but a radiant Christian and was faithful in attending the services. Her husband was a drunkard. He made many professions, but was as unstable as water. Despite his failures she still held on in prayer for him. One night in the mission during prayer she fell over unconscious. She was immediately carried out into the open air, and the prayer service continued. When the meeting was over an auto was called and she was taken home, her daughter accompanying her. The husband immediately called a physician, but

she remained unconscious. The physician called a consultation of doctors, who declared she would never be any better.

After a while, however, she recovered consciousness, and was very happy. She talked to her husband and urged him to accept Christ, and requested her sister to take charge of the approaching marriage of her daughter. In a little while she lapsed again into unconsciousness out of which no one expected her to recover. She would frequently rally and become rational during which time she would be praising God, talking of heaven and exhorting her husband and unsaved boys to come to Christ.

When our people went to visit her, they would always go into a small room alongside her bedroom and pray in silence. Very few were permitted to enter the sickroom. These conditions continued for several weeks. One morning she roused up and began talking perfectly rational and told those present that she was well, that the Lord had healed her. When the doctor came in that morning he saw that she was perfectly rational. He examined her and could find no trace of disease and nothing abnormal. He asked, "What have you done?" She answered, "My brethren in the Lord have prayed for me in the name of Jesus and He has healed me." The doctor said, "I wish they would pray for me, I am sick and do not know what to do for myself."

In a short time she was back at her place in the services. When her daughter married she was well and had charge of the refreshments. In a few years the daughter died and left a little boy. Her mother was a mother to the little one. Mrs. Rizzio's husband died from the effects of disease brought on while lying out all night in a drunken stupor. But before he died he seemed really to get saved and testified that God had forgiven his sins. She was well and happy when we left there

in the fall of 1933. Later we hear that she has gone to be with Jesus.

Thank God for "Jesus Christ, the same yesterday, today and forever" (Heb. 13: 8).

WITNESSING THROUGH THE PRINTED PAGE—Realizing the great need for gospel literature we have sought to do something toward supplying this need. A small paper known as "*The Old Path*" was published by C. H. Miller for a number of years. It was made a blessing to many and brought open doors as well as some opposition, as the truth always will.

Due to the financial crisis of 1925 this paper was discontinued. A few years later in seeking to revive its publication it was thought best to select a new name as there was another evangelical publication, with strong Calvinistic teaching, bearing a name very similar.

La Via Mas Excelente "The Better Way"—was chosen as a name for the revived Spanish holiness paper. This small sheet has brought light, blessing and food to many hungry hearts. It is published quarterly at present, although at first it was intended to issue it monthly. Miss Lucia Garcia has always done the translating for the paper and is also its editor at present.

"The Christian's Secret of a Happy Life," by Hannah W. Smith has been a blessing to many in the English speaking world and for a number of years we had longed to have it in Spanish for the Christian people of the Spanish speaking nations.

Under supervision of the missionaries, Miss Garcia translated the entire book into Spanish. Several chapters had been already translated and published separately by the missionaries. The first thousand copies of the entire book were in circulation in about a year's time. It was two or three years be-

fore a second edition could be published. Nearly all of the second edition are now in circulation.

The next addition to our gospel literature list was a small book on the "Second Coming of Christ." It is a translation of Marsh's "A. B. C.'s of the Second Coming." The evangelical book dealer was skeptical about the demands for the book, but we felt it was needed and would sell. In about a year the 1,200 copies were all in circulation, at least they had passed from our hands to dealers.

Then a very clear and positive book on holiness, "Wholly Sanctified" by J. O. McClurkan, was translated and put within reach of the Spanish speaking Christians.

Reports of great blessing received from these different books have come to us from Mexico, Guatemala, Venezuela, Ecuador, Peru, Chile, United States and Spain as well as from Argentina.

A brief sketch of the life and experience of Hester Ann Rogers had been translated and published by the missionaries as well as a number of holiness tracts. The number of tracts published for general distribution would run up into the hundreds of thousands. These silent witnesses have gone to many out-of-the-way places.

On one occasion Mrs. Ferguson gave a tract to a man who was a school teacher in an out of the way town. He gave it to his daughter. She was converted by reading it and when other workers came to that town they found the home open for cottage meetings. The ground had been prepared. May God multiply the seed sown in this way.

CHAPTER VII

THE RIPENED HARVEST FIELD

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto *you*, Lift up *your* eyes, and *look* on the fields; for they are white already to harvest” (John 4: 35).

The same message comes today to the disciples of Christ. The deepest need in Argentina is the moral and spiritual need. The republic needs character. As the Romans prepared the roads in the first centuries for God’s messengers, commerce in Argentina has prepared the way through the railroads to carry the gospel to the multitudes. There are twenty-four thousand miles of railroad. Four international lines make connection with Chile, Bolivia, Brazil and Paraguay. In crossing the continent from Buenos Aires to Chile there is a stretch of six hundred miles without an elevation. Fine pasture lands are found along the way with thousands of head of cattle and sheep. This is over the Pacific Railroad which runs between Buenos Aires and Mendoza. It is the second largest railroad in the republic.

To enumerate the towns along the way is only to be reminded that they have few if any gospel privileges. Mercedes with forty thousand people has only one gospel mission. The same can be said of Chacabuco, Junin, Villa Mercedes and St. Louis, all large towns and only one gospel hall in each. The smaller towns are too numerous to mention.

The messengers of the cross for lack of means are held back from entering this great open door. Will you look on the field and put yourself in the position of those boys and girls,

men and women and remember that Jesus said, "As ye would that men should do to you, *do* ye also to them likewise" (Luke 6: 31).

This trip can be made in a sleeper from Buenos Aires to Mendoza, a city of over seventy thousand people, at 2,600 feet above sea level. The truth of holiness is yet to be preached in this great inland city at the foothills of the Andes Mountains.

*A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom;
O Church of Christ, what wilt thou say
When in the awful judgment day,
They charge thee with their doom?*

Look now toward Bolivia on the north. The regular trains have second class coaches with wooden seats, four to six persons facing each other and sitting back to back with others. If you don't feel equal to riding the thousand miles on a wooden bench you can travel first class in a sleeper, if you can afford it. The sleepers are built English style, a separate compartment with comfortable seats by day and a bed on which to rest at night. You leave Buenos Aires at 5: 55 p.m. You pass through lovely farm lands with many small towns and some large ones. About 10: 35 p.m. they call out Rosario, a city of half a million people, with electric lights, waterworks and street cars. Will you alight and go to the holiness mission? Not yet, for it has not arrived. How the heart aches when we see the multitudes who can say as truly as did the Ephesians, "We have not so much as heard whether there be any Holy Ghost." They have just as much right to hear as we have and yet no one cares to obey our Lord's command, "Go ye . . . to every creature."



LORETO STREET SUNDAY SCHOOL, BUENOS AIRES

The train goes on and the next afternoon about five o'clock you reach Tucuman, a city of about a hundred thousand. Surely there will be someone here to preach full salvation! Our search is in vain. The workers stationed here consider those who preach entire sanctification as a definite second work of grace unorthodox. One passes dozens and dozens of towns, but not a witness to this great Bible truth.

The train moves on to the border of Bolivia. See those dark-faced people? They are the poor, forgotten Indians. It can be well said of them, "No man careth for their souls." See the multitudes! The fields are white already to harvest! We are sure Jesus cares. *Do you?*

"O friend, if you and I were in the heathens' place there and they were in our place here, would we ever once think that the getting of the gospel to us was not a paying proposition?"

In house to house visitation on the Western Railroad we came to a vegetable stand. The mother kept the stand with the help of the children and also drove the market wagon. A grown son was deaf. We gave him a gospel. In a few weeks this lady came to our home and asked how much money it would take to pay her son's soul out of purgatory. She told how he had sickened and died suddenly. She called the Roman Catholic priest to his bedside; he administered "extreme unction" to the boy and told him he was saved. The boy cried out, "I am going to hell, I am lost, I am lost." He was told that he should not say that, as the church had done all it could for him and he was sure of heaven. But it did not change things for that lad and he died crying out that he was lost. We told her that money could not pay her son's soul out of hell; that there was no such place as the purgatory of which she had been talking; that this was a lie invented by the Roman Catholic Church to get money out of people on false pretenses; that they themselves admit that no one has ever been heard of who had been delivered from such a place although mass had been said for years in behalf of many wealthy people, popes among them.

She was given a New Testament and instructed in the way of salvation. Some time after this, as we missed her, she failed to come on her regular round of vegetable selling. We went to her place and found crape on the door. On inquiry we were told by one of her daughters that she was dead. They said that she read the Testament and that she died with it under her pillow. We trust that the light reached her heart before she went out into eternity.

*"What if your own were starving,
Fainting with famine and pain,
Would you hear their wail as a thrice-told tale,
And turn to your feast again?"*

The Argentine Republic, honeycombed as it is with railroads, offers a wonderful challenge to the people of God. There are between seven and eight hundred towns of *over* 2,000 population—a very small per cent of them have a gospel mission. Many large cities of the states as well as prominent towns of the territories are as yet unreached with any salvation effort. The whole territory is open for the preaching of full salvation.

Here we have underneath a varnish of modern civilization and education, multitudes of hearts deceived by a false religious system or in revolt against such deceit. In either case the soul is estranged from God and salvation.

“The world by wisdom knew not God.” Amidst a highly praised vantage ground of advancement and culture we find heinous degrees of depravity, sin, degradation and shame. Someone has said, “Read Romans 1: 19-32 and you have a description of the morals of this people.”

Intelligent enough to understand the way of sin and crime without the moral stamina to avoid sin and its sure consequences, their only hope is the power of God through Jesus Christ our Lord to lift them from sin to salvation and holiness.

CHAPTER VIII

OUR RESPONSIBILITY

Someone has said, "A need known and the ability to meet that need constitutes a call."

As we note the geographical location of Argentina, South America, it is one of our nearest neighbors. It is then our responsibility to give its people the gospel in the same degree in which we have received it. "Freely ye have received freely give" (Matt. 10: 8). Shall we eat our morsel alone? (Job 31: 17) or shall we share with others?

It is easy to sing consecration songs. It is easy to say you are willing to go to the heathen, but it is quite another thing to go. The only way to evangelize them is to go to them, and God has told us to go. The ripened harvest falls to the ground. The heathen perish, and Satan laughs and the heart of God is sad, and we try to think that God is well pleased with us! But how can He be pleased with us while we who might go, stay at home and keep our children at home, and withhold our money instead of doing what He tells us to do? When we avoid the service of Christ, any excuse almost is good enough, or bad enough. Many seem ready to jump at a slim excuse and hide behind it. Yet do we consider ourselves as His faithful soldiers just the same? And do we expect Him to applaud us and say, "Well done," when He returns again? How can He say, "Well done," if we have not done well? Imagine our Lord coming for His bride today, could He say, "Well done, good and faithful servant" when He considers our efforts to win the lost in the great regions of Latin America? Would there not be mil-

lions of sad, neglected heathen standing by, who with one accord would testify against us? Would they not point to us in scorn and exclaim:

“*Well done*’ indeed to know of a Savior yourselves, and never give us *one chance!*”

“*Well done*’ indeed to stay at home and feast yourselves to the full, and never bring us a crumb.”

“*Well done*’ indeed to sing of the joy of salvation, of being saved from hell, the hope of heaven, and never so much as to tell us there was a hell from which to be saved, or a heaven to which to go.”

“*Well done?*’ No, disgracefully done!”

God cannot say, “Well done.”

The influence of the Bible has given to the people of the United States the vantage ground that the nation now holds. The cry from the southern continent to the Christians of North America is a most imperative Macedonian cry, “Come over and help us.”

To make peace and justice more secure to this part of our hemisphere, to win these wonderful people to Jesus as a personal Savior, to bring to this remarkable land the glorious possibilities of Christian development, and to give the saving truth to its millions—this is one of the providential objectives now before the Christians of the United States.

Every time we breathe, four souls in South America go into an endless, dark eternity. What are you doing, my friend, to give them the gospel?

“The joy of catching a soul,” wrote Dr. J. H. Jowett, “is unspeakable! When we have got one soul we become possessed by the passion for more souls. Get one and you will want a crowd.” “He that winneth souls is wise” (Prov. 11:30). Someone has said, “If God had waited until the world asked for Christ, would He not be waiting still? If Jesus had waited

until the multitudes come to Him, would they ever have come? He went to them."

The harvest is ripe, "multitudes, multitudes in the valley of decision." The time is short, we are in the eleventh hour. The Holy Spirit is seeking additional channels through which to work. If God's people do not heed His call, the great opportunity will pass forever, and multitudes will be lost. "The night cometh when no man can work." This world is as a wrecked vessel. Let us then rescue all we can, for God will soon come in judgment. The hour is growing darker and darker; the world's doom is near.

*O for a passionate passion for souls,
 O for a pity that yearns,
 O for the love that loves unto death,
 O for the fire that burns!
 O for the pure prayer-power that prevails,
 That burns itself out for the lost,
 Victorious prayers in the Conqueror's name,
 O for a Pentecost.—SELECTED.*

"Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." So do the millions in Argentina likewise thirst. When we consider this great field and look out at the millions who know not our Christ, and then consider the spiritual condition of the people where there are missions maintained by those denominations that oppose the teaching of holiness as a definite second work of grace; is there not need, yea, appalling need, for someone to go with the truth? Many will accept if given only *one chance*? Will you not pray with us that the spiritual needs of the multitudes here for whom Christ died may be met? That they may have at least *one chance* to hear the *whole gospel*?

An Argentine lady of 82 years, one of our faithful members, was ill. In speaking of a daughter who died at the age of twenty-three, before the mother knew the gospel, the poor old lady weepingly exclaimed, "Why didn't the good news come before—" She could not finish the sentence. Of course you know reader that she meant to say, "Why didn't the good news come before my daughter died?" Beloved, will you answer her question? These millions are some for whom Jesus yearns today. His command is to all the world. Who will, for Jesus' sake, take this needy people on his heart now? "Put ye in the sickle, for the harvest is ripe . . . their wickedness is great." Before they come to judgment these have a right to one chance. Do unto the Argentinians as you would want the Argentinians to do unto you if you were in the condition of the Argentinians and they were in your condition. "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them" (Matt. 7: 12).

Is it worth while to see drunkards saved and see them new creatures in Christ Jesus? To see happy homes, where before the wife in her misery had told the drunken husband to take a knife and cut her heart out rather than to continue in his drunkenness? Is it worth while to see the gambler saved and earn an honest living and live happily with his family? Is it worth while to see a man when converted almost run to a justice of the peace to get married to the mother of his children, with whom he had been living out of wedlock for ten years? Is it worth while to see one who has faithfully done what he was told to do by the teachers of a false religious system until he is almost crazy and then to hear proclaimed that Jesus Christ came to seek and save the lost? To see him accept this gospel and in six months bring a dozen or more of his unsaved friends to the gospel services and to see them, too, accept Christ and find this great salvation? Is it worth while

that a broken-hearted wife should receive courage from God to live the Christlike life? To lead the unbelieving, gambling, wicked husband to Christ before he was called to go into eternity? Is Christ himself worth while? The person who does not believe that it is worth while to give others the gospel says that Christ is not much to him. Is it worth while, that Christ died for you, for me, for all the world?

