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Our Youth and "The Crisis at the End"

FULL of meaning to every Seventh-day Adventist are the phrases found in Moffatt's translation of Daniel 12 descriptive of the time of the end, "the crisis at the close" and "the crisis at the end." The eyes of that far-off prophet were focused upon our own time and he was transfixed with horror with what he saw of the vast combinations of satanic forces which would threaten utter extermination of the people of God. He called it the "crisis at the end."

This crisis is described as being the time when the powers of earth marshalled by Satan unite to crush that loyal group who "keep the commandments of God, and the faith of Jesus," and issue the decree that all, "both small and great, rich and poor, free and bond," shall be visited with severe penalties and even death unless they shall surrender the convictions of conscience and submit to domination by those forces opposed to God and His truth. "Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parents will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited, and driven from home. The words of Paul will be literally fulfilled, 'All that will live godly in Christ Jesus shall suffer persecution.' As the defend-

ers of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates

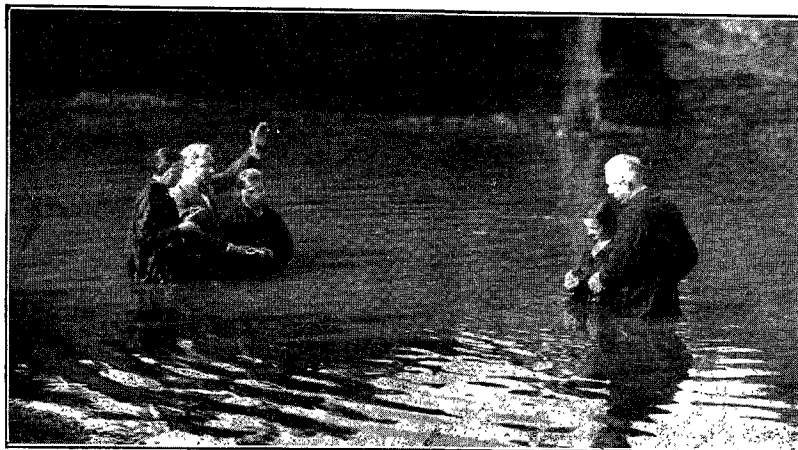
with Himself in order that He may impart to it a power which will gird His people for this hour of trial. Cries the prophet, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children." The work of preparation is to include the whole church, the children and youth as well as the mothers and fathers. Back in 1908 the servant of God brought this message to the church:

"In the night season these words were spoken to me: 'Charge the teachers in our schools to prepare the students for what is coming upon the world.'"—*Fundamentals of Christian Education*," p. 526.

"When the children of Israel were gathered out from among the Egyptians, the Lord said: 'For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both

man and beast; and against all the gods of Egypt I will execute judgment.' . . . Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

"This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments



Students at River Plate Junior College who have decided for Christ.

the divine precepts, there will be strange developments. . . . No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience."—*The Great Controversy*," pp. 608, 610.

For this time before us God is now preparing His church, calling it to separation from the world and to a union

of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education." *"Testimonies," Vol. 6, p. 194.*

Over and over again the servant of God has instructed the church to separate its children and youth from the schools of the world, because of the increasing peril of worldly education. "The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church-members, to do their part in cooperation with God, is greater than words can express."—*"Counsels to Teachers," p. 166.*

The schools of the world are no longer safe for the children and youth of the church. "Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth."—*"Testimonies," Vol. 6, p. 127.* "Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands. In the schools of today the conclusions that learned men have reached as a result of their scientific investigations, are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped."—*"Counsels to Teachers," p. 377.* "Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened? The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown."—*"Testimonies," Vol. 6, p. 194.* A worldly education with its faith-destroying sophistries is no proper preparation for "the crisis at the end,"

and sad will be the hearts of mothers and fathers who, having failed to heed the counsel to separate their children from the schools of the world, shall see their children choose the world rather than endure the hour of test.

"A pure education for the youth in our schools, unmixed with heathen philosophy, is a positive necessity."—*"Counsels to Teachers," p. 390.* "Let the youth, then, be taught to give close study to the word of God. Received into the soul, it will prove a mighty barricade against temptation. 'Thy word,' the psalmist declares, 'have I hid in mine heart, that I might not sin against Thee.' 'By the word of Thy lips I have kept me from the paths of the destroyer.'"—*"Education," p. 190.* A mighty faith nourished by a living experience with the Word is the only protection for "the crisis at the end." And any education that fails to promote the growth of faith in this message or weakens belief in the promises of God to the overcomer, is destroying the child's protection in the time of crisis.

In the days just before Jesus comes, our schools are to be the special channels for the outpouring of the Holy Spirit upon our youth to prepare them for the experiences through which they must pass. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness for the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church.

"The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest, and make it what the Lord desires it to be."—*"Counsels to Teachers," p. 166.*

God's Spirit will never be poured out upon those schools where His truth is held in scorn, and the youth of the church who are in the schools of the world are outside the channel of power. "We need to recognize the Holy Spirit as our enlightener. That Spirit loves to address the children, and discover to them the treasures and beauties of the Word. The promises spoken by the great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is divine. There will grow in the receptive mind a familiarity with divine things which will be as a barricade against the temptations

of the enemy. . . . When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the mind of the student."—*Id., p. 172.* The Christian teacher is God's chosen minister to the children of the church to lead them into union with Christ, and the child that is placed in the school of the world instead of in the church school is being cheated out of the help which God designed he should have to prepare him for "the crisis at the end."

God lays the solemn duty upon every worker and upon every church officer to gather the children and youth into the church schools, which He has ordained should do a special work for them in preparation for "the crisis at the end."

ALFRED W. PETERSON.

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Our Indian Brethren of Bolivia

IN MANY ways the Lord is revealing Himself to the world and to His children who have believed on Him in too passive a form, that they may receive a clearer revelation of His presence and power. This is true in the large cities, in the cultural centers of America and Europe, where the words of eloquent ministers bring conviction and draw surrendered hearts of the more illustrious persons to the foot of the cross. It is true in our advanced colleges and seminaries where one can see more today than ever before the tangible way in which God is revealing Himself in a special manner. And I want to state, dear reader, that the activity with which the celestial agencies are working for the same end in the obscure, difficult, and often under-estimated regions of the Indian missions of South America, are none the less interesting and intensive.

In past years the Indians were attracted to our mission stations because of a greater interest in the material benefits than in the spiritual, but this is not true today. The situation has changed and their selfishness is disappearing. Their inclement, frozen, hearts—as frozen and inclement as the climate of the "roof of the world" in which they live, are being touched by the flame of self-sacrificing altruism.

Their weak wills, that trembled before difficulty and gave way to the first

obstacle; those vagabond wills, without a fixed purpose or definite ideal, inconsistent, vacillating; those indecisive wills, that so often cause us to wonder if it is worth while to "lose time" on them; are becoming less characteristic among the Adventist Indians of the highland, both in Peru and Bolivia.

Recent experiences have convinced me that the Bolivian Indian who has received the saving power of the gospel in his soul, has character and is mastering his will. To illustrate permit the citation of a few experiences:

For several weeks I had noticed a noble-appearing young man who frequented our church in La Paz. His face was marked and emaciated. He carried his left arm in a sling. One Sabbath I made special effort to greet him before he got away from the church. His bony, sweaty, hand; his flat chest; his loss of voice and attacks of dry cough; his exertion to reply to my greeting, were to me as writing in bold letters that his life was about gone. I must confess that on gripping his hand a chill passed through my entire body, and I thought of death; but with a beautiful association of contrasted ideas, and I believed more firmly in life,—not this life with its misery and brevity, which was so visible in the face of that youth, but in life eternal, such as has been promised to us when the chains of death will be forever broken.

About three weeks passed and a letter came to the office from this young man which read about as follows: "Elder, I want you to baptize my wife and myself as soon as possible. I feel weaker every day and am convinced that very soon I shall die. I greatly fear that I shall not live until November, the date set for the next baptism in La Paz.

"I have been a shoemaker. I received a wound in my left hand while working at my trade. It became infected and the poison has permeated my whole organism. I have spent all my savings in medicine and hospital bills, and am now in a hopeless condition. I feel that death is rapidly approaching. I firmly believe in the truthfulness of the word of God and the doctrines taught by the Adventist church. I do not want death to overtake me before I have been baptized according to the sacred Scriptures. Please baptize me this week.

"I want my wife to be baptized with me also. Although I am very poor and we have been living by the money that came from the sale of my tools, I have borrowed a little money to rent a place in this city where you can baptize us this week.

"Although I am completely deaf I can read the word of God, and I have much

faith, and wish to be baptized so that I can await death peacefully."

Upon reading this letter my heart was greatly moved and I, the pastor called upon to celebrate this rite, felt ashamed as I compared my limited faith with that of this humble brother.

The following day this brother and his wife were baptized. The services were celebrated in the private bathing pool of a lawyer, who came with several members of his family to witness for the first time such an occasion. All who were present seemed greatly impressed, especially the lawyer, who very graciously offered us his pool at any time we had occasion to use it. God only knows what fruit may spring from that seed of faith and decision, which was sown that day by those faithful Indians.

FRANCISCO BROUCHY.

Superintendent, Bolivia Mission.

The Message in and Around Huacho, Perú

THE long-expected opening on the coast is now a reality. The Lord has put His hand to the work, and we are finding openings in four new places where, with the help of experienced lay members, we are doing a progressive work.

In Humaya, the nearest large *hacienda* to Huacho, we have thirty-nine new believers. Here we have been granted the privilege of holding meetings in a theater with a seating capacity of from three to four hundred. The owner of the theater is a friendly Protestant countryman of ours. In Humaya and the surrounding country about 3,000 men work in the cultivation and shipment of cotton. Although our work in this place started small, it is growing daily. At the last meeting 150 people were present. A faithful lay member gathers the interested ones in a large room every evening and studies the Bible with them and on Sunday we meet in the theater because of its accommodations.

The *hacienda* Humaya is seven leagues, or twenty-one miles, inland from Huacho. There are some in that group who arise at 2:00 a. m. on Sabbath morning and walk down to Huacho in order to be on time at the Sabbath school. We have meetings all day, beginning with the teachers' meeting at 9:00 a. m. and closing with the young people's meeting at 4:30 p. m. We have a two hour interval for lunch and recreation.

Two and one-half years ago, when we first began work in this place, the membership in Huacho numbered ten, and the attendance to the meetings was from fifteen to eighteen. Now we have 39 baptized members, a Sabbath attendance

of 70, and a baptismal class of 10. Most of the members are extremely poor, but in spite of hard times and a scarcity of labor we have for the past two years passed our Sabbath school goals. The tithes is also increasing.

Nearly a day's journey up the coast is another *hacienda* owned and operated by an American firm where 2,000 men work in the cultivation of sugar cane for export to the United States. Paramonga is the name of the place, and here we also have made a good beginning. We have been able to interest some of the better educated men in the message. In our absence a very enthusiastic lay member, an electrician, is responsible for the work. In La Carmen and Huaral we have begun work in the same way.

All of these places are near-by and could be visited frequently, but our funds do not permit us making more than one trip a month, and sometimes we are unable to visit them oftener than once in two months.

Many of our members do definite missionary work one and sometimes two days a week. This explains why we have been able to distribute 5,000 Gospels within the last three months and are now starting on another 5,000.

Two months before the revolution broke out in Peru I started a series of meetings during which I spoke on the subject, "Babylon is Fallen." Our hall was situated in the center of town and news concerning the meetings reached the priests, who ordered the fire department to be stationed in front of our place. However, the Civil Guard, who have their headquarters in close proximity to the hall, made them return, stating that there was no cause for alarm.

We have 10,000 Gospels in reserve for an effort which I plan to hold during the summer months. The day after the revolution closed several of the principal citizens stopped me on the street to inquire if we could not start one of our schools at once, and promised their support.

The new government has already dictated a divorce law and we expect soon to have complete separation of church and state. We wish to improve this time of liberty for the advancement of the message. We ask an interest in your prayers for this needy field.

A. R. DENNIS.

Evangelist, Huacho, Peru.

Ecuador—A Land of Milk and Honey

OF THE countries in South America, Ecuador is the land that flows with milk and honey. Practically all the tropical

fruits are found on its coast, and in the mountain districts are those of the temperate zone. Vegetables of every class abound in Ecuador's markets. Rice, wheat, corn, and many other cereals grow in abundance. I have never seen larger Irish and sweet potatoes than grow in this fertile soil. In addition, it is rich in the product of cacao, which furnishes a drink that is world known.

There is a variety of climates, from the heat of the tropics to the cold of the altitudes, which enables one to choose the climate to his liking. Many trans-Atlantic boats touch its ports. Guayaquil, the chief port, receives boats from Germany, France, England, and the Grace Line has a regular two-week schedule of boats from the United States.

The chief cities of Ecuador are Quito, the capital; Guayaquil, a beautiful port on the river Guayas; Cuenca, situated in a very healthful and agreeable climate in the foothills; and Riobamba, a flourishing city half way to Quito, near the famous Chimborazo. Quito has a population of 100,000; Guayaquil has 150,000; and Riobamba and Cuenca have a little over 50,000 each. Aside from these there are hundreds of towns with a population ranging from five to ten thousand, and many villages.

We now have work in Quito and Guayaquil, where the work has taken root and already shows some fruit. Aside from these two cities we do not have any work other than a little mission station on lake Colta. If we had men and means with which to finance the work in other places of the republic from where calls are constantly coming we would soon plant the standard of truth in many new places.

The great need in Guayaquil and Quito is an appropriate location where we could meet for worship. The rented quarters we are occupying are inadequate. If we had our own building a nice group of believers could soon be raised up, and the world would see that the Adventists have come to remain in the country, and are not transient as we are now considered and many others would seek the better way. Will you not help us through your offerings to find these people so that more will be prepared to meet the Lord when He comes?

G. A. SCHWERIN.

Evangelist, Guayaquil, Ecuador.

Evidences of the Latter Rain

DOWN in the tropical basin of the Guayas river in Ecuador a new group of believers has been raised up since last November by one of our lay members.

In a neighborhood which not long ago was noted for its robbery and bloodshed, is to be found the humble home of Tomás Diez, who, with his wife and eight children is trying to eke out an existence on what was once a prosperous cacao plantation. He was nominally a Catholic but interested in spiritualism when a copy of the Bible came to his hands. With this as his guide it did not take long for him and his neighbor, Rivadeneyra, to learn concerning the true Sabbath.

At this time the Lord put a desire to canvass in the heart of Brother Lisandro Vargas. He had no experience in this work but resolved to spend at least one week in an attempt to place "Great Controversy" in the homes of his neighbors. He received only one order during the entire week; however he did come in contact with Tomás Diez, and as they talked together hour after hour a desire grew in the heart of Tomás to hear more. When it became necessary for Brother Vargas to continue his journey it was with a definite promise that he return soon to tell these people more about the truth.

Tomás began to tell all his neighbors and friends about the new light he had received of Jesus' soon coming, and that the pest in the cacao trees which had deprived them of a crop for the last three years, the crime and bloodshed, and the many extraordinary things which are happening in the world, were signs of His coming. He also explained that they were keeping the wrong day for the Sabbath, and that it was a sin to pray to images. A number became interested. Others mocked and threatened to shoot the first person of this new belief who ventured to show himself near their ranches.

It was during this experience that Brother Diez harvested a small crop of cacao beans in the pods. Friday evening came and the beans were not ready for the market and would need attention the next day. His friends said, "Tomorrow we will help you prepare the beans for the market." Brother Diez replied: "No, tomorrow is the day of rest. We will let the Lord care for the cacao until Sunday." Sabbath morning it was raining on the cacao pile out in the woods, and again the friends came and begged him to let them care for the fruit, but he would not consent. Our brother took the matter to the Lord in prayer, and soon the sun shone brightly.

But that was not all. One of the unfriendly neighbors had turned his hogs loose so that they could have a good feed on the cacao. However, instead of devouring the fruit, they passed by and went to a rice field of their owner and

did so much damage that it became necessary for him to run them back to their pen. Brother Diez says: "Since that experience I do not worry about losing crops that I cannot care for before the Sabbath. The Lord takes care of them for me."

Brother Vargas visited these people from time to time and in August I found twelve precious souls ready for baptism. At this writing (October 15) I have just received word that twelve more desire baptism at the time of my next visit. Among those preparing for baptism are some who at first were very bitter against the truth, two witches, and the wife of a man who threatened to shoot our brethren. Surely the showers of the later rain are already beginning to fall!

J. D. REPLOGLE.

Superintendent, Ecuador Mission.

Opening Providences

OUR school work in certain portions of South America has gone forward under very perplexing conditions. In places the pressure has become so great that our schools have had to close. But the children of the church are God's lambs and the church schools are under His special care; and we take new courage as we think of the Christian philosophy set forth by Paul that all things work together for good to them that love God.

Under date of October 20 we received very encouraging word from Professor C. H. Baker, superintendent of Christian education in the Lake Titicaca Mission. He writes as follows:

"I will say, Brother Peterson, that we have bright hopes before us for the educational work in the Lake Titicaca Mission as far as present conditions indicate. The new government I perceive is going to be extremely liberal, from all appearances. The revolution has greatly changed things. No longer are the priests the executive cohorts of the president. They have nothing to say now as to civil matters. They even are very much concerned about their diminished prestige. They can no longer marry. It is now a civil contract performed by a civil authority; and there is, too, the divorce law which has become effective.

"The military authorities are very liberal. The commandant general here in Puno is very favorably inclined toward our work. We went to see him the other day about a boy who is one of our teachers in Plateria. He had been taken for a recruit and brought to Puno.

"After having tried everything possible to get him released by the under authorities with no success, Brother Roy

and I thought about the commandant general. We went to see him without delay.

"Our cards were presented and it was some little time before the general came out to greet us but when he did he began his remarks by saying that he already knew a good deal about our work and was extremely grateful for the good work we were doing for the Indian masses. He said too that he had just visited our school in Platería. That remark gave us the chance to present the matter of the teacher to him. We told him that unfortunately we came to see him about a matter involving said school at Platería and that a teacher had been taken and brought to Puno to serve in the army. He arose, went to his desk and asked for the boy's name. We told him. He said he would get the boy out at once.

"He desired a statement of the boy's age. His birth certificate could not be unearthed but we told him that he had been a student in our schools for some time and that we could vouch for his age. He told us to make out a statement to the effect that in such a year the boy was of a certain age. We did so and the next day the boy was out and went on his way rejoicing. The general also counseled us to get our boys enrolled as teachers in special schools and he was sure that we could have all our Indian teachers exempt from military service. This I shall endeavor to do when we arrive in Juliaca."

Thus is God moving restless governments in order that His work may still go forward without serious hindrance until the day when the angel of mercy shall wing his way from an abandoned world.

ALFRED W. PETERSON.

Bolivia's Unique Boulevard

NO OTHER thoroughfare in South America boasts such a striking contrast in peoples as the Prado of La Paz. Calle Florida in Buenos Aires, Rua Ouvidor in Rio de Janeiro and Rua 15 de Novembro in Sao Paulo, are striking in their way, but they are cosmopolitan and might be smaller editions of Fifth Avenue or Michigan Avenue. The Plaza de Armas in Santiago and the plaza of the same name in Lima are typically Spanish. But on the Prado in La Paz one finds a constant shifting of people and colors and a clashing of the ancient and modern that probably is not equaled anywhere else except on the Bund at Shanghai.

The Prado is only three blocks long, but on it are situated most of the foreign

legations. At one end is a bronze equestrian monument to Bolivar, the liberator of Bolivia, from whom the country takes its name. At the other end is a monument to Sucre, the 31-year-old hero of Ayacucho who broke the Spanish hold on South America. Midway between the two is a marble statue of Columbus. The Prado lies at an altitude of 12,500 feet, or two and one-third miles above the sea, yet the gardens which run through the center of it are filled with poppies, roses and daisies, over which stand graceful palm trees.

The boxwood hedges are thick and green and the well-kept lawns of blue grass cannot be equaled in Argentina at sea level, where it will not grow. This abundance of richly hued blossoms is all the more remarkable to one who has crossed the Andes from Buenos Aires to Santiago because the Prado is half a mile higher than the international tunnel on the Transandine railway, and the approaches to the tunnel are buried under snow the greater part of the year.

One morning as I sat on a bench in the Prado marveling at the warmth of the bright sunshine and looking at majestic, two-headed, Illimani sparkling under its cloak of eternal ice and snow seventy-five miles away, I saw a procession of ten pairs of brightly clad Indians staggering slowly along the middle of the street under the weight of an expensive suite of upholstered furniture that was being delivered to one of the legations by one of the city's house furnishing stores. The library table and a couple of richly padded chairs narrowly escaped ruin as the Indians scrambled out of the way of a fine big American omnibus that was carrying passengers to the business district. But this was only one of the striking contrasts that passed before my eyes within a quarter of an hour.

Smartly uniformed army officers almost, but not quite, brushed elbows with ragged, barefooted Indians chewing their ubiquitous cud of coca leaves. A pretty young wife from one of the legations stepped across the street, dressed in a smart tailored suit, carrying the latest novelty in snakeskin handbags, a bright Japanese parasol keeping the sun off her carefully marcelled bobbed hair. Her baby was being carried by a barefoot young Indian girl wearing eight or ten skirts of brightly contrasting colors, her shiny black hair hanging in two long braids far below her waist.

Other nursemaids from the legations were sunning and airing little tots who had been born in all corners of the earth and who next year may be making their homes in Peking, in Washington, in Tckyo or in Paris.

Bevies of pretty girls were selling buttonhole bouquets for charity, this being one of Bolivia's many tag days, and they hardly noticed the passing of two solemn-faced soldiers carrying rifles and cartridge boxes and accompanying two convicts who wore their numbers sewn over their hearts, almost where the girls were pinning flowers on more fortunate men.

The Indian women of Bolivia always appear better dressed than the men. They walk through the Prado wearing bright red skirts and bright blue shawls, many of them looking as though they might have been chipped off the foot of the rainbow. On their heads are high-crowned, white straw hats which are said to be faithful copies worn by the women from Spain who accompanied the troops of the conquest.

Black Indian lads kneel on the sidewalk to polish the shoes of well-dressed men sitting on the benches, while smart young diplomatic secretaries canter up and down the short avenue on spirited horses, bowing and smiling at the ladies passing by in expensive limousines. Snatches of almost every known language are caught from passers-by. At short intervals along the street are placed the very latest model of American electric light standards, four parallel lines of them giving the street at night the appearance of a modern American city.

The Prado is in fact a beautiful modern street, yet most of the people who tread its wide concrete sidewalks are the Bolivian Indians who are still living just as they lived five hundred years ago and who show by no expression of their faces that they have noticed any change. Overhead are bright blue skies such as are seen only at this altitude, forming a sharp contrast with the barren, brown canyon walls which extend around three sides of the interesting city of La Paz.

The Bolivian Indian has been appraised solely for what he can produce as a laborer whose status is little better than that of a slave. He works for a few weeks, then wanders away, not to return for months. For three centuries they worked as slaves of the Spanish conquerors and since then have been exploited as cheap labor. Their lands have been slowly wrested from them and with no elevating or moral influence there has been left to these Indians a heritage of pathos and tragedy that is indelibly written upon their sad and stolid faces as they shuffle along the beautiful Prado of La Paz.—*The American Weekly*.

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Week of Prayer in Chile

THE Week of Prayer was celebrated in the Porvenir church in Santiago October 25 to November 1. This church has a membership of 333 members. A large attendance was out to the meetings every night, and a spirit of consecration was felt. Several young people who had drifted from the truth were reclaimed. Victories over sin were gained, and there were many requests for special prayer. The many signs in the world which are daily multiplying, such as the great economic crisis that now faces the world, the strengthening of the Catholic church, the continued failures of disarmament councils, and the many false teachers who are trying to bring confusion into the church of God, caused all to recognize that we are rapidly approaching the time of trouble. Our brethren reconsecrated themselves anew to the Lord.

On Wednesday night I presented the needs of our foreign mission work, and the following morning a sister, one of the poorest members of the church, came to my home with a little package. With tears in her eyes she said: "Pastor, I have come to give my week of sacrifice offering. You know I have no money or property, but I have brought what I have. My sister died a short time ago and all that she left me was a dress and a white skirt. These are the only remembrances I have of my poor sister, but I have brought them to you as an offering to the work of the Lord. Then I thought of something else that I could give. As I had several spoons, knives and forks and now need only one of each, I have brought three of each of these along to add to my gift for the Lord's work."

This, brethren, was truly a great sacrifice. It represented the two mites of the widow. A few hours later another sister said to me: "Pastor, I felt greatly impressed in what you said last night. I was without work for three months but this morning I was paid \$20.00 for the first sewing given to me, and although I greatly need the money I have brought it as an offering."

Another sister told me: "I do not have sufficient money to pay my rent and light bill which falls due in a couple of days, but here are \$50.00 as my sacrifice week offering."

The closing Sabbath of the week, before the morning service, a brother handed me an envelope containing \$68.75, explaining that it was all he had made during the week. He brought it as his sacrifice offering. Listen to what he said: "During the last several months many employees have been discharged because of shortage in work, and only yesterday a large number of others were notified that they would be discharged tomorrow; and now that the Lord has been so good to me in not permitting me to lose my work during this time of crisis, I wish to express my gratitude to Him in this manner."

At the close of the reading a call was made to consecration, and all the church knelt and petitioned God to pardon their sins and pour out His Spirit. I related to them the incidents cited above which tell of the sacrifices that had been made by some of the poorest members in their midst, and while I was yet talking the brethren came forward with their offerings. What a surprise it was to learn that they amounted to about \$4,400 (Chile money). Never in my life have I seen a spirit of sacrifice equal to this. Not even in times of prosperity were such sacrifices made. This demonstrates the spirit of the true people of God. The brethren of the Porvenir church have a burden for souls and are working and praying and sacrificing so that the work may be finished and they can see the Saviour come in the clouds of heaven.

WALTER SCHUBERT.

President, Chile Conference.

Only an Ordinary Church

"LIFT up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

Down in Buenos Aires, Argentina, there is a church of about eighty-five members who hold their services in a small rented upstairs hall. There is nothing unusual about this congregation unless it be the large number of elderly women who form part of its constituency. The majority of the members are poor in this world's goods, and a few of them are unable to read or write, but depend on their brethren to teach them the Sabbath school lesson, which they often have memorized.

The church elder is of a retiring nature, measures considerably below the average stature of a man, a matter about which he may be a little self-conscious; but he averages the full stature in his manifestation of a real concern in the salvation of the neighbors and friends of his congregation. The church committee was called together to study means for reaching these neighbors with

the truth, and a plan was decided upon which is proving successful. However, the experiment is still in operation.

A series of studies was arranged in connection with the weekly prayer meeting which emphasized that "God expects personal service from every one to whom He has intrusted a knowledge of the truth for this time," for "if we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?"

Plans were then made for one public meeting a month in a large hall. Hand bills were given to the congregation for distribution in their own vicinities, and the response was beyond one's expectation. The large hall was well filled at each meeting, and the interest has grown to justify additional Sunday night meetings, which are now in progress.

Various methods have been used by the members to interest their neighbors and friends in the truth and in the meetings. Many have begun a systematic distribution of literature in the homes as they extend personal invitations to the lectures. One member wrote to our foreign publishing house in Brookfield, Illinois, for German papers and is now receiving a club of twenty-five gratis. These are bringing satisfactory results among the German friends. A sister in the United States is supplying a large club of English *Signs of the Times* which are also read with eagerness by many into whose hands they are placed.

One church member, a graduate nurse from our sanitarium in Entre Rios, Argentina, devotes one day a week to the sale of *El Atalaya* and small books, as her missionary work. Recently she called at a home with her supply and was told that because of illness, funds were too low to buy anything that was not an actual necessity. Upon inquiry she learned that the mother was suffering from rheumatism to such an extent that she had little use of one of her arms. Our sister offered to give a treatment which she believed would be beneficial. When this offer was made the woman spoke in an undertone to her husband, and he then related the dream he had the night before. He saw a woman come to their place selling literature, who, before she left, offered to give his wife a treatment. He remarked that even the hat she had on was like the one he saw in his dream.

Our sister suggested that perhaps God had given him the dream to impress him to buy the literature she was selling, and to meditate on the subjects presented therein. Treatments were given, an audible prayer offered after each one, and the patient's improvement seemed almost miraculous to the family. They are now



This picture shows a group of Sabbath-keepers raised up by a single colporteur. It is wonderful how the Lord is blessing these consecrated messengers. Last year they delivered in this conference over \$145,000 worth of literature. This year we expect to go over the \$150,000 mark. J. H. Meier, President, Central Argentine Conference.

eagerly studying our literature and are attending the Sunday night meetings.

One sister made a house to house canvass of her neighborhood with invitations to the meetings, and as a result found so many interested that a Bible class has been organized in her home. About twenty-five adults attend regularly every Tuesday afternoon. Some of these have expressed a desire for baptism, and are attending the Wednesday night and Sabbath services.

Many of the children who accompanied their parents to the Tuesday afternoon meetings became restless before the study was over and detracted the minds of their parents somewhat from the subject under consideration. It was suggested that a meeting be held specially for the children at the same hour in this home. As a result more children from the neighborhood have been encouraged to come. Old picture rolls are used in this connection, and it is most interesting to see that group of thirty or more children squatted on the dirt floor of the kitchen, drinking in the stories of the boys and girls who lived long, long, ago and whose records are found in the Bible story.

The children are an important factor in distributing invitations. There are people who will accept an invitation and read a book placed in their hands by some child whereas they would manifest unconcern if approached by an older person. In addition to the invitations, the children give out tracts, *Atalayas*, books, used memory verse cards, etc., and the record they hand in from Sab-

bath to Sabbath would be a surprise to many.

The plan of the church elder and his committee is bringing results, and is verifying the text quoted above, for truly there are people all about us who are hungering for the truths which we are duty-bound to give them. We are convinced that "the heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action."

"With almost impatient eagerness the angels wait for our cooperation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—*The Desire of Ages*, p. 297.

Story of One Tract

AWAY up in the Argentine Chaco Brother Zenon Hardy has a tract entitled, "Who Changed the Sabbath?" On the cover of the tract is a picture of the Pope chiseling out the fourth commandment. A neighbor of Brother Hardy asked to borrow the tract for two weeks and the request was granted on the condition that it be returned without fail as it was the only copy Brother Hardy had and he valued the tract very highly. A friend of this neighbor saw the tract and borrowed it for two weeks. Another individual asked to borrow the tract, and on it went from one hand to another for a month and a half. When

it was returned to its owner it was sadly worn from use, but nine persons accepted the truth as a result of the message it brought to them.

HENRY F. BROWN.

Visiting Our Jungle Brethren

FAR in the interior of the Alto Paraná jungle lies Leandro N. Alem, a small village which is the center of the German, Russian, and other agricultural colonies. About three kilometers from this village lies our church. Recently it was my privilege to spend a Sabbath with our brethren there.

About an hour before Sabbath school was to begin the members came in from all directions. Some came in trucks, some on horseback, and others were on foot. It seemed like they were all coming directly from the jungle, because many of the houses, huts, and log cabins, although sometimes only fifty meters from the road, are hidden by the abundant vegetation.

There is no organ in the church, but we had an enjoyable time singing. Although the brethren had not been visited for five months, they were faithful in attendance and had their Sabbath school goals. Elder Henry F. Brown from the union office was present, and I had the privilege of translating his sermon into German. There were about 200 believers present, and fully half of the number were young people and children. These hungry souls have not been overfed with gospel truth as seems to be the case in some of the city churches, and listened with marked attention.

In the afternoon a special meeting was held for the young people, at which time several names were handed in as recruits for the colporteur work.

A few minutes after the meeting everybody had disappeared into the jungle, and all was quiet again.

Early the next morning our host provided us with horses on which we reached the country post office, where we secured passage to Posadas, the capital of the territory. We were thankful to have been able to visit our brethren in the jungle.

P. E. WENSELL.

*Field Missionary Secretary,
Alto Paraná Mission.*

"I NEVER made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us."—*David Livingstone*.

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Student Colporteur Institute

TWENTY-FIVE students of the Brazil Training School remained after the graduation exercises to attend the colporteur institute. There were the many good-bye shouts, much farewell chatter, and the roar of autos and auto trucks to contend with at the beginning of the institute work. Boys and girls seemed anxious to be free, the *go home* spirit was in the air.

I believe the college director as well as the union field missionary secretaries were fully convinced that the proper time to hold a school institute for the student colporteurs is sometime near the close of the school year and not following the closing exercises when the great rush for home comes on. However, in spite of the unfavorable time chosen for the institute work, we felt that the Lord was overruling and blessing the efforts put forth. One student said that he had attended several colporteur institutes but this was the best one, for he felt that he was getting more good from the practical training given.

Brethren Margarido and Ruf from the South Brazil Union, Elders Spies and Johnson, from the publishing house; Elder Moore and Brethren Ritter and Ludwig from the Sao Paulo Conference; Elder Westcott from the school, and the writer, gave timely instruction. We all felt the special burden of helping the

students in a practical, spiritual, way that they might make a success of their work at this time of political unrest and financial crisis.

It was a disappointment to the East Brazil Union students as well as to the rest of us, not to have Brother Benedicto Silveira, the East Brazil Union field missionary secretary, with us. Word came that he would not be able to attend because he was still too weak to travel, having been ill for weeks with typhoid fever which he contracted on an extended trip through the states of Minas Geraes, Bahia, and Pernambuco.

The student colporteurs, like soldiers, left the school determined to do good for the Master in placing our truth-filled literature in the hands of the people, and at the same time make their scholarships. We all felt encouraged to see the enthusiasm and good faith these students manifested in setting their goals for the summer's work. Revolution and crisis were staring them in the face but in spite of all this they were determined to go forward. They manifested the true spirit of the Christian soldier: "I can do all things through Christ which strengtheneth me."

Let us remember the literature ministry in Brazil in our prayers.—J. L. B.

Division Notes

ELDER C. B. HAYNES, president of the South American Division, arrived in Buenos Aires December 16 after having spent some time in North America. He was accompanied by Brother C. L. Bauer, the Division treasurer.

ELDER and Mrs. N. Z. Town, formerly of the General Conference Publishing Department, also arrived in Buenos Aires on December 16. Elder Town has recently accepted a call to direct the work of the Austral Union Conference.

BROTHER and Sister Leon Replogle of the Collana Mission Station, Bolivia, together with his parents, Dr. and Mrs. Replogle and their son from the River Plate Sanitarium, were callers at the office during the first days of December.

ELDER and Mrs. J. L. Brown arrived in Buenos Aires November 30 from their extended trip through the South Brazil Union Conference.

ELDER and Mrs. H. C. Brown left Buenos Aires Friday, December 5, for the United States where they will be on furlough. Brother and Sister Brown were connected with the River Plate Junior College the last five years, he as Bible instructor and she as Music director.

Gussie Field-Colburn and Mrs. Rovilla M. Field

MESSAGES from Lima reaching the Division office within a few days of each other brought word, first, of the death of Mrs. Colburn and then of the death of Mrs. Field, daughter and mother. Both of these workers had seen years of faithful service in South America, first in the Lake Titicaca Mission and later at Lima, when Brother Colburn was called to connect with the Inca Union Mission as secretary and treasurer.

Mrs. Colburn was a member of the faculty of the Lima Training School and had charge of the normal work there. Mrs. Field, by her love of children, was teaching a church school composed of the children of the workers of the union mission office. Both loved this blessed message and the cause of Christian education and gave themselves unsparingly until failing health compelled them to lay down their burdens.

Mrs. Field's contribution to Seventh-day Adventist missions is unusual. In their childhood she dedicated her children to God and reared them for His service. Later, when Sister Colburn, Mrs. L. L. Clark another daughter, and her son, Brother Archie F. Field, who is now director of the recently established Sandia Mission station far out on the mission frontiers of Peru, with their families responded to the invitation of the Mission Board to go to South America, Mrs. Field joined hands with her children in foreign mission service and poured out her own life upon God's altar of foreign missions.

These fallen workers, noble women of God, wrought splendidly in the hearts of the children and youth of the church, bringing to all to whom they ministered help and inspiration to sturdy Christian living. They brought their gifts to the great Teacher and He multiplied these gifts and honored the givers, writing their names in the Lamb's Book of Life among those who "shall shine as the brightness of the firmament and as the stars for ever and ever." Their lives, like good seed cast in the soil of Inca's great need, will yield rich rewards in God's harvest.

The workers in the Inca Union Mission and throughout all South America feel this loss keenly and mourn with the bereaved, looking forward eagerly to the day when God shall gather these loved ones and bring them with us to join the saints of all ages in the city whose builder and maker is God.

ALFRED W. PETERSON.