

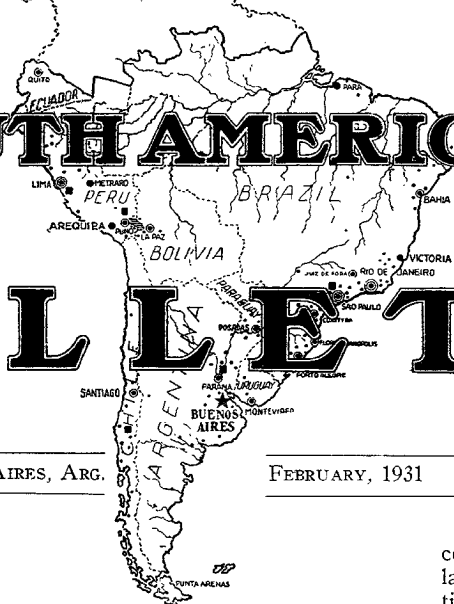
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Divisional Changes

Carlyle B. Haynes

CHANGES are to be expected in the work of this cause. It is hurrying on so rapidly into all the world that shifts in the working force are required constantly to care for its advancing interests.

At the Autumn Council in Omaha the writer was appointed General Conference Evangelist. That means, among other things, separation from the work here in South America. And it is that one thing in connection with this new work which brings with it a feeling of sadness.

After more than four years of very pleasant association with the work and workers in South America, during which I have come to have a real regard for the devoted workers of this field, it hurts to sever my connection here.

It would not do to say I regret the change which takes me away. This work of evangelism has been the nearest to my heart during the years. It is what I have spent most of my time at. It is what my training and experience fits me for. It is what I love best. So I rejoice in the opportunity of returning to this work of my choice.

Nevertheless I am sad at the thought of breaking connection with South America and its force of workers. I recall with pleasure the real fellowship we have enjoyed together, the fine cooperation which has been manifested, the whole-hearted endeavor displayed in putting new plans into operation, the agreeable associations we have had, and the satisfaction it has been to be engaged in labor with such a forward-looking,

aggressive, and earnest group of workers as this South American family is.

It is particularly difficult to say "Good-bye" to my associates here at Divisional headquarters. They are a fine lot of workers, and I have enjoyed working with every one. I feel South America is fortunate to have such men in these positions of responsibility.

And now their combined strength is to be augmented by the coming of Elder N. P. Neilsen, the newly-appointed Divisional President. He is not a stranger

continent, and familiar, as well, with the language of half the continent's population.

I count it a pleasure to be associated with Elder Neilsen in the meetings about to be held in the four union fields in the Division, the appointments of which are as follows: the East Brazil Union Committee meeting at Nictheroy, January 14-19; the South Brazil Union Committee and Board meetings at Sao Paulo, January 20-30; and the Inca Union Committee meeting at Lima, February 15-22. The meetings of the Austral Union Committee and Boards have just been brought to an end at Buenos Aires as this is written (January 7). Following these meetings at Lima it is the plan for the writer to go at once to the United States to take up his new work.

I shall not forget the experiences which we have shared together in the Southern Continent. South America and its needs will remain upon my heart. God has done remarkable things in opening, establishing and advancing His great cause in these important fields. He has kept His hand over the interests of His work when the malice of the enemy endeavored to destroy it. I am convinced that greater advancement and greater triumphs than ever before will be witnessed in this great field.

Knowing the workers in South America as I do I am confident they will all give Brother Neilsen a very cordial welcome and the same whole-hearted cooperation they have always given me. In this way the work will continue to advance and the blessing of God be given in full measure.



Elder and Mrs. N. P. Neilsen.

here at headquarters, nor to South America. He has spent one term of service as President of the South Brazil Union Conference. He has just returned from his furlough. He takes hold of his new duties with the advantage of being familiar with an important section of this

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Peru as a Mission Field

PERU as it stands today is very much smaller than it was in the time of the Inca empire, or in colonial times. At that time not only what is now known as Peru but territory now occupied by Ecuador, Colombia, a portion of Brazil, Paraguay, all of Bolivia, a portion of Argentina and a part of Chile, belonged to it. Peru has been a very unhappy country with reference to its boundary problems.

The topographical features of Peru are so varied that it would take a complete chapter to describe them, but it will suffice to say it abounds with high mountains, deep valleys, extended forests, impetuous rivers and desert plains. One day's travel by modern methods is sufficient to pass from the scorching desert plains of the tropical Pacific coast, where it never rains, over the high mountains covered with eternal snow, down into the sweltering tropical forest where the rainfall is stupendous.

It is without doubt one of the richest countries in the world in natural resources which up to the present time have hardly been touched at all. The mineral deposits in Peru are large. Gold, silver, copper, and petroleum are mined. Sugar, cotton and hides are exported on a large scale. The industries of the country are exploited almost wholly by foreign capital. The few hundred kilometers of railroad built in the country are of foreign capital. There are also manufacturing interests, some of which are national and some are foreign.

The inhabitants of Peru are very heterogeneous, probably the largest portion being of the aborigines, or the old Indian races. They have been subjected and down-trodden for so long that one is surprised to see as much desire to rise as is seen among them. There are hundreds of thousands of the descendants of these ancient people.

Then there is the mixed class which in Peru is called the "cholo." This is a mixture of the white and Indian races. The Negro and Chinese have mixed freely with the Indian races also. There are many thousands of white people, the Spanish being the basis of the white population.

It is a tradition carried down from the time of the conquerors that the white

race is the only one that should govern or enjoy to any considerable degree the privileges of education, wealth, and distinction.

Those who have been the most devoted Catholics are often convinced of the truth and become just as devoted Seventh-day Adventists as they were Roman Catholics. Not long ago a very devoted Catholic was studying the truth and he said it seemed clear to him that he could not bring himself to step out into the obedience of God's holy law without the approval of his priest. He visited the priest and asked many questions about his duties toward God and man. Among other things he asked if the ten commandments of the Holy Scriptures was really the law we were to keep. The priest told him it was. He thanked the priest heartily and left, fully decided to keep the Sabbath of the fourth commandment. This shows how completely many honest-hearted people depend on the priests.

There are several Protestant missionary societies working in Peru. Each part of the country is occupied by a different society. We believe that we have a message for the people which is not being given by any other church, therefore we cannot accept limits or confine our activities to any assigned section. We often find that sincere people who have separated themselves from Catholicism and joined some evangelical body receive readily the advent message and join with us when they hear the truth. Of course this fact causes many, especially those leading out in the programs of the other churches, to feel that we practice bad ethics by proselytizing as we do.

We believe that the message humbly given attracts those who are seeking light and truth. Of course practically all the members we gain are proselytes as are also those of the other denominations, because practically all are Catholics to begin with. We are carrying on our program among the savages perhaps to a larger degree than any other Protestant denomination.

During the past few years there has been a strong drift among all classes away from the church of Rome. Many have lost confidence in Catholicism and have concluded that since this church has failed, religion is a failure. Communism has prospered in the last few years. During the political disturbances of recent months it has become evident that Communism is not a small problem in Peru. While the race question is not particularly a problem, the class question is becoming somewhat serious.

L. D. MINNER.

Word About Juliaca

OUR brethren who have followed the developments relating to the Juliaca Training School for Indian workers in the Lake Titicaca Mission will be interested in the following extract of a letter from Brother C. H. Baker, educational superintendent for that field:

"In a day or two we shall be going to Juliaca to take charge of the school until the new director comes. I understand that he has been called and will soon be on his way. That certainly sounds good to me and I hope he will make haste to get to the field at once. I am glad to say that the way is opening up splendidly for our school at Juliaca. We are being urged from all sides to get into it again. The latest is that in Puno a Mr. Palacios has been chosen as provincial director of instruction. He is a very good friend of ours and taught in the Juliaca school for a year or two. He will give us every desire within his power. I am making out a list of schools for licenses. These will go through him, being okayed by him and he will see that they get to the Minister of Instruction in Lima."

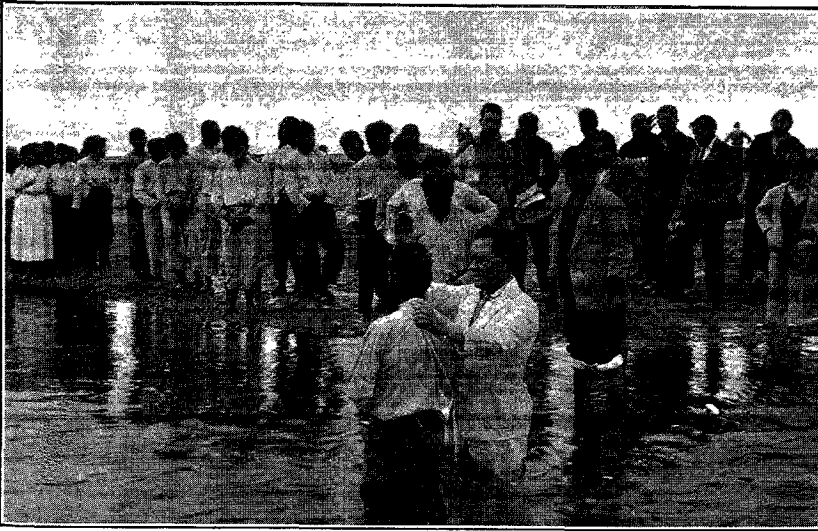
It will be remembered that the Juliaca school was closed by an executive order of the president of Peru which made illegal the teaching of religion opposed to the established state religion, Catholicism, in any public or private school. The closing of this school stopped the training of native teachers and evangelists and the problem of providing a staff of teachers and leaders to carry on the splendid work which had been developed has become acute. But God, who causes even the wrath of man to praise Him, is still controlling in the affairs of nations, overturning and setting up men as He wishes that His work may go forward to a glorious finish. Now is our time of opportunity in South America.

ALFRED W. PETERSON.

Baptismal Service Protected by Armed Soldier

A DEMONSTRATION of the character of our Indian brethren in isolated regions can be seen from the following:

Since the time when it was first thought to implant the principles of the gospel in the district of Umala, southwest of La Paz, the believers have been victims of severe persecution on the part of their white neighbors as well as the priests. Such were the persecutions and griefs that it seemed impossible for the Indians to accept the love which the doctrines of the Adventists contained. They were whipped, thrown in jail, obliged to do menial work, and in a



The chief officer of the province attended this baptismal service to protect it from disturbances and was so favorably impressed that he requested literature to distribute among his friends.

thousand ways were mistreated. The teachers and evangelists (native) were victims of the same persecutions and maltreatments.

Some weeks ago Brother Leon Replogle and I had to go to this place in company with certain officers of the province for the purpose of avoiding any gathering of our brethren, and at the same time to receive some guarantee on their lives.

Upon learning of our arrival in the city the people made an outcry, and in a little while the priest appeared at the office of the authorities where we were. He came to talk to us "in the name of his parishoners" concerning our plan to install an Adventist school in the community of Cañavari, the place where this "minister of the Lord" was accustomed to gather large quantities of money on feast days.

After the priest had talked with me for a long time in the midst of a large audience who were pressed about us, I requested that he interpret into the Aimara language what I wished to say to the people who were gathered about. As he thought that perhaps I would accede to his petition to refrain from establishing such a school in the community where he had explored, he gladly consented to interpret whatever I had to say.

I improved the opportunity by making a brief survey of the history of our work and of the different phases—the educational, medical, and religious,—explaining some of our doctrinal points. My remarks were closed by stating that if they could persuade the Minister of Education to annul the license which he had granted to us for the establishment of such a school, then we would not

go farther with our work; but if they were unable to get this license canceled, we would go forward with our plans to establish the work which I had been privileged on this occasion to explain to them.

This meeting out in the open air was very interesting and the priest, my interpreter, did his work well even though it was a difficult task for him to accomplish.

The date for the next baptism in Langa-Belén was set for the following week and news concerning it was sent to the interested parties in the Umala district. As the inhabitants of that district learned of the proposed baptism they busied themselves with laying plans to frustrate our efforts. The Indians were told that if they permitted the baptism to take place in any part of the river that crossed their land (the only place we could baptize) they would be lost, for the "evangelists" would take possession of all their farms and they would have no place to live. As the Indian is taught to believe anything told him by the priests, it was not difficult for them to believe this story, and they accordingly prepared to receive us with stones and sticks on the banks of the river.

That day, a Sabbath, we had a baptismal service in another place before celebrating the one in the Umala district, and were very late in arriving at the latter place. All the candidates and brethren were waiting for us, but when we learned of the threats of our enemies we thought it best to postpone the service until the following day and to go that night to the capital of the province and advise the subprefect of the planned

attack of our enemies. In view of similar incidents which had been registered with this same authority only a week before, he immediately ordered an armed soldier to accompany us to the baptism and intervene for us in case of an attack.

This was another interesting experience. The military youth brought us in a closed car to the banks of the river where we were to have our service. Our brethren and candidates came in line two by two, marching rapidly through the country to the river. When the enemies saw that we were going to have our service that morning, which they were to break up, we were in the bed of the river ready to perform the rite, and a few minutes later men and women arrived with angered faces. But, upon noticing the principal officer of the district with us they came quietly to the banks and sat down on the grass, without saying a word or molesting us in any way.

When I saw that we had a goodly company of Adventists and enemies, I decided to begin the ceremony by explaining what baptism signified and the necessity of regeneration in order to enter the kingdom of heaven. We then sang some hymns, and in tranquility before a large congregation. I had the privilege of burying forty-four candidates in the water, who acknowledged their faith in the midst of a veritable fire of persecution.

In this experience I was able to note that the Indian has character and knows how to guard the principles of truth, cost what it may and come what may. In a short time this group will count more than a hundred members. They are making plans to construct a school building where their children can be sent to learn the precious truth which they have had the privilege of learning and for which they have had to suffer so much.

The soldier who accompanied us to guarantee protection seemed greatly impressed by the ceremony and the faith and decision that was manifested by our Indian brethren. He requested a Bible and took a large supply of tracts and papers for distribution among his friends.

God is working in many ways to give to the world and to His own children a clear conception of His personality and power.

Brethren, pray for the work in these distant places, and help us through all the means within your reach so that we may soon finish the work and shorten the tremendous suffering among our brethren.

FRANCISCO BROUCHY,
Superintendent, Bolivia Mission.

Sowing the Seed in Bolivia

A REVOLUTION has taken place in Bolivia, followed by one in Peru, Argentina, and Brazil. Many are wondering just how our work, which depends on governmental leniency for its freedom in these countries, is faring. But on this point we need not worry, only continue to lift up our voices in prayer to the Great God who overrules all to His glory. While governments change and rulers change, this is the time chosen of God to carry on His work, and it will not be hindered.

We find at times that clerical groups take advantage of these occasions for causing trouble and disturbances, but it always results in blessing to them that love God. This fact has been demonstrated again in our section of the field.

Recently we were called to open up a school in a new district, and after studying the situation quite thoroughly, placed a teacher. For a few weeks all went well, then the opposition gathered volume, and the eruption came. I was called through the message that the teacher and a number of the students were in jail, charged with an uprising against the whites, and communism in their teachings. I immediately consulted the subperfect, and he was so kind as to accompany me to determine the nature of the trouble.

Quite a thorough investigation was made, and after some study the authorities concluded that the accusations were false, but they were being made with such vigor and venom that the subperfect called the people together, and with the Catholic priest on one side and myself on the other, proceeded to give a lecture for approximately one hour. He explained to all assembled the ideas we represent, our plans, and lauded many good points of our religion, and further stressed the need of liberty of conscience for each individual, inasmuch as this is guaranteed by the government. It was a real bit of propaganda for our work.

Since that time we have had no further trouble in that district, although many rumors are always current. The new believers have shown themselves remarkably loyal, and the occasion has been used by our friends throughout the province to express their sympathy with us and our work. A few in the village have now become interested in the Bible.

The priests have made a campaign since then, writing articles almost weekly in their small propaganda organs. But as is always the case, these warrings against our work result in new friends coming to us, deploring the actions of their spiritual leaders, and expressing their sympathy with our ideals. The

enemy of souls is angry to see signs of light breaking through the darkness which covers all classes of people in this field, and he fears the loss of another stronghold of his to the all-conquering gospel of Jesus Christ.

Pray that the Lord of the harvest may send forth more reapers into the fields, and that these interests may be crystallized and that ere long there will be a number of churches composed of white members of Seventh-day Adventists in Bolivia.

H. E. BUTKA, M. D.
Chulumani, Bolivia.

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"Go Ye Therefore, and Teach"

THE great Master Teacher admonished His faithful ones to "go" and to "teach." Yes, "teaching them to observe all things," not preaching them into or forcing into observance, but leading people to understand the simpleness of the gospel of salvation. A good time to begin this work is by starting early. Take the child and teach it to observe, to walk in "The Way, the Truth, and the Life."

This teaching process takes patience and sacrifice. It may be done in different ways. An evangelist may hold a series of meetings and teach the people, a Bible worker may go from home to home and teach the families, an evangelistic colporteur may plod from door to door and teach men and women to pur-

chase the books, and still last in this list, but not least, the church school teacher may stand before his classes and teach them to follow the great Master Teacher.

On my recent visit to the Rio Grande do Sul Conference in Brazil, Elder A. C. Harder spoke of the work of a church school which illustrates clearly how a school can be used in God's great plan of teaching all things to all nations.

A few years ago Brother Querino Dau was asked to go to a far-away corner of the state of Rio Grande do Sul to start a church school for the children of a few families. There were three houses in the place. Miles away a few other Adventist families farmed their lands.

Brother Dau first set to work building a house in which he and Mrs. Dau might live. Next he dedicated his little front room to teaching a small number of children through the week and on Sabbath to teaching both old and young the way of God.

Many were the trials of penury and of teaching the parents the value of an education for their children. The number of children in the school grew more and more as the first years showed good results in the children.

It became necessary to construct a large church school building to house the growing school. People began moving toward this educational center. Fathers, mothers and children accepted the message taught by the teacher. After a time the people saw the necessity of a church building. This was also built near the schoolhouse through money given by the people and collected by the good teacher's wife. The three houses have grown into a village and the little corner room of the teacher's house grew



Professor and Mrs. Dau at either end of their rapidly-growing church school at Redemption's center, Rio Grande do Sul, Brazil.



Church recently dedicated with congregation in front, fruit of a church school in Kedemtion's Center, Rio Grande do Sul, Brazil.

into a large schoolhouse and a church building. The accompanying picture will offer proof of the statement.

At present the church school has over eighty children in attendance. Both Professor Dau and his wife are kept busy teaching from early until late. The church membership too is increasing rapidly.

There are sixty schools in the Palmeira district and it is said by the educational authorities that the Adventist school has the fame of being the best.

The Adventist church school, the work of teaching the truth through the children, grew into a village and this village stands as a light on a hill, and is officially named "Redemption's Center."

May God give us more *teachers* who will go and *teach* people to observe all things and prepare them for Jesus' soon coming.

J. L. BROWN.

Workers Together

God works through human instrumentalities for the accomplishment of His purposes. All His children are members of His great family and therefore must be workers together with Him in the finishing of His work in the earth. "We then, as workers together with Him," states 2 Cor. 6: 1. He is our Father and we are His children, and He has a work for each one of us to do. All are not to work in the same place or in exactly the same way, but we are all to be *workers together* with Him. He will ask some to go to the ends of the earth with His last message, while others will be asked to remain at home to "stay by the stuff;" but whether at home or abroad we are to be faithful in the task He has given us to do. We are stewards of His goods and are in partnership with Him in His work, and so we are to work *together with Him*

whether it be in the mission fields, on the farm, in the shop, or in the home. The advancement of His work and message should be the one great, overwhelming passion of our lives. For this all other things should take a secondary place. To us, as workers together with Him, the finishing of His work is the greatest thing there is. Nothing else can be compared with it.

We cannot all go to foreign fields to proclaim the message. Some must "stay by the stuff;" but such can give of their means for the support of those who do go, and thus they will also have a part in the work that is being done. Thus we are all workers together with God no matter where we may be placed to labor. We are laborers together with God, helping to advance the cause we love. "You in your corner; I in mine."

Our heavenly Father has an interest in our work. He desires to bless us. We should ask for His blessings to rest upon the work we are doing, whether in the mission fields, on the farm, in the shop, or in the home. We should ask for His blessing,—not simply that we may be enriched thereby, but that we may have more means with which to advance His work. We may ask for His blessing to rest upon our daily routine work, upon our crops, upon our cattle, and upon all that we have, that as much as possible may be produced for the advancement of His cause. And He will bless us. Nothing that concerns our welfare is too small for Him to notice, for even the hairs of our heads are all numbered. Nor is there any perplexity too great for Him to unravel for He upholds the worlds in space. We may feel free to go to Him with all our difficulties, knowing that He cares for us, for we are *workers together* with Him.

As *workers together* with God, if

faithful, we will also share in the reward that will be given. Thus it is written, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." 1 Sam. 30:24. No matter where we may be placed to labor, whether in the homeland with its comforts, or in the mission fields beyond civilization, if faithful in our appointed work, we shall share alike. Fifty souls may be won to the Lord by some worker in a foreign field. We rejoice in the success that comes to him and the souls that are won; but in the records above they are not all credited to him, though he may have been the instrument used of God to bring them the truth. No, for we who have given of our means for his support, share equally with him. We are *workers together*, and will also share in the final reward. If faithful, in the great day of reckoning we shall meet souls from the ends of the earth whom we have never met in this life, but who are saved as the result of our faithfulness in working for God in our own "little corner." As faithful workers together with God we will share equally in the reward.

Then let us give ourselves, our talents, our means, our time, and our strength to God, to be used wherever and whenever He may desire. Let us ask for His blessing to rest upon our work, for we are *workers together with Him*.

N. P. NEILSEN.

"When Thou Passest Through the Waters"

WORD is beginning to come in from our workers who were located in danger zones during the recent political upheaval and revolution in this country. As far as we have heard none of our members or workers lost their lives during the three-weeks' fighting, which proves that God has a watch-care over His workers, and even though the lives of many others were snuffed out the children of God passed through the waters but were not submerged.

The following account came in this morning from one of our young Brazilian preachers, José dos Passos, of Bello Horizonte, Minas Geraes, one of the sections where the fighting was the most intense. We have translated it from the Portuguese, assured that the readers of the BULLETIN would be interested to know how some of our workers fared during the recent uprising. He writes: "Amid the deepening shadows of earth's last great crisis, God's light will shine the brightest, and the song of hope and trust will be heard in clearest

and loftiest strains.'—*"Education,"* p. 166.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.' Isa. 26: 3, 4.

"Dear brethren, our Father never fails us! All that He promises, He fulfills. We had proof of this during the terrible days of the revolution in this city. We passed through the valley of the shadow of death, but God helped us.

"It was Friday, at sundown, and we were having our customary worship for the opening of the Sabbath, when we heard the cry: 'Revolution! Revolution in the city!' Immediately after worship we went out into the street to see what was the trouble. We were dumfounded. Confusion reigned everywhere. All the business places had been closed, and many families were crying and shrieking as they fled with their children, and carried bundles of bedding and clothing on their backs. We thought of the end of the world. Immediately soldiers and police by the thousands invaded our neighborhood, taking their positions, mounting their machine-guns and surrounding the headquarters of the 12th regiment of infantry of the federal government. Our home, about 300 yards from the military barracks, was included in the section occupied by the soldiers.

"Now what was to be done? Would it be prudent to attempt flight? Where should we go, seeing that all our brethren live in the outskirts of the city, and the street-car service was paralyzed? These were our anxious thoughts. We resolved to trust in God and await the morrow, seeing that it would be impossible to flee, as we were surrounded completely on all sides.

"After the first rumors and disturbances a deadly silence settled down over everything. Not a single soul was seen on the streets except the soldiers who were entrenched behind barricaded walls. Behind the very wall of our compound many soldiers crouched, whispering to each other now and then.

"After much prayer we calmly went to bed, trusting in God. We were awakened at five the next morning when the gunfire began to do its deadly work of destruction. Immediately we sought that part of our house that seemed to offer most protection, and placing our mattresses on the floor, we lay down on them as close as possible to the walls. When we heard the first cannon shots our hearts nearly melted within us. We could expect death at any moment now unless the Lord should protect us. We prayed and read our Bibles constantly while the machine-gun and rifle bullets

riddled the tiles above our heads, some of them coming through the ceiling and falling about us on the floor. Two heavy machine-guns were stationed only fifteen yards from our house. You can imagine our plight. It was under the incessant gunfire that we passed the entire Sabbath day of October 4.

"Since we had but enough food in the house to last a couple of days we were forced to flee at sundown after the Sabbath, risking our lives in so doing. With much prayer we entrusted our lives into the hands of our Creator and ventured out. I took our little ones, one under each arm, while my wife, Brother and Sister Carvalho and a young lady with us carried bundles of bedding and clothes. Rifle balls whined all about us as we sped on. We ran through some of the most dangerous places where many others lost their lives, but nothing happened to us. Thanks to God, we reached the home of one of our brethren, safe and sound after about half an hour of running. We spent the night with them. Many of our brethren were congregated here, praying and seeking God for deliverance. When they saw us they nearly wept for joy. Our marvelous deliverance seemed almost like a dream to us. We immediately had a praise and prayer meeting, thanking God for His great mercy. We were so grateful to Him that we had no disposition to do anything but praise His holy name. We could hardly sleep that night for being so nervous and exhausted and also because of the incessant gunfire which continued through the night.

"On the following morning we received the disheartening news that the city was to be bombarded and that all must flee from the city, especially those in the zone where we were. Multitudes with their children and with packs on their backs could be seen fleeing in all directions from the doomed city. This time our flight took us all day. We climbed and descended steep mountains until we reached the famous 'Villa de Morro Velho,' where the deepest gold mine in the world is located, and here we remained during the five days that the city of Bello Horizonte was being bombarded. The hotels were full to overflowing, and *if there had been room*, we had but the equivalent of fifteen cents in our pocket, so we slept on the ground, with leaves and small twigs for a mattress and a log for our pillow.

"Thanks be to God, because in all these experiences He was ever our eternal Rock, who did not suffer us to lack bread, health and peace. May His holy Name be praised! Let us trust in Him!" J. BERGER JOHNSON.
Editor, O Atalaia.

Brazilian Revolution and Catholicism

For the last twenty-two years I have been traveling to and fro through Catholic countries. It has through my privilege to observe at close range the movements of revolutionists in several countries, and the relation of Catholicism to these political upheavals.

During the Brazilian revolution, October 3 to 24, 1930, I happened to be itinerating in some of the revolutionary states of Brazil. After it was over Mrs. Brown and the writer arrived in Porto Alegre. Having spent days on the train coming from the interior, we were anxious to see a daily paper.

One of the first papers I read contained a report of great importance; namely, the speech delivered by Archbishop Sr. D. Joao Becker of Rio Grande, on the public square before a crowd of about 10,000 people. This speech was also broadcasted by radio. The entire speech would be of interest, but I shall only quote brief portions of it.

"It is statistically certain that a large majority of Brazil's population professes the Catholic religion, which blessed the birth of our nationality. . . The number of denominational and atheistic sects is relatively insignificant. Very well then! Upon this Catholic and Christian Brazil was forced an imperfect constitution, without a king and without God, a constitution in harmony with a small class with few followers, and against religious traditions many centuries old. The population has had to wear the Nesso cloak, ever feeling dissatisfied, and the results springing therefrom are too well known.

"The republic separated the cross of Christ from the family, from the schools, and from the state—from official and public life. . ."

Then the archbishop goes on to quote the Archbishop of Baltimore, Rev. Culey: "The state receives the most hearty and efficient support [from the church], in its relationship to national aspirations, national harmony and national prosperity."

Again he continues: "Without doing harm to the basic laws of democracy, or without offending the rights of the religious minorities, the new constitution of the Brazilian republic must take into right account the desire and liberty of conscience of the nation's majority. The Catholics will not fight for privileges, but they will defend their rights for the common welfare of the nation.

"I said publicly a year ago on the 12th of January, 'We need at the head of our nation a man who has the civic audacity to choose Christ [the Catholic church]



Archbishop Joao Beker making his famous victory speech shortly after the Brazilian revolution, in Porto Alegre, Rio Grande do Sul, before a crowd of about 10,000 people in the public square.

as the nation's supreme guide, a man who has the courage to re-establish the privileges, the teaching and the law of God in all the departments of Brazilian society. I also said that I would like to see this reformer of the Republic rise from the heroic *gaucho* [cowboy] people, from our green pampas and with the blessing of the [Catholic] church, and the applause of all the Brazilians.'

"On another occasion I stated that Rio Grande, united and strong, just like a beacon light, would project its scintillating rays of light over all the land of Santa Cruz, from Chuy [south] to the Amazon [north]; from the Atlantic [east], to the frontier of Chile [west]. The first part of my prophecy came gloriously true. May God permit that the second part may be crowned with the same success. Glory to our armed forces, notable for their discipline, bravery and abnegation. . . ."

Why should I continue? Enough is quoted to give us the trend of politics in Brazil before and after the revolution.

Catholic societies are being organized and lately a women's society also, to carry on a crusade, nation-wide, to obtain the very ends proposed by the Archbishop, that of changing the constitution, and re-establishing "the religious traditions many centuries old."

The Spirit of prophecy has made clear to us what will take place in these last days. Volume 9, pages 229, 230, of the "Testimonies" states: "Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God's

people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. He seeks to make the commands of God of less force in the world than human laws. The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods."

Also "Prophets and Kings," page 188, tells us that "the time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands, and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross."

Where will we stand?

J. L. BROWN.

South Brazil Notes

FOUR persons were baptized by Pastor Luiz Braun at Ibitinga, state of Sao Paulo, on Sabbath, October 11.

WE WERE pleased to have Elder J. L. Brown, field missionary secretary of the division, in our union for some time. He visited and assisted in the book work in the Sao Paulo Conference, the Santa

Catharina-Paraná Mission and the Rio Grande do Sul Conference.

ON SABBATH, November 8, Pastor R. W. Belz baptized four dear people at Brigadeiro Tobias, in the state of Sao Paulo.

ON SABBATH, September 27, twenty-three persons were baptized in the Sao Paulo church by Elders E. V. Moore and Rodolpho W. Belz. There are still others preparing themselves for this solemn ordinance before the end of the year.

A COLPORTEUR institute was held at Taquara, Rio Grande do Sul, November 14-23. Elder J. L. Brown, secretary of the publishing department of the division; Brother M. Margarido, field missionary secretary for the union, and Brother Emilio Doehnert, field missionary secretary for the conference, were present and took part in the instruction given. We understand that they had a good institute.

ELDER J. H. Boehm and family returned to Brazil in September, after having spent several years in the United States recuperating his health. We are glad to have him back again to assist us in the work in this great field. He is located in Passo Fundo, Rio Grande do Sul. He plans to begin a series of public meetings in Ijuhy about the middle of this month.

UP TO November 25 this year 183 persons had been baptized in the Sao Paulo Conference. During last year 142 were baptized in this field, so already there is an increase of forty-one over that of last year, and there are several groups awaiting baptism before the end of the year. We rejoice in this progress.

A NEW leaflet has recently been brought out by our publishing house with the title, "A Organização da Igreja para a Obra Missionaria." This leaflet is of special help to church elders, group leaders, church missionary secretaries, Missionary Volunteer leaders and secretaries, and any church officer might read and study it with profit. You can have the leaflet free for the asking from your conference office.

ONE-HUNDRED-THREE persons were baptized in the South Brazil Union during the third quarter of this year, and nineteen others were received on profession of faith. This brings our membership up to 4,562 at the close of the quarter. We thank the Lord for the souls that have been born into the kingdom of God. May they all prove faithful is our prayer.

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IN SENDING his Missionary Volunteer report in to the union office, Brother Domingos Costa, colporteur in the state of Goyaz, writes the following encouraging words concerning his missionary work: "This work resulted in six persons keeping the Sabbath in Jaraguá and three persons in Itaberahy." Surely it pays to do missionary work. Although not always, still from time to time the Lord does give us visible results of the missionary work which we do.

BROTHER João Cardoso, one of our colporteurs in the Santa Catharina-Paraná Mission, recently lived and worked at Guarahú for some months. We have a small group of believers at this place, which during our colporteur's stay was increased by eight members, and there are six others who are waiting for baptism. Thus we see again that the work and influence of our faithful colporteurs brings people into the truth.

ON SABBATH, September 6, nine dear people were baptized at Jaguarão, Rio Grande do Sul. Writing about this Pastor A. C. Harder says, "They are the first fruits at this place, and are chiefly the result of the colporteur work. We expect to begin a series of meetings there and hope that we may soon have a church. There are a goodly number of interested ones." The following Sabbath four more were baptized by Elder Harder in the village of S. Lourenço. May the Lord bless these people that they may all remain faithful to God.

BROTHER G. F. Ruf, our home missionary secretary, reports that we have reached and passed the Harvest Ingathering goal. When God's people unitedly take hold of the work it can be done even in times of crises.

East Brazil Union Mission

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East Brazil Notes

DURING the three weeks of revolution in Brazil, ending victoriously for the revolutionary forces, we were entirely isolated from our missions. We are glad that no harm has befallen the Lord's work in the field and that as far as we know our members did not suffer. This causes us to give thanks to our heavenly Father for His protection and shelter in troublous times.

AFTER a long absence from headquarters, we were happy to meet our Brother Benedicto Silveira, field missionary secretary in our union, once more in the office. For more than six weeks he was interned in a hospital in Recife on account of typhoid fever, from which in response to many prayers he has recovered. Almost a skeleton at the time of his dismissal from the hospital, he is now fast improving and we hope will soon be able to resume his responsibilities.

IT IS not a rare occasion for some of the Rio de Janeiro workers to be waiting for an American steamer to greet our brethren from the States, but it was this time a rare privilege to assemble in full force, expecting the arrival of the two Brazil Union presidents who landed in Rio de Janeiro on November 27 on the s. s. "Western World." Both these brethren as well as their good wives enjoyed stepping again on Brazilian soil to resume their duties in their vast territories. Both families seemed to be full of new vigor, and it was not hard to judge that their furlough has been most beneficial to them. While Elder Wilcox and his wife remain in Rio de Janeiro, Elder and Mrs. Neilsen left on the evening train for Santos where they arrived the following day, to locate again in Sao Paulo.

ELDER Gustavo Storch, superintendent of the Pernambuco Mission, had the privilege of baptizing eighteen people as a result of his public meetings in the city of Recife. We understand that more are to follow soon, and we rejoice with this mission in seeing their church in Recife increased by such a nice number.

AS A result of the series of meetings conducted by Brother E. R. Maas, the educational secretary of the union, which was held in the little town of San Antonio, in the state of Espirito Santo,

Elder Henrique Stoehr baptized nineteen persons at that place. The faithful work of a colporteur had created an interest in that locality of which that baptism was the outcome.

IN VICTORIA, the small but thriving capital of Espirito Santo, our brethren have begun the construction of their headquarters in which the upper story will serve for church purposes. When completed the building will be a beautiful addition to the church buildings which have recently been constructed in Juiz de Fora and Aracaju.

U. WISSNER.

Division Notes

"GOOD-BYES" are altogether too frequent in this transit life. This time it is the president of our division who is leaving us. At the recent Fall Council of the General Conference, held at Omaha, Nebraska, Elder Haynes was called from his executive work as president of the South American Division to become General Conference evangelist. We take this opportunity to express our appreciation of the principles he has held to while in this field, and to wish him and his family special blessings from heaven in his newly appointed work which he says of all gospel endeavor lies closest to his heart.

THE General Conference and the division committee were unanimous in their decision of Elder N. P. Neilsen as the succeeding president of the South American Division. Elder Neilsen comes to this office with the full assurance of support from the field. He plans to move his family to divisional headquarters in April or May, after his return from the round of meetings over the division.

THE Spring Council of the division was in session December 28-January 2. Those in attendance were: Elder N. P. Neilsen, the newly appointed president; Elder Carlyle B. Haynes, the General Conference representative, who is making a round of the general meetings over the field; Brother C. L. Bauer, Elders R. R. Breitigam, J. L. Brown, A. W. Peterson, and Brother P. H. Barnes, whose offices are indicated in the left-hand corner of this page; Elder N. Z. Town, president of the Austral Union Conference; Elder E. H. Wilcox, recently appointed president of the South Brazil Union Conference, who represented the East Brazil Union Mission at the council; Elder L. D. Minner, superintendent of the Inca Union Mission.

The council finished its work in schedule time, and was marked by a spirit of harmony and unity.