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## The Bullet Test

A STORY is related of Napoleon Bonaparte giving an order for an absolutely bullet-proof coat of mail. When it was delivered he commanded the maker of it to put it on. Then taking a pistol, Napoleon stepped back a short distance, and fired shot after shot at the man in the armor. That was the test. It was a matter of life or death. There was to be no guess work about it. Fortunately for the workman, the coat of mail stood the test, and the emperor liberally rewarded the man who had made it.

We are living in a world of uncertainty. Great changes are taking place all about us, and we know not what may happen next. We know not what the morrow may bring forth. We know not when death will knock at our door or how soon we may be called away from this life. All earthly things are uncertain. Governments are being overthrown by revolutions and counter-revolutions. Rulers are being deposed while others are placed in power, only to be deposed again. The very earth itself is being shaken by earthquakes in divers places while thousands of its inhabitants perish without warning. Cyclones and tornadoes sweep down upon the cities and hamlets unannounced, and leave destruction and death in their wake. We know not what the future holds in store, only as it may be revealed by the prophetic word of God.

But there are some things we can be certain about, thank God. There are some things about which we may be so certain and so sure that nothing can alter our conviction. As children of God we may know that God has forgiven us our sins. We may know that we belong to Him. There need be no guess work about this, for we base our faith upon His unfailing promises. With Paul we can say, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto

Him against that day." He knew for he had experienced the saving power of God in his own life, and had seen this power transforming the lives of the pagans for whom he was laboring. We, too, may have the same assurance and experience the same power.

### *He Knows the Way*

Uncertain are all earthly things,  
Unstable as the sea;  
For riches, fame, and life itself,  
May quickly from us flee.

We know not when the hour may come  
When death knocks at our door—  
Unbidden he may call us hence  
And we are here no more.

But this we know that God is love,  
And we will let Him lead.  
He holds our future in His hands,  
He knows just what we need.

He knows the way that we must take  
To reach our heavenly rest;  
Be it through sorrow, pain or grief,  
His way is always best.

Whate'er may come we'll trust Him  
still;  
He loves and guides His own.  
Some day we'll meet where angels dwell,  
Where changes are unknown.

—N. P. Neilsen.

We may know that we are living in the last days of this world's history. We may know that Jesus is soon coming again. This certainty is based upon the unfailing prophetic word of God which is being fulfilled before our eyes. With the apostle Peter we may say, "We have not followed cunningly devised fables,

when we made known unto you the power and coming of our Lord Jesus Christ."

We may know that this second advent movement is of God for it meets the specifications delineated for it by the prophecies. The characteristics of the remnant church as foretold by the prophetic word are fulfilled by this movement. There can be no doubt about it for the evidences are many. In fact, there must be a tremendous certainty in our souls that this movement is founded by God if we are to preach our message with success. Without this certainty of belief our preaching will be in vain.

Like Napoleon's workman we, too, need to be certain about our work. We need to know for a certainty that this movement is of God. It is a matter of eternal life or death. It must stand the bullet test. Are we ready to have the test applied in our case, clothed with the message? Are we certain about it?

N. P. NEILSEN.

## Promise Yourself

To be so strong that nothing can disturb your peace of mind.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To give so much time to the improvement of yourself that you have no time to criticize others.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.—*Autor Unknown.*

### Inca Union Mission

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## Ecuador as a Mission Field

ECUADOR is one of the smallest republics in South America, having a population of only about two or two and a half million people. More than 50 per cent of the population is of the aboriginal races, being the red-faced men of the "Inca Government." Ecuador was originally a part of the Inca empire.

At the time of the revolutionary wars against Spain, Ecuador gained her independence along with the other South American countries, but did not become an independent republic until 1831.

The white people here as in other countries, in her sister republics, are the principal land owners and have charge of the government.

Ecuador has rather an unhealthful climate because of the tremendous rainfall and the tropical heat which is quite troublesome save in the altitudes of the Andes mountain range, which passes through the center of the country. Until recently Ecuador has been cursed with a great deal of yellow fever and bubonic plague, but due to a definite and aggressive attitude on the part of the government in a continuous war against them, these dreaded diseases have been almost stamped out of the country. I believe that the yellow fever has not reappeared during the past few years.

Ecuador's chief occupation is agriculture although it produces almost wholly for home consumption. Cacao has been one of the great export articles although some coffee and a great amount of fruit has been exported. The bananas of Guayaquil are famous on all the west coast of South America.

During the last few years a vicious growth has appeared on the cacao trees which has almost ruined the cacao production. The failure in cacao production has affected the country's economic condition. The appraised value of many large plantations has gone down about 80 per cent on the value of eight years ago. That is, the present value is about 20 per cent of what it was when they were producing cacao then. Recently considerable interest has been manifested in the development of the petroleum industry.

They have a system of free and compulsory education, but, like some other places in South America, for economic and other reasons, a great many of the children have no school advantages.

The religion of the country is Roman Catholic and while for a good many years there has been a sort of separation of church and state, the people in general are very religious and devoted to the worship of the saints and the Virgin Mary. When I visited Ecuador in November of last year, I was greatly impressed with the devotion of the people, especially in the city of Quito. I arose at 4:00 o'clock and visited some of the large churches and found them almost completely filled by worshipers who were attending the 4:00 o'clock mass.

We have been carrying on missionary work in Ecuador for over twenty years, but we have perhaps as little in that field as in any other field that could be cited. We have gained many converts, but they have gone away from the truth almost as fast as we have been able to bring them in. Only recently there are beginning to appear evidences that we are really beginning to build. Much literature has been sold in Ecuador and the ground has been prepared for preaching the gospel in a very definite way. Interests are springing up in many different places and people are showing themselves ready to receive the message.

Our work among the Indians of Ecuador has been much less successful than in other republics, such as Peru and Bolivia.

At present our efforts are being directed almost wholly to the Spanish-speaking people of the country. The lack of workers has greatly hindered us during the last year.

L. D. MINNER.

## "Through God We Shall do Valiantly"

DURING the bookman's convention held early in 1929 in the Inca Union, and in the visits to the Indian missions, Indian colportage was agitated in the sincere belief that it would be possible to train our Indian young men and women to sell our truth-filled literature in Indian territory. Elder W. W. Eastman and the writer felt at the time that the hour had struck for definite attention to be given to this phase of our Indian work which had thus far never proven a success.

It has been my privilege to visit both the Lake Titicaca and the Bolivia Mission twice in the interest of the Publishing Department, helping in their colporteur institutes at each visit. I have seen an interest develop in the colporteur work which I believe is healthy. In the institutes of last year as well as this year a large number of Indian boys have attended. In both the Lake Titicaca and Bolivia institutes fourteen promising

Quichua and Aymará boys attended these meetings.

Field missionary secretary Díaz of Bolivia writes the following words of encouragement regarding his experiences in the mission with his canvassers: "It is only a year and seven months since Indian colporteurs began to work with success in Bolivia. It has not been easy to make them see the importance of the colporteur work. We thank the Lord that now we have some young Indian men who really love this important branch of God's work.

"Colporteur Juan Catacora is a good example of this class. He is faithful in every respect. Nothing will keep him from his work; neither heat, cold, nor rain. He never writes me that he is discouraged; he would rather be out in his territory visiting the people than to be at home. He is faithful in meeting his payments for the books he sells and his goal is 50 hours per week of work. He likes to go to the places that other canvassers would avoid. Juancito is young and small, but he is a man of valor and courage. His mother is glad to see him working for Jesus, but his father tenaciously opposes his son's being a colporteur."

Field secretary Díaz made a trip into the interior with one of his Indian colporteurs recently, and I would like to use his words to tell the story: "I just returned from a trip with one of my Indian colporteurs. We had to walk many, many, miles. We tramped for ten days over rugged mountains and barren plains. There are no means of transport in the interior. Llamas are used by the Indians but we did not even find one to carry our heavy load of books. We carried 120 small books with us, and Oh how happy we were as our load grew lighter and lighter! We finally sold our last book and had to return for more.

"It seems to be almost impossible for a white canvasser to sell our books to the Indians. No white person is seen among them. We must keep on training more of our Indian youth to carry the message for this time, contained in our literature, to their own people and thus finish the work speedily.

"In the majority of the huts that I visited on this trip the people hid from fear of seeing a white man or stranger approach the house. I smiled on entering and tried to be pleasant and kind to the frightened children, but my efforts seemed to make matters worse, for the youngsters would yell and scream. Some of the grown-ups we would take by surprise, and on showing our books they would say: 'How much do I have to pay for the book?' and would get the money at once. I could see that my presence caused them uneasiness and fear.

"I learned finally how to introduce myself in their own way, and how to talk about their things, things that concern their daily life and work. I learned that a word of praise about their work and ways gained their confidence. I would sit down on the floor with them and eat with them. Their fear left them at once. However, we need more Indian colporteurs, more young men like Juancito."

One of our Indian boys earned a scholarship canvassing, and several others sold from four to six hundred pesos worth of books last year. That is good work considering the circumstances.

The Juliaca training school is offering scholarships to Indian students. Professor Baker has planned for colporteur bands to meet several times a week, and inspiring colporteur lectures will be given weekly until the school closes. The Bolivia training school has also demonstrated its enthusiasm toward the colporteur scholarship plan, and we hope that a large number will work for scholarships during the vacation. Their enthusiasm is growing as they see the Indian student who is now enjoying his scholarship privileges in the Collana school (the first scholarship to be earned by an Indian in South America). Brother Leon Replogle has permitted his students to go out one day each month to sell books to help pay their school expenses. Over one thousand pesos worth of books have been sold among the Indian neighbors around the school during the school year.

We are encouraged with the results although a number of Indians have failed in their efforts to sell books. We ask with the Psalmist, "Wilt not Thou, O God, go forth with our hosts?" and pray, "Give us help from trouble; for vain is the help of man. Through God we shall do valiantly . . ."

J. L. BROWN.

## The Entering Wedge

THE Lord is leading our work and workers in Southern Peru as never before. The government also is more liberal than before. The people are reaching out and looking for something better. Peru has always been known as one of the most orthodox and radical of our Latin countries. It has been very difficult, almost impossible, to reach any of



Field Missionary Secretary Diaz and one of the Bolivian Indian Colporteurs on a trip into the interior.

the Spanish white people there. Our work has always been done for the poorer white class and among the Indian tribes.

The medical work has really been a most wonderful entering wedge to break down these high walls of prejudice and radical antipathy toward anything Protestant. We have carried on our work in Juliaca for some five years, laboring for the intelligent white people as well as the ignorant and unintelligent Indians. Within the last two years we have found no wall of prejudice anywhere against our medical evangelistic work. All homes and many hearts have been opened, and lasting effects have been made for our work and for the message. I am thoroughly convinced that when our medical work finds its rightful place—which can never be until recognition for our doctors can be obtained—great strides will be made in these Latin countries.

I should like to relate briefly an example of how the message is being sought by the cultured white people in Southern Peru. Mr. Alfredo Bellido, a young married man who lived in Mollendo, Peru, partner in a prosperous pharmacy there, studied our truth and accepted it. He made all his decisions himself and broke the iron chains that bound him down. He whole-heartedly and open-mindedly accepted the message without help from any of our workers. He first heard of the truth through one of our papers. This caused him to read

some of our books. Then he took the Bible and verified every point of the truth with the Bible, and became, as one only can who does study out for himself, absolutely sure of his ground. Then the great problem of converting his wife presented itself. She, who was a most devout and orthodox member of the Catholic church, caused him many a sleepless and prayerful night. But the grace of God was with him so that as he progressed with his studies with her she listened with an open mind.

Months passed and he saw that she was more favorable as the truths were revealed to her. They decided to keep the Sabbath. This they did without any definite knowledge of what the future might mean to them. I think it was the day, or a very few days after they had made this decision, that they gave up their work in the drug store, losing the interest they would have received at the end of the year had they carried on. We learned of the case and placed a call for them to join the clinic in Juliaca. The call came to them as an answer to prayer, and we of the mission were more than glad to give them this chance to verify whether they really had decided to join with us as a people.

The few months that we were together there in Juliaca indelibly impressed upon my mind the wonderful love of the Redeemer as revealed in the lives of the truly converted in their labor for the lost. This couple proved to be most charming and efficient in their work; and above all, untiring in their efforts to promulgate their newly-found faith. They corresponded with their family in Mollendo. The family was so prejudiced that they would not read their letters but destroyed them, and wrote back demanding that they write no more, and informed them that they were disinherited as members of their family.

Mrs. Bellido's father was very aged and sickly, even at the point of death, and since this experience he has died. She loved her father very dearly, and shed many a bitter tear upon the receipt of letters from him stating in very forceful language that he never desired to see her or hear from her again and that he hoped she would permit him to die in peace and not molest him with this heresy any more; also that he was glad her mother had long since been placed in the grave without knowing that their daughter had disgraced the family and the church by joining the heretics. This tested her faith as perhaps nothing else could. Although many a tear was shed, yet never did they falter or weaken in their effort to bring the truth to him. He died, but I feel that some hope was manifested showing that her efforts were not in vain.

The younger sister of Mrs. Bellido, a most charming young lady in her circle of friends in Mollendo, became interested. She had read some of the letters her sister had written home before they were destroyed. She had at least an open mind. After her father died she visited Mrs. Bellido in Juliaca. No one with an unprejudiced mind could be in the company of this dear couple without the converting influence entering and abiding there. The sister is now accepting the truth and preparing for baptism.

There remained two young brothers, one 21 years of age and the other 23. The couple began to write letters to them. The younger brother said, "I am at least open-minded." The older brother said, "I shall never permit such damnable and diabolical heresy to continue further in my family." He immediately set himself about to study and prepare to refute and destroy these beliefs that had come into the family. He made special preparations in both Mollendo and Arequipa, coaching himself in the doctrines of the church, and then decided to go to Juliaca and explode his dynamite and destroy for all time this heresy. He was a devout and ardent adherent of the Catholic church and fully believed its teachings.

Along with his younger brother they left for Juliaca. Upon arriving in Juliaca he started his task, but found that the good people there were more than well prepared to withstand in a Christ-like manner such threats as he might make. Brother Bellido and his good wife, who, as you know, is a sister of these young men, labored hour after hour discussing fundamentals of our faith with him. He became more bitter and more persuaded as time went on that it was all untrue and that some kind of a deception had come over his family.

Brother Charles Baker, who is in charge of the educational work in that field and also the director of our teachers' school in Juliaca, had a short conversation with this young man. He was telling Brother Baker that Adventism was false and that Peter was the first pope, the disciple of Christ, and the father of his church, and that he could prove it and would like to have an opportunity of doing so. Brother Baker replied: "I should like to hear your proof. Also I should like to have the opportunity, if you will come, to give a little talk on the same subject." The young man said, "Yes, and you can rest assured I will be there. I will listen to all that you have to say and then I will show you very quickly and plainly that this is all false." "Very well," replied Brother Baker, "I am ready to listen

and willing to be convinced, and hope that you will be the same."

The time was set for the following Sabbath, and all the family and the brethren met at the schoolhouse to hear the sermon. Brother Baker preached a most inspiring sermon and his words seemed to penetrate and bring conviction to this young man and compel him to listen. Through listening he was convinced of the truth of the facts presented. After that sermon his mind was open and he had lost his prejudice. Further studies were given. Our truth was brought to him, and it is hoped that in the very near future this young man will also be ready for acceptance into our church. He left Juliaca a different man. He stated that this experience was terrible for him to bear. All the beliefs of his church had been dear to him. He had been devout in his acceptance of them, and here in just a very short time all had been changed. The truth had been brought to him and he had been made to see wherein many of his former beliefs were false. This was a sad experience to him, yet he was happy in his newly-found revelation of truth and determined to study with even more zeal than he had previously shown, and to prepare himself for active work for the Lord.

Such enthusiasm and energy, such a change in the life of a man, I had never before seen. It is apparently high time that we as Adventists, who have known these truths all our lives, should reconsecrate ourselves and sacrifice our all and endeavor to develop this same enthusiasm and energy.

M. B. GRAYBILL, M. D.

*American Clinic, Juliaca, Peru.*

## Work Among the Campas

A YEAR ago this month (March) work among the Campa Indians of the Perené region was formally transferred from the Amazon Mission of Peru to the Peruvian Mission. This was done at Brother Stahl's request as he found himself too far away to give it the needed attention. At that time several changes were made. Rufino Pacho, who had for a long time been in charge of the old Mentraro Mission, went to Iquitos, and Samuel Condori was taken from Cascadas to replace him. It was planned to send Brother William Schaeffer to Cascadas but heavy rains made it impossible to navigate the river and for several months he was detained at Mentraro. In the meantime Campo brethren from the Cascadas Mission visited him and requested that the mission be moved to a more favorable location, as the soil was not productive and the little stream

that supplied water became dry during the dry season, necessitating the carrying of water up a steep hill for half a mile. As soon as he could do so he visited them and found it to be true and reported to us.

In the month of June Brother Gambetta and I went down the Perené river with Brother Schaeffer to look for a new mission site. After visiting Cascadas and looking over several places we concluded that a large flat at the mouth of the Sutsechi river would be the best adapted to the needs of the large number of Campas that wished to settle around the mission. This place is also nearer the Mentraro Mission and much more accessible than Cascadas.

As soon as this had been decided upon an application was made to the company that owns the land, for permission to establish a mission. The manager at the plantation was very cordial in helping us make all the arrangements and assured us that he would recommend the plan to the head office in Lima, and there was little doubt but it would be readily granted. The outlook was very good and we began to make preparations for entering upon our new possession. Great was our astonishment to find that the main office did not receive our petition with the favor that we had looked for. Delay followed delay until weeks and months passed by. At last we decided that we could wait no longer and gave notice that we were about to look for a site outside of the boundaries of the plantation. While this did not bring immediate action from the company the manager of the plantation advised us to go ahead with our plans and there would be no difficulty in securing the needed permission at a later time. The necessity for doing so was urged on by the approaching rainy season when it would be impossible to enter because of high water.

Brother Schaeffer was counseled to go ahead with the work. After many difficulties and delays, also some losses because of a canoe overturning and spilling his goods into the river, he finally reached the mission site in the month of October. With the willing help of the Campa brethren he set to work at building his house. Only those who have had the experience can appreciate what it means to have to do this work during the rainy season and at the same time live in inadequate quarters. Only a few days after their arrival their little baby boy of a few months was taken ill with pneumonia and because of the impossibility of giving treatments necessary to combat the disease, a little grave is all there is to remind them that he was once with them.

During our visit in June we had also learned that there had been carried on among our Indians an insidious propaganda from the surrounding *haciendas*, attempting to discredit the mission as well as the company that owns the land. The plantation and the mission was charged with exploiting and defrauding them, and so successful had they been that none of the Indians went to work on the plantation during the harvest. This we found was one of the chief reasons for the opposition of the main office to our petition. Steps were taken to counteract this propaganda and I am glad to say that during my last visit, just a year since taking the administration of the work, an encouraging advance had been made. In spite of the good work and noble efforts that Brother Condori has made at Metraro, some damage has been done to the work. However, we hope to see this built up again by Brother Leon. During my visit Brother Schaeffler arrived from Sutsechi with 150 Indians to work in the harvest on the plantation. This was very pleasing to the manager and he readily acquiesced to our plan to have our Indians separated from others where they would be less subjected to temptations and subversive teachings. Given separate camps, Brother Schaeffler has been able to pay them daily visits, have worship with them and give them counsel. So pleased was the manager with this arrangement that he turned over the management to us and the money for the work will be placed in the hands of Brother Schaeffler to pay the Indians. Very friendly relations now exist and we have been assured several times that as soon as the harvest is over our request for land will be granted.

Aside from these more favorable sentiments toward our work, the Sutsechi Mission has made notable progress. Brother Schaeffler's house has been built. School has been opened with an enrolment of 100. The Campas have promised to build a larger and better schoolhouse. So many have come from the surrounding country, even great distances that required twenty-eight days of travel, that the chapel is already too small. They have also promised that as soon as the harvest is over they will immediately begin the construction of a larger one. Sixty are enrolled in the baptismal class and the prospects are good for a still larger number.

How I wish that our brethren who have so nobly supported the work in this region might have the privilege of seeing these Campa brethren and see the delight they take in attending the evening and morning worship, and the enthusiasm with which they come to the Sabbath school. What a change has come into

their lives since the gospel has come to them! Among them are men who have spent many years in trading slaves, capturing little children after killing their fathers and mothers and then selling them to the planters on the Amazon. Today they are the staunchest supporters of the mission.

On several occasions the manager told me that it is nothing short of marvelous what we have been able to do with the Campas, as they are known for their wild, indomitable spirit. One evening while riding along the road returning to the plantation we passed by the camp where some of them were staying. As we approached they rushed out to greet me and shake hands. The manager rode on a few steps farther, turned his horse about and watched. As we rode on again he said, "It is wonderful! What a clean, intelligent lot they are. I am proud to have them work on the plantation." So they unconsciously are witnessing for the power of the gospel.

J. T. THOMPSON.  
*Superintendent, Peru Mission.*

## Evangelism in Juliaca

(Excerpts from a letter to Elder R. R. Breitigam written by Elder C. H. Baker of the Lake Titicaca Mission on April 17, 1931.)

SINCE coming to the school I have thought seriously about beginning some meetings in the town of Juliaca. We have done a great deal of propaganda in behalf of our clinic and it has also done a great deal for us along the same line. But up to the present and during the long years that our work has been going forward in Juliaca and its environs, nothing definite has been done along direct evangelical lines in raising up a body of believers.

Since Brother Bellido has arrived at the clinic it seems that a new enthusiasm has taken hold of us all, for he has been pushing untiringly the missionary work. There are several people interested in the truth and he is now giving Bible studies to them. But in order to get the truths before the people in a more general way, and recognizing the effect that a public effort would have on the entire town, for we felt that our truths would be listened to without any serious hindrances, we proposed to give a few meetings a couple of nights a week. To me it is a tragedy that we have left Juliaca out of our reckoning for so many years when at the same time we have had so many friends who have defended our work in these times of crises. They are completely ignorant of our teachings except for a few formal beliefs that they cannot help but see, such as keeping the Sabbath and our abstinence

from smoking and drinking but as to the spiritual structure of our message and organization they are far from having any understanding of it.

Really, it appears to me that it is all a very great surprise to them, the position we take on the present conditions in the world as it is supported by Bible prophecy. The meetings began the 13th of April and I am preaching twice a week. The first night I presented the matter of the conditions in the world in the light of Bible prophecy and the future as related to these conditions. I have never seen a group of people listen with such tenseness as the small group in Juliaca did that night. There were something like 150 present the first night and last night as I presented Daniel 2, bringing to view the universal kingdom counting from Babylon, there were something over 200. Again the same tenseness seemed to prevail, and undivided interest in the theme. I am sorry that we were not able to begin somewhat earlier so that more themes could be presented before I leave Juliaca, in the very near future; but I am sure what has been presented and what will be presented in the future will leave ground prepared for a possible harvest of souls in this place.

I might say that we even have a priest out to the meetings. I do not trust his apparently good intentions. He, too, is giving some discourses in his church on the plaza. . . . There is no active objection from any source and the people are very much in favor of the meetings. Juliaca has always been a liberal town and we look for no opposition in the future.

The officers of the Tiro club have kindly granted us the use of the hall. This is near the clinic and seats about 250 people.

## Notes on Bolivia

THE Bolivia colporteur institute closed on April 25. The 14 colporteurs in attendance left for their territories full of courage and with a new vision as to the possibilities in the work even during times of crises, when God is in the heart. A goal of souls as well as sales was placed by each colporteur.

One Indian colporteur, who has canvassed for about three years, received colporteur credentials. He is the first Indian in Bolivia to receive these credentials, and he is proud of them. Others are now determined to earn this distinction.

The Bolivia book sales were better last year than they have ever been. We thank the Lord for His blessing. When we consider the depression in business, and when we study the statistics of Bo-

livia, we can only say that God has greatly blessed the work even among the Indians. Bolivia has about 48 per cent Indian, 35 per cent mixed, 15 per cent white, and 2 per cent negro population. There are also many Indian savages not counted.

To be a colporteur in Bolivia means more than it may mean in some other more favored parts of South America. Pastor Brouchy says: "It takes well-tempered steel in the character to stand the strain." Colporteur José Valiente (a good name for a colporteur) was sent to a town called Jesus de Macha, where twenty years before the Indians had killed all the white people. Not one was left.

Colporteur Valiente, as his name would indicate, had courage to enter this fanatical Indian town. He started his work but before many visits were made the people *en masse* stormed the street where he was working. The colporteur was stoned and left on the street as dead and finally after a few hours was carried to the jail. There he remained for a week recuperating from his stone bombardment. He received his liberty in answer to his prayers.

At mission headquarters they did not know what had happened to Valiente. His report did not reach the office. Finally a letter came stating his trouble and then adding, "I am of good courage and working again with good success in my territory."

Bolivia has 1,639 members. During 1930, 210 members were added by baptism. To illustrate what this means at times I will tell of one of the baptisms. In Ahumala Elder F. Brouchy baptized 44 Indians. The priest had said that if the Catholic Indians would permit the Adventists to baptize in the river, the waters would be condemned and poisoned, and that all the crops would be ruined as the water was used to irrigate the lands. The Catholic Indians of course came down to the river early to prevent the baptism. They came armed with clubs and rocks. Elder Brouchy had not arrived as yet, so the Adventist Indians gathered in a house close to the river and spent their waiting hours in prayer and song service. Since the Catholic Indians would not permit Pastor Brouchy to baptize in the river he had to return to headquarters to get an official. The next day he returned with the official in his auto. The Adventist Indians had waited all night for him. With the guard standing by Elder Brouchy was able to baptize 44 faithful Indians in the presence of many Catholics who had, on seeing the official arrive, dropped their clubs and rocks.

The outlook for the work in Bolivia is bright. Just before leaving Bolivia,

Elder F. Brouchy, Brother Calido and the writer had the privilege of visiting the president and also the vice-president of Bolivia. We found both of these dignitaries interested in the progress of our work. After giving these men a careful survey of our world work and the work in Bolivia, we learned that they were willing to aid us in every way possible. The vice-president said: "I sympathize greatly with your work in Bolivia and place myself at your orders whenever you need me."

We made the president a present of two of our large books: "Home Physician," and "Hacia la Edad de Oro," (The Golden Age). The vice-president ordered his copy of the medical book in the leather binding. The president also placed his name in the new prospectus. The next day Brother Tabuena and colporteur Calido visited the ministers and received a number of orders.

God is greatly blessing the work of giving the message to the high officials of Bolivia and as these men understand our message and work they will defend the cause when trouble breaks out.

J. L. BROWN.

## Inca Union Notes

BROTHER Henry Westphal is nearing the close of his public effort in Chepen, Peru, which he has been conducting since January. He expects to baptize about 20 as a result of the meetings.

PROFESSOR H. B. Lundquist and Brother A. H. Field, the newly appointed educational secretary for the Peru Mission, have just finished a tour through the northern part of Peru, where they started four new church schools.

OUR training school in Juliaca, which was closed for two years, is now operating with an enrollment of more than a hundred. The first term of the school closed May 11.

### Austral Union Conference

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G. E. EMMENEGGER - Secy. - Treas.  
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## Visiting Churches in Central Argentina

IT WAS the writer's privilege recently to spend two weeks with Pastor J. H. Meier, president of the Central Argentine Conference, visiting some of the churches in his field. This trip took us to churches which in years past were

well known. Some of the older members, the fathers and mothers who accepted the truth in the early days of the work in Argentina, have passed on to their rest. But it was good to see so many of their children following in the footsteps of the parents in the message. In Grütly, Santa Fe, Arnoldo Pidoux, a French Swiss, and his wife, accepted the truth. They reared a family of ten children, all of whom are in the truth. Four are in the work and two are in our training school. In another church nearby, Brother and Sister Dupertuis were among the first to keep the Sabbath in Argentina. They had six boys, all of whom are faithful members of the church.

In 1892 a colporteur sold a copy of "Great Controversy" to Adolph Barraud in San Carlos, Santa Fe. Later some one sent him the French *Signs of the Times*. As a result of reading the book and the *Signs* he began to keep the Sabbath. In 1893 one of our ministers visited him and baptized him and his brother. About the same time Gustavo Herbez, a neighbor, also accepted the truth. Both of these brethren have raised large families, and it was a real joy to find them all faithful in the message. These two brethren and their families have been the main support of the group of members in Malbertina, Córdoba, during the years. It was indeed a pleasure to visit these homes, which were known so well in years gone by.

We also visited the group of believers in the city of Córdoba, which for altitude and climate corresponds to Boulder, Colorado. The work has made a good beginning in this city and there are a number of new ones who are interested. Our last visit was in Rosario, where Brother Camilo Gil is in charge of the work. The Lord is blessing in the presentation of His Word in all these places, and we left the brethren of good courage.

The financial depression has hindered some in doing all they would like to do in support of the work, but they are determined to do their best. It does one's heart good to visit our faithful brethren and sisters in the small churches and to see their interest in and devotion to the work. May God help us to raise up many more of these groups of believers.

N. Z. TOWN.

## Church Built on Foundation of Jesuit Ruins

IN MISIONES we have a little church built largely through the efforts of Brother Luis Riquelme, of Santa Ana, Misiones. The stones of which the foundation is made were donated by the



The new church in Santa Ana, with Brethren H. F. Brown, M. V. Tucker and Luis Riquelme

municipality from the 8th-century Jesuit ruins near the city of Santa Ana.

The picture shows Brother Riquelme dressed in his working clothes, having just put in the windows and the doors of the little building.

In the general meetings held in this little church practically the whole town was assembled. The Justice of the Peace, who was present almost every evening, assured us that if a worker were placed in this town the Catholic church, still incomplete, which stands by the side of our little church, would never be finished.

HENRY F. BROWN.

## Picada Rusa

BAD weather prevented many of our good brethren from assisting the conference meeting in Santa Ana. This was especially true of the brethren in Picada Rusa, in L. N. Alem, who live some distance away. But they did not want to miss the blessings which such meetings bring and on the following Sabbath invited those who had been privileged to attend the Santa Ana meetings to tell what they had seen and heard.

About 150 persons were present to attend the meeting in that chapel in the jungle. The elder of the church was the first to speak, who reported on the talks of Elders Neilsen and Town, and earnestly admonished the brethren to consecrate themselves unreservedly to the Lord. One of the deacons who had also attended the conference meeting, had been deeply impressed concerning the time of the end in which we are living, and with

tears admonished the brethren to right all differences that may exist between them and reconsecrate themselves to the Lord. Many responded to this call, while others expressed the need of more faithfulness in the payment of tithes and offerings, and in giving the truth to others.

The strongest testimony to the presence of the Holy Spirit at this jungle meeting was the response that came from seventeen young people, who expressed a desire for baptism. In addition to these about seven others had received baptism during the conference meeting in Santa Ana the Sabbath before.

I certainly thanked the Lord for the privilege of attending such a wonderful meeting where God was so near to us. This church has no regular pastor to visit them; the church school teacher usually has charge of the meetings. Although his 60 students give him plenty of work, he is always ready and willing to serve the Lord.

P. E. WENSELL.

*Field and Home Missionary Secretary,  
Alto Paraná Mission.*

## An Assassin Now a Deacon

IN RIVERA, Uruguay, a little church of twenty-two members has recently been organized with the prospect of several others joining in the near future. Brother Marcelo Pidoux was ordained as elder of this church, which is the outgrowth of the activities of Brother Barrios, an Adventist who came from Santa Maria, Brazil. While earning his living as best he could by selling vegetables, he gave away literature and sold copies of *El Atalaya*, which has resulted in some very fine people becoming interested in the truth.

Among the converts is a notorious character who has confessed to having slain eight people, but who gives very unmistakable evidence of conversion. After having shown the church the depth of his new Christian life, they elected him as deacon, and we have no question but what he will prove a very valuable man to the church. His spirit is as simple as that of a child, and he becomes very touched during the services as he thinks of his past life and his mistakes.

This brother is the owner of an automobile, and during the meetings recently held in that vicinity he would go out in the evenings and bring in several carloads of people to the services. As many as 90 have been present although the evenings were damp and the church hall was some distance from the center of town.

HENRY F. BROWN.

*Home and Field Missionary  
Secretary, Austral Union.*

## East Brazil Union Mission

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## Experiences From the Amazon

WE ALL enjoy experiences. This one does not apply directly to the result of our Missionary Volunteer offerings in the Lower Amazon Mission, but it will give some idea of what missionaries in that mission must put up with at times.

Brother Andre Gedrath went to the Amazon region along with Elder J. L. Brown in 1927. Brother Andre went as a colporteur. As he must travel continually by water, a launch has been built for him. He travels far and near selling the gospel-filled books and telling the wonderful gospel story.

On one occasion he ran his launch into a sandbar. A swift and angry current passed just back of him. It was a sea of water on all sides. To go to shore would mean risking his life, for swift currents would have to be passed. He tried to loosen his launch from the sand, but to no avail. He dared not abandon the launch for it might loosen and fall into the angry stream back of him, and be dashed to pieces. His supply of food was gone. Strength failed him to do more than he had done. Some men came up in a row boat. He asked for help but they told him that the place was too dangerous and that they could do nothing for him. They also told him that he would have to await the next high tide which would mean the next full moon. That would require nearly a month.

Brother Andre was in great distress. He dared not abandon the launch, and he had no food; only God can help a man in such an hour. He prayed and the same God that heard Daniel of old heard his prayer. He fell asleep, but in the night he was awakened. His launch was floating. Soon he started the engine and to his great surprise and joy he found himself on his way again. It was not long until he caught up with the men in the row boat who had passed him the day before. They were greatly surprised to see him. They could hardly believe their eyes. They said it was impossible for him to get out of that place and that it was a miracle that he had escaped. He replied, "Yes, the God I serve has delivered me." They then desired to know more about this God. Even as Phillip of old preached Christ to the Eunuch, so did André preach Christ to



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them. They agreed with him that God had delivered, for nothing but an extra high tide could affect the river there sufficiently to loosen his boat. God, seeing Brother André's extreme need, sent the tide.  
E. H. WILCOX.

## The Pernambuco Mission

IN THE Pernambuco Mission where the children of God are called *capa-verdes* (green capes) and *nove-seitas* (new sects), and where the drought this year and last has brought suffering beyond description, the Lord has been good to His people.

In spite of the many crises, our groups and churches are growing in number, in spirituality, and in their contributions to the cause they love. We have good people in this mission, and the prospect is encouraging for bringing many souls to Christ. Next week we plan to begin an effort in Maceió, the capitol of the state of Alagoas, and about two months later we plan to hold meetings in Recife and in Natal, Rio Grande do Norte. Brother E. R. Maas, our union educational secretary, will hold the meetings in Natal.

In this connection I wish to express our honest and sincere gratitude to the Division and the East Brazil Union for the two newly appointed evangelists that our mission has received, Brother O. Castellani and T. Berger, and for the excellent present in dollars that came to us for a church building in the city of Recife, where our mission headquarters are located. With all these advantages and blessings received, we want to do our best this year in the promotion of the message in our mission and in our individual lives so that we may each hear the words spoken at the end of life's journey: "Well done, good and

faithful servant . . . enter thou into the joy of thy Lord."

May the Lord bless His people and His work!  
G. S. STORCH.

*Superintendent, Pernambuco Mission.*

### South Brazil Union

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## Ijuhy

IJUHY is situated northwest of Santa Maria, one day's ride by train. It is a prosperous little village in a well-to-do section of the highlands of Rio Grande do Sul. The inhabitants of this village are largely Germans, and many speak but very little Portuguese.

At the present time Elder J. H. Boehm and family are living in Ijuhy, and he and Brother J. H. Roth are holding a series of meetings there. They were fortunate in getting the theater which is located in the center of the village. They have had a good attendance from the first of from 200 to 400 each evening. Although the meetings have been going on for some two months, yet the attendance is still about 200 each evening. Those attending are of a good class of people, already settled in life, and are there because they want to know the truth.

It was impossible to get the theater for more than two nights a week. This has hindered quite a bit in the progress of the meetings, but the brethren have not been idle. They have improved their time holding house to house Bible readings. Now many of the places where Bible readings were begun have become little meeting halls and many times from twenty-five to thirty people will gather in a private home to hear the words of life spoken.

Recently a good hall holding 180 people has been rented and the congregation is moving there for further study. May the Lord bless in these days when souls are in the balance and are deciding for Jesus and the gospel.

While the expenses of the theater were a bit high, yet the offering taken each evening has been sufficient to cover practically one-half of the rent charged. True are the words so often repeated which tell us that if we undertake big things for God, He will do great things for us. We are living in a time when we must step out in faith and undertake big things for and expect great things of God. We as evangelistic workers must not be afraid to receive offerings in our

work for God. We often act as men of little faith. Jesus says, "ask and ye shall receive." I have yet failed to see the place where taking an offering in a public meeting hindered in any way, providing the matter was presented properly.

Brethren and sisters, let us pray for the men at the front, battling for the Lord Jesus. We may sometimes be tempted to feel that we need a pastor in our home church, but we have already been fed. We are now to be promulgators of the truth. We are to hold the fort, while the ministers of the gospel go farther on to the front and battle in new and untried fields. Paul ordered that church elders be appointed in all the churches; that the church be a soul-winning agency at home; and that he be free to work in the fields beyond. May we follow the inspired plan, and work and pray. God will bless us and increase our talents, and the gospel ministry will be blessed by our prayers and our cooperation. As a result we will see many turn to Jesus.

E. H. WILCOX.

## Division Notes

BROTHER C. L. Bauer arrived in Buenos Aires June 3, after having spent several weeks in Brazil where he audited the books of the East and the South Brazil Unions. He left the evening of the 8th for Entre Ríos to be present at the Board meeting of the college.

ELDER R. R. Breitigam left Division headquarters May 21 for the Inca Union where he will spend about two months visiting the various missions and mission stations of the field in the interest of home missionary and Sabbath school promotion. He spent a week in Chile on his way over to the Inca field.

ELDER and Mrs. N. P. Neilsen are now counted among the residents of the Division compound. They arrived in Buenos Aires Wednesday, June 3, on the s. s. "American Legion," and were successful in getting through customs with very little duty charges. They received a hearty welcome to their new home by the families of the compound. Five days after arriving in the city Elder Neilsen was called to Puiggari to attend a session of the College Board.

ELDER J. I. Brown returned to Buenos Aires May 25 after having been away from the office for about four months. The Inca Union received the larger part of his services during this time. However, Chile and Mendoza had his help during one institute of their colporteurs. Brother Brown reports encouraging prospects.