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The Certainties of this Movement—No. 4

ACCORDING to the prophecy the hour of God's judgment began in 1844, at the close of the 2,300 years. (Daniel 8:14.) This can easily be proven, and of this there is no doubt in the minds of Seventh-day Adventists who believe the message. Hence, the movement proclaiming the message, must also begin at that time. And so it was. In that very year commenced this great movement with which we are connected. It is a movement, based upon the fulfilment of prophecy. It did not begin one year too early nor one year too late. When the hand on the great clock of time pointed to the hour foretold in prophecy, the movement was there. Thus we have a firm and sure starting point for our message. This great advent movement is in itself a fulfilment of prophecy, proclaiming that which God foretold. Any movement, arising since 1844 and claiming to be the movement of prophecy, comes too late to fulfil that prophecy. This must be clear to all who will take time to study the subject carefully.

Throughout the history of this movement, men have arisen claiming to believe our message in full or in part; but they have separated themselves from the movement and have had a special burden to try to get our people to leave the Seventh-day Adventist denomination and join them. Some of them claim that they have special light upon some points of doctrine. Others claim that the Seventh-day Adventist church is Babylon and for that reason we should leave the denomination and join them. Such has been the experience ever since the beginning of this movement in 1844, and doubtless others will yet arise with similar burdens before the work is finished; but in spite of all these different oppositions the movement marches forward triumphant-ly, for it is of God.

Sister E. G. White has written much upon this subject. She warns us of the danger of being led astray by persons who have left the church, and are trying "to draw away disciples after them," while still claiming to believe the Testi-

One Day at a Time

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weak-
ness and tears,

With its portion of pain and its burdens of
care;

One day at a time we must meet and must
bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under
wrong;

Then its toiling shall pass and its sorrow
shall cease;

It shall darken and die, and the night shall
bring peace.

One day at a time—but the day is so long,
And the heart is not brave and the soul is
not strong.

O Thou pitiful Christ, be Thou near all the
way;

Give courage and patience and strength for
the day.

Swift cometh His answer, so clear and so
sweet:

"Yea, I will be with thee, thy troubles to
met;

I will not forget thee, nor fail the, nor
grieve;

I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward, nor back with
dismay?

Our needs, as our mercies, are but for the
day.

One day at a time, and the day is His day;
He had numbered its hours, though they haste
or delay.

His grace is sufficient we walk not alone;
As the day, so the strength that He giveth
His own. —Annie Johnson Flint.

monies. Such persons will often quote selections from the "Testimonies" to sustain their positions; but they will mis-apply them and wrest them to suit their own theories. We should not follow them. We should stay by the movement of God. Sister White remained a part of this movement for more than seventy years and did not leave it until she finally passed away. Speaking of those who have arisen, or who will yet arise, who claim that the Seventh-day Adventist church has become Babylon, and who seek to lead our people away from this great movement to follow them, Sister White writes as follows:

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, *either among us or outside of us*, who is burdened with a message *which declares that the people of God are numbered with Babylon*, and claims the loud cry is a call to come out of her, *you may know that he is not bearing the message of truth*. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has given a message to him. . . . Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and *these messages will be sounding at the very time when God is saying to His people, 'Arise, shine; for thy light is come, and the glory of God is risen upon thee.'* . . .

"They make such selections from the 'Testimonies' as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be ac-

cepted by the people. . . . To claim that the Seventh-day Adventist church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the 'Testimonies,' souls are placed in perplexity."—*Testimonies to Ministers and Gospel Workers*," pages 41, 42.

These statements by Sister White are very plain and should be heeded by all our people. We are living in the last days and the enemy of our souls will do all he can to lead us away from the truth. We should not leave the movement of God to follow some "side issue" or "offshoot" that may arise. God has a people whom He is leading in these last days. It is the remnant church, proclaiming a definite message. It bears the marks and fulfils the specifications foretold in prophecy. What a privilege it is to belong to such a movement!

N. P. NEILSEN.

Inca Union Mission

L. D. MINNER - - - Superintendent
H. M. COLBURN - - Secy. - Treas.
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Workers' Meeting in Iquitos, Perú

DURING the workers' meeting in Iquitos we were greatly encouraged to hear a very interesting report from the different workers who are stationed in the provinces. Brother Ramos from Contumana, on the Ucayali, told us of the definite and growing interest among the people in the district. Before the fall of the Leguía government persecution was very strong throughout the whole Republic, but especially was this true in the Amazon Mission.

In Contamaná, Brother Ramos was forbidden to even hold a Sabbath school. The subprefect called him and told him that he would have to present his program in an official form before he could hold another meeting. So he went and wrote up a petition on sealed paper, stating his program and purposes and presented it in all good faith. The subprefect in reality had asked for a written order from his superior, the prefect of the department. This he believed would be impossible for our brother to get as the prefect was an avowed enemy of the truth and had prohibited Brother Stahl from practicing the rite of baptism. Brother Ramos did not understand that he was requiring a license from the prefect, so he made out his paper in form of a request for liberty to proceed with

his work without being molested. It seemed providential that there was a misunderstanding on both sides. When he presented the document the subprefect seemed to understand that Ramos had submitted his license from the prefect and without reading it authorized him to go ahead. Six months later he became aware of his mistake but it was too late to do anything. Plans were laid by the enemies of the truth to violently expel Brother Ramos from the place. But within a few days the central government was overturned and the new government was friendly toward the message. At the first baptism in this place 20 people were added to the church and a few months later 22 more were baptized. The parents of the Adventist children have been greatly afflicted because of the persecution their children have had to face in the schools. Plans are being laid now to start a church school in Contamaná. Among the present interested people is one of the best educated men of the town. He has occupied many places of responsibility and distinction.

Brother Bernabé Chávez, who was really the founder of the work in Iquitos, is working in Yurimaguas the largest city on the Yurimaguas river. He gave us some very interesting experiences in his report. Brother Chávez has pioneered the work in several different places, using the literature as an entering wedge. In Yurimaguas, he has a large congregation, part of which has already been baptized and others are awaiting baptism now. There has been bitter persecution in Yurimaguas also. Our brother was threatened with his life, and one of the members was actually attack-

ed one Sabbath as he went to meet with a group of interested people.

The priest of the capital of the province had visited a certain town where he knew the message was sure to be given and warned the people. He told them they should not give him lodging in any house neither food nor water, and furthermore they should treat him with violence if he attempted to stay or present any of his doctrines. The people were all ready but they decided they would listen to him once at least. The curiosity was great in the town and he had a good audience. They were surprised to find that the priest lied to them in many points. They decided that the message was of importance to them. Their whole attitude changed, and today we have there a Sabbath school and a group of baptized believers.

In Yurimaguas eighteen were baptized as the first fruits and sixty-five are now in preparation. There is a live interest in all the surrounding villages.

Brother Raúl Chávez, who has been officially in charge of the publishing work, has been so much occupied with pastoral work in Iquitos since the leaving of Brother H. Westphal, that he has had little time for constructive work in his department. The church in Iquitos has prospered under the direction of Brother Chávez. We have great reason to thank the Lord for His abundant blessing upon the work in the Amazon Mission.

Brother Richard Hayden and wife, who have recently arrived in the field, have been very busy studying the language. He is now taking up his work in a very enthusiastic way.

Brother and Sister Stahl are qui-



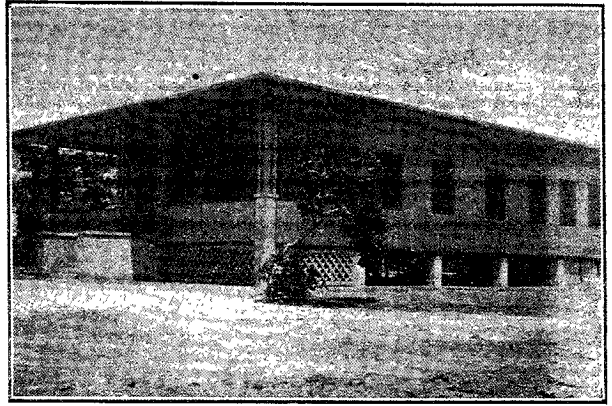
Indians who came to our Juliaca clinic for treatment after one of their 'fiestas.'



Home of Amazon
Mission of Perú,
Iquitos.



Brothers Stahl,
Minner and Hay-
den, Iquitos, Perú.



busy with the medical work and the general supervision of the field. As we closed our meeting all seemed to be encouraged to go forward as never before. Many plans were laid for the advancement of the work. The large number of children and young people in this mission, and the extremely low moral standard of the people, constitutes a very great problem. While the membership of the mission is small, we all felt that in view of the perplexing problem I have just mentioned, we ought to ask Brother Hayden to make the young people of the mission his special burden. We hope that at least three church schools may be operated this year, beginning in October. In this part of Peru the school term begins in October instead of March as in other parts of the republic.

We are all sorry that funds will not permit us to place at least one more well-prepared worker in the field.

L. D. MINNER.

Colporteur Before President of Republic

How can the message of truth be given to government officials? Who will take the advent message to the presidents and statesmen? Who will give the voice of alarm and announce that the judgment of God is coming over the dwellers of earth, even over the rulers of the high courts of republics?

A minister or an evangelist would need to possess great fearlessness and be exceedingly pretentious to announce a meeting in the private hall of a president, or in the hall of the senate, for a hearing on such subjects as "The Second Coming of Christ," or "Health

Reform" for the president and his ministers. However we do have humble colporteurs who can gracefully present these subjects and return victoriously.

Such has been our experience in Bolivia. After the colporteur institute, which was celebrated the last week of April, we received an answer to our petition which had been made to visit the president of the republic, Dr. D. Salamanca. It was 5:30 p. m. when the president received our three humble brethren. He appeared deeply interested in their presentation of our work and although he is a Roman Catholic in good standing, our representatives noticed no attitude on his part of opposition to us. To the contrary, he offered to served us in any way possible. The same spirit of sympathy and appreciation was revealed by the vice-president. He has an estate close to our mission station in Chulumani and is well acquainted with our work. He also offered to do all he could for us whenever possible.

A few days prior to the visit of our brethren, the House of Representatives in Bolivia had voted that all foreign physicians practicing in the republic were to revalidate their titles or cease practicing in a short period of time. This resolution caused us to think seriously of the effects it would have on our clinic in Chulumani and on Doctor Butka, who was directing the clinic. The vice-president, however, stated that the matter had not left the House and that he would defend it whenever it was presented for final action, and told our brethren that we should not let the matter disturb us. But promises were not the only things those men gave. They freed us from a medical tax which would have amounted to at least \$300.00 which had been placed on us by the instigators of the new law under consideration, to force us from the country.

Later, Brother Calido, our colporteur, and I visited the first magistrate and his ministers again, and we are pleased to

say that they all received us royally (for in reality we are of royal heritage) and gave us sufficient time to order 242.00 *bolivianos* worth of literature. All took their books when delivery day came. The vice-president did not pay when his book was delivered, but yesterday he sent a check together with personal regards, and enclosed his card for our colporteur to use in connection with his work. I might add that with every order a subscription was placed for our missionary paper, *El Atalaya*, which will visit the governor's palace and the residences of the ministers every month during the year, bringing them the message of truth, which in any other way would be practically impossible.

From the heart of every colporteur and every faithful Adventist should ascend a prayer of gratitude to God for the blessed colporteur work which is of the humblest nature, a most economic, a most efficient, and a most blessed means by God for winning souls for His glory, when the work is accomplished by colporteurs who feel the love of God in their hearts.

P. R. TABUENCA,
*Secretary of the Publishing and
Home Missionary Departments,
Inca Union Mission.*

Huacho, Perú

WHILE in Lima, Peru, in July it was my privilege to visit Huacho, a city about eight hours to the north of Lima. Here Brother and Sister Dennis are located to care for the work in this district.

During the past year quite a large quantity of New Testaments, or portions of Testaments, were given to our workers by the American Bible Society. Brother Dennis, appreciating greatly this opportunity of distributing the word of God, immediately organized the believers under his care to scatter them throughout the entire district. They literally went "everywhere preaching the

word,"—all through the valley and up into the villages of the high sierras. When I was there they had already given more than 20,000 copies and were well on the way toward the 30,000 mark, for they were distributing the third 10,000 lot received from the Bible Society.

As a result of this good work, together with personal witnessing, many interested people have been found, and some villages have sent delegations to Brother Dennis inviting him to come and preach the way of God to them and to explain the word of God.

In some of the large *haciendas* near Huacho, the management, on seeing the benefits of our teaching in the lives of those who follow the truth, have given the free use of buildings in which to hold our services.

In this district, as well as in other parts of Peru, it can well be said, "The harvest truly is plenteous, but the laborers are few." We should heed the commandment of the Master to pray that the Lord of the harvest may send forth laborers into the harvest field that the interested and inquiring people may hear, believe, and be saved.

R. R. BREITGAM.

A Visit to the Amazon Mission

WE WERE very happy for the privilege of visiting the Indian mission stations in the Amazon Mission, as we returned to Lima from Iquitos. The launch did not plan to stop at these stations, however we got an order from the company which operates these river launches on the mail route, to stop and wait for us while we visited the stations which were about three leagues apart. First we touched at Rufino Pachos' place. We were surprised to see so many smiling faces and the big sturdy Indians, one of whom asked me when I was ready to leave, to salute the President of the Republic in his name when I arrived in Lima.

They showed us about the camp which was just as clean and nice as any village. There were about one hundred families living in this place. They have a nice school house and a well-organized school, also a large church building. We did not have time to stay long as the launch was waiting for us. One of the candidates for deputy in the coming national election was with us and made some propaganda for votes in the coming elections. We were surprised to learn that many of these Chama Indians have already learned to read. They are enthusiastic about their school and village.

A short distance from this station we visited the station of Charece. He and his wife are Campa Indians converted on the station at Metraró. We were surprised to find that he had the larger station of the two. He had 75 pupils in school. He and his people had just finished a very fine church, filled it with benches, and the appearance was really striking. The outside and inside were painted after the style of the Incas. The man who owned the land where this village and church are located showed us around, as proud of what was being accomplished by this Campa missionary as if he were doing it himself. He talked about the Sabbath school and I wondered if he were also a believer but it seems he is not, although happy to have this Indian Adventist colony built on his property.

L. D. MINNER.

Austral Union Conference

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Over the Austral with Our Colporteurs

BROTHER Estanislao Mendiola immigrated from Spain about fifteen years ago, and gave himself to the world with all its sins and vices. He later settled in Federal, Entre Ríos, and was so discouraged with his sinful life that he decided to end it. But someone, he does not know who, gave him a copy of *El Atalaya*, and after reading it through he decided to change his ways. He attended our school in Puiggari for four years and is now our faithful colporteur in San Rafael, in the province of Córdoba. There are many who will be saved through some book, paper, or tract that has come to them, because our literature gives the message in a way that it touches the hearts of the readers.

A NUMBER of years ago a colporteur sold a book to a man who did not like it. He in turn sold it to a Mr. Bizama, who read it through very carefully and later attended a series of meetings, and together with his wife and two children accepted the truth. The children have attended our school in Chile and are preparing to become workers. And so the book "Great Controversy," which was rejected by one, proved to be the instrument for bringing four persons to the acceptance of the message.

COLPORTEUR Ignacio Riquelme wrote missionary letters to his brother, enclosing copies of *El Atalaya*. The brother

in turn began to do missionary work with these papers in the city where he lived. There were no Adventist believers in that place then but now we have a group of believers who were raised up by this youth, who recently accepted the truth. A former Adventist having heard of the newly organized group of Sabbath-keepers, got in touch with them, confessed his backslidden condition, joined the group, and today is a faithful member.

WHILE a colporteur was crossing the city of Santiago by omnibus one day, he improved the time by reading his Bible. An internal revenue guardsman sat down beside him and seeing the Bible open, asked if the reader were a Protestant. He remarked that he was interested in the Adventist religion. Brother Riquelme invited the gentleman to a study that was to be given that night. The guardsman accepted, bringing his wife with him also. They requested Bible studies, and brought to a recent meeting an enormous idol which had been cherished in their home, explaining that they desired to be Adventists. He wishes to enter the colporteur work where he can be actively engaged in the salvation of others.

WORD comes from Chile that Mr. Arturo Alessandri, the ex-president of the republic, who for years was exiled from the country, was visited by a commission of our workers in Chile and received his subscription for the *Atalaya*.

THERE is much enthusiasm in Chile over the *Atalaya*. The pastor of the Santiago church went out with a group of members, and in half a day he alone sold 100 copies. Why should not the members in Chile have interest in this beautiful work when the president of their conference, Brother Schubert, aside from the multitude of duties, accompanied a brother of the church and sold all the *Atalayas* he had taken along with him.

NEVER has such a spirit of enthusiasm been seen among the German brethren in Entre Ríos for placing our Spanish literature in the hands of their neighbors and friends. Many of our German brethren are unable to read the Spanish literature but they sense their responsibility to give it to those who do understand the language. The church in Ramirez has ordered 450 extra copies of the July number of *El Atalaya* for distribution in their neighborhood. The church in Viale has taken 1,000 copies of the same number, and in all the other churches we have noticed a similar spirit. May God bless our brethren in Entre Ríos and

make then strong to accomplish the missionary work that lies around them.

HENRY F. BROWN.

*Home Missionary and Publishing
Department Secretary, Austral Union.*

Echoes of the Harvest Ingathering

RECENTLY I had the privilege of working with Brother Carlos Mayr for a month in the Harvest Ingathering work in the cities of northern Chile. This zone has been a fountain of inexhaustible resources for years. Workers could earn about as much money as they desired to spend time at work. But this year conditions have been the reverse. In place of wealth and prosperity, misery and hunger now exist. In one city alone, that of Iquique, we were told that about 45,000 people were without employment.

It was indeed heart-rending to see so many strong, able-bodied men who were anxious to work, walking the streets in search of employment. Also there were hundreds of children begging a morsel of bread from the passers-by to stave their hunger.

Notwithstanding this financial crisis that has struck this zone so heavily, we began our Harvest Ingathering work after earnestly seeking the Lord for guidance. It was a difficult task to start out asking for money when poverty was so in evidence, but we were once more led to see that with God there is no crisis. To the contrary, He always gives us victory when we confide in Him and do our part. We were happy to realize our goal of \$4,250 (Chile money) and even go beyond it by \$270.

This experience has caused me to think much, brethren, of the time when the Lord "will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. . . . They shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8: 11, 12.) With what eagerness should we improve every opportunity to warn our neighbors and friends, be it with our books, tracts, or our beautiful missionary paper, *El Atalaya*, that those of a sincere heart may be prepared for the soon and glorious appearing of our Saviour.

Let us go forward with courage, brethren, doing our part like Nehemiah did when repairing the wall of Jerusalem and like him let us not be discouraged by surrounding obstacles.

S. C. WEBER.

*Associate Secretary, Home Missionary
and Publishing Department,
Austral Union.*



Student orchestra, River Plate College, Entre Ríos, Argentina.

On the Trail of the Student Colporteur

WE HAD some very interesting experiences during this year's Harvest Ingathering campaign. Brother Enrique T. Block and I visited several towns which had been canvassed the summer before by student colporteurs, and it was encouraging to learn of the good impression they had left with the people.

As we were waiting in the parlor at a certain well-to-do farm home we noticed several Bible verse cards on the wall. Surely, we thought, the man of that home cannot be a Catholic. While waiting we asked the daughter if they were Protestants. "No," she replied, and to our astonishment she went on to say that they were Seventh-day Adventists, and every Sabbath they held their Sabbath school. She also told us that the summer before two students had been to their home, and every Sabbath during their stay the students instructed them more concerning Bible topics. The farmer was delighted to see us, and from him we learned that they had known our message for a long time and had bought many of our books, but as they were in a section where there was no church they had not had the opportunity of being baptized. This family, four in all, are anxiously waiting for some one to come to baptize them.

We also found many people who had received the student paper of our college in Entre Ríos. They were much interested in sending their children to our college, and asked for prospectuses.

These people were liberal with their Harvest Ingathering offerings for it seemed that the student colporteurs had already prepared the way for us.

In the last town visited we had the opportunity of leaving a Bible in the best leather binding with a man whose interest was aroused by another faithful student.

Wherever we went we heard only words of praise and respect in behalf of our student colporteurs. May God send us again such good men during the coming vacation period. P. E. WENSELL.
*Publishing and Home Missionary
Secretary, Alto Paraná Mission.*

Chile

ALTHOUGH a grave crisis exists in Chile and hundreds of our members have been unable to make twenty *centavos* for many months, the work of God is going forward. Many have recently accepted the truth, and a new Sabbath school has been organized in the village of Nogales, which is the result of the work of a lay member living in Calera.

On Sabbath, September 5, it was my privilege to organize a third church in Santiago, with a membership of twenty-three. In addition to the three organized churches in Santiago we have two groups; one with ten members, and the other with seven. I am now holding a public effort in the newly organized church three nights a week, and there are 34 families deeply interested in the truth. Every night the hall is crowded,



Elder W. Schubert,
president of the Chile
Conference and
family.

and we trust by the close of the year to have a large addition to this third church, which is known as Alameda.

About three months ago medical work was begun in connection with our work here in Chile. The house formerly occupied by the pastor of the Porvenir church (in Santiago) has been converted into a physiological institution. Brother Samuel Fayard is directing this institution, and is assisted by a prominent physician, Dr. Alberto Villegas, who watches over the institution in a very satisfactory way. We have the following equipment: Diathermos, infrared, ultra violet, galvanic current, electric baths, hot and cold spray.

We have a daily patronage of from twenty to thirty patients, and are trusting that this establishment will result in bringing many people to a knowledge of the truth. Pray for the work in Chile. The brethren are of good courage and expect to remain firm to the end. We pray that the Lord may also use us in making possible the sixth or seventh lighthouse (organized church) here in Santiago.

WALTER SCHUBERT.
President, Chile Conference.

From the Far South

THE Magellan Mission is our southernmost mission in the world. The name of the city farthest south, Punta Arenas, has recently been changed to Magellanes. Here we have a church and Elder W. F. Miller is director of the mission. We know that our people are interested in this the farthest south inhabited land, and we take the liberty of copying the following from a letter recently received from Elder Miller. He writes:

"We came to Magellanes on the 11th day of September, 1929. To change from Northern Peru to this part, although indirectly, has been a change almost from one extreme to the other, but undoubtedly it was providential as the tro-

pical climate is so wearing and this climate tends to build one up. We are well and enjoy the weather and the climate here. Mrs. Miller is decidedly stronger now than when we came. . . . We thank God for His loving care over us to this time. . . .

"In the year and a half that we are here, we are glad that we can see some definite advancement at least in some lines. Our first work was to organize better the different departments of this church. The Sabbath school and Missionary Volunteer work and all other departments are in fair working order now even though we are but a small church of believers and somewhat scattered.

"Our literature is continually going out over the field. English, Spanish and German papers are distributed every month. We are unspeakably thankful to get this literature. The *Signs* comes here through the faithful cooperation of our brethren in the United States; we also receive some *Hausfreunds*. . . . The *Atalaya* is sold here in the city and some are going out to the farms also. Now we are inquiring about periodicals for the Jugoslavian population of whom there are thousands in this city.

"I have visited Tierra del Fuego (which means, Land of Fire) two different times and gone around on about twenty farms especially in the interest of the Harvest Ingathering work. Here on the Cape I have recently finished my first round among the farms as far up as two hundred miles inland. In the territory of Chubut I have spent some weeks among the Welsh people. There we find a Protestant attitude. I know of no others in South America who appreciate the preaching of the gospel as those people do. I hope we can plan to work there for a time. As the people are practically all farmers and live scattered, the biggest problem there will be that of getting around among them to give Bible studies and holding meetings with them. One really needs an automobile as the

people are scattered over nearly fifty miles, I was told.

"We are very happy for Brother Chamberlayne who is now the colporteur of the Magellanes Mission. He is working on the coast of Argentina and will get this far south about next summer. We have not met thus far, but Brother Chamberlayne is known to some of the British here. He accepted the truth down here some years ago.

"We are glad that our tithes and offerings show a good increase during the past year. We are confident that there will be an increase this year also in spite of the time of crisis. In the Ingathering, however, we have not done as well as last year and hardly know where to turn now in order to reach our goal. . . .

"It is gratifying that we have such a nice set of bright young people here. They are very responsive and active youth. Mrs. Miller is leading their activities very well. Two of our young people were baptized at the close of last year.

"Among the interested ones is a man on Tierra del Fuego who, although a Roman Catholic, is reading "Great Controversy" and other literature. He has made good progress in the year I have known him. A Scotch couple there were also reading the Bible and gaining a real Christian experience. A German sister who had become disinterested some years ago has come back and begun to mend her ways by faithfully keeping the Sabbath and turning over the tithes she had withheld for several years. When she began to stand for the right it was a fight against poverty and opposing relatives; but now in a few weeks she finds plenty to do and no shortage. Her relatives see the difference but hate to humble themselves to confess the miracle. I have seldom, if ever, seen a case so marked as this one where taking one's stand on God's promise has lifted one immediately out of a terribly downcast and discouraged condition to a happy well-supplied life.

"Dozens of people whom we know about read the *Signs*. I met some of the most responsive German people of late that I have ever met. They are Lutherans, but good Christian people. Some of these people are reading our German and English papers. I have met many very friendly and open-hearted people. Some of them are liberal donors to our missionary endeavor. We hope and earnestly pray that God's Spirit will stir them until from among the many, at least a few may be brought to a knowledge of this precious truth.

"Our urgent need here is a neat church building where we could get the people to attend our meetings and give them the truth. We also need to start a

school, but have felt bound until the present. However, if we had a new building we could expect to do far more than we are doing at the present. We pray God to show us His way so that the work may soon be given a strong impetus."

Thus we find that the story is the same wherever we go. Souls are reaching out after God and the message. Whether they are living on the southern extremity of our world, in the jungles of the tropics, or in the land of the midnight sun, far to the north, they are responding to the call of God. This message must go to the very ends of the earth before the Lord returns. It rejoices our hearts as we read of its progress. We pray that God may greatly bless our faithful workers who go to the extremities of earth with the glad tidings.

N. P. NEILSEN.

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A Journey through Bahía

ABOUT two months ago I returned from a trip to the interior of the state of Bahía, Brazil. Elder Schneider accompanied me on this trip and is a faithful witness to the experiences that I shall mention.

Perhaps both of us register this trip as the most difficult one we have ever taken. We traveled day after day on burros through difficult places,—difficult in every sense of the word,—placing ourselves in dangers, among nefarious men. We crossed swollen streams where fever abounds and through forests infested by wild beasts. Although it would be interesting to describe some of our experiences on this trip, there is another side of it that filled my heart, about which I wish to write. I shall not speak of our privations, but of the needs that exist in the different sections of this vast field.

We left the capital of the state and traveled five hours by boat to a place where we could take a train for the interior. We rode to the end of the railroad, where we traveled three days by horseback in the tropical sun. Those were three days of silence; we were pensive. What awaited us in these abandoned regions? At the end of the third day we arrived at Furna, an elevated, breezy and agreeable place where vegetation abounds. Our courage was strengthened at sight of this, and even

more so when we began to mingle with the people. Humble families, honest and industrious, but without educational advantages, are the inhabitants of that zone. Practically all are illiterate. They are greatly in need of a school and have been pleading for some time for a teacher to come among them and teach their children. They were very sad when we left them. However, we promised to do all in our power to help them obtain a teacher.

Seven days more of travel on horseback with no fewer obstacles, brought us to another place where the first words that greeted us were: "We need a teacher." For about twenty years, they told us, they had been anxiously desiring to have some provision made for the education of their children. So great was their faith that they constructed a school house and made arrangements for the teacher when such a person should arrive to dwell among them.

"We want a teacher to instruct our children." Who can remain deaf to such an earnest plea? What shall we do for our neighbors who are in urgent need of our help? Shall not we give them of our strength and means in order to make possible an answer to their most needy request?

JUAN MEIER.

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East Brazil Union.

Sowing the Seeds of Truth

THERE is power in the word of God. It can change things. When sown in the hearts of men, it will spring up and bear fruit—its own fruit—even the fruit of the Spirit. This has been demonstrated over and over again in our work for souls. God has placed His power and life in His word. When it is planted in the heart and permitted to grow, it will bring forth fruit and change the life of the individual.

Thus it was with God's word in the beginning. There was power in the word spoken by God in the creation of this world. When the Lord said, "Let there be light," there was light. The word obeyed His will. When He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth," it was so. Grass, trees and fruit came in response to the Word. And that same Word is causing the earth to bring forth grass and fruit today. The Word lives and abides forever. The passing of time does not diminish its power. We marvel at the power manifested by the growing plant; but it is only the power implanted

in the word spoken 6,000 years ago.

Doubtless we all have watched the springing forth of the tender blade of corn in the field. We have noticed the tiny spire pushing its way to the surface in spite of heavy clods of earth. We have seen a portion of the baked earth heaved up and held there by the tiny blade,—a blade so tender that it cannot even support its own weight if separated from the root. Yet it lifts a clod of earth a thousand times its own weight. How can it do this? From whence comes this wonderful power? Ah, it is the power of the word spoken at the creation.

Some years ago some university students tried to measure the power of a growing squash. They placed an iron harness upon the squash and arranged levers and weights so they could measure its lifting power as it grew. They measured it from day to day until it had lifted 5,000 pounds; then the harness broke and their experiment ended. How much more it would have lifted no one knows. But what a marvel! Five thousand pounds of power flowing through that little vine! Who can understand it?

Here is something that baffles science, something it cannot understand. Scientists have tried to discover the origin of life in their laboratories, but all in vain. Men will build up their arguments, they will present their theories, but all must admit that the secret of the life power in the little seed is still undiscovered.

The same is true in the spiritual realm. We see the manifestation of this power in the transformation of human hearts. We marvel at the change that takes place in the lives of men and women for whom we labor. A certain missionary wrote some time ago:

"Since our coming here, many changes have taken place in the lives of the people. Some men have entirely given up drinking, and many are praying to our God, as they have lost confidence in their pagan gods. It is wonderful how the gospel of Christ changes things. Soon the older people will join the children in the Sabbath meetings, and a Sabbath school will be born. Then will come baptisms, and a church will be organized."

Thus the fruit appears from the seed-sowing of the word. The drunkard is changed into a sober man. The thief and robber is transformed into an honest soul. The rough and brutal person is changed into a lovable one, and the degraded and superstitious heathen, sunken lower than the beasts of earth, is changed into the image of God. Brutality is

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changed to kindness; hatred to love; superstition to faith; fear to peace; and darkness to light. What has made the change? What power can accomplish such marvels? Ah, it is none other than the mighty power of God manifested in His word. It is the living Word, bringing forth fruit. It is the power of the Word which "liveth and abideth forever."

Even so it is with the gospel message. The secret of the gospel power is hid with Christ in God. It cannot be explained. We may experience it in our lives. We may see the manifestation of that wondrous power as it changes the lives of men; but we cannot comprehend it. It is beyond our ken. But as we sow the seeds of truth, we may know that there is a power implanted in the word which is able to produce the desired fruits. Then let us not become weary in well doing, knowing that in due time we shall reap the fruits with joy. Let us sow the seed and God will give the increase, as He has promised.

N. P. NEILSEN.

Gleanings of Progress Throughout the Field

Conducted by N. P. Neilsen

UNDER date of September 15, Elder Francisco Brouchy, superintendent of the Bolivia Mission, wrote that he had held public meetings in Chulumani five nights a week for six weeks. After he had held meetings for three weeks they organized a Sabbath school. He writes: "We have more than fifty members in our new Sabbath school in Chulumani. In another section of the city for two years we have had a Sabbath school for

the Indians, and the one we have just organized is for the white people. The attendance in all the meetings during this effort has really been remarkable, even though we have had the opposition of the Catholic priest, whose room was so near to the theater that from his window he could hear all the discourses. Quite the reverse from what is usually the case, the last night the theater was well filled, and when a call was made for all to arise who believed the truths which had been presented, including the Sabbath, and who desired to continue to study that they might be baptized and unite with the church, fifty-one persons arose to their feet and signed the cards that were handed to them for this purpose. Several of these with their entire families are attending the Sabbath school we have organized. Our only regret is that we do not have an evangelist in our mission to carry on this work and to study with these people until they are ready for baptism. It was with deep feeling and regret that my wife and I had to leave and return to La Paz where some very urgent and serious matters awaited me; such as law suits against some of our workers, the burning of one of our schools and the house of one of our church school teachers, an interview with one of the high authorities of the government, etc. Really I do not understand how I could finish my program in Chulumani, but I believe that God wished it to be thus, so as to give the message to that poor people."

WRITING about the progress of the Sabbath school work in the Inca Union for the last three years, Elder H. B. Lundquist says: "The Sabbath School Department is experiencing a most gratifying growth, from 95 schools in 1927 to 167 in 1930. The Sabbath school offerings increased from \$5,600 (gold) in 1927 to \$8,700 in 1930. Our Sabbath school membership increased from 5,700 members to 7,550 during the same period."

WRITING from Juliaca, Peru, recently, Doctor R. R. Reed, among others gives us the following interesting experience:

"We have one abomination with which to contend here, and that is the feast days. These times always bring us patients with broken heads, arms and legs. The unconverted Indians enjoy drinking and fighting more than anything else it seems. A group of cripples came in together one day after carnival week to get 'patched up.' Among them were two broken legs, one broken arm, two broken fingers, while all of their heads were battered up; but they seemed quite happy and contented. The other day I had an Indian come in for a death certifi-

cate. He told me the child was born almost dead, so he first ran for the priest that the child might be baptized, and then came for me after the child was dead."

It is interesting to notice the progress of our work in the different departments. According to word recently received from Elder H. B. Lundquist, we learn that in the Inca Union Mission the young people's work is growing. He says: "From seventeen societies, with a membership of less than three hundred in 1927, now sixteen hundred youth and children are weekly assembled in sixty societies, while their offerings for missions reach over \$200.00 a year as compared with \$30.00 in 1927."

WRITING about the progress of the work in the Pernambuco Mission, Elder G. S. Storch, superintendent of the mission, under date of August 5, says: "We are now in the second week of our public effort here in Recife. We rented a large hall in the center of the city and until now the attendance has exceeded our expectation. The seats have been filled every night and many have had to stand up for lack of seats. Of course, thus far we have presented only such subjects as may not seem so objectionable to the ears of the people, and we well know that later when we present some of the strong truths of our message the attendance will probably diminish; but this work is of God and He will certainly care for those for whom He gave His only Son to save. Brethren Ellis Maas and Oscar Castellani are holding a series of meetings in Natal and we have received the notice that they have also many interested in the present truth. I am hoping that before the end of this year I can yet baptize fifty persons. We have more interested ones than we have time or workers to look after. To God be the praise."

It is an excellent thing to organize our churches into working missionary bands as Elder H. J. Westphal did in the Chapén, Peru, church, where he labored for a number of months. He has now been called to Lima, to hold a public effort in that large city; but according to a letter recently received from him, he says that "before leaving we organized the church into groups of two or three men to go out and hold cottage meetings in surrounding towns and villages. The last I heard from them they were heartily at work. We have ten such groups, and hope to have the seed sown as God would have it. Two of our members left for the canvassing field and six others are planning on entering the colporteur work in the near future"