



# SOUTH AMERICAN BULLETIN

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## The Certainty of this Movement—No. 6

IN OUR last article we studied about the two great movements brought to view in the Bible, the exodus and the advent movements. The one is a type of the other, and they have many similarities. In the exodus movement the children of Israel were not in uncertainty. They could base their faith upon the sure word of prophecy. The Lord said, "Know of a *surety*," (Gen. 15:13) and Abraham believed God. Joseph had the same assurance, basing it upon the promises of Jehovah. Just before he died he called the children of Israel together and said unto them, "God will *surely* visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will *surely* visit you, and ye shall carry my bones from hence." Gen. 50:24, 25. We find no tone of uncertainty in these words. He believed what God had said, and knew that He was able to fulfil His promises on time.

It may be of interest to notice how the children of Israel remembered the request of Joseph when they left Egypt. We read, "And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will *surely* visit you; and ye shall carry up my bones away hence with you." Ex. 13:19. And this they did. For forty long years they carried these bones with them in all their journeyings to and fro through the wilderness. And when they finally entered the promised land, "the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought." Joshua 24:32. What an evidence of his faith in the sure word of God was this request of Joseph! And what a constant reminder

of this simple faith, the carrying of these bones from place to place must have been to the children of Israel! It must have been an honor to carry the bones of this holy man who believed so firmly in the promises of God!

We, too, may have the same assurance in regard to this advent movement. It came in fulfilment of prophecy. As we study the fulfilment of prophecy our faith is strengthened. Said Jesus, "Now I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he." John 13:19. "We have also a *more sure* word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1:19. We

have a light. We need not walk in uncertainty.

The advent movement began in 1844, at the close of the long prophetic period of 2300 years. In the ninth chapter of Daniel we have the prophecy of 490 years which covers the first part of the 2300 years and by which we are enabled to know when the 2300 years were to begin. Does the Lord want us to be in uncertainty regarding this prophecy? Surely not! We will notice some of the statements found in connection with the giving of this prophecy:

"He said unto me, unto two thousand and three hundred days; *then shall* the sanctuary be cleansed." Dan. 8:14.

"I, Daniel, had seen the vision, and *sought* for the *meaning*." Dan. 8:15.

"Gabriel, make this man to *understand* the vision." Dan. 8:16.

"*Understand*, o son of man, for at the time of the end shall be the vision." Dan. 8:17.

"Behold, *I will make thee know* what shall be in the last end of the indignation for at the time appointed the end shall be." Dan. 8:19.

"The vision of the evening and the morning which was told *is true*. . . for it shall be for many days." Dan. 8:26.

"O Daniel, I am now come forth to give thee skill and understanding." Dan. 9:22.

"I am come to shew thee. . . therefore *understand* the matter, and *consider* the vision." Dan. 9:23.

Surely all these statements indicate that we ought to *study* the prophecy and *understand* it; especially as it pertains to our time. We ought not to be indifferent regarding so important a matter. We should know. We should have the same certainty that Abraham, Joseph and Moses had regarding the exodus movement.

Notice the following plain facts, briefly stated. In symbolic prophecy a day stands for a year. Ezek. 4:6.

### "God Must Be Dead"

One day when Luther reached his home  
Discouraged, worn and sad;  
He found his house was draped in black,  
His wife in mourning clad.  
"What is the matter, darling wife?  
What can this mean?" he said.  
"Why, don't you know?" she made reply  
"O, Martin, God is dead!"

"What, God dead! No! He cannot die!  
What do you mean, dear wife?"  
"Why, Martin, you have told me, dear,  
That never in this life  
Would you allow discouragement  
While God did live," she said.  
"So when I saw you were cast down,  
I thought, God must be dead."

Dear reader, learn the lesson well,  
That Luther found that day:  
God is the same forever more,  
He changeth not His way.  
And while He lives and rules above  
He guides us from on high.  
He loves us still, directs our way,  
Our God can never die!

—N. P. Neilsen.

Hence, the 2300 days of the prophecy are 2300 years. The seventy weeks, or 490 days, are 490 literal years. These were "determined" or cut off from the 2300 years. The 490 years would reach to the days of the Messiah and were allotted to the Jewish people until they had filled out the measure of their transgressions. The 2300 years would stretch onward to "the time of the end," to the hour of God's judgment. But both of these periods must begin at the same time, the shorter being "cut off" from the longer.

May we, then, know for a certainty when these periods begin? Yes, the angel told Daniel that he should begin to count this period "from the going forth of the commandment to restore and build Jerusalem." Dan. 9:25. He told him to "know, therefore, and understand." We may, therefore, know that the date of the commandment to restore and build Jerusalem, is the date from which the great prophetic measuring line runs, and once the starting point is established all the foretold events of the 490 years must follow exactly as scheduled in the time-table of divine prophecy.

When, then, did the decree to "restore and to build Jerusalem" go forth? There were three successive decrees, issued by Cyrus, and Darius and Artaxerxes; but the word of God sums up this three-fold decree as completed only in that of Artaxerxes. His decree is the most comprehensive, authorizing the full restoration of the civil and religious administration of the Jews, and is recorded in Ezra 7:11-26. This, therefore, constituted "the commandment," according to the prophecy. We read, "They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

When, then, was this decree given? The answer is plain, "in the seventh year of Artaxerxes the king," (Ezra 7:7) which was in the year 457 B. C. This important date is fixed by the combined record of sacred and profane history with great accuracy. Also the eclipses of the sun and moon, divinely appointed time-keepers (Gen.1:14), bear their witness to the accuracy of this historical date. To point out with what certainty we may know that this date is correct, I can do no better than quote the following from "The Hand of God in History," by Elder W. A. Spicer:

"One witness is the canon of Ptolemy, the great authority on the chronology of ancient kings. Claudius Ptolemy,

mathematician, astronomer, and geographer, dwelt in Alexandria, Egypt. He was born in the first century of our era, and died about the year 151 A. D. Alexandria was the great educational center, the home of wonderful library collections. From the records of ancient times Ptolemy compiled a chronological list of kings of the great universal empires. Thus his list of kings is a canon (rule, or standard) of ancient chronology, of the greatest value. . . .

"Divine prophecy foretold the order of empire before the events transpired; the historian recorded them after they had taken place. When Ptolemy, in his quarters in the temple of Serapis, made up his list of empires and their kingly line, in the second century of our era, he unconsciously bore witness to the fulfilment of the prophecy uttered by Daniel, in Babylon, in the sixth century before Christ. . . .

"Along with his list of kings, Ptolemy compiled also a record of ancient astronomical observations, called the 'Almagest' (an Arabic word meaning 'great composition'). This 'contains most of what is known of the astronomical observations and theories of the ancients.'—*Webster's Dictionary, 'Almagest.'* When it is recorded that in such and such a year of a certain king, at such a place, an eclipse of the sun or moon occurred, the modern astronomer and mathematician can verify the chronological record. And again and again these dates have been worked out and proved accurate. . . .

"Take one illustration. Ptolemy's 'Almagest' preserves the record of an eclipse of the moon observed at Babylon on the night of the seventeenth of the month Phamenoth, in the seventh year of Cambyses, king of Persia. According to the canon, it was on the night following July 16, B. C. 523. The modern astronomer works away with pencil and paper, and tells us that on that very night an eclipse must have been observable in Babylon. It is a fascinating topic. Speaking of the accuracy with which dates of eclipses may be verified, an American writer, Sylvester Bliss, quotes from Professor Mitchell the following paragraph:

"Go back three thousand years, stand upon that mighty watchtower, the temple of Belus, in old Babylon, and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that the record is correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years;

with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour, on such a day—as the Chaldean has written—that eclipse did take place.—*Sacred Chronology, chap. 8*"

Mr. William Hale says of this canon, "As to the authenticity of these copies of the canon, the strongest testimony is given by their exact agreement throughout with above twenty dates and computations of eclipses in Ptolemy's *Almagest.*"—*Chronology, Vol. 1, page 166.*

The year 457 B. C., therefore, is a date of great importance to us. Running the great prophetic measuring line of 2300 years from this date, we reach the year 1844. There can be no mistake about it. In that year the "hour of God's judgment" was to begin, and in that year the movement proclaiming the message of the judgment began. The prophecy and history agree. This is our certainty. N. P. NEILSEN.

### South Brazil Union

E. H. WILCOX - - - - - President  
G. E. HARTMAN - - - - - Secy.-Treas.  
Address: Caixa Postal 2898,  
Sao Paulo, Brazil

### Fishers of Men

OUR colporteurs go everywhere. They consider no place inaccessible, no task too arduous to undertake in order to place our message-filled literature in the hands of the people. Many times their sales are small in compensation for their sacrifice and privations. But they go forward, trusting in the promise that those who sow in tears shall reap in joy.

Many of our Brazilian colporteurs, in common with those of other lands, are going into the highways and byways to seek the lost and give them the bread of life. They travel long distances by land and water, far from the beaten paths of civilization. Here are a few paragraphs taken from a letter written by a colporteur on the great Amazon river:

"I left home in my little twenty-one-foot canoe for a trip up the river. During the first sixty hours I sold nothing. The Sabbath came on and I spent the day in my canoe which was tied to a floating island. There alone I conducted my Sabbath school. That night, being tired of rowing, I slept in the canoe.

"During the next week I found some houses and managed to sell \$13.00 worth of books. As money is very

scarce among the country dwellers of the Amazon the colporteur many times is obliged to receive produce in exchange for his books. If he did not do this he would not earn enough to pay his expenses. Part of the \$13.00 worth of sales I made was paid with cocoa at the rate of three cents a pound, the current price for cocoa at the time of my sales. It dropped in price before I could sell it and so I lost half a cent on each of the 240 pounds I had.

"Later I reached the village of Silves, a little place with only fifteen houses. I gave the first canvass to the tax collector. He at first wanted to collect taxes from me, but soon desisted, and one of his boys bought a copy of 'Christ our Saviour.'

"Again the day of preparation came and I prepared to spend the night rocked on the bosom of the great Amazon. The night after Sabbath I rowed through the hours, reaching home early on Sunday. The trip had taken twenty-eight days and I had sold \$29.00 worth of literature."

Brethren, pray for these pioneer workers. Pray that the Lord of the harvest may send many more of them into the harvest field to gather out the souls. Pray that His Spirit may accompany them from door to door as they meet the people and present the words of life. Let no Adventist family, in their private or family worship forget for a single day that the colporteurs need in a special way help from on high.

J. BERGER JOHNSON.  
São Paulo, Brazil.

### "Emissaries of Beelzebub"

"It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore." Mat. 10: 25, 26.

"Some of them said, He casteth out devils through Beelzebub the chief of the devils." Luke 11: 15. "Say we not well that thou . . . hast a devil?" John 8: 48.

"He that saith he abideth in Him ought himself also so to walk, even as he walked." 1 John 2: 6. He should "be as his Master," expecting to be called the devil's emissary if not the devil himself.

Our faithful colporteurs often meet the "accuser of our brethren" (Rev. 20: 10), in the field. In the October number of the *Crusero*, published in Curityba, Brazil, bearing date of October 30, 1931, we read the following

interesting notice to the Catholic public:

"Beware, Catholics! There is a youngster, a walking victrola, propagating the insidious Protestantism under the title of "The Hope of the World," edited by the Casa Publicadora. The book is profusely illustrated and well bound, which calls the attention of the unwary and of those who ignore the fact that this is one of the many ways of Protestantism to gainsay the Catholic beliefs of the Brazilians. And, this is not enough, for when the above-mentioned book cannot be placed, *O Atalaia* is introduced, which is directed by the same editors.

"It behooves all conscientious Catholics to stand as *atalaia*s (watchmen) . . . and not buy, or even lend their help to the propagation of such publications that are nefarious to religion and state—literature sent out thanks to American gold—into the bosom of Catholic people, just as if they did not have twenty-two millions of Catholics in their own land to convert! . . . and many more atheists, etc. Beware, therefore, of these traveling cashiers, authentic emissaries of Beelzebub."

It may be interesting to know about the success which these "emissaries of Beelzebub" are having in and around Curityba, the city where this free advertising was done. In a letter just received from the field missionary secretary he states: "The four student colporteurs who came to this field from the college, took orders to the value of over 5:000\$000 during the first month of their summer's work. A young man, about fifteen years of age, became so fired with enthusiasm about going to school also, that he started out to sell literature . . . and although he was inexperienced and young, he sold 200\$000 worth of books in a few hours. . . . On Sundays he sell *O Atalaia*. The daughter of an army officer, who is not an Adventist, has also asked to be allowed the *privilege* of selling *O Atalaia*.

The more advertising the daily papers do for us and the more they call us "emissaries of Beelzebub" the larger will be the demand for our literature and the greater will be the army of "emissaries," and the more determined will we be to scatter the printed page like autumn leaves for the healing of the nations. J. L. BROWN.

TRULY the harvest is great, and our leaders are often perplexed to know how to answer the calls that come to them. Writing under date of October 19, Elder H. G. Stoehr, superintendent of the Santa Catharina-Paraná Mission, says: "I do not know, Brother Neilsen, how I can do all the work. The field is

large and the workers are few. Just today I received a letter from a man saying that in a certain place there are seventy persons keeping the Sabbath and he requested that someone be sent to visit them. What shall I do?" In a later word we learn that this group of interested ones are meeting together regularly and that the mission plans to send a worker there soon to study with them and find out how many of them are ready for baptism.

### East Brazil Union Mission

H. B. WESTCOTT - - - Superintendent  
U. WISSNER - - - Secy. - Treas.  
Address: Rua Lopes Trovao 84,  
Nietheroy, Estado do Rio, Brazil

### East Brazil Union

ELDER E. M. DAVIS, superintendent of the Rio-Minas Geraes Mission, together with Brother Barboza, visited the eastern part of the state of Minas Geraes, between Muriahy and Caratinga. He reports baptizing forty-three persons, and that there are as many more getting ready for this rite.

ELDER Luis Braun has been holding public meetings in Juiz de Fora and ten or twelve persons are reported to be convinced of the truth and desire to unite with the church.

BROTHER José dos Passos has sent us encouraging letters of the work in the city of Bello Horizonte. He has been working hard, and reports that by the Lord's help the attendance at his meetings is good and the outlook bright.

AS the result of the meetings held by Elder Domingos Peixoto in the Meyer church in Rio de Janeiro, fifteen persons are receiving private Bible studies, and here like in other places, people are impressed with the present-day happenings and find the explanation for the same in the Word of God.

Nor only in cities and towns do we find the gospel producing fruit; a very encouraging report has been received from Elder Leo B. Halliwell of the Lower Amazon Mission. On the recent nearly 5,000 kilometer cruise of the "*Luzeiro*" our workers came in touch with many people and Brother Halliwell writes: "Nearly every day someone comes here from places we have visited, wanting literature or something. We have several invitations to hold meetings in different places. In one place we left eight persons keeping the Sabbath. We learn of different groups waiting to be visited and instructed in the truth."

It is reported from Porto Novo, Acre, that over one hundred people are interested in our doctrine and according to another report they are keeping the Sabbath. No worker has ever been so far in the interior as Acre and we do not know what wind carried the seed of the gospel to that distant field.

LAST month we reported that Brother Ellis R. Maas, who had charge of the young people's and educational work, has been called to the principalship of the Collegio Adventista. Brother J. D. Hardt, who had charge of these same departments in the Santa Catharina-Paraná Mission, has accepted a call to our field, and will soon move with his family to Nitheroy to take up his new responsibilities. We are sure that he also will have the cooperation of our brethren in his work. One of the greatest tasks of the church today is the training of the young people in our churches.

WE ARE glad to see an increase in tithe and offerings over last year's period in the Lower Amazon and Pernambuco Mission, while all the other missions have passed the amount raised last year in mission offerings. We have a marked increase in the Harvest Ingathering in all places, where our people have shown themselves willing to take part in the campaign. It is wonderful what can be done through united effort with the Lord's blessings. With the Bahia, Pernambuco and Lower Amazon Mission coming up on their tithe, our last month's shortage of 18:282\$660 has been reduced to 14:575\$360, for which we are happy indeed. If all would do their part faithfully, we are confident that we would not lack in reaching last year's receipts. While the Lord's cause needs the money which the Lord has reserved for Himself for the furtherance of His work on earth, the giver needs the blessings of heaven upon the work of his hands, blessings which are so richly promised to the faithful.

ELDER F. W. Spies passed through Rio de Janeiro a few weeks ago on his way to Espirito Santo, to join Brethren Westcott and Streithorst in the annual meetings of our German believers in the interior of that state. A large number of the constituency of that mission are living not far apart among the mountains of Espirito Santo and Minas Geraes. These workers are holding several days' meetings at various places.

WE ARE informed that Elder Streithorst, whose family is living in Curitiba, has disposed of his little property there and in November will be moving his family to their new field of labor and make Victoria their home.



Our mission boat, the "Luzeiro," and our missionaries in a small row boat, in the great Amazon district. Many times they must use a small boat to get to shore. See article, "The Amazon Jungles."

## The Amazon Jungles

UNDER the tropical sun and in the jungles of the great interior regions of the Amazon district live many different tribes of Indians, far away from civilization. They are the simple children of the forests, living in heathen darkness, in poverty and nakedness. In some parts, neither men nor women wear any clothes whatsoever in their native state. Among some of these tribes they abandon their people who are sick with consumption and leave them to die in the woods. They will place them in a hammock with a little water and *farinha* by their side and then leave them to the mercy of the wild beasts of the forests, or to die alone from exposure. That is heaenism; but under the influence of the witch doctor these poor people of the jungles know no better.

Up these rivers our new mission boat, the "Luzeiro" (Lightbearer), goes hundreds of miles, carrying our trained missionary nurses, who with the love of God in their hearts, minister unselfishly to the needs of the sick and distressed. Wherever they go they scatter hope, comfort and healing. Brother Donato Sabino and his wife, who are nurses, have gone up to that district and will work with this boat on the rivers around Manaos the coming year.

Recently Elder L. B. Halliwell, superintendent of the Lower Amazon Mission, together with Sister Halliwell and Brother and Sister Sabino, made a two-months' trip up the rivers of the great Amazon system, visiting different places where we have Sabbath keepers or interested ones. From a letter

written by Brother Halliwell, under date of September 21, after his return from this missionary trip we quote the following:

"Our new motor boat works fine, and we went about 2,500 miles on this trip. We had a wonderful opportunity to preach the gospel in many places. I had the privilege of visiting six Sabbath schools in this great river district. They all are quite well organized, using the goal charts and taking a great interest in the school. On the inclosed picture, (found on page 5) you will see a group of the members of our Sabbath school on the river Curucá. The baskets are full of *farinha* which they brought for tithes and Sabbath school offerings. One of our members makes straw hats and he brings every tenth hat for his tithe. You will notice one of these hats on top of the basket to the right.

"The man on the extreme left of the picture gets ready for the Sabbath about noon on every Friday, and then makes a trip of about seven hours to the home of an interested family on the river Massauary where he conducts a Sabbath school and holds an after meeting. The above-mentioned picture was taken at his home where he has put up a building especially for a meeting place, and where they now have a Sabbath school of nearly forty-five members. He has been doing this missionary work for about six months and has instructed this interested family quite fully in the truth. He returns from this place after the Sabbath. Thus he spends about fourteen hours each week in his canoe in order to hold this Sabbath school and to help those who know less than

he does regarding the way to eternal life.

"I was quite interested in the Sabbath school collection when we were there for it consisted of almost everything imaginable. Someone even brought a large bottle of cane molasses, as it was the only thing he had to give. When one sees their faithfulness and their spirit of sacrifice, it makes us think of ourselves, whether or not we are giving as much as we ought to for the cause of God."

On this trip Sister Halliwell treated nearly three hundred cases of afflicted ones. Surely the needs are great in these jungle districts, infested with malaria and other kinds of tropical diseases; but the Spirit of God is going before us, impressing hearts with the message of God. Here is a work that is worth while. Helping those who are afflicted and distressed, brings joy to the heart such as nothing else can. May the Lord help us to carry the message of hope to the many living in the dense forests of the great Amazon region.

N. P. NEILSEN.

### Austral Union Conference

N. Z. TOWN - - - - President  
G. E. EMMENEGGER - Secy. - Treas.  
Address: Florida, F. C. C. A.,  
Buenos Aires, Argentina

### Notes from the Field

OUR evangelistic campaign is marching forward with encouraging success. In one of the suburbs of Buenos Aires, Brother Juan Ferri is holding public meetings with good success, assisted by Sister Beatriz Biaggi as Bible worker. They have nine on their baptismal list.

IN ANOTHER suburb of this capital, Brother Daniel Hammerly, assisted by his wife, has begun a series of public meetings on Sunday nights, with an attendance of more than 200. He is also holding public meetings in the city of Lomas de Zamora with an attendance that more than fills their hall, and a large part of the attendance must remain standing during the services. We believe that at the close of this effort we shall be able to organize a church at this place.

IN THE Florida church we are holding a public effort which is meeting with success, and a good number have been won for Christ and are preparing for baptism. According to the last report, sixteen persons, including some young people, had joined the baptismal class, and never before has there been such a

missionary revival as at present, according to the statement of some of the members. When our new and large church building is finished here we hope, with the help of God, to have a large baptism and a new series of public meetings.

FROM Bahia Blanca, where Brother José Iuorno is working, assisted by Brother Armando Bonjour, come encouraging notices of the evangelistic efforts in that city. The church hall is completely filled, and the principal dailies publish free notices and comments of the meetings. One of these journals published all the material we sent them on the proposed change of the calendar.

IN JUNIN, where an interest was awakened by our colporteur García, I baptized nine persons after a series of meetings. Following this, Brethren Juan Ferri, Henry Brown and Felipe Sittner held a new series of meetings and they inform us that a group of six more are ready for baptism and a goodly number of new ones interested. There, also, if the Lord wills, we hope soon to organize a church.

IT IS worthy of note that the organized, aggressive evangelistic campaigns in our conference during two months, has awakened more interest than we are able to attend to. A worker in Buenos Aires said to me: "Now our problem is not to seek an interest; but how to take care of the interest which we have."

BROTHER Juan Pissano, with whom I had the privilege of beginning a series of meetings in Tres Arroyos, writes me saying that the work moves forward and he hopes to reap fruit from the work commenced.

FROM Tandil come urgent calls for us to visit an important group of families who have become interested through our faithful colporteurs, Brethren Lau-

ret and Zampach. Since May 25 they have called for these public meetings. We have reached the time when truly we can say, "The harvest is white but the laborers are few." We thank the Lord for we can see that according as our faith grows, God will increase the possibilities before us. Says the psalmist: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

P. M. BROUCHY,

President Buenos Aires Conference.

### Our Goal

IN THE first days of November it was just three years since we took upon ourselves the responsibility of giving every inhabitant in the territory comprising the Central Argentine Conference the opportunity to be the possessor of one of our religious or medical books.

Various goals have been set before us, but the goal that has kept us of good courage continually and has set in motion our God-given faculties, urging us to press on in spite of adverse circumstances, has been the goal of not passing a single inhabitant in the provinces of the conference until they have become owners of one of our books which teach them how to live and how to prepare for the coming of the King of kings, our Lord and Saviour.

In our zeal to reach our goal and to help those with whom we come in con-

Tithes and Sabbath school offerings. See the report on "The Amazon Jungles."



tact, we have made many mistakes, many of which we have been able to correct, owing to the good counsel and patience of our brethren.

During the last three years an average of twenty nine colporteurs have worked with enthusiasm and zeal. We have sold literature to the value of \$395,859.60, which is \$249,670.20 more than the preceeding three years. Comparative report:

1926 to 1928, \$146,189.40  
1929 to 1931, \$395,859.60

Although our efforts have been richly blessed, we still have to sadly confess that we have not reached our goal and we are still far from it. We have only touched what we might have done. There are still thousands upon thousands of people who have not as yet had even the opportunity of buying our books. We must make haste and give them this opportunity.

We sincerely believed that our methods of work would make us reach our aims. We had some colporteurs specialize on working the rural districts while others specialized on canvassing the large centers of population. Our efforts in country territory have produced good results even during this year of difficulties. The same is true of the work in the cities even to a larger degree and we feel that we have made progress. However, we are not satisfied because we realize that we must change our high-pressure methods of working to simpler ones, even if they be more primitive, that we may have the surety of greater results, not perhaps in sales, but in souls won, and in reaching all the inhabitants of this conference.

This year we have lost several of our comrades who in years past valiantly struggled in the work. This loss has made it necessary to find new energy, so in January 1932 we will start about ten new colporteurs in the work, who will help us reach our goals. Thus we will be able to carry forward and finish our new program for the year's work, which consists of giving every man a special territory and hold him responsible for giving every inhabitant in that field, whether country or city, an opportunity to hear the truth. Our plan in the centers of large population is to work with specialized city colporteurs as in the past. We hope with the Lord's help to cover all the territory of the Central Argentine Conference by the end of 1932. We wish to thank the brethren for their help and cooperation in the past, and at the same time we solicit their continued prayer and wise counsel for the future.

Written to you for your brethren in



Group of members and recently-baptized believers in Guayaquil, Ecuador.

Christ, the colporteurs of the Central Argentine Conference, by

JOSÉ VIÑOLO,

*Field Missionary Secretary.*

#### Inca Union Mission

L. D. MINNER - - - Superintendent

H. M. COLBURN - - Secy. - Treas.

Address: Casilla 1003, Lima, Perú

### What Our Literature Is Doing in Ecuador

FOR many years the devil has held the Ecuadorians in his grasp. In spite of all the literature that has been sold, every effort seemed in vain. The more that was done for the people, the more obstinate they seemed to be, and the more they appeared to be taken up with their daily tasks and the greater was their fear of "What will the people say?" But few would listen to the truth. Many have been the hardships of the workers who have from time to time gone to Ecuador to do missionary work—persecutions, deceptions, spiritual blindness and hard-heartedness of the people toward the message. Public efforts were held by many workers through the last twenty-five years with little or no results. No matter which way one might look over the horizon, only a vast spiritual desert was visible. Everybody seemed to make light of the truth and persecute it. The hopes of more than one missionary wilted before the mountains of trouble that arose from day to day. They had the fanaticism of the highlands and the indifference of liberalism to contend with

among the men, and this with the fanaticism of the women among the lowlands, formed a mighty, impenetrable bulwark which made every effort to reach the hearts of the people fail.

All this is now changing. The Holy Spirit has taken the situation in hand and is doing what men could not do in their own strength. The work done by the Holy Spirit watered with the tears of the workers in prayer, together with the untiring efforts of the colporteurs, has lately forced a large breach in the enemies' defense, and we sincerely believe that ere long we shall see a collapse and complete overthrow of the devil's host.

A little over two years ago Brother Julio Espinosa, formerly of Porto Rico, where he had attended our college, decided to enter the ministry of the printed page. While making his calls in Guayaquil he was able to place "Great Controversy" in one of the principal homes in Guayaquil. Not long after this the writer and his wife were introduced to this family by the colporteur and we soon were able to gain their confidence and friendship. We directed our conversation to the signs of the second coming of Jesus as seen in present-day world happenings. Next we improved every opportunity to speak of the fulfilling prophecies and to present the present truth. In one of the visits we sold the family a Bible and they continued to study it with interest. The mother, Mrs. Carmelina de Destruge, was especially enthusiastic, and the more she read "Great Controversy" the more convinced she became that it contained the truth for this time.

Doubting the veracity of the Bible, they had bought a Catholic New Testament from a Franciscan priest and be-

gan making comparisons. They were soon convinced that the books were the same. A deep conviction came over the mother that the end of the world is fast approaching, that the law of God is unchangeable, and that it should be kept by all. She read the book of Revelation and soon learned that the Roman Catholic church and its relationship to the state was represented by the symbol of the beast. She saw that the union of church and state would eventually bring Sunday laws and the consequent persecution, upon God's people who seek to keep His commandments. Yet through all this study and although convicted of the truth, *Señora Carmelina* did not frankly open her heart.

One day while the lady was visiting our home she saw my "Toward the Golden Age" prospectus on the table and began looking it through. She at once wanted to buy one. I told her that I would lend her mine for the present—a gift which I myself had received—in order that she might begin to study it immediately and become acquainted with the truths contained in this valuable book. She carried the book home with her and its reading served to convince her fully of the truth of our message.

Some days later her sister, Rosa Freile, returned from the plateau where she had spent a year on account of her health. She had been notified to take care because her sister was being lost to the Catholic faith, so she came down determined to straighten Carmelina out. But Mrs. Carmelina told her sister the meaning of Revelation 13 and urged her also to unite with her in keeping the Sabbath. At first her sister was frightened, but the spark of truth had reached her heart, and as she continued to listen and study, this spark grew into a flame of enthusiasm for the message, and now both sisters united in the effort to win the rest of the large family. By this time regular studies were begun in the home of the family by Brother Espinosa. Other members of the family soon embraced the truth and as a proof of their sincerity they destroyed their images and pictures of the saints which they formerly had worshiped. Then their prayer books, catechism, and more saint pictures were burned. Earrings disappeared from their ears and the rings from their fingers. A great outward manifestation took place, testifying of the inward change of sentiment. The Holy Spirit had won a mighty victory.

When we learned of their decision in favor of the truth, our hearts rejoiced. These two sisters, their brothers, father

and mother, sister-in-law and cousin, all joined our people. Now a larger reading campaign was launched as they were desirous that others also should know the truths contained in our books. Bible readings were given and our books were loaned to friends. Among others "Miss Ecuador," now Sarita Chacón de Freile, was won for the truth. She won the beauty contest of Ecuador in 1929 and was sent to the United States to participate in the beauty pageant of Miami. Upon her return she married Mrs. Carmelina de Destruge's brother, and both embraced the truth.

We felt that God had permitted us to see this manifestation of His grace in order to encourage us, since we had gone through so many disappointments and hardships in Ecuador. To see this well-to-do family of twenty-two members accept the message, is a new experience for us. As a result of placing the first "Great Controversy" in the above-mentioned family, we sold three "Great Controversy," three "Toward the Golden Age," and six Bibles to its members.

On the 26th of September we had the joy of seeing thirteen of these dear people buried with their Lord in baptism and three more followed their example on the 1st of October, among whom were the "Miss Ecuador" and a French lady. This French lady also became interested through reading our literature and was established through Bible studies.

Since *Señora Carmelina's* family belonged to the society of Guayaquil and since *Señora Sarita Chacón de Freile* enjoyed the unanimous esteem of the Guayaquilians, we hope that through their example and effort the truth will be introduced into many of the better

homes of Ecuador. We believe that God has opened a door for us and we sincerely pray that it may remain open until the message has gloriously triumphed.

Dear reader, the Lord has done wonders through the printed page. It is indeed the same story which has often been told, of how God, through the Holy Spirit, begins to work on the hearts of the people who buy our literature and finally become convinced of the truth. Those who are really sincere embrace the message.

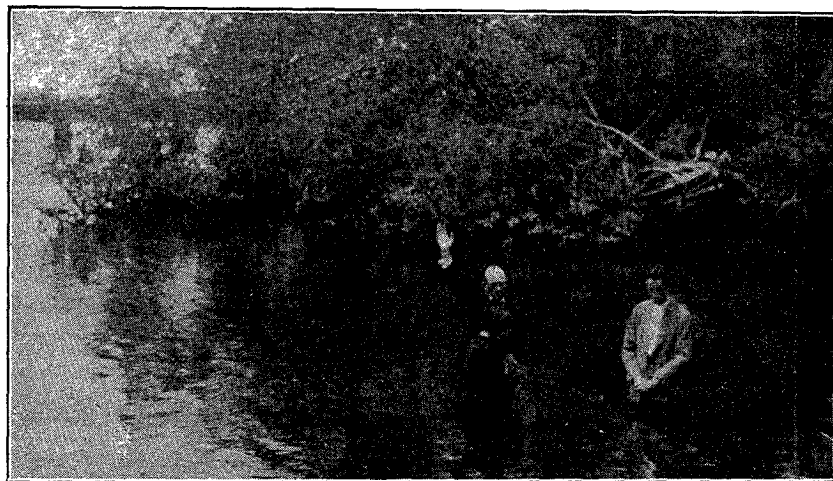
Although the family of which I write has lately had to go through a series of trials and persecutions, being called unbalanced and insane by their former friends, they have become more firmly established, believing that the Seventh-day Adventist church is the true church.

This experience should encourage us and not permit us to become weary in well doing, and to put forth a more intense and sincere effort in the search for lost souls. There are doubtless many more such families in Ecuador as well as everywhere, and God is waiting for His people to fish for them using our last-hour message as the net. May God grant us new vigor that we may win new and precious laurels for our dear Master.

G. A. SCHWERIN,  
*Field Missionary Secretary,  
Ecuador Mission.*

## Progress in the Interior of Peru

ABOUT a year ago Brother Pedro Kalbermatter left Huanta and responded to an incessant call from a neighboring village of Andahuaylas. Recently when



Mrs. Carmelina Freile de Destruge, who together with thirteen others was baptized on the 26th of September in Guayaquil, Ecuador.

## South American Bulletin

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ETA HEWLEY - - - - - Editor  
N. P. NEILSEN - - - - - Asso. Editor  
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he visited his friends in that field he received many pleas from the people of Huanta to return to their city and establish his work. They told of many people having died because of the lack of his help among them. These are sad experiences for the missionaries.

Pastor Kalbermatter knows well how to combine the medical and the missionary work. He is an enthusiastic propagandist for the message. His favorite ammunition for this purpose is our missionary paper, *El Atalaya*, which has won many friends for the truth.

Many quacks abound in these interior sections of the country and they sometimes openly oppose representatives of the health department, but Brother Kalbermatter's medical work prospers. There is no doubt that God works through his humble efforts, and wherever he goes he is esteemed and considered an efficient physician. More than once those who have tenaciously opposed him have gone to him for medical help, even the clergy and physicians themselves.

In the beginning of his work in Andahuaylas Brother Kalbermatter met much opposition from the established church, but who can estimate the influence of the humble efforts of our medical missionary in tearing down the walls of superstition, thus preparing this dark corner of the great republic for the glorious day of the appearing of our Lord!  
L. D. MINNER.

## Portuguese Help

THERE are two language areas in the South American Division, Spanish and Portuguese. The Portuguese is spoken in Brazil, which comprises about one-half of the territory as well as population of our field. Spanish is the official

language spoken in the other seven republics comprising our territory.

So in order to serve our field the better we have felt the need of a Portuguese stenographer, as well as Spanish in our Division office.

We are now glad to state that Brother Otto Keppke and wife of Porto Alegre, Rio Grande do Sul, have responded to our call to join our Division family to supply this need. They are now here. We welcome them, and we believe that our field will be better served in this way.  
N. P. NEILSEN.

## Gleanings of Progress Throughout the Field

Conducted by N. P. Neilsen

ON SABBATH, October 17, Pastor Berchin baptized two persons in Talcahuano, Chile.

WRITING under date of November 6, Elder Walter Schubert, president of the Chile Conference, says: "In the last three weeks I have baptized twenty-one persons, twelve in Aillinco, two in Trovolhue and seven in Curacautin. We have also organized two new Sabbath schools in the south, and we hope that these Sabbath schools where new souls have been raised up, can soon be organized into churches. Never have I seen in Chile such a great desire to know the truth as now. We hope to baptize about 170 souls this quarter."

ELDER J. H. Boehm, president of the Rio Grande do Sul Conference, sends us the following encouraging words under date of November 6: "We had an excellent time at the close of the Taquara church school, and ten people were baptized the last Sabbath. The following week we held a colporteur institute for the students in which sixteen took part. Some students from here are planning on attending our Collegio Adventista in Sao Paulo. I believe we can easily reach our goal in the number of students from our field for the college."

UNDER date of November 10, Elder H. B. Westcott writes: "We have received good letters from Elder Halliwell in regard to the interest in his field. He is now holding a series of meetings in the city of Belém. He reports that he has an attendance of about 500 every night. He is holding six meetings a week, so that before long we should have a good church in that city. He says that a good class of people are attending his meetings."

IT is indeed wonderful to see how the Spirit of God is impressing hearts with the truths of this message. Sabbath keepers are springing up in many places where little or no work has been done. We have just received a letter from Elder E. V. Moore, president of the São Paulo Conference, written under date of November 10, from which we quote the following: "I have received a written request, signed by twenty persons, requesting that I come and baptize them into the Advent message. They wrote, 'The undersigned have left off all their vices and are keeping the holy Sabbath of the Lord. We desire and request baptism.' They had been visited but twice by one of our Bible workers, and that for but two or three days. They were interested before his visit, and had written, requesting a visit. I have made arrangements for Brother Nelson Schwantes to hold some meetings with them, covering most of the points of our faith, and a little later I will go there and baptize those who may be ready."

## Educational and Young People's Departments

PROFESSOR W. E. Murray and family have just moved to Buenos Aires, in answer to a call to join the Division family at our headquarters. Brother Murray has been appointed secretary of the Educational and Missionary Volunteer Departments of the Division. He succeeds Professor A. W. Peterson, who a few months ago was compelled to return to the States because of the illness of Sister Peterson. Professor Murray has spent about ten years of active service in our Division, about five years as departmental secretary of the South Brazil Union and about two years as treasurer and business manager of the Collegio Adventista, near Sao Paulo, over two years as director of the Juliaca training school in the Lake Titicaca Mission and some time as departmental secretary of the Austral Union, the latter position being held by him when called to the Division. Thus he is well acquainted with the needs of these departments of our field and we believe he will be able to give good counsel and added strength to these lines of endeavor.

We bespeak for him the cooperation of the whole field as he takes up these new responsibilities. We pray for the blessing of God to rest upon our dear young people, and upon the educational work in this Division, so that great progress may be made in these important lines of our work.

N. P. NEILSEN.