



SOUTH AMERICAN BULLETIN

VOL. VIII

BUENOS AIRES, ARG.

February, 1932

Nº 2

The Certainty of this Movement—No. 7

IN FORMER studies we have noted that the exodus movement was a type of the second advent movement. It was foretold in prophecy the same as the advent movement. It began at the end of the 430 years the same as the advent movement began at the close of the 2300 years, each beginning the very year foretold in prophecy. The Lord led the children of Israel out of Egypt, "That they might observe His statutes and keep His laws." Ps. 105:45. The remnant church is called out from the world that it may keep the commandments of God and show forth the praises of Him who called us "out of darkness into His marvelous light." 1 Pet. 2:9. All the light of all the ages will shine upon the remnant church. The standard placed before this people is high, but none too high for those who are preparing for translation. We have been called out of spiritual Egypt to walk upon the great highway of truth. We, too, have been called out that we may observe His commandments and keep His law.

In the exodus movement God gave the children of Israel special instruction in regard to the observance of the Sabbath. The Sabbath commandment was placed in the very heart of the law. It was to be a sign between the Lord and His people. Ex. 31:12, 13, 17. In the giving of the manna the Lord proved His people to see whether they would walk in His law or not. Ex. 16:4. Three miracles were wrought each week with regard to the Sabbath. The children of Israel could not be mistaken as to which day was the Sabbath, nor as to how they should observe it. The Lord gave them manna for forty years, hence about 6,240 miracles were performed, proving that the seventh day is indeed the Sabbath of Jehovah.

In the great advent movement the Sabbath truth will also be made very

prominent, calling upon all to turn away from man-made institutions to the observance of the true Sabbath. A warning message will be given against the worship of the beast and his image and against receiving His mark. True Sabbath keeping is one of the distinctive marks, which separates this people from the other denominations in the world. In the time of the latter rain the great Sabbath truth will be proclaimed more fully. The Sabbath question in its fulness means much more than just the observance of some special day as such. True Sabbath observance becomes the mark, the sign, the seal of our redemption from the bondage of sin. It is the sign of our sanctification. No one can keep it holy unless he has first been made holy through Christ. Thus true Sabbath observance becomes the seal wherewith the faithful ones in the rem-

nant church will be sealed before translation.

Another similarity between the exodus and the advent movement will be found in the manner in which God would lead them. The Lord chose Moses as the visible leader of Israel and through him gave His people instructions regarding the divine services and their responsibilities toward God and man. We read, "And by a prophet the Lord brought Israel out of Egypt and by a prophet was he preserved." Hos. 12:13. God let the children of Israel those forty years by His prophet, Moses.

The same is true of the advent movement. It, too, was to be led by a prophet, for of the remnant church we read, "The dragon was wrought with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. But "the testimony of Jesus is the spirit of prophecy." Rev. 19:10. Thus it is plain that the remnant church is to be led by "the spirit of prophecy" even as the exodus movement was led by a prophet.

Ever since the beginning of this movement in 1844 the Lord has been sending instructions to His people through Mrs. Ellen G. White. Her first vision was given in December 1844, shortly after the passing of the time of the 2300 years, and she continued with this movement for more than seventy years, until her death on July 18, 1915. During all this time her pen and voice was busy, giving to our people the instructions, reproofs and corrections which the Lord so graciously gave to her.

While her writings are not to take the place of the Bible, they nevertheless shed precious light upon the Word of God and they have guided this movement through all the years since its beginning. Sister White remained with this movement, even as Moses did with the exodus movement, until her death. She did not join some other movement. She

Our Sabbath School

God bless this vine with love divine,
This planting of His own!
Its peace and joy without alloy
Cause none to feel alone;
For cherubim and seraphim
And angels linger near,
While holy love from spheres above
Enshrouds each member here!

Pure love its walls, and calm its halls;
Its floors are naught but peace.
For Jesus dear, is teacher here;
He causes strife to cease.
We'll let Him teach and then we'll each
Obey the golden rule.
God bless us all, both great and small,
God bless our Sabbath school!

—N. P. Neilsen.

had strong confidence in the leadership of God and in the triumph of this movement. In 1913 she wrote to the General Conference assembled: "I am encouraged and blessed as I realize that the God of Israel *is still guiding* His people and that He *will continue* to be with them even unto the end."—"Life Sketches," p. 438. Surely this does not sound as if she expected that God would reject this movement and raise up another to finish the work, as some self-styled "reformers" teach. No, God "*is still guiding* His people" and He will continue to do so. Of this we may be certain.

There is still another similarity between the exodus and the advent movement, to which we wish to call attention. It is the tithing system. While this system reaches back beyond the days of Moses, the same as the Sabbath institution, it was nevertheless reiterated and reestablished in the exodus movement. The tithing system had to quite a large extent been lost sight of by the children of Israel during their years of bondage in Egypt, but when they were delivered from their oppressors and were on their way to the promised land, this great system of God for supporting His work was again brought to their attention, and they were commanded to adopt it. It was to be a blessing to them.

Thus it is also in the great advent movement. During the so-called Dark Ages, the Christian church almost, if not altogether, forgot God's great plan of tithing which was instituted in the beginning. They lost sight of this wonderful system for the support of the Gospel work and in its place adopted many man-made schemes for raising money, but no man-made scheme can take the place of God's system. The remnant church is to return to the "old paths," they are to adopt God's standards and ways of working. So when the time comes for this movement to be carried forward we must expect to find a people who will return to God's way of supporting His cause.

And so it is. The people of this movement have adopted the tithing system which God has ordained. It is one of the fundamentals of their doctrine, and by following this system great blessing has come to the movement. When it was first adopted by this movement other denominations would ridicule and scoff at the plan, but now when they see the blessings that have come to the Adventist people through God's own provision, many of them would be glad to have their people also adopt this system. But they seem to be unable to get many of their members to do so. The tithing system is a Bible plan, it is

God's plan, it is the only just plan for the support of the gospel. It is another mark of the remnant church. We thank God for it. N. P. NEILSEN.

Inca Union Mission

L. D. MINNER - - - Superintendent
H. M. COLBURN - - Secy. - Treas.
Address: Casilla 1003, Lima, Perú

Our Work in Andahuaylas

ANDAHAUAYLAS is a place difficult to reach, being in the very interior of Peru. It is about equal distance away from Cuzco and Ayacucho, two historic places in this country. It requires approximately four day of travel by mule from the end of the railway and auto lines to reach the place.

We were in Ayacucho on the national election day, a time which seemed to be quite a novelty for the place. I believe that there had never been an election held here that was as free as at this time. There was great enthusiasm in the voting; but there seemed to be no disorder. All places where liquor was sold were closed from Saturday evening until Monday morning, so that on Sunday, the day of the election, all was completely quiet. With secret ballot and no liquor there was no occasion for disorder.

After four days on mule-back we arrived at Andahuaylas, an isolated place among the Andes. We found the surroundings very favorable for our work. Brother Kalbermatter, who has done medical missionary work in this place for about two years, has a very large number of friends, and the field is well prepared for the preaching of the message. During the week we held a short series of meetings which were well attended by the principal people of the place. The priest preached against us and advised the people not to attend any of our meetings; but our hall was completely filled, and we could sow the seeds of truth.

During our visit definite plans were laid for establishing our mission permanently at this place. Up to this date our work had been only temporary, but seeing the surroundings and the possibilities for advancing the work, we felt that the hour had come when we must decide to buy land and build a mission. The Indian colonies around Andahuaylas are very favorable for opening up a work among them. We visited these Indians, and there is no doubt but that God has a people among them. The Indians in these places seem to be the better class of people.

We shall look with interest for the news from this place. All the leading people of Andahuaylas are friends of our work, and we hope that some of them will accept the message.

L. D. MINNER.

The Work in Sandia

SOME ten or twelve years ago there came to us in Puno the first plaintive call for help from the Sandia valley and its environs. It was so faint that it was hardly audible. Few joined in that first appeal for spiritual help. Persecution reigned almost supreme and priest rule was too firmly rooted for any great change to take place immediately. The appeals expressed in those whispers, however, continued in spite of jail, in spite of priestly threats, in spite of lashings or even of death. The writer made his first entrance into the narrow valley of Sandia and to the doors of the Andean village in the year 1924. One other previous trip had been made by Elder Stahl some time before. He stayed but a brief moment. The rumors of murder led him to make a hasty retreat. In 1924 there were no apparent rumors of murder, but the air and surroundings, as we passed from street to street and from door to door, seemed to be surcharged with an impenetrable spirit of hatred and suspicion. Monosyllabic expressions were the answers to our questions and a grunt was often all we received in response.

But times and conditions have marvelously changed since that first quiet and unobtrusive entrance was made. The plaintive calls are no longer inaudible whispers. Rumors of violence have ceased except from an enraged priest who feels that his coffers will go begging now, and whose fears that soon he may have to leave this once fanatical and lucrative village of the Andes, are not unfounded. Suspicion and hatred no longer stalk the streets and shops. The feeling of insecurity is no longer a psychological and mental reaction as of former years. The Adventist Indian is no longer deprived of his rights and sacred guaranties which the State allows him. He has ceased to be the object of vengeance and the victim of priest and petty officials. The jail is void of his presence and more justly rewarded individuals occupy its barren and uninviting cells.

The once inaudible whispers so fearfully emitted from the lips of a part of an oppressed race have grown into a huge chorus of thousands of voices. It is the Macedonian cry for help from the valleys, from the rocks and from the uttermost reaches of lofty heights of the Andes. Haste has been made to answer these appealing, almost heart-rending

calls so persistently pressed by the faithful, courageous dwellers of the Andean valleys.

In June of 1930 the first attempt was made at establishing a permanent mission base under the direction of a foreign family in the Sandia valley. We lived in hopes of seeing a great light cast its healing rays in one more isolated part of a perishing world. This hope was partially fulfilled. However, it seemed that the propitious moment had not arrived. Apparently all obstacles and opposition were not yet removed. It was evident that embers of hatred still lay dormant in the minds of some who would oppose God's plan. The judgments of God were visited upon that valley and town. The house in which Brother A. H. Field and his family were living was swept completely away by flood and terrific slides. The beautiful garden and little orange grove are no longer there to attract the eye of the tired traveler. This was the place where it had been hoped that our mission base could be established. The owners refused to sell. God knows best. It was not where He wanted us to be. It was not a place of safety. All this had to happen. We did not see the way. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The first impression that possessed all was heralded far and wide by the priest of this place: "The Adventist devils are responsible for all these woes and judgments." The worst was yet to follow upon the exit of Brother Field with his family. The impression then was, "If the Adventists were responsible for the lesser evil, who might be responsible for the greater that followed in its wake?" The people have judged the case and want our work and our wares, the true spiritual values, free from sham and adulteration.

Again, another family has entered this territory in the persons of Brother Bent Larsen and wife. They have gone to hold aloft the banner which brings eternal salvation. Men and women are perishing there, are crying and pleading for that which will give them a safe conduct to the heavenly home. The agonies of a dying, sin-cursed world are ringing in our ears as on that memorable night Brother Field's house was washed away among others in that rushing, boiling torrent. Agonizing death screams came hurling through the dense darkness and torrential downpour; none of the men, women and children, who tripped and fell into those rushing, maddening waters, were heard of again. Their cries were silenced forever. Twenty-nine persons perished that night.

The night of nights is fast approaching, the night of darkness. Already we feel the falling shades of eternal night when every cry will be hushed. But until then let us go and heed those calls from sin-sick souls, and silence forever the doubts, fears and agonizing appeals of lost men with that message of hope and eternal life.

Remember the work in Sandia in your daily devotion and may God grant us soon the privilege of eternal shelter in that better world.

C. H. BAKER.

*Educational, M. V., and Sabbath
School Secretary, Inca Union Miss.*

General Meeting in Laraos, Yauyos

OUR church in Laraos is a center for our people and they are accustomed to come here for general meetings. These gatherings have served as a means of helping our lay members scatter the truth in their localities and many have been won to the message through the testimonies of these humble, faithful brethren who have worked according to their ability.

My last visit to this place had been in 1924; but on the first of October 1931, I arrived in Laraos again to visit our people and attend our general meeting. Many changes had come in during these seven years. Especially was the trip much easier. Then we had to go to Huancayo and from there travel by mule for three long days; now we could leave Lima by train to Patacayo and by auto reach Yauricocha the same evening. From there it is only three hours by horse to Laraos.

It was a special privilege to visit this place after seven years. On the Sabbath we had a good attendance of our brethren and believers from the different places around Laraos. The church was completely filled, and for two days we had meetings, studying the different points of our message and how to advance the work.

Brother Casabona, teacher of the church school in Laraos, and Brother Quispe, teacher of the school at Langaico, assisted in the services and helped in many ways. Sabbath afternoon sixteen persons were baptized. We celebrated the Lord's supper during these meetings and all were much encouraged. One of the principal subjects of discussion during these meetings was the need of returning to our first love and all working together to finish the work of God in Peru.

The history of this church, especially the first few years of its existence, pre-

sents an example worthy of following. Five persons followed their Saviour at the first baptism here. The next year through the labors of these five, seven more were baptized. During the third year these twelve baptized members won fourteen others, and during the fourth year these twenty-six won twenty-nine more. Thus we see that the church more than doubled its membership each year. O that this church would return and work with the same zeal and success now! And not only this church, but all the churches in Peru, and in the whole world!

This church has sent several workers into the cause of God. We hope that the rich blessing of God may accompany our brethren of Laraos!

L. D. MINNER.

East Brazil Union Mission

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

"Ticantó! Ticantó!"

IT WAS Sabbath noon, August 8. We were camped some 300 kilometers up the River Tapirapé, 300 kilometers back in the jungle from any civilized people. For seven days we had seen no human being except those in our party. Two days before we had made a smoke signal to let the Indians know that friends had come to visit them. And the same day we had seen their smoke signal in reply. Then I sent men out to meet the Indians. Now we had just started to eat our midday meal when dark forms like shadows began to slip out of the forest and surround us. Each one said, "Ticantó! Ticantó! Tapirapé ticantó! Tori ticantó! Which in our language is, "Friend! Friend!" Indian friend! White man friend!" And we in turn, as we embraced each one, said, "Ticantó."

The stronger men had outwalked the women and children, but soon these too began to arrive, and all the afternoon they kept coming. It seems they were widely scattered when they saw our smoke signal; some were in their village, others were out on hunting trips, and they came bringing the results of their hunt. Their cooking is done over the open fire, and they had roasted monkey, alligator, turtle, ducks, and fish. They also had arrowroot meal and wild honey. This they brought to us to eat.

Immediately they began to clear the brush away and to hang their hammocks among the trees around our camp. Each family made a little group by itself.

Under each hammock was started a little fire to drive away the many biting gnats and to keep the Indians warm at night, for this tribe wear no clothes whatever, and their hammocks are only a sort of net of strong cords.

As I went from family to family the women offered me choice bits of food and were much pleased when it was something I could eat. And when I took their babies in my arms how they smiled! The girls were all with babies in their arms long before they were grown. When the baby cried the mother would blow in its ear and stamp her foot on the ground till it stopped. Each man carried a bow and several arrows and a club something like a small baseball bat. With these they hunt and fish and defend themselves against wild animals.

These Indians are a little lighter than most Indians, and their hair is not as coarse nor as black and long. Some of them, if they lived in houses instead of out in the sun, would be quite light. Their language is a peculiar combination of intonations different from any other language I have ever heard unless it be that of the Chinese. They were very friendly and seem to be milder and quieter in disposition than many Indians.

While their language probably consists of few words, and their minds are undeveloped, their hearts are receptive to the influence of love. Never in all my life have I felt so utterly helpless before such a great need. Only God can show us the way to reach such people with His message of love. Among the nations of today they are the lost sheep which wandered far into the jungle. Jesus came to seek and save these poor Indians. He died for them. Shall we pass by on the other side as the priest and Levite did in the parable of the Good Samaritan?

After visiting with them for a time we called them together and with the aid of our guide who knows a little of their language, we told them of the Great Father above, how we are all His children, and that we are all brothers. Again they all said, "Ticantó! Ticantó!" This word seems to mean *good* as well as *friend*. Then we bowed there in the forest, surrounded by those poor, naked people, and talked to the Father about His poor, lost children there in the jungle. God seemed to come very near, and all were very quiet. Then we sang to them for some time. They came later and asked us to sing some more, and they tried to join in.

After dark each family ate around its own fire. But they had much to talk about so it was late before they became quiet, and then every time a fire burned low they stirred it up again, so we did

not get much sleep. Early in the morning all were astir.

After dinner, we distributed fishhooks to the boys, little dolls to the girls, small mirrors to the women, and exchanged some knives and small axes for bows and arrows and other samples of their handiwork to bring out with us. Poor people, they have no way of securing any tools except as some one brings them to them. How they did appreciate the little we took them.

We had another meeting with them, then bowed and asked the Master to send forth reapers into this part of His vineyard. May God impress some hearts to leave all as the Master did for us, and go to these poor people and prepare them for His coming. There are many such tribes and scattered villages, far from civilization and even communication. But the coming of Jesus is delayed till we shall have done this very work.

We had hoped to locate a family here this year, but for several reasons it was impossible. We must bring out some of their young people to study here in the school at the mission. One young man wanted to come with us this time, so slipped away from his people and we found him waiting for us a little way below our camp. He was hiding in the bush and motioned us to come and get him and as we came up to the shore he jumped on top of the cargo and motioned us to pull out. But then we heard shouts from the Indians and knew they were coming so stayed to see what they would say. His brother tried very hard to get him out, but he refused. Then we returned to the camp and talked with the chief. He tried to get the boy to get out, and then his father came and tried to get him to come ashore. He took the bow and arrows away from him, but still the boy refused to go ashore. Finally his father returned his bow and arrows to him and turning to me begged me to not allow the Carajá Indians to kill him. Such grief as the old man showed! I could not help feeling sorry for him. We promised to take good care of the boy, and started again. About eleven o'clock the boy made motions for us to draw near to land. As we did so he picked up his bow and arrows and disappeared in the bush. He had become homesick and went back.

These people have been visited a few times by a priest, and he had a similar experience with them. He was taking five young men out. As soon as they got where there were Carajá Indians the young men became afraid and three of them left him and returned by land. The Carajás in times past made war on the Tapirapés and stole their women

and killed their men. So now the Tapirapés are much afraid.

While here we learned of a much larger *aldeia* (village) of Tapirapés some four days' march to the north. This village is said to be much larger. Some Indians from there were visiting this *aldeia*, and they urged us to come and visit them too. Who will go in to tell them of Jesus and His love? Who will sacrifice some of the comforts or luxuries of civilization in order to provide the absolutely necessary for the health and safety of others to go in? Where are the fathers who will give their sons and daughters, as the great Father above gave us his only Son Jesus? How long shall the coming of Jesus be delayed in order that we may do this work?

Along the Araguaya river for more than a thousand miles, up its tributaries, and scattered far back in the jungle, are many tribes and villages. Some of them have never been visited by any white man. We continually see the fires of these wild Indians. We have made several attempts to break through the jungle to the higher land where they hunt and travel. But dense jungle and long deep lakes full of *piranha* fish have so far prevented us from reaching them. When we get the canvass canoe the boys at the publishing house are making for us then we shall be able to pass these lakes.

As we open little schools along the river and back in the jungle we will need means of travel so as to keep in touch with them and furnish them such supplies as they will need. There are several Brazilian towns on this river. In some of these we already have baptized some very faithful souls. Much literature has been given to boats passing up and down the river, and we are hearing of the result in people becoming interested in the truth. In all of these places we should plan to hold meetings. At the same time that we are fostering the work among the Indian tribes we can be raising up a strong body of believers in these towns.

I have just completed a trip by boat, propelled by man power, of some 1,800 kilometers. This took us 53 days with the stops we made, and it had begun to rain on the river before we got back. Such travel is too slow and expensive to be practical, and the distance we can cover is very small. We need a launch that will furnish us a home all the year, during the rainy as well as during the dry season. Then while the training school is in session here at the mission, preparing future teachers, we can give ourselves entirely to evangelistic work among the many dwellers along the river and far back on either side.

Pray with us to the Lord of the harvest that He may send many reapers into this part of His vineyard to find the lost souls wandering in these jungles.

A. N. ALLEN, *Superintendent,*
Araguaya Indian Mission.

Dedication

ON SABBATH, the tenth of October, our new church building in the city of Victoria, the capital of the state of Espirito Santo (Holy Spirit), Brazil, was dedicated to the service of the Lord. This neat little building is quite centrally located in this important port city. It serves not only for a church, but also for the offices of the mission below the auditorium. The obtaining of the means and the construction of the building were done during the administration of Elder Henry Stoehr, and thus in a large part it stands as a memorial of his untiring efforts.

In May this year, Elder Germano Streithorst was called to the superintendency of this mission. He had the auditorium seated with very appropriate chairs and also some of the decorations completed, so that the building now presents a very attractive appearance. It is an acceptable place for the worship of God, to Whom all praise is due for the existence of this memorial for the truth.

A brief history of the church was presented by Dr. Americo Coelho, the local elder and a practicing lawyer of the city. The dedicatory sermon was given by the writer, and Elder Streithorst dedicated the building to God through prayer, while he also remembered the consecration that the congregation made at the close of the sermon.

Elder Rodolpho Belz, the Bible teacher at our training school at Santo Amaro, Sao Paulo, began a series of evangelistic meetings in this church the Sunday night following the dedication. He is assisted by Brother Samuel Thomas and Sister Clara Ebinger. We solicit the prayers of God's people in behalf of this, our first evangelistic effort in this city. H. B. WESTCOTT.

WE DO not smash the looking glass because it cannot remove the spots from our face. No, it points us to the water. So we should not set aside the law of God because it cannot cleanse us from sin. No, indeed, for like the mirror, it points us to the blood of Christ where there is cleansing for us.

N. P. NEILSEN.

Seventh-day Adventist Literature in Hands of Bandits

ARGENTINA had its notorious Di Giovanni at the head of a band of highway robbers, who was finally shot by the officials. The United States was afflicted with Al Capone, king of the Chicago underworld, who now sits behind prison bars. Brazil continues to have the greatest, most wicked bandit known in Brazilian history, who still raids countryside, town and city on the boundaries of three states. This "famous" bandit is known by his nickname "Lampeao" (reflector), but government officials know him as Capitan Virgulino Ferreira.

In a recent number of one of Rio de Janeiro's daily papers, a general write-up was given to the deeds of the "desert bandit of northeastern Brazil," stating among other things: "This bandit has a number of admirers. . . . In a battle waged against Lampeao's party, an army official captured one of the man's associates and on his person was found the book 'Vida de Jesus' ('Life of Christ' by Mrs. E. G. White) which contained the following inscription: 'Capella, Estado de Sergipe. To the intrepid wayfarer, Capitan Virgulino Ferreira, with sincere greetings, from your friend.'"

From the above incident one can appreciate the far-reaching characteristic of our literature. There, to those fighting bandits, one of our truth-filled books had penetrated. Where neither layman nor preacher could make his influence felt, our "Life of Christ" was doing its work until taken captive.

Our Pernambuco field missionary secretary, who on several occasions canvassed the bandit's territory, going over the same towns that had been recently raided by the bandit and his men, writes in a general letter: "We must take heed, 'Cast thy bread upon the waters.' The colporteur is the man who does this very thing. We see from the above incident that one of the books sold by a colporteur reached the hands of the most terrible band of highway robbers ever registered in the history of Brazil." No one can foretell the consequences of this book among these men.

J. L. BROWN.

THE task before us is stupendous and beyond our ability to finish; but we need not become discouraged with the greatness of the work, for the Lord "has a thousand ways" of finishing it. "He will finish the work, and cut it short in righteousness."

South Brazil Union

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

"His Works do Follow Him"

IT WAS my privilege to visit the believers in the vicinity of Assis, Sao Paulo, during the latter part of the month of November. The brethren here are doing what they can to bring this precious truth to others. During my stay at one place—Boa Vista,—two families decided definitely to obey God's commandments. May all believers join us in prayer that these may gain the victory over sin and the flesh, to be able finally to present themselves for baptism.

When I visited Assis in May a young man presented himself for baptism. He had been studying the truth for only a short time, and could hardly read, so I encouraged him to study some more and become better established, and at the next opportunity he could be baptized. He was a little disappointed, but accepted my advice.

The young man came in touch with two young couples, and began to teach them what he knew of the truth. These in turn became deeply interested and began keeping the Sabbath.

About two months ago this young man became sick and finally died. He felt sad that he could not be baptized before he died, but we believe he will enter into eternal life.

The two young couples are very enthusiastic about the truth and are preparing themselves for baptism. They speak of the godly life of this young man who brought the light to them. All who knew him bear testimony that he was really and fully converted. He is dead, but his good works live on in the lives of those who were blessed by his life.

May we who are reading these lines also live so that others will be blessed and lifted by our influence, and that long after our departure our good works will live on in the lives of others who were drawn to Christ by our Christ-like life.

G. F. RUF.

Melander in Santos

"I WILL not leave this place. I am going to continue working here. The longer I remain here, and the better I am known and the more books I sell, the easier my work becomes," said col-

porteur Melander to me while I was paying him a visit in Santos.

"But," we asked, "how long have you been here, and how many books have you sold?" "I have been in Santos about three and one-half years," came the answer. "The first year I sold our truth-filled literature to a value of about \$2,500.00 gold according to our conference exchange rate, the next year I sold \$4,000.00, the year following I sold only \$2,000.00 because I did not work all the time. I built myself a house, etc. . . . These last six months I have sold to the value of about \$1,000.00 gold."

Brother J. M. Zeroth, Publishing Department secretary of the Sao Paulo Conference, and the writer, were then taken through the city. Brother Melander said, "Do you see this coffee warehouse? Well, I delivered forty books in that place. In the other one across the street I sold even more. There are many such places around here where I have good buyers. They are quite regular buyers and I have sold from forty to fifty books to the workers in such warehouses. Do you want to see one of the customers?" We agreed. We walked into a large coffee warehouse and Brother Melander asked for Mr. Blank. In a moment a strong, husky, dark-skinned coffee hustler appeared with a broad smile, showing a set of pearly teeth. We asked, "And how many different books have you bought from this gentleman?" He could only remember fourteen books. Another husky gentleman was called. We asked him the same question. He replied: "I have bought at least twelve books from Mr. Melander."

We noticed a large edifice on the hillside and asked what it might be. "Oh," said Brother Melander, "that is the city hospital. I delivered eighteen 'Practical Guide' there to the doctors and nurses. And over here in this building, the Municipal Palace, I also delivered eighteen 'Guides' and in this other building twenty-two, not counting small books. Over there is the Custom House. I have delivered, I believe, about eighty books large and small in that one building, and I have many good friends among the employees. Out at the slaughter house I sold eight 'Guides' eight 'Life of Christ,' and four 'The Hope of the World.' One day several of the slaughter house workers were on the street car and upon seeing me on the sidewalk called to me and then they got off at the corner. They were anxious to buy more books." Then Brother Melander again said, "I tell you, the more of our books the people buy, the more they want to buy. I do not want to leave Santos. I have many

friends here and I am going to fill Santos with 'Patriarchs and Prophets.'"

From all that Brother Zeroth and the writer could see and learn, a wonderful seed-sowing had been done by this sincere and faithful minister of the printed page. Many friends, have been won and a number are really interested in the message. The time has come for the reaping of a large harvest of souls in Santos. Would that many other colporteurs might get the vision and learn the art of working and reworking the same territory. It is the ideal way of canvassing for the man and the books become known, and the message finds its way into many more open doors than it might find by the airplane type of canvassers.

J. L. BROWN.

Notes from Brazil

SEVENTY-FIVE students attended the colporteurs' institute held for the students at the Collegio Adventista in Sao Paulo, Brazil, August 30 to September 6. A number of those who were in attendance are experienced colporteurs while others are new members. We look forward to a prosperous summer's work. It is said that God calls for young men who are full of life and vigor to enter the work that they may give courage to the tired workers who all through the years have battled with the many problems met with on the frontier. We believe that the young people from our colleges can do a great work by spending their summers in the colporteur field. Their success inspires the regular colporteurs to attempt greater things for the Master. May the Lord bless our young people in their efforts to win souls through the circulation of the printed page.

"Patriarchs and Prophets" in Portuguese has been ready for the public for several months; but the Publishing Department secretaries in Brazil felt that it might be best to let the "crisis" pass before launching its sale. Instead of the financial conditions improving, however, they seem to be growing worse. Last week the *milreis* reached the amount of 20 to the dollar. We concluded that conditions may not improve very rapidly so decided to start the sale of "Patriarchs and Prophets." After reading what the Spirit of prophecy says about "Patriarchs and Prophets" we started out. The following words inspired us with courage and faith: "They have the message the people need, special light which God has given His people. Heavenly angels will open the way for these books (speaking of "Daniel and the Revelation," "Great Controversy," and

"Patriarchs and Prophets"), in the hearts of the people."

Our first experience in the Sao Paulo Conference territory with "Patriarchs and Prophets" in Portuguese resulted in a pronounced blessing. In about ten hours' work we took thirteen orders, valued at 650\$000. We received 150\$000 in deposits. We also found that the people like "Patriarchs and Prophets," and we believe that it is a fine book for just such a time as this. No one seems to think the book is expensive. We hope to have several student colporteurs selling "Patriarchs and Prophets" during the summer; also a few of the regular colporteurs will soon begin with this book. One is already at work. We bespeak a large sale for "Patriarchs and Prophets" in Brazil. J. L. BROWN.

Austral Union Conference

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

How the Lord Honored the Faith of one Colporteur

BROTHER Sebastián Rimmaudo writes that he arrived at a certain place which had recently been canvassed for the book "The Way to Health," and "The New Doctor." He thought that the place had been canvassed for "Toward the Golden Age" and was disappointed to learn that it had been canvassed for "The New Doctor," the same book with which he was canvassing. But instead of permitting this to discourage him, he knelt down and asked that the Lord bless him during his work in the place, since he had been willing to go there and work. He says: "From that moment my work changed completely. I felt myself accompanied by the angels of God. The fire of God entered my being and even my face showed that the Lord was accompanying me. Today I am giving thanks to God for His great love. In only six days of work with "Nuevo Médico" ("The New Doctor"), I have taken orders for more than 600 pesos *m/arg.* I want you to notice that the error was really in my favor. Never will I give attention to those who say that the field is hard and that there is a crisis. Hard is the heart of the one who says that, and the crisis has penetrated into his mind."

Brother Rimmaudo employs the combination plan in his work. During the month of April he took sixty-one orders for the book and sixty-one subscriptions for *El Atalaya*. H. F. BROWN.

In the Footsteps of the Colporteur in Junin

Two years have passed since Brother Sotero García started the colporteur work in the city of Junin and its vicinity, and soon he had formed a Sabbath school. The Lord helped him to find several men of firm character who together with their families embraced the truth. A little while ago Pastor Brouchy baptized ten of these people and had a series of meetings with the interested ones. Brother Juan Ferri continued with another series of meetings and the interest grew. He stayed three weeks with the people there, with interesting results.

All the world knows Brother García and he has secured entrance into practically all the homes. The little meeting place with its tasty arrangements permits seating for about sixty-five people, but more than one hundred came. Certain nights found as many as 180 gathered together. A sign of progress was shown in that twenty-five asked for baptism. The Sabbath school has a membership up to sixty-five persons and the young people's society counts seventy-five. These young people show a fine missionary spirit. Among other things they distribute *Atalayas* to those who have passed in their names for literature. The interest is so great that Pastor Sittner has returned to Junin to continue with Brother García in developing it and preparing those who take their stand, for baptism.

H. F. B.

Others Appreciate Our Colporteur Ministry

THERE is a growing cooperation among the Spanish-speaking Protestants in the world. These publish a bulletin every month. Several months ago every publishing house was invited to send in a list of their publications. Our publishing house, the Casa Editora Sudamericana, sent in a list of all the literature they publish in Spanish, but looked in vain to see their list published together with the others. The Adventists are not considered among the other Protestant societies. Truly it is as the Bible says: "Lo the people shall dwell alone and shall not be reckoned among the nations."

But in the study of the list the editor discovered the book "El Arte de Vender," ("The Art of Selling") and following it a note which stated that it had been translated by Pastor E. W. Thoman and prepared by the Department of Publications of the General Conference, also gave the size, etc., and said: "The book contains a series of twenty

lessons treating with the colporteur work of the Adventists. The last lessons merit the attention of all who deal with the selling of books. The first part is to create an impression as to the importance of the book and then follows a section which treats with the development of the sale and the propaganda of Adventist literature."

The Protestants have to confess that none others understand the sale of literature as well as do the Adventist colporteurs. In spite of all the crises and the discouraging circumstances, they press forward, scattering the light of the truth through the medium of the printed page.

H. F. B.

How One Colporteur Effected an Entrance into the Home

ONE of our colporteurs neared the house of a wealthy family and was told that they had not even a moment to spare for him. The colporteur smilingly asked, "If Christ were to be here this morning, you would give Him a moment of your time, would you not?" "Why surely" was the reply. "Well," said the colporteur, "He is here. I have come to present Him to you." The door opened and he was invited to enter and received an order for "Great Controversy." Later the colporteur had the privilege of seeing the whole family accept the message.

H. F. B.

An ex-Colporteur Wins a Soul

THE colporteurs are incurable soul winners. Even after they have left the active work they cannot overcome the custom of winning souls as the following story will show.

Brother Juan Golgol, a young Pole, spent nine years in Argentina working to help sustain the family. He was a faithful Roman Catholic, but was always looking for something better. He did everything possible to find peace for his soul, but could not find it in the ceremonies of his church. He thought of going to the desert and there do penance for his sins. At one time he thought of traveling to Jerusalem, and there, at the sepulcher of Christ, shed his tears of repentance, but all in vain. His neighbors had a Bible and since they did not desire it, made him a present of the same. He read the Bible diligently but could not find just exactly what he was looking for, although he had the Book for six years. He read it constantly and discovered many truths.

One day he went to Entre Rios to look for some work which had been announced in a paper. He was not fortunate enough to obtain this work and one rainy day determined to return to Buenos Aires. The people advised him not to return during such cold weather, but he desired to do so. While this young man was telling his difficulties to another young man, Brother Bizama of the Florida church entered together with Brother Sittner of Urdinarrain. Brother Bizama began to speak of the Bible and all night long he gave Bible studies to the young man which resulted in the latter accepting the truth. Since then he has kept every Sabbath. With the help of Brother Ferri and Brother Hammerly he is preparing himself for baptism and we will soon have another colporteur in our ranks, a young man full of enthusiasm who will carry forward the work of Brother Bizama, the veteran colporteur, who had to lay it down because of ill health.

So it is that the colporteurs always continue gaining new colporteurs, even after they pass their years of activity.

H. F. B.

Old Spain

I WOULD like to pass on to the readers of THE SOUTH AMERICAN BULLETIN a few paragraphs from a letter received from Elder J. W. Westphal, who spent so many years in South America. At this writing he was visiting the workers in Old Spain and helping them in holding public meetings as well as in their general meetings. He says: "I am glad to know that the Lord is blessing His work in South America. There I have had both sorrow and joy. I cannot help but love South America, for it was a part of my life for so many years, my best years. . . ."

"Last Sabbath we had baptism here. Six were baptized. An ex-priest (Gregorio Sanchez) and his wife have begun to obey the truth. They are coming along nicely. Expect to see them baptized before long. There are others interested and doors are open in a most favorable way among others. In fact, it seems to me that the door is just open for a larger work here in Madrid.

"Things are still unsettled in Spain. The situation is liberal today. We can labor unmolested. Of course, there are two classes to deal with—the fanatical Catholics and the liberal atheists. But the situation is more favorable than it has been by a good deal. And in places there is a marked difference seen in the attendance at our meetings. Just what the future of the government will be remains to be seen. The 'beast' is at work, you may be sure. In how many

South American Bulletin

Published monthly as the Official Organ of the South American Division of the General Conference of Seventh-day Adventists

YEARLY SUBSCRIPTION PRICE 50 CENTS GOLD

P. H. BARNES - - - - - Editor
N. P. NEILSEN - - - - - Asso. Editor
C. L. BAUER - - - - - Asso. Editor

SOUTH AMERICAN DIVISION OFFICERS

N. P. NEILSEN - - - - - President
C. L. BAUER - - - - - Secy.-Treas.
P. H. BARNES - - - - - Cashier
R. R. BREITGAM - S. S., & Home Miss. Secy.
J. L. BROWN - Publishing Department Secy.
W. E. MURRAY - - Educational & M. V. Secy.

Address: Pino 3801, Buenos Aires, Argentina.

regulations for the clergy and religious orders in connection with the separation of Church and State, including the expulsion of the Jesuits.

"There was fist-fighting in the course of the debate, and moves were made to draw revolvers. Outside the shift in the Government brought bands of Communists and anticlericals singing the 'Red Flag' through the streets of Madrid, and shouting, 'Down with the Catholic Church,' and 'Death to all Jesuits.'

"In the plaza, special assault police, grimly ready for action, held back crowds of men and women shouting: 'Down with the clergy,' and mounted police patrols moved up and down nearby avenues.

"Strong threats of revolt in the North are reported in these dispatches, and at the same time the Government was flooded with telegrams of protest, some of them opposing the religious measures, others accusing the ministry of having been too lenient in not expelling religious organizations from the country.

President Azaña, realizing the need of firmness in the situation, declared:

"This Government was duly elected to represent all classes in Spain, and will know how to protect itself if the Republic is attacked. We are not a transitional Government, but here to stay as long as necessary. We will govern firmly and demand respect."

"Despite many alarmist notes, observers think it reasonably likely that the prestige of President Azaña and his reputation for forcefulness will halt any attempt at disorder. But Frank L. Kluckhohn cables from Madrid to the *New York Times*:

"It will take time to see what will be the final consequences of the separation of Church and State, which makes it impossible for the Church to carry on education, and makes it do without State aid for 35,000 clergy."

"Meanwhile, this correspondent points out, 'no longer will the cross of the Catholic Church be raised officially beside the banner of Spain, as it has been since the victorious Ferdinand and Isabella sent the Moors flying out of the country and founded the nation, or as it did when Columbus knelt on the sands of America and claimed a new world for God and the Crown of Spain, or as when the bold Conquistadores extended the empire of their Catholic majesties to include Mexico.'"

Having personally worked in Spain for about four years and knowing the needs of its people, I would bespeak an interest for Spain and its workers in our prayers that God in His own good

time may hasten workers to that field and finish the work in harmony with His program.
J. L. BROWN.

Gleanings of Progress Throughout the Field

Conducted by N. P. Neilsen

ELDER G. S. Storch, superintendent of the Pernambuco Mission, writes under date of November 9: "A few days ago we had a very serious revolution in Recife (the capital of the state). Things were worse than in October of last year; but the government was victorious. . . . All our offerings are better than they were last year. The prospects are good in this mission and we all are of good courage. Last Sabbath I baptized eighteen persons and one was received on profession of faith. So our last effort was not in vain. Several others hope to be baptized in the near future."

UNDER date of November 19, Brother Emilio Keppke, field missionary secretary of the Santa Catharna-Paraná Mission, gives us the following encouraging words: "Our colporteurs are working with more success now than during the first part of the year. Two colporteur students from our *Collegio* organized a good Sabbath school in the city where they worked the first month. In different places we have groups of interested people who are waiting for baptism. We expect to sell more books this year than last. Our *O Atalaia* (*Watchman Magazine*) work has greatly increased over that of the past years. I am of good courage, as I see how the Lord is working to finish His work in this world."

We copy the following interesting words from Elder A. R. Dennis, of Huacho, Peru: "At present we have more openings in this district than ever before. The manager of the largest *hacienda* (farm) in the valley has given us a nice meeting hall, and offers to give us a house for a teacher, also to fit up a school house and board the teacher and later on give him a salary. In the meantime he would have the privilege of teaching the laborers and earning his salary on the principal *hacienda*. The manager makes the same offer for a teacher, house and board, on a branch *hacienda*. It appears that the Lord is opening the way for a quick work to be done among the 1,500 employees and laborers of the business, and the rich are willing to pay the bill. All we need to do is to send a teacher. Other *haciendas* have expressed their willingness to do the same."

ways it only knows. Evidence it is claimed, comes to light that it is really at the bottom of the Communist riots and uprisings. We will know that it will rule or ruin, and in the end always it will ruin even when it rules. Many a dark hour awaits Spain, I am constrained to believe."

And now to give us a better idea of the situation in Spain let me cite a few more paragraphs taken from the *Literary Digest* of October 31, 1931.

"Spain is no longer Catholic."

"This declaration of the separation of Church and State in the six months' old Spanish Republic was made by Manuel Azaña Díaz, Provisional President and successor of Niceto Alcalá Zamora.

"The latter resigned because the Constitutional Assembly, by a vote of 267 to 41, on October 13, approved Article 3 of the new Republican constitution rejecting the Catholic religion as the religion of the State.

"This action breaks a tradition of centuries, during which Church authority has been officially recognized in State affairs. . . .

"Press dispatches from Vatican City indicate that the Spanish Assembly's decision to separate Church and State did not take the Pope by surprise, for he had been expecting it for some time.

"He is reported to believe that the present state of affairs in Spain is 'transitory.' Also, in a wireless from Vatican City to the *New York Times*, we are told that it is argued that the 'violence' of the measures 'taken against all that was held most dear under the monarchy, and is still held dear by many Spaniards, proves that the revolutionaries are afraid their reign will not last long.'

"The resignation of former President Alcalá Zamora, amid wild scenes in the Cortes, was later followed by the passage by a vote of 178 to 59 of drastic