

# MISSIONS QUARTERLY

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ALBERTINA R. DA SILVA

TOPIC: Brazil and North Brazil

## Sabbath, October 2

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 20:35, last part. Read the text, then have the school repeat it in concert.

MISSIONARY SONG: "Christ in Song," No. 542, first and third stanzas.

READINGS:

The Official Notice.

"The Brazilian Union Conference."

PRAYER: A short prayer for our work in Brazil.

### The Official Notice

DEAR SISTER PLUMMER:

I am writing you to remind you of the action of the General Conference Committee requesting your Department to place before the Sabbath schools of the denomination the needs of the work in the Brazilian Union and the North Brazil Union Mission, to the end that they may devote their offerings for the Thirteenth Sabbath of the last quarter of the present year to these fields.

The work in these two unions is rapidly growing, and is therefore calling for increasing appropriations from our treasury. The needs of these fields and the remarkable liberality of our Sabbath schools on past occasions of this character have encouraged the committee to request your Department to place before the schools the needs of Brazil and North Brazil, with \$70,000 as the goal of their offerings for Dec. 25, 1920.

Assuring you of the General Conference Committee's great appreciation of the substantial assistance accruing to our work from the very liberal gifts of the Sabbath schools

on previous occasions of this nature, and expressing our hope that the offerings of December 25 may be equally liberal, I remain,

Sincerely yours in the Master's work,

W. T. KNOX,

*Treas. General Conference.*

## The Brazilian Union Conference

F. W. SPIES

BRAZIL, the largest republic of the Western Hemisphere, has a population of about 25,000,000. The work of the closing gospel message has made good progress in the past; but during recent years, when workers have been more numerous, the work has advanced more rapidly. Our training school has also given the work quite an impetus. With about eighty of the best of our Brazilian youth in training, the future of the Lord's work in Brazil looks bright.

Quite recently a call has come from an entirely new field, one from which we least expected to hear, the state of Matto Grosso. A brother from Argentina moved up there and soon found some who were ready to listen to the message. Although he met persecution, the good work went on, and soon came a call for some one to baptize the new believers. In this way the Lord has again gone before us, opening up this large state even before we could send reliable colporteurs there.

The work in the interior is not an easy task. In states like Matto Grosso 75 or 80

per cent of the people are unable to read or write, hence the work of instructing them goes slowly.

The following is a sample of the religious knowledge of many: One of our missionaries on one occasion was riding across the plains when he met a young Brazilian, who was going the same way.

After exchanging greetings and making a few general remarks, the missionary asked:

"Do you know that Jesus died for you?"

The reply was: "No, I do not know anything about it. Where did he live?"

This poor man was entirely ignorant of the Saviour and of what he had done to save sinners. He knew about the Virgin Mary, and about St. Antonio, and St. Beneditto, and perhaps a lot of other saints, but the only "Name given among men," that can bring salvation was unknown to him.

It is reported that in one of our large northern cities, the authorities used a large lighter to carry all sorts of refuse and garbage out to sea. This garbage conveyance had the dignified name of "Holy Spirit." In another large city where the writer worked, there was a sign over a certain butcher's shop which, translated into good English, means, "Butcher shop of the Holy Saviour." At another time I saw a grogshop, which perhaps in order to get St. Peter's protection, was called, "Grogshop of St. Peter." Only as we contemplate what the training of centuries can do in molding thought, can we

realize how hard it is for these people to disassociate vulgar ideas from sacred things and terms, and understand what true religion is, and what the gospel, which is the power of God, can and must do for all who will be ready when Jesus comes.

In spite of all these obstacles, the good work goes on, and hundreds are gathered into the fold every year in Brazil.

May the great need appeal to our brethren and sisters in the homeland, and may the Thirteenth Sabbath Offering result in substantial help for the needy fields in Brazil.

*Sao Bernardo, Brazil.*

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## Sabbath, October 9

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 60:1. Read the text, then drill the school to repeat it in concert.

MISSIONARY SONG: "Christ in Song," No. 537, first and last stanzas.

READING: "The Brazilian Seminary."

PRAYER: A few sentences only in behalf of the training school in Brazil.

## The Brazilian Seminary

THOMAS W. STEEN

### Its Location

AT noon on the twenty-first of December the sun stands directly over the seminary, and the next day it begins its journey to the north, thus marking the location of our school as on the border line between the tropics and the temperate zone of the Southern Hemisphere. Nor is this the only natural boundary line that honors this spot. To the

west the country slopes away for hundreds of miles, forming a part of the basin of the Parana River, and to the east the precipitous sides of the Serra do Mar (Mountains of the Sea) descend abruptly into the Atlantic Ocean. This happy combination of both altitude and semitropical climate,—freedom from the chill of winter, yet with continual breezes and delightfully cool nights, access to the tropical and semitropical fruits and produce, but out of the humidity and heat of the lowlands — marks this as the ideal natural location.

Sao Paulo, the capital of the state, is a city of 500,000 inhabitants, and is universally recognized as the most progressive and modern city of Brazil, if not, indeed, of South America. Both Brazilians and foreigners have chosen it as the seat of many of their leading institutions. The American McKenzie College, the largest institution of its character in South America, is here, as are also medical, dental, and other schools. It is the headquarters of great foreign interests, as the Ford Motor Company. Thus the seminary may be said to be located at the very center of the commercial and intellectual activity of the republic.

### **Its Field**

As far as our work is concerned, this is the one and only educational institution for the Portuguese-speaking peoples. Indeed, it is the only training center for all the workers for the Brazilian Union Conference, with its

various local fields and institutions and for the North Brazil Union Mission with its several local missions, to say nothing of the great unentered district still farther to the north. While it is imperative that various field and department leaders should come from the States to assist in this work, it is nevertheless recognized that the actual work itself must be done by Brazilians, trained here in our own school.

### **Its History**

On July 4, 1915 the seminary opened its doors for the first time,—if starting classes in a chicken house can be spoken of in this way. Fifteen students were enrolled at that time. The next year 36 were admitted. In 1917 the increased facilities permitted an attendance of 55, and last year the enrolment was 64. In 1919 we enrolled 87 by the end of the first semester, in addition to a small primary school of six pupils. Nearly all these have been in the dormitories, many having come from such distances as to make a visit home impossible until the close of their schooling.

A condition that has been a surprise and an encouragement to the brethren here is that the continued work of construction and enlargement has offered no relief so far as congestion of quarters is concerned. The crowding this year is more serious than in the past, and the present year has shown the impossibility of continuing longer with the original accommodations.

The new dormitory, already partly completed, provides relief in the matter of kitchen and dining-room accommodations, but only slight and temporary relief in school accommodations. From every part of the field word is coming from those who are seeking admittance. One worker who last year brought nine students from a church so far away that several days were required for the trip, writes that he will be able to bring a larger group the coming year. Another brother, eleven days' distant by train, boat, and horse, writes that he has forty pupils in his day school, and that he is preparing several of them to attend the seminary next year. Last year he sent us three pupils. Thus from these far-outlying fields, not to mention the much greater interest nearer by, we are receiving the response of our youth in an ever-increasing degree.

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## Sabbath October 16

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 16:9. Read the text, then drill the school to repeat it in concert.

READING: "The Brazilian Seminary."

MISSIONARY SONG: "Christ in Song," No. 479.

PRAYER: A short prayer for our school work in Brazil.

## The Brazilian Seminary (Continued)

### Its Students

ABOUT half of our people in Brazil are the descendants of the original Portuguese stock that settled the country generations ago. The other half are from the various colonies that

in recent years have been settled by peoples from the north of Europe. As there are few schools in the interior, many of our young people have no school privileges; and while some who come here have had a few years of training, for the most part, their studies have been greatly limited.

### Prospects

With an ever-increasing demand for trained workers from every part of the field; with the Macedonian call from the north where the work is just starting; with hundreds of intelligent and ambitious young people in our churches without educational privileges; with a great awakening now taking place in our churches everywhere,—to meet these conditions we must go forward and provide training facilities for those who are pleading to enter the vineyard.

### Needs

Our people here are responding nobly to the call of the hour, but it means a great deal to them to educate their children. Where wages are so extremely low and where the help of every child is needed to gain a meager living, it means much to send a young man or woman five hundred or one thousand miles away from home, and in addition to meeting the traveling and other expenses, to pay \$20 a month school expenses. But by real self-sacrifice on the part of the parents, by self-effort in the canvassing field and elsewhere on the part of the young people, and by the gifts of those who are in better cir-

cumstances, the question of educating these youth is largely solved and the school will soon be self-supporting to about the same extent as are those in the homeland.

We are attempting to raise money in the field to equip the school, but the need of buildings makes the present necessities too great for the field to handle. There must be a school building and at least two cottages for teachers built at once, or the real purpose of the school cannot be realized. There is no possible investment that will prove such a blessing and economy to the home field as that of training these native workers, who will be able to enter any of the fields immediately, on leaving the school, and do more effective work than the foreigner, and with a great deal less expense.

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### Sabbath, October 23

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Rom. 10:14. Read the text, then drill the school to repeat it in concert.

READING: "Mission at Espírito."

MISSIONARY SONG: "Christ in Song," No. 533.

PRAYER: A short prayer for this mission.

### Mission at Espírito, Santo, Brazil

JOHN H. BOEHM

THE capital of this State is Victoria (Victory), but as yet our message has not won the victory in this city. We are working and praying, however, and we know that the truth will go on to victory, for our Leader is Prince Emmanuel who knows no defeat.

After several years of work at our seminary, it was a pleasant change to get out and engage in more active ministerial work.

Before coming to this state, we had worked exclusively among the German colonists in the interior, among whom there are a goodly number of stanch members. After making an extended and successful trip among our brethren, I had the privilege of taking twelve of the young people to the school in Sao Paulo. Several others desired to go, but for the lack of means could not. Surely they are in need of the training which our school affords. Several of the young men from eighteen to twenty years of age, saw for the first time a city with its various means of transportation, as trains, street cars, automobiles, and even wagons drawn by mules. The means of traveling in the interior is either on foot or muleback.

In the meantime one of our native evangelists, a student from the school, started the work in the capital by doing Bible work among the natives. This is a strict Catholic city, with the exception of a Baptist Mission which, after enduring persecution for fifteen years, has gained a foothold. The people are taught by the priests that it is a great sin to listen to the preaching of the gospel by the Protestant minister, or to receive Protestant literature into their homes. The men, as a general rule, are very indifferent in regard to religion. They are very polite and never contradict a person's opinions, but at

the same time they refuse to accept them.

The women are more devout. Just an instance to show how wedded they are to some of their practices. Our neighbor, a very devout woman, the mother of nine daughters, had a child taken down with fever, so she made promises to the Virgin Mary if she would hear her prayers and heal her child, the child should go barefooted to the convent on a mountain where they have the image. On a certain day when they celebrated the birthday of the Virgin, this woman was seen kneeling in front of the image with her child, repeating the memorized prayers. We have thousands of such around us. I ask you, Do they not need the glad tidings of salvation through Jesus Christ? It is hard to get them to understand that "the just shall live by faith." By earnest effort and toil we have been able to find in the city of Victoria a few who have decided to walk in the light of the truth we hold so dear, and we hope and pray that we may be able to find more who are hungering for the bread of life.

There is in the country a vast region of unexplored forest, in which live thousands of uncivilized Indians, among whom we, as a people, have done nothing as yet. To begin work among them will take men and means. A friend who has some acquaintance with this tribe, has offered his assistance. I expect to visit them so we can lay more definite plans for future work among them.

As you give of your means for this vast and needy field of Brazil, accompany the same with your earnest prayers that it may be used to the glory of God, and that the workers may have wisdom, strength, and perseverance to overcome all difficulties incident to work here.

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## Sabbath, October 30

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 24:14. Read the text, then drill the school to repeat it in concert.

MISSIONARY SONG: "Christ in Song," 513, first stanza.

READING: "West Minas Mission."

PRAYER: A short prayer for this mission.

## West Minas Mission

ARTHUR L. WESTPHAL

IN January, 1918, one of our canvassers arrived in a town in the state of Minas Geraes, and after working there several days, was introduced to a jeweler by the man in charge of the telephone station, formerly a Methodist. After the usual salutations, the book was presented and refused, as the jeweler did not wish either the book or the canvasser's religion. On being pressed to take the book, he said: "No, I will show you why I do not wish any of your books. Manuel, you go to Doña Isolinhas and get her Bible."

On the boy's return, the jeweler, with difficulty, found the ten commandments, and said: "See, this tells us we should keep the Sabbath, but we keep Sunday instead. I do not, because I work from January 1 to De-

cember 31. But the world keeps Sunday; and until some one explains the reason to me satisfactorily, I do not wish to know anything of your Protestant books or religion." He ended his speech with a finality that did not expect remonstrance.

"Oh, in that you are right," was the unexpected answer he received. The canvasser left just then to go back to school, but a month or so later this brother began keeping the Sabbath of the Lord.

At different times when I have visited him, he has told me his story: At twelve years of age, through an accident, he lost his left hand and forearm, and as a result, was cared for by a priest who instructed him a little, and used him as errand boy. A year or so later, his family moved to a part of the state where the Presbyterians were working, and at the age of sixteen he studied with a family who were interested in the teachings of the Presbyterians. When they were ready to make a profession of faith, this young man was asked if he would not make a profession also. He showed them the Sabbath command and told them that either the Bible or the world was wrong. He supposed it was the world; but until some one could explain the why and wherefore, he was done with the Bible.

Twenty-six years passed, and this truth found him, and he is a light today in the city where he lives. As he is a fine jeweler and watch repairer, his services are in great de-

mand, but no one comes to his shop without hearing about the truth. About eight miles from where he lives, I found that twelve adults had been keeping the Sabbath for six months, some for over a year, without any further knowledge than what they had gathered from a few tracts which they had received. They are now ready to follow the whole truth, and there are many others waiting to receive the light of the third angel's message.

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## Sabbath, November 6

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Dan. 12:3. Read the text, then drill the school to repeat it in concert.

MISSIONARY SONG: "Christ in Song," No. 552.

READING: "Teaching in Our Seminary."

PRAYER: A short prayer for the teachers in our schools in the Brazilian Union Conference.

## Teaching in Our Seminary

ALBERTINA R. DA SILVA

[Albertina R. da Silva, whose picture appears on the front cover of this MISSIONS QUARTERLY, has sent us the following very interesting account of how she came to hear of this truth and began teaching in our school in Brazil. There are many more precious jewels in that vast country to be gathered out before the Lord comes, and your liberality toward the training schools in Brazil will do more to this end than any other one thing just now.—EDITOR.]

It was toward the close of the year 1915 that I first heard of the Seventh-day Adventists. It was in a very singular way. One beautiful day in September, I saw a tent was being pitched almost directly in front of the place where I was living. I could not imagine what it was until I was invited by a dear

friend, Mrs. Flotilde Thompson, now one of our sisters, to attend the meetings to be held in the tent. I hesitated somewhat, but finally resolved to go, more from curiosity than anything else, knowing the meetings would treat on a new religion.

I had attended a Catholic school for six years, and always tried to perform all my religious duties faithfully; but now I was tempted to transgress the rules of the Catholic Church which prohibited me from attending other churches.

We decided to go, and carefully to observe what we would hear. If it did not please us, we would not go again. I committed myself to the Lord on entering, and asked him to keep me away from these meetings if they were not good. But to our surprise, we both found a great joy in the explanation of God's Word by Pastor Lipke. We at once found ourselves captivated by the good manners of the people and by the courteous way in which we were treated by all.

Days passed, and we were still attending the meetings, though we did not have any idea what the outcome would be. We did not know anything about the seventh-day Sabbath, but Mrs. Thompson knew that there were meetings held on that day, and she suggested that we attend. I consented to do so. In this way we learned that the Sabbath was the true rest day, and she began keeping it. Although not well versed in the Bible, it soon became a wonderful book to me.

It will be necessary to say that while I was still in doubt as to the step I should take, Brother Lipke asked me to read the thirty-second psalm, especially the eighth verse: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," and it is to this passage that I owe my decision. However, I was still tempted to think that it would be impossible for me to keep the Sabbath. With prayer and divine help, I resolved to begin keeping it as soon as possible. This day came Nov. 18, 1916, the first Sabbath after my graduation from the normal school.

Now the battle began. I thought: "How shall I be able to get a position as teacher, knowing that the government would not give me the Sabbath free?" On every side I could see nothing but difficulties, when Sister Corinne Hoy, who had contributed much to my conversion, came to me and asked if I would not like to take up work in the editorial room in Sao Bernardo, where they were in need of more help. And I then decided to go there.

Accustomed as a child always to obey my parents, who were strong Catholics, I should perhaps never have had the courage to take the final step, that is, to follow Christ in baptism. But now being in Sao Bernardo among other believers, all doubt seemed to disappear. It was my custom to spend the Sabbaths at my home, but now after working one week, it was announced that there would

be a baptismal service soon, and I notified my parents that I was to be baptized.

The government of the State of Sao Paulo has a law that no private school or college can be conducted without one competent Brazilian teacher. In view of this, I was invited to connect with our Seminary, and a year and three months after I had accepted Christ as my Saviour, I came to our beloved seminary to help in preparing our youth to finish the work of the third angel's message.

I pray that I may be able not only to fight the battles that are yet before me, but also that I may be able to continue to work for the salvation of souls.

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## Sabbath, November 13

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Prov. 11:24. Read the text, then drill the school to repeat it in concert.

MISSIONARY SONG: "Christ in Song," No. 536. First and second stanzas.

READINGS:

"Training Our Young People for the Lord's Work."

"You Are the Hope of the World." See  
"Making Missions Real," p. 182.

PRAYER: A few sentence prayers for the young people in our training schools in Brazil.

## Training Our Young People for the Lord's Work

MANUEL KUMPEL

SOME years ago, while laboring in the northern part of Brazil, I became acquainted with several persons who were interested in the third angel's message. Some of these

wished at once to have a part in making it known to others. At that time we did not have our seminary where they could get a preparation for service: however they went out to sell our literature. The next year the seminary in Sao Paulo was opened and they at once went to this place. These boys have proved that they love this message and some are now in the field as Bible workers, others as canvassers, while still others are continuing their studies at school.

Sometime later I became acquainted with a strict Catholic family. They were sincere and did much in their way to gain the favor of God. Several of their children had been educated in the convent. They were very poor. From the beginning they manifested faith in the Bible, and little by little their old belief was shaken, until it fell before the power of the Word of God. In a marvelous manner the Lord opened the way for one of the daughters to attend our school. After a short time she was baptized, and is very happy in her new faith. Other members of the family also desire to attend our school as soon as the way opens.

Similar experiences are repeated in all parts of Brazil. Our young people have a great desire to prepare themselves for the work of God, and they are waiting and longing for the Lord to open the way for them to get the needed preparation. But we have not room for all in the school at present. When we have room to accommodate more students,

the Lord will open the way for them to come to us. Many of them are working their way through school and the Lord is blessing them.

We are thankful to God and to the brethren of the General Conference for giving us the benefits of this Thirteenth Sabbath Offering to help the work in Brazil. We are also grateful to our brethren and sisters everywhere for the interest they have in the work in this field.

*Sao Paulo, Brazil.*

### **"You Are the Hope of the World"**

This article is taken from the book "Making Missions Real," pages 182, 183.

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### **Sabbath, November 20**

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 60:1. Read the text, then drill the school to say it in concert.

MISSIONARY SONG: "Christ in Song," No. 544, first and third stanzas.

READING: "Missionary Work for the Business Classes of Brazil."

PRAYER: Have two or three sentence prayers for the work in the large cities of Brazil.

### **Missionary Work for the Business Classes of Brazil**

MRS. R. M. CARTER

WHEN we arrived in Brazil in 1913 and entered the large cities of Rio de Janeiro and Sao Paulo, we felt a great desire to enter the large stores and office buildings with one of our good magazines. As we realized the depth of darkness and infidelity into which these people were daily plunging, we longed

to bring to their troubled souls a message that would cause them to look away from the darkness of Romanism to the glorious light of the gospel truth. But here we were, full of enthusiasm and courage, but unable to speak the language of the people and without any magazine published in that language. So the first word we had to learn was "*pacienza*" (patience). We learned it, although it has taken us more than six years.

In January, 1918, we were thrilled through and through when we saw our first *Signs of the Times* in Portuguese. Pardon me if I speak of my personal feelings and experience at this time. I had had several years' experience selling magazines in the States, but for five years I had been out of practice. I knew how to meet objections in the English language, but how was I to do it in Portuguese? I felt I ought to lead out in this work and thus encourage other women here to take up the work. Many objections presented themselves: Would a lady dare sell magazines on the streets of Brazil? Would she not thus lose the respect of the people? Could one deal with the business class here the same as in the United States? I pondered these questions for a long time and then decided to start out, and imagine that I was back in the United States, and do the same here as I would there.

In Brazil a lady who wears a hat is supposed to be too refined to work. Her hands are soft and well manicured. She does not

learn to cook, sew, or to do any manual labor whatever. Her time is spent in embroidering, in playing the piano, or in leaning on the window-sill on a pillow, watching passers-by. She never leaves the house unless accompanied by relatives or servants. If a woman dons a hat, she is supposed to belong to this higher class and to do as they do.

I decided to appear as an American, with hat on and arms filled with magazines, and actually sell them on the streets. Oh, how the people stared at me! but how quickly the magazines went! A lady selling magazines on the street was a thing unheard of. They recognized my nationality by my little American flag, and said: "Well, even American ladies have courage!"

I did not lose the respect of the people: they consider me a philanthropist, and esteem me highly. I now have customers among the best class of people who gladly await my coming each month to bring them the latest number of the *Signs of the Times*. I try to treat all very kindly, even if they do not buy at first; sometimes after refusing for months, they take the magazines. They are interested, too, in the message borne by the magazines, and are now asking for books on various subjects.

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"A need, a need known, and the power to meet that need, constitute a call."

## Sabbath, November 27

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: John 3:16. Repeat it in concert.

MISSIONARY SONG: "Christ in Song," No. 561.

RECITATION:

"The School in Brazil."

READING: "The Work in Parana."

PRAYER: Pray briefly for the school work in Brazil.

### The Work in Parana

G. STREITHORST

PARANA has an area of 175,000 sq. km., with a population of about 600,000. Only about one fifth of the state is inhabited; the rest, the western part, is yet unknown territory. It is partly inhabited by Indians. The main product of the state is lumber. The extensive pine forests along the railroads furnish the numerous sawmills with plenty of raw material. Another industry peculiar to this state is the gathering and preparing of the "herva matte" or Paraguay tea. This is not a very wholesome product, but is exported in immense quantities.

In Curytyba, the capital of the state, we have a church of seventy members. In a short time we plan to hold public meetings in the city. This is a very promising field, but the great need is workers and means with which to support them.

The Macedonian call comes to us from every part of the field, but because of a lack of workers we cannot answer the many calls. The writer has been in this state only three months, but in this short time I have had the privilege of baptizing seventeen believers,

and others are waiting for baptism. These people have come out from the Roman Catholic church and rejoice that they have been set free from error and superstition. They appreciate the precious truths of the Bible just as much as any in the homeland. They will permit themselves to be robbed of everything they have except their Bibles. Just now a canvasser whose heart is aglow with the message put a small package on my desk containing the images of two saints besides five other objects which heretofore have been worshiped. These people have learned the message from our canvassers. They are manifesting a deep interest in the truth we love, and are giving up the most sacred things of their ancestors for it. A number are keeping the Sabbath and there are others who are deeply interested in learning more about the gospel. These interested ones have waited long for a minister to come and instruct them more fully in the truths of the Bible.

There are several other cities on the coast in which no public work has been done. Our canvassers have worked them with our literature, with excellent success. We long to be able to answer the urgent calls for workers to follow up the interest which has been created by our colporteurs.

We crave an interest in your prayers that we may be faithful in the discharge of our duty to this people.

## The School in Brazil

BLANCHE DAVIS

(To be memorized and spoken by a child)

FAR, far away, in a distant land,

Where the sun shines warm and bright,  
Where the world is full of strange unrest,

And many a soul seeks light,  
They have started a school; 'tis the only one  
In all Brazil so vast,  
Where truth is taught from the Bible plain,  
Of the future and the past.

The only school where the youth can go

To study, so they can give

This message of peace to a dying world

That some may look and live.

The only school in all Brazil

From the mountains to the sea,  
With its millions of souls as yet unwarned  
That grope for liberty.

The only school for the boys and girls,

That come from the east and west,

That have heard of the truth in the north and south,  
And have chosen the right and best.

They are coming now,—they're a noble band,—

But we need your prayers and aid.

So don't forget this needy land,

Or let it from mem'ry fade.

We need your prayers, and we need your help,—

Support to brave the fight,—

While we send the boys and girls from here

To bear the torch of light.

The shadows are dark and dense down here

Oh, may it your mind so fill

That you'll write it upon your soul and heart

In letters of gold, "B-r-a-z-i-l."

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## Sabbath, December 4

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Eze. 34:16. Read the first two clauses, then drill the school to repeat them in concert.

MISSIONARY SONG: "Christ in Song," No. 532, first two stanzas.

READING: "Missionary Work for the Illiterate, Poverty-stricken Classes of Brazil."

PRAYER: Sentence prayers by two or three young people in behalf of this work.

## Missionary Work for the Illiterate, Poverty-Stricken Classes of Brazil

LOUISE V. WURTS

COME with us to Bertioga, a two hours' trip from Santos by gasoline launch. It takes two hours to make the trip even on the rare occasions when the old worn-out machinery does not break down several times, and so keep us for hours on the river, at the mercy of wind and tide and sometimes of darkness and rain.

There you will see how our splendid company of thirty-six baptized believers carry on their worship. They all used to worship idols. After the service you may go to their homes and learn how they live today. What a marvelous change has taken place! No more drunkenness or gambling or smoking, but instead thrift and peace, and the glory of God shining from their dark-skinned countenances. Only the children among them can read, but you will be surprised to hear the older ones repeat the verses in the Sabbath school lesson when the questions are asked.

Nearly all the houses are made of mud, held in place by bamboo poles. The floors are also of earth, and upon this the less fortunate sleep, with only a straw mat beneath them, and a blanket of jute for a cover. Boards are far too expensive for these poor fisher folk to buy, and if they should happen to get any, they would have to be used as firewood to cook food during a long spell of rainy weather.

There are many cold nights here, that is, cold for those who have no clothing and no beds. Often when visiting these people we have lain awake until morning, shivering from the cold because we were not accustomed to it. And we had on our warm clothing and our coats spread over us. The members of the family were all around us on the floor, as we had the only bed the house afforded.

A three minutes' walk from the wharf brings us to one of these low houses. It boasts of a board floor in the living-room. Here the priest meets the people occasionally; in his absence they carry on a weird service by themselves. Every Saturday night, about the same hour that we are explaining the Scriptures to interested listeners in a near-by believer's home, this room is converted into a chapel, and the weird performance begins.

The service opens and continues throughout with singing. The worshipers, both men and women, stand quietly at first with bowed heads, and sing in a moderately low voice. As time goes on, they begin to sway their bodies backward and forward, and their voices grow louder and louder until they are fairly shouting. Now is heard in a weird strain the voices of the women, now the deep bass of one of Africa's sons as he chants alone, soon to be joined by the chorus of voices. Generally one woman sings in a shrill pitch, high above the others. The song

has no tune and no harmony. Each one seems to be singing something different.

Soon their swaying motion becomes more like a dance, a few steps forward and as many backward. The sound of their bare feet, as they keep time is heard distinctly above the sound of their voices. This continues faster and louder and wilder with no interval, except as the individual may slip out to take a drink, until eleven or twelve o'clock when it ends in a drunken fight.

There are always more people outside the house, standing and looking on, than there are taking part in the worship within. These also are continuously drinking from a nearby wine shop.

Although the worshipers' places may be substituted by those outside, now and again, it seems impossible that they can keep up the dancing and singing for so many hours at a time. One can only think of an orgie of demons while watching them, so the inclination to go very close or to linger near is not great.

We always go to sleep with this noise of their strange worship resounding in our ears, but before so doing a prayer of thankfulness arises to our heavenly Father, that we have now in our ranks so many former devotees of this horrible demon worship.

Here in Santos, in the center of the city, is a steep mountain, which is also a rendezvous for worship. The ascent is made nearly all the way by steps, and it takes about an

hour to reach the summit. At the very top is an ancient chapel, still in a state of good preservation.

Penance is done by climbing these steps on the knees, and one is reminded of Luther's experience when he heard the words, "The just shall live by faith." The writer has known of persons who were not able to walk for weeks after climbing the mountain in this manner.

Inside the chapel on the walls hang many "relics." These consist of various parts of the body, as a head, a face, a hand, or a foot, molded in wax. They have been brought by relatives or friends of sick members of the church, and are given to the Virgin as a gift in remembrance of the miracle of healing she is supposed to have worked on the afflicted ones.

In an adjoining room, sixty by twenty feet, are found relics of a different nature: photographs of thousands of persons who claim to have been benefitted by the Virgin Mary given as a token of their gratitude; locks of hair; bridal wreaths; photographs of the dead in their coffins and many more such things are there. The walls are already covered with these, and for lack of more space the ceiling is half covered also.

Should we only pity these people? Should we not help them as well? I thank God that we are here in Brazil and that by his grace there is being gathered out a company who will honor him in their lives and go forth to

help give "the loud cry" to their own people. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

*Santos, Brazil.*

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## Sabbath, December 11

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 5:16. Read the text, then drill the school to repeat it in concert.

MISSIONARY SONG: "Christ in Song," No. 701, first and last stanzas.

READINGS:

"In the Interior of Brazil,"

"From the Jungles of Brazil." See "Our Little Friend," for December 17.

PRAYER: Have the members of the school bow their heads while they silently pray for more workers to go to Brazil.

## In the Interior of Brazil

R. M. CARTER

ON the 17th of October, 1918, I went to Rio de Janeiro by train in order to take a ship for Theophilo Ottoni, where some colporteurs awaited my arrival to study the art of salesmanship. I had heard that a ship was to leave Rio the 19th, but when I arrived, the brethren told me that no ship would leave for five days, as the sailors were all sick with influenza.

Those were terrible days in Rio. The scourge mowed the people down daily by the thousands. Words cannot describe the scene, dead and dying all around us. Along the street lay from twenty to twenty-five caskets awaiting burial. Automobile trucks laden

with from ten to fifteen corpses each were hurrying off to the cemetery, and two thousand corpses lay in the cemetery awaiting burial. Our church of 125 members had an attendance of fourteen or fifteen at Sabbath school; the rest were sick.

After eleven days the ship left, and we got along nicely until it got stuck in a sand bar. At last we arrived at Ponta de Areia, Bahia; there I was delayed four days waiting for the train to the interior, as they run only every five days. This train in speed reminded me of a threshing machine in the days of yore in sunny Kansas.

After a day's travel we were suddenly stopped at a small village, and told to leave the train. The city, Theophilo Ottoni, had heard that a trainload of people, sick with influenza, from Rio de Janeiro, were coming, and as they had had no cases yet, they were afraid to let us in. There we were in this small village, with no hotel accommodations whatever. Some of the passengers began making beds on the platform, but being a colporteur, I began to walk around and take in the situation. After a walk of a mile or so, I arrived at a house and felt impressed to go in. I clapped my hands at the gate and a man came out into the yard and asked me if I were a Protestant. I said: "Yes, I am a Seventh-day Adventist." He said: "I am also." Imagine my surprise, to find a believer where no work has been done at all. I then saw God's hand in having the train

stop at this place, and in guiding me to the home of this lone Seventh-day Adventist. How good God is to care for his servants in apparently the little things of life!

Finally the doctor came from Theophilo Ottoni to examine us. After disinfecting us, he wired Theophilo Ottoni that all were well, and they let us go on our way. But when we arrived at the next station, we were stopped by the depot agent, who said he had received orders from the government not to permit us to go on. This time we were put off at a sawmill town. The most of us had been on the trip already about twenty days and now to be put off the train again was exasperating. But God again cared for his servant in a marked manner. Soon I was invited to the home of the master mechanic of the sawmill to take coffee. (Here they take coffee three times a day between meals.) I declined, saying, "I never drink coffee." He said: "Well, my house is at your disposal." I thanked him and he went on. At dinner time the justice of the peace came and took me home with him. I then went back to the depot to care for my baggage. At supper time I wondered who the Lord would send to care for me. When the sawmill whistle blew, the same master mechanic came and took me and my baggage to his home, telling me that I could stay with him until the government permitted us to go on, which was three or four days later.

At last we were permitted to continue our

journey to Theophilo Ottoni, but just as we were entering the city, the train ran off the track, but no one was hurt. Brother Hoeft and his wife met me at the station with mules.

We spent ten days in an institute which was well attended and blessed by God. At the close of the institute, Brother Hoeft and I, with several of the colporteurs, started to another station about three hundred miles distant, selling books along the way. The Lord blessed us richly. Only three nights of this long trip, we slept in houses, and for five days it rained. One day, however, we passed through a dry stretch of land and passed the whole day without water.

When we finally arrived at Diamantino, I took the train for home, arriving four days later. I had been gone two months. I knew that the influenza was raging in Sao Paulo, and did not know, until I stepped into my humble home, whether or not my family was safe. In many homes whole families were wiped out. They could have sent no message to me during this time, neither could they know that I was alive until I reached home.

This is just one of my many experiences in Brazil. The needs are great in this field and I am glad I am here. I love Brazil and the dear people for whom Christ died. Many are searching for truth, and the calls for help are urgent but the workers are few.

*Sao Paulo, Brazil.*

## Sabbath, December 18

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Ecc. 11:6. Read the text, then drill the school to repeat the text in concert.

MISSIONARY SONG: "Christ in Song," 588, first and last stanzas.

READINGS:

"Seed Sowing and Reaping in Brazil."

"Is It Nothing to You?" See "Making Missions Real," p. 170.

PRAYER: A few sentence prayers for those who are seeking truth and light, and for our Bible workers in Brazil.

### Seed Sowing and Reaping in Brazil

H. F. NEUMANN

BRAZIL is ripe for the third angel's message. Many hearts are anxiously waiting for the messenger of truth. To show the ignorance of the people and with what readiness and childlike simplicity they often accept the teachings of the Bible, I will speak of one instance:

The mother of a home had heard through a friend of our meetings and of our teachings. I was asked to go to her home for a Bible study. I found her alone with her children. After a short study on the promises of Jesus' second coming and what his coming means to us, I asked her if she believed in prayer, and told her that the Bible teaches us to kneel when we pray. She answered: "I do not know how to pray. How do you do that? Shall I go and get my images?" I told her that we would bow and I would pray. We did so and without being told, she repeated my prayer after me, sentence by sentence. I am sorry to say, that this family moved

away soon after this, and so I could not continue the studies.

A lady, into whose home our Bible worker gained entrance, told how unhappy she was in her home and how she in times past had thought of ending her own life. Our Bible worker assured her that, if she would permit her to study the precious promises of the Bible with her, that she would no longer be unhappy. The agreement was made, the studies were given and the much-coveted happiness came into the home. It is needless to say that she soon became a member of our church.

Now the battle was from without. Her husband began to oppose her. But the loving-kindness and patience that had entered the home through her conversion, also melted his stony heart. I am studying the Bible with him now and we hope that he, too, will yield his heart to God soon. Jesus, the Sun of Righteousness, can bring sunshine into any home.

Some time ago a minister of a prominent denomination was preaching the gospel in one of the northern states of Brazil. The people became enraged at him and began to stone him. While the stones were flying, he prayed: "Lord, bless the people of Garanhuns" (the name of the town where he was preaching). A bystander, who was opposed to the teachings of this minister, was forcibly impressed with this statement, and thought, "There must be something in the

religion of this man, who can pray for his persecutors." Knowing of a journey the minister was about to take, and having heard of the plan of the mob to kill him on the way, he felt impressed to go to him and warn him. All this was because of that short prayer, "Lord, bless the people of Garanhuns." The minister could not be persuaded to postpone his journey. He presented the man who warned him with a Bible. Some time after that one of our missionaries in Pernambuco, while distributing literature, handed a tract "Which Day Do You Keep and Why?" to the man with the Bible.

During our last camp-meeting here in Porto Alegre a man came to our book tent, bought some tracts and papers, and asked that some one visit him. His address was given to me, and upon going to his house, I found a feeble man, bent with age, a Sabbath keeper, with as good a general knowledge of the Bible as the average Seventh-day Adventist, and longing for more light. This was the "bystander" above mentioned, upon whose heart that sentence prayer made such a lasting impression. I am studying with him and hope to see him established in the truth in the near future.

*Rio Grande do Sul, Brazil.*

### **Is It Nothing to You?**

This article is found in the book "Making Missions Real," p. 170.

## Sabbath, December 25

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 1:8, last part. Ask several to repeat this scripture, and then repeat it in concert.

MISSIONARY SONG: "Dollar Day," Tune 399, "Christ in Song." See p. 39 of this leaflet.

READINGS:

"The Heathen Child to the American Child."  
"Missionary Exercise."

Have Offering.

PRAYER: Pray that the blessing of God may go with our gifts to this needy field.

### Missionary Exercise

MRS. J. A. WALKER

LEADER: Who is Jesus, can you tell?  
Do you know the story well?

CLASS: Jesus is God's only Son,  
Sent to help us every one.  
The Bible says: "For God so loved  
the world, that he gave his only begotten  
Son."

LEADER: Does he love the children all?  
Will he listen to their call?

CLASS: Of his love we may all know  
In his word he tells us so.  
For he says: "Suffer the little children  
to come unto me."

LEADER: Is there work for us to do?  
Can we send the message, too?

CLASS: If we listen day by day,  
Gladly we will hear him say,  
"Go ye into all the world, and preach  
the gospel."

LEADER: If at home we have to stay,  
May we still his word obey?

CLASS: We can help some one to live  
By the money that we give.  
The Bible says: "Freely ye have re-  
ceived, freely give."

LEADER: How can we give so that we  
May his loving favor see?

CLASS: We can give with all our hearts,  
Willing each to do his part.  
The Bible says: "God loveth a cheerful  
giver."

LEADER: Who are they who need his love,  
Whom he cares for from above?

CLASS: The little brown children, so cunning and  
wee;  
The little yellow children over the sea;  
The little red children in their wigwam  
home;  
The little black children wherever they  
roam;  
The little white children wherever they  
stay  
Are Jesus' dear children, he loves every  
one;  
We'll thank him for all the kind things  
he has done.

PRAYER: Dear Father, we thank thee for Jesus,  
thy Son,  
Who came down from heaven to help:  
We thank thee for all the good things  
thou dost give,  
For food, for clothing, and the homes  
where we live;  
We pray that all of thy children so dear  
May know thee and love thee wherever  
they are.  
May we all do our part the good news to  
send  
And show by our gifts we love Jesus, our  
Friend.  
Be with us, dear Father, by night and  
by day,  
For Jesus' sake and his name we pray.  
Amen.

## The Heathen Child to the American Child

If you had been born in a far-off land,  
Far over the deep, wide sea,  
And I in America had my home,  
In America, land of the free,  
If you were I, and I were you,  
Do you know what I would do?

If you had been born with a swarthy skin,  
And the people looked on you with scorn,  
While I knew nothing is black but sin  
And the soul may be white as the lily at morn:  
If I had a chance to uplift you,  
Do you know what I would do?

If you were an orphan and homeless, too,  
And never had heard of the Lord.  
While I had been taught from earliest days  
To love and obey his Word.  
If I were poor and ignorant, too,  
Do you know what I would do?

I would save my pennies and nickels and dimes,  
And send them over the sea,  
That you might be fed and clothed and taught  
To worship the God who is dear to me!  
If you were I, and I were you,  
That is what I would do.

I'd tell all the boys and girls around  
Just what I was working for, too,  
And I'd never give up till I'd got them to help  
Send the gospel to needy like you.  
If you were I and I were you,  
That is what I would do!

— Selected.

## Dollar Day

(Tune 399, "Christ in Song")

"Glad Dollar Day," has come again!  
It brings us pleasure and no pain.  
We'll give our dimes and dollars too,  
To show our love for Christ is true.

### CHORUS:

Throw in your dimes and dollars too!  
To help the heathen the world through;  
Precious dimes, dollars too,  
To help the heathen the world through.

The heathen all around are found,  
In death and darkness they abound.  
Our dimes will send the blessed light,  
Poor heathen will receive their sight.

"Tis sad to hear the heathen poor;  
With darkness all are covered o'er.  
We'll give our dollars and our dimes  
To enlighten the poor heathen minds.

They bow to gods of wood and stone,  
Our Saviour's love they do not own;  
We'll give our dimes, and they shall know  
That Jesus died, his love to show.

And when he comes in glory bright  
To take us to his home of light,  
We'll happy be when we behold  
I'eedeemed heathen in his fold.  
Redeemèd heathen in his fold.

MRS. CHARLES R. CUST.

"God tries the faith of his people to test their character. Those who in times of emergency are willing to make sacrifices for him are the ones whom he will honor with a partnership in his work. Those who are unwilling to practise self-denial in order to carry out God's purposes, will be tested, that their course may appear to human eyes as it appears to the eyes of Him who reads the heart."—"Testimonies for the Church," Vol. VI, p. 104.

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"When the Lord sees his people restricting their imaginary wants, practising self-denial, not in a mournful regretful spirit, as Lot's wife left Sodom, but joyfully for Christ's sake, then the work will go forward with power."—*Id.*, p. 104.

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"Every man, woman, and child in heathen darkness is a challenge to the church."—S. Earl Taylor.