

# MISSIONS QUARTERLY

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CATHERINE  
(See article, page 23.)

TOPIC:  
BRAZIL, SOUTH AMERICA

## SUGGESTIVE PROGRAM

*May 20*

Official Notice

“The Brazil Union Conference”

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*May 27*

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in Brazil”

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“A Dialogue”

Offering

Prayer for the Work in Brazil.

## The Official Notice

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October 3, 1915.

MRS. L. FLORA PLUMMER,  
Secretary Sabbath School Department,

Dear Sister:—

At a recent meeting of the General Conference Committee, calls from the Brazilian Union Conference were considered. In reviewing the progress and needs in that great union and submitting the call for appropriations for 1916, Elder F. W. Spies, the president of the union, voiced the appeal of the workers and believers that special help be given at this time in order that at least a union training school may be established. The following action was taken by the General Conference Committee in view of this call:—

“Voted, That we ask the Sabbath School Department to make the work in Brazil the object of the Thirteenth Sabbath Offering for the second quarter of 1916, aiming at a goal of \$20,000 and more, which amount will not only provide the funds required from outside to enable Brazil to keep its force going along its 3000-mile line of activities, but will authorize the Mission Board to encourage the Brazilian brethren in going forward at once with their long-cherished plan of establishing a union training school for workers so greatly needed in that country.”

The General Conference Committee makes this appeal with assurance, in view of what has been accomplished quarter by quarter as the believers in all the world have joined in lifting first on one enterprise, then on another. Brazil has never yet been on the Thirteenth Sabbath list, yet it is a great country,—prac-

tically the same size as the United States, with nearly one quarter of the population of the United States.

The field has long needed this training school for the young people growing up in the truth. It has been difficult to establish a central school because of the far-flung line along which the work has developed. But encouraging growth has been shown in recent years, and now the brethren call not only for more workers from abroad, but for help in training their own young people to join with ours in carrying the message through all the many states of Brazil. We must help our Brazilian brethren to open up their vast territory, of which they will tell us.

Truly your brother,

W. A. SPICER, *Secretary*

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## The Brazil Union Conference

F. W. SPIES

SOUTH AMERICA was formerly styled the "Neglected Continent." Now it is spoken of as the "Land of Opportunity." If this is true from a business point of view, it is certainly as much so from the evangelical viewpoint.

Brazil makes up about one-half of the South American continent. It is a country somewhat larger than the United States, and contains twenty-three million inhabitants. The "everlasting Gospel" is doing its transforming work in Brazil as elsewhere. I will mention a case or two to prove this:—

One of our native believers, Brother N., a shoemaker by trade, was doing missionary work with his Catholic neighbors. To them the Bible was an unknown book. Brother N. loaned to each of two neighbors a Bible, which book they afterward referred to merely as "that book." For many years the two neighbors had been bitter enemies. As they read "that book," they found their ideas and sentiments undergoing a wonderful change.

Some weeks later, Señor Antonio, one of the neighbors, was leaving his farm on an errand. He had hardly gotten well into the road, when he saw his enemy, Donna Maria, coming out of her gate and turning up the road to meet him. Señor Antonio's first impulse was to turn back, as he did not wish to encounter the scowling face of his neighbor, and perhaps hear bitter words of reproach. But he went on, and as he got even with Donna Maria, what was his surprise, to see her stop, extend her hand, bid him a friendly "Good morning" and inquire after the health of his family. Señor Antonio could hardly believe his eyes and ears. As it dawned upon him that it was not a dream, tears filled his eyes as he stammered: "O, I see, you also have been reading 'that book.' It tells us to love our enemies." They had both been reading that wonderful Book, and as they read, the grace of God transformed their hearts and put love in the place of hatred.

But it was not long until these people discovered in this marvelous Book that the seventh day is the Sabbath, so they began

keeping it. About this time I got acquainted with them, and one day Señor Antonio said: "Brother Spies, we had a regular house-cleaning this last week." At first I failed to comprehend him; then he added: "We cleaned the



ELDER F. W. SPIES AND FAMILY

house of our idols" (images of saints). "I formerly served them very faithfully and devotedly," he continued, "and some of them had been worshiped by my father and my grandfather. These idols were held in high esteem in our family, partly on account of their antiquity. But as 'that book' says we shall not make and adore images, I told Joaoshinho (Johnnie, a lad of twelve) to take his hammer and break the images to pieces and bury them in the meadow. He did his work well, and the pieces made his wheelbarrow full twice.

Our workers here can tell of many victories gained over besetting sins. In the Gaspar

Valley, Santa Catharina, where today is one of our oldest churches, the following testimony was once given by the elder in a social meeting:—

“Before the truth came to us, most of us were drinkers. We were a quarrelsome set, hateful and hating one another. But how different all is today! Peace and harmony reign in our valley. Instead of quarreling and scolding, praise to God ascends in every home. Yes, this message has done wonders for us, and I thank the Lord for it.”

I might mention other similar instances. There are twenty-three millions of such poor souls in Brazil. Catholicism has for centuries cast its dark shadows over this fair land. The people know nothing of Jesus and of his infinite love for sinners, nothing about his soon coming. The ignorance of the Catholic mind in this respect is well illustrated by the following incident:—

One of our missionaries in his travels on muleback in the interior caught up with a native and engaged him in conversation. After several remarks the missionary asked: “Do you know that Jesus died to save you?” The man looked up surprised and asked: “Jesus? No, I know nothing about it. Where did he live?” He knew all about Saint Antonio and Saint Benedict—Brazil’s patron saints—and about a number of others, but of Jesus he had not heard.

Brazil’s millions who for the most part are living in such gross ignorance, need the light of the third angel’s message. But our workers

are few. The natives desire to carry to their countrymen the light that is so precious to them. But before they can do this, they must be educated and trained. To do this work, we need a school. A start has been made in establishing one, but we need help. We have accordingly asked the General Conference to assist us in this enterprise, and we are informed that it shall be the privilege of the Sabbath schools to do this. We rejoice that this is so, because we know that in this way all our people in the home land can have a part in helping in this important work.

Of the twenty states that comprise the United States of Brazil, we are working in only ten. And even in the ten where we are working there is a great lack of laborers. I just returned from Minas Geraes a few days ago. In the eastern part of this state is a place called "Serra dos Macacos" (Monkey Mountains). In this section are many natives who are members of a Protestant church. The leaders of the church warned their people against having anything to do with our canvassers who were working in that section. This warning caused one of the leading men to become curious about us, and he invited Brother Rohde, our Bible worker, to visit them. He could spend only a few days there, but he left with them a copy of "Bible Readings." A few days ago Brother Rohde and I went to this place, and we found about fifty persons above ten years of age keeping the Sabbath, and were assured that there were as many more anxious to study the truth. But this is



about all they know of our belief. They are not yet to be considered Seventh-day Adventists. They have much to learn. But here again our sad condition confronts us. Brother Rohde is the only worker, aside from canvassers, in the state of Minas Geraes, the largest and most populous state in the union, having close to four million inhabitants, and there are interests in five other places. Each place ought to have a worker, but we do not have them to send, so calls must go unanswered. In all the other states the conditions are similar. I think you will agree with us that our field is a needy one, and that we need workers very much, and that in order to educate them we need a school.

I know I need say no more. Every lover of this message can but be stirred as he contemplates our need, and we know he will do his best on "Brazil Day" to help furnish the means needed for our school. And the Lord will bless every cent given, and give you the joy of knowing that you have helped along the work in a needy field.

*Sao Bernardo, Brazil.*

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"Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three—  
Himself, his hungry neighbor, and Me."—*Lowell.*

## Establishing of an Industrial Mission School in Brazil

JOHN BOEHM AND WIFE

AFTER much counsel and prayer, a tract of about three hundred acres of land was purchased in April, 1915. It is about twelve miles southwest of Sao Paulo, a city of three hundred thousand inhabitants, and about five miles from Santo Amaro, a smaller town. The latter place is connected by an electric street car line with Sao Paulo. Most of the school land is covered with forest, only a small portion being under cultivation. On May 6 a number of brethren and the writers came out to the place to start the work. We brought with us four cows, some mules, goats, and two two-wheeled wagons. Looking at what was to be done, the task seemed great. Tents were pitched at the foot of a hill, near a stream of fresh water, and we were ready to begin.

For a time we cooked by hanging an iron pot on a tripod over the fire. Then Brother Andre, a new convert, having had practical experience in Brazil, consented to build a cheap oven and cook-stove. He took off his shoes, rolled up his trousers, and set to work mixing clay, by tramping it with his feet. He next built a foundation for the oven and stove, on some poles that had been driven into the ground, laying sticks over them and putting clay on top of these. This being done, he placed a pile of stovewood as large as the interior of the oven was to be, on the foun-

dition he had made. He next plastered the stovewood over with a thick coat of clay, and left it stand until the next day, when he set fire to the wood inside the oven that had served as a model. When this was burned out, the oven was ready for business. The



THE CHICKEN HOUSE, TEMPORARILY OCCUPIED  
BY THE WORKERS

following day we baked bread in it, and it worked fine, but in the night, a dog sneaked into our pantry (an open tent) and stole three loaves of the bread.

For a time our experiences reminded us of camping in the foot hills of California. But the novelty of camp life wore off when rainy weather set in, and we were obliged to battle with thousands of insects here called "carapatos" (ticks) which live in the grass and brush. At times our bodies were fairly covered with itching pimples caused by their bites. But we started to work, trusting the

Lord to help us overcome all difficulties, and after a few weeks, we were less troubled with the "carapatos."

As we had suitable clay on the land, it was decided that we make our own brick for the buildings. By the end of July we had enough bricks made to start building. We moved



BEGINNING WORK ON THE SCHOOL FARM

our tents to the top of the hill where the buildings were to be placed. We consider this an ideal place for a school. We have a fine view in all directions. On a clear day we can see parts of the city of Sao Paulo. On August 2 the laying of the foundation of the main building was begun. In the meantime, however, several smaller buildings were put up, serving as carpenter shop, and barn, and chicken houses. A partition has been placed in what was originally the carpenter shop, thus giving Brother and Sister Hennig one room and we have the other. One night during a heavy rainstorm, we had to roll up the bed clothes and cover them with an oil cloth, set our lamp under the table in order to keep a light, put on our rain coats and sit under umbrellas to keep dry.

One of the buildings intended later on for a

hen house is now divided in three parts, serving as pantry, kitchen, and dining room. The cupboard is made of several grocery boxes. The bakery is under the canopy of the blue sky (when it is not raining) with an oven of brick, and bread-pans are made of kerosene cans cut in halves. The other hen house at present serves the purpose of a dormitory. All the lower part of the barn save what is occupied as carpenter shop, is used as a dormitory for the boys. The laundry is under a tree which affords shade but does not keep out the rain. We hope soon to be able to occupy one of the wings of the main building. The buildings are roofed with cement tiles which are made on the ground by the boys. Nearly all our work is done by student help. But while the students are helping to get the school buildings and agricultural enterprises under way, we are also preparing some of them to go out into the field as colporteurs immediately after our coming Union conference.

In all there are thirty-five persons at work on the school farm. Our land is rolling, having several brooks, and one larger stream. The making of a dam is in progress. We expect to use the water power in running a small grist mill and a dynamo to furnish the buildings with electric light. We have cleared about five acres of bottom land where we are making a vegetable garden. We have also planted rice and alfalfa. On the side of one hill we have planted three thousand pineapple plants. On the side of another we have cleared about twenty-five acres, and have planted

potatoes, sweet potatoes, peanuts, corn, beans, and sugar cane. We have planted about two hundred fruit trees of various kinds, have started a vineyard, and planted about six hundred banana plants. We are planning to make dairying, poultry raising, bee-raising, fruit raising, gardening, farming, and brick making the main features of industry.

We have many reasons to thank the Lord that he has preserved us in good health during the privations and bad weather we have had since coming here. The Lord hears and answers the prayers of his children. He has also prospered and blessed the work abundantly thus far. We are of good courage and glad for the opportunity of having a part in his work. We are glad for the prayers and for the financial aid our people in favored lands are giving in behalf of humanity in less favored countries. As you give of your means for the educational work in this great, needy field, we hope you will accompany your gifts with earnest prayers.

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## Our Need of a Training School

JOHN LIPKE

THE work of God has prospered in all countries where the missionaries have educated and trained the converted natives and put them to work. There is not one among our brethren here who does not see the need of a training school for workers in Brazil. We

need canvassers, Bible workers, ministers, nurses, secretaries, teachers, etc. While some of these workers can be supplied from the United States and Europe, it is absolutely



WORKING ON THE SCHOOL BUILDING

necessary to find the greater part of them in Brazil, and they must be trained here for the work.

For Brazil we need an industrial training school, where many students can work their way through the school. The most of our students do not have sufficient money to pay their board and tuition. Therefore the number of paying students will always be the smaller, while the number of those who cannot pay their way through school, or at best, pay it only in part, will be the larger.

Does the property where the school is now located offer the desired advantages? Yes, it meets the demand in every way. We consider

that the Lord has especially guided us in finding it and enabling us to buy at a remarkably low price. The land and what is on it is very well adapted to establish all the industries that we need in order to make the school self-supporting. All the products of the school can be sold to good advantage in the city.

While it is necessary always to have workers come from abroad to act as leaders, the larger number ought to be taken from the natives for several reasons. Our native workers have good success. One of them worked in a place about five months, and had thirty-two persons ready for baptism, and sixteen more will have been baptized by the time this is published.

The native knows his own people, their peculiarities, and their customs. He has command of the language, is accustomed to the climate, and does not get homesick for his native land. It will take a foreign missionary about two years to learn the language so that he can teach the truth to the people fairly well, to adapt himself to the climate, to the different conditions and circumstances, and to the customs of the people. In some cases even this is not sufficient time for the foreigner to become a successful missionary.

### **Our Needs**

We need your prayers and we need some of your money. Our school buildings are not yet completed, and the industries that we need are not yet established. We are already carrying on brick making, cement tile making,



and carpentry. Poultry and cattle raising would bring good financial returns, and ought to be established. For chickens, eggs, and dairy products, we will find a ready market in the city of Sao Paulo. A flour mill run by water power would also bring good returns. A small blacksmith shop is a necessity.

We ask for the prayers of the Lord's people. Remember us and the school here at the throne of grace.

*Sao Paulo, Brazil.*

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## Our Students

PAUL HENNIG

THERE was not one heart among us that did not beat quicker when we made a decided start with our schoolwork. In December, 1915, we closed the first term of school. I say school! But the best place we could find for it was one formerly occupied by a saloon, and the building was full of fleas. Notwithstanding unfavorable conditions, hearts were made glad through studies from the well-spring of life and joy.

To give you an idea of the quality of the students we have, I asked them to write the true sentiments of their heart and some experiences of their life, in order that I might give you their own expressions and sentiments. One young brother aged twenty years, son of a well-to-do colonist, wrote:—

“I did not feel satisfied at home, and considering my future life, I made a complete consecration to the Lord's service and started in the canvassing work. I enjoyed

the richest blessings of the Lord. When the school opened I went there, and though I have difficulties and discouragements in these days of small beginning, I purpose to remain in the school until I shall have the ability of a good fisherman."

Like Andrew, this young man called his brother to the school, and he thus testifies:—

"One day while working on the farm, I got a letter from my brother who was canvassing, inviting me to take up the canvassing work. Looking at my difficulties and pondering over Luke 18:29, 30, I resolved to go to school, which I did. Having a hard time in language study, and seeing how others advance, I often feel oppressed. Thinking it all over today, my eyes filled with tears. Then I opened my Bible and found comfort in the passage, Eccl. 11:1-6."

Another native, 26 years of age, wrote the following:—

"I used to be a Catholic, and for a long time have been an orphan. Early I learned carpentry in order to make a living. Among my friends there was a Baptist, who became curious to know something about Seventh-day-Adventists, and thus we commenced to examine their doctrines. After a short time we accepted the truth, and in consequence had to suffer privations, being discharged from our work. But we testified of our new-found faith with great courage and faith. After baptism I experienced a real transformation of life, and will continue in the faith of my Saviour."

The most interesting experience perhaps will be that of a student whose name is Domingo da Silva Costa, which means: "Sunday of the coast of wild roses." He says:—

"I am a Brazilian born in the state of Bahia. From childhood up to the age of twenty-nine years, I knew only of the Catholic religion and was fervent in it. Our priest

warned us against Protestants and their Bibles, saying that these latter were false, and that we should burn them, and not read them. One day while working in a store a Bible canvasser gave me a Bible. My friends were dissatisfied that I took the book, and I also felt condemned, because I remembered what the priest had said, so we burned the Bible. After several months one of my friends became converted and told me that the Bible was the real Word of God. He read the ten commandments to me and I became disgusted because they prohibited the making and worshiping of images which I adored. For a large sum of money I finally succeeded in getting an approved Catholic Bible, and found that it was just like the Protestant Bible. Since that day I did not give any more credit to the church of Rome. I commenced to study the Bible and Protestants helped me to understand it. But I was too timid to accept the gospel openly because of my relatives who told me not to read the Bible. Seeing that I could not be baptized in Bahia, I went to Manaus Amazonas, where I was baptized on March 26, 1911, and became a member of the Baptist church. In my further study of the Scriptures I found much said about the Sabbath, and I asked about Sunday. I was told that the Sabbath was of the Mosaic law and that Christ had abolished it. One time I heard the name "Adventist," and at my questioning I was informed that they kept the Sabbath.

"After that I took up the work of a Bible canvasser. Before starting out, I was counseled not to meet the Adventists, because they were very familiar with the Bible. But one day while canvassing I met a Baptist sister who had become an Adventist, and we entered into a discussion. She proved from the Bible that the Sabbath is the Lord's day, and I could not give a single passage in favor of Sunday, and went away ashamed. Later on I met another Adventist, with whom I studied several days. He recommended Adventist literature to me, and I bought "Bible Readings" and became convinced that it contained the truth. Finally I went to the Adventist college and learned how to read the Bible without ignoring one point."

With this I will terminate the narration of the experiences of our students. We will

dedicate the school to the glory of Christ, and want to hear in it the voice of praise and thanksgiving as in the schools of the prophets of old. To this end we are sure of both your prayers and your gifts.

*Collegio Adventista, Brazil.*

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## How the Sabbath Truth Gained Its First Adherent in Bahia

F. W. SPIES

ANTONIO L. PENHA had a barber shop in one of the small cities in Bahia. Having business with a planter near his town, he went to see the man at his home. Upon arriving at the man's house he was told that the owner was engaged at some work in a near-by field, and that he would be called. Meanwhile Penha picked up a book on the parlor table and began reading. The first thing his eyes fell on was the fourth commandment.

As he read that the seventh day is the Sabbath and rest day, he asked himself: "How is it this book says the seventh, while we keep the first day?" About this time the man he was waiting for came, and having attended to his business, he went his way, not thinking more about what he had read. Some time after this a Bible colporteur came to his house, and he bought a Bible. From this time on he made the Bible his book of study. He decided that he must keep the Sabbath to be in harmony with God and his law, so he began keeping it. He thought he was the only person

in the world that was keeping the seventh day, excepting the Jews.

One day he got some of our literature, and upon corresponding with us, great was his joy to learn that there was a people, numbering many thousands, keeping the Sabbath. I later went to visit him, and found that he had four others who were also observing the Sabbath. One of these, a young man, is now a Bible worker, and last year he brought a nice company into the truth. Brother



ANTONIO L. PENHA

Penha is one of our most successful canvassers.

We are glad to give you a few interesting experiences, as they show that Brazil is not only a needy, but also a promising field.

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## Bible Workers' Institute

JOHN LIPKE

WE are year after year confronted with the problem of educating our young people for the work. Our children grow to manhood and womanhood without proper education and training. Young men and women of intelligence and ability come into the truth, but we have had no school in which to train them. We tried to meet the need by hold-

ing short institutes in various places for canvassers and Bible workers. But this year, for the first time in the history of the work in Brazil, we did have an institute solely for Bible workers in Sao Paulo, in connection with a tent effort.

At this institute there were in attendance young people from five states of Brazil. The instructors were Elders Spies and Lipke. Studies were given in the forenoon on Bible doctrines and methods of work. The afternoon and evening were devoted to practical work from house to house, the meetings in the tent being held three evenings in the week. And while such an institute proves to be quite a help, we realize that institutes are not sufficient to give to our workers the thorough education and training needed.

We are indeed glad that after so many years of waiting, we now have a school where we can do the work required. We sincerely hope that our brethren in the United States and other countries will help us to finish our school, that the many young men and women that we have in Brazil can get an education, and help to proclaim the message in all the states of Brazil.

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“Every sacrifice made for Christ enriches the giver, and every suffering and privation endured for his dear sake increases the overcomer’s final joy in heaven.”—*Vol. 4, p. 219.*

## The Story of Catherine

LOUISE V. WURTS

CATHERINE'S mother, Domingas, was a slave in the Klein family in her girlhood. After liberty was given, she left them and married. Catherine is the only one living of several children. After her husband's death she returned with Catherine to the old Klein homestead in which they still live. Catherine was placed in a Protestant family in Sao Paulo to do light service and go to school. She remained three years and in that time went to church twice and to two evening festivals in the church. They gave her a Bible which she read and liked. She returned to the farm three years ago, about one year before we went to Santo Amaro. There the younger members of the family laughed at her for reading the Bible, but she continued doing so. Señor John Klein, the father of the family, has a large Bible which his parents brought from Germany, and some German Protestant books. Liboeio first came to the tent meetings. He is of a quiet nature, and said nothing at home about what he heard. Then came Adelaide, Helena, and Catherine, out of curiosity. They had come into the town to go to a moving picture show. The Spirit of God worked immediately upon Catherine's heart. She was at our meeting alone when she heard of the Sabbath. She returned home saying, "This people say we should keep the Sabbath and not Sunday." All

except Liboeio and his father began to laugh and say, "What a crazy notion."

"But it is the right day," urged Catherine, "the Bible says so." "Yes," added Señor



ANNA KLEIN, AGED 11

(A faithful little Adventist, taking the sneers of her schoolmates with meekness. They laugh at her for keeping the Sabbath, and say she is a donkey not to believe in the saints.)

John, "I know the Bible says so, and there are some in Germany who keep the seventh day."

Liboeio kept quiet. Catherine felt thankful for the words of the father which upheld us, but sad over the words of the others. Only



occasionally could she attend a meeting. She prayed to God, "Only let me keep one Sabbath, then I would like to die." She felt that she would be saved if she died obeying God. Again she came to our clinics, so sad because she could not keep the Sabbath. We urged the young girl to step out by faith, render obedience to God, and trust the consequences to him. We related our own experience, how we had to leave home on account of our faith, but God had taken care of us. Then Brother Elhers prayed with her, and she gave her heart to God then and there. We told her that if it was impossible to keep the Sabbath at home, she was welcome to come to us early in the morning every Sabbath and remain until sundown. She returned home on the day she decided to keep the Sabbath, cherishing a hope that there might be some member of the family who would be willing to keep it with her. At once she encountered Paulo, who acts as head of the house, in the hallway. Summing up her courage she asked, "Wouldn't it be possible for me to keep the Sabbath?" He answered decidedly "No," and her courage fled and she said no more, but was not deterred from her purpose.

Then she spoke to Adelaide, who was acting as mother of the big family. Adelaide answered, "We can't do it; don't talk any more about it, because it is impossible. I don't want to hear about it."

All this time God was working upon the hearts of the whole family, but we did not know it, and only pressed our petitions before

the throne of grace for Catherine while she prayed for the family.

The first day she spent the Sabbath with us I had the privilege of giving her a Bible reading. I could say very little in her language, but I pointed out the texts in the Bible which spoke of the blessings to the obedient, and showed her when the Sabbath began, and how it should be kept. She invited us and Sister Bertha Lipke to go to the farm the next day, thinking our influence might help. We went. It was rather a trying day for me. I could not talk, could only smile and pet the children, and show pleasure in everything. Catherine prepared us a nice dinner, and they gave us fruit to take home. Every one treated us nicely. The second Sabbath she kept with us, they scolded at home saying she was lazy, and did not wish to help with the cleaning and baking. After keeping these two Sabbaths she went to a distant village to take care of Liboeio's sick sister. Returning after a couple of weeks, lo! she found the whole family keeping the Sabbath, even her mother, who had been the strongest of Catholics. You can imagine the dear girl's delight. She says she could not have believed such joy possible on earth. Later, an old-time servant returned to work there, and he also has been baptized. There are eleven in all now. This is the history of the Klein family who were half of our first-fruits. We are thankful to be here and see the power of the living God manifest in the saving of souls.

*Sao Bernardo, Brazil.*

## John

MRS. R. M. CARTER

A TYPICAL Brazilian lad of about seventeen years of age appeared at our gate one day desiring entrance. Being a clerk in a grocery store, he had met Mr. Carter a few days before while he was making purchases. Learning that we spoke English, he inquired our address, and hence his arrival.

He told us in broken English that he had come to practice talking English, as he was studying the language alone. His eyes sparkled with the courage and determination that nothing could thwart. His clothing was that worn by the poorer class, his trousers reaching a little below the top of his hose, and by their snug fit suggested they had been made when the lad was younger. He wore no coat.

John told us that his parents were poor and that he could not attend school. From five o'clock in the morning until nine or ten at night he was on duty, then instead of retiring he would sit down by his dim candlelight, and study the little book, "Helps to the English Language." Anxious to converse in English he came to our house night after night, arriving many times when we were preparing to retire. We could not deny his request, and using "True Education," Mr. Carter taught him to read.

He had of course been reared in the Catholic religion, and at first the book was a little too much Bible for him. He would shake his

head at times as the truths were read, which showed that he had no acquaintance with a personal Saviour. He examined our different books, and "The Man that Rum Made" deeply impressed him. We explained to him that beer also had an evil effect upon the drinker. This is a favorite beverage here, and we could see that this was a little hard for him to believe. But after a few more visits, he promised to indulge no more in this favorite drink, and here was a victory gained. God blessed the seed sown in this boy's heart, and John was converted. Then how he drank in the precious truth! He took such delight in "Steps to Christ" that we made him a present of the book. He seemed hungry for God's word.

He asked Mr. Carter to buy him a Bible for his own use. As he went to and from his Bible studies, he would tenderly carry that Book in a little box carefully wrapped in paper. With awe and reverence he would turn its sacred pages, his eyes gleaming with love for such a wonderful Saviour. One night on leaving he penned this little note:—

"I hope you in good health and all family. I have not word to speak the blessing of God. I will make all my family in God's law. We will follow the God's law until our death. We will eat the bread of salvation. I am John Bernardino, your servant."

Now he has gone to Rio de Janeiro to look for work where he can have more hours for study. As he came to bid us good-by he told us he wanted to study more, and be baptized, and prepare to work for God. His em-

ployer gave him a letter of recommendation which spoke of his acquaintance with the English, French, and German languages. I wrote him a letter of introduction to our mission workers in Rio de Janeiro, and he is attending meetings there as opportunity affords. We believe that God is preparing this boy for future work. Instead of going to the dance and the picture show, he stays at home and studies his Bible.

This is only a sample of the great need of Brazil. On all sides we see misery, ignorance, and vice. Could you but get a glimpse of the situation, tears would spring into your eyes and you would empty your whole purse in the envelope on "Brazil Day." We are here to stay if God wills, and we pray that many more may be led here to work.

*Sao Bernardo, Brazil.*

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## A Dialogue

FIRST PUPIL: Come, tell me, please, where is Brazil?  
I'll give a penny, if you will.

SECOND PUPIL: Just keep your gift yourself, old chap,  
And I will show you on the map.  
It's in the Western Hemisphere—  
In South America—down here.

FIRST PUPIL: How large a country is it, pray?

SECOND PUPIL: As large as Uucle Sam's, they say.

FIRST PUPIL: What is the population now?

SECOND PUPIL: Twenty-three million, they allow.

FIRST PUPIL: (Pointing to the River Amazon)  
What does that wriggly mark, there,  
mean?  
It looks like crocodiles I've seen.

SECOND PUPIL: That is the greatest river known—  
Greater than any of our own—  
Four thousand miles and on, and on,  
It flows, the mighty Amazon!

The lands through which its waters flow  
Are known as "lowlands," they're so  
low.

Here in the south and east, are hills,  
And vales, and mountainpeaks, and rills.

Another thing you ought to know:  
Brazil is where the caoutchoucs [kow-  
chucks] grow;

They are the trees that yield the gum  
From which our India-rubbers come.

But why are you so anxious, pray,  
To know about Brazil today?

FIRST PUPIL: It's for Brazil we are to bring  
Our Thirteenth Sabbath Offering.

SECOND PUPIL: Why, what are the Brazilians needing?

FIRST PUPIL: For a good training school they're plead-  
ing.

SECOND PUPIL: I thought they had one, haven't they?

FIRST PUPIL: Not one in which *we'd* like to stay.  
The boys live in the lower story  
Of the barn! The ladies' dormitory  
Is in the hen house! Teachers live  
Where the whole roof leaks like a sieve,  
Just to make you realize  
They *need* supplies—When they're all  
warm,

And tucked in for the night, a storm  
Of rain, compels them to crawl out,  
And wrap their bedding all about  
With waterproof, and set their lamp  
Under the table, from the damp;  
Then they must crouch up, there, and  
wait,

And think themselves most fortunate  
To own a good umbrella!

But more than these, Brazilians need  
 Their country sown with gospel seed.  
 From north to south, and west to east  
 They're domineered o'er by the priest:  
 They're taught to burn God's Holy Word,  
 And bow to images as Lord.

The darkened shores of Amazon,  
 Need Christ, the Light, to shine upon  
 Their waters, as on Galilee,  
 And bring them life and liberty.

ALL SING TOGETHER: (Tune, the chorus of No. 247,  
 "Christ in Song.")

O Amazon, great Amazon,  
 Our hearts are melted by thy plea;  
 O Amazon, dear Amazon,  
 We gladly bring our gifts to thee.

MRS. J. F. MOSER.

### A Blackboard Suggestion

Here are the names of some who will give very liberally on the next Thirteenth Sabbath, that the need of Brazil for a training school may be liberally supplied:—

I. Can	Faithful Steward
B. Victorious	A. Pleasure
Will B. Finished	D. O. Duty
N. O. Debts	I. Sacrifice
Spot Cash	Count All Joy
I. Give	A. Privilege
M. Y. Note	B. Thankful
A. Wiseman	W. E. Rejoice
D. O. Likewise	Cheerful Giver
B. A. Nehemiah	Sing Jubilee

Here are the names of others upon whom we are not counting:—

I. Hesitate	D. O. Nothing
Me & Mine	W. E. Doubt
M. Y. Auto	T. O. O. Covetous
N. O. Faith	I. Cannot
M. Y. Newhouse	U. R. Lukewarm
C. U. Do-it	Will Tomorrow

## WHEN THE OFFERING IS TAKEN, I'LL BE THERE

Tune: No. 865, "Christ in Song."  
(Republished by Request)

At our Thirteenth-Sabbath-service, when we've sung a  
hymn or two,  
And have had a Scripture reading and a prayer;  
And they take the morning offering — with a special field  
in view,  
For our needy foreign missions, I'll be there.

CHORUS:—

When the offering is taken,  
When the offering is taken,  
When the offering is taken,  
When the offering is taken, I'll be there.

I have read the little leaflet, telling where the need is  
great,  
And most earnestly I long to do my share  
To send the blessed gospel to the lands where heathen  
wait,  
When the offering is taken, I'll be there.

For a liberal Thirteenth Offering I shall work and save  
and pray,  
And shall set apart the money I can spare;  
That darkened souls in heathen lands may see the light of  
day —  
When the "Dollars" are collected I'll be there.

O, it is a precious privilege to be allowed to give,  
It affords to me a joy beyond compare;  
So whenever God permits me, on the Thirteenth Sabbath  
day  
When the offering is taken, I'll be there.

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[ This song may be used several times during the quar-  
ter. If sung as a solo or duet, the school should join in  
the chorus.]