

MISSIONS QUARTERLY

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FIRST GRADUATING CLASS OF THE BRAZIL
TRAINING COLLEGE

Topic: SOUTH AND EAST BRAZIL

Sabbath, January 2

[Suggestions for the Missionary Feature]

SEED THOUGHT: "If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning." —
"Testimonies," Vol. IX, p. 29.

READINGS: The Official Notice.

The Need of Missionaries in Brazil.

MISSIONARY SONG: "Christ in Song," No. 588,
first and last stanzas.

PRAYER: In behalf of our work in Brazil.

The Official Notice

July 28, 1925.

SABBATH SCHOOL DEPARTMENT,

Dear Friends:

We are pleased to have South and East Brazil as fields for the consideration of our Sabbath schools during the first quarter of 1926. Latest reports from the field indicate a growing increase in the number of believers in these two union missions.

There is also a good gain in tithes and offerings. Elder N. Z. Town, Secretary of the Publishing Department of the General Conference, recently returning from a trip to South America, informs us that the literature sales for last year were \$80,000, or five times what they were when he was in Brazil in 1915. There are good reasons to believe that the work in this large republic will increase very rapidly the next few years if men and means can be secured to expand the work.

We are asking our Sabbath schools on the first thirteenth Sabbath of 1926 to raise \$85,000 for the regular work in these fields.

Any overflow will be made available for new work as directed by the South American Division committee.

Again expressing to our Sabbath schools the appreciation of our missionaries so often expressed to us for the needed help our Sabbath schools are supplying, I remain

Yours in the Master's service,
J. L. SHAW,
Treasurer of the General Conference.

The Need of Missionaries in Brazil

F. W. SPIES

The Thirteenth Sabbath Offering for this quarter is destined for Brazil, a country even larger than the United States, and having a population of more than thirty millions. The language spoken is the Portuguese. A large part of this vast country has not yet seen a Seventh-day Adventist, and there are still whole states where we do not have even one member. In those states where we have worked the longest, there is a great dearth of workers. It often happens that people become interested in the message and are anxious for further instruction; but as there is no one to visit them and establish them more firmly, they become discouraged and in a critical moment of severe temptation lose their hold on God.

Our faithful colporteurs scatter our truth-filled literature everywhere. The people whom they meet are as a rule Catholics, and but few of them have ever seen a Bible. The priests

tell them not to read it, that it is a dangerous Pook.

When they buy our books and learn that Jesus is coming soon, they want a Bible also. And what marvelous transformations that Book works! Before beginning to read it, they are, as the apostle Paul says, "serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3). But as they read gospel truths and learn that in order to go with Jesus when He comes they must become like Him, their hearts are changed. The images which are found in nearly every home before the truth enters, disappear when the people begin to love and keep the Lord's holy Sabbath. The little children are taught about Jesus and His love for them; the home and its inmates become more clean and sanitary, and bad habits are overcome. There is a wonderful change.

Next comes the Sabbath school. It may be only a family school at first, but it is the Sabbath school just the same. If some of our little folks at home could take a peep into one of these Brazilian Sabbath schools, perhaps the Picture Roll in the primary department would be the only thing intelligible to them. If they heard the little ones sing "Amor nos faz contentes" ('Tis Love That Makes Us Happy), the tune would be familiar, but they would say, "What odd sounds!" The children are taught the same third angel's message which we have learned to love, and they praise God for the gift of a Saviour who has saved them from sin.

Sabbath, January 9

[Suggestions for the Missionary Feature]

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

READING: Pleading Calls for Help.

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

PRAYER: A few sentence prayers that both men and means may be sent to give the third angel's message to the millions in Brazil.

Pleading Calls for Help

N. P. NEILSEN

More than thirty million people live in Brazil, millions and millions of whom are enclosed in the darkness of Catholicism. They are unacquainted with the Word of God. They have never heard our glorious message. They bow before the crucifix and pray to the spirits of departed saints. They count their beads, they make the sign of the cross; but they know not the living God. They confess their sins to fallible man instead of to God. They stop at the wayside shrine and burn their candles before the image. They offer their incense to the dead and leave their gifts for some venerable saint of other ages. They know not the true way, but they are feeling after God. They are seeking for something that will satisfy the longing of their souls. And shall they seek in vain?

It is marvelous how ready God is to work with this people. The spirit of God goes before us and opens hearts and doors for the reception of the message. Sometimes it seems that the Lord uses the weakest human instrument or takes the tiniest little thing and

through it plants the seeds of truth hither and yon throughout this great Catholic country; and believers in the message are raised up even in the remote sections. It may be only a tract that was left by the wayside. It may be a book that was sold by the colporteur; but the Spirit of God waters the seed and it bears fruit. God is using every agency that He can possibly bless to give honest hearts the light of His glorious message; but He calls upon us to co-operate with Him in this great work.

Pleading calls come to us from different sections of our vast field, urging us to send someone to instruct and baptize the people. "Send us a worker to help us. Please send us someone to instruct us in the things of God and to baptize us into the message." Such are the calls that come, and shall they plead in vain? How long must they be asked to wait for the messenger of God? How long shall we delay to enter the opening providences of God?

At our recent Union Conference session, Elder H. B. Wescott, president of the Sao Paulo Conference, reported that "another group of twenty are keeping the Sabbath as a result of the colporteur work. They are still waiting for a minister to give them further instruction. It is a source of no small perplexity to know how we can successfully care for these interested persons."

Brother Manoel Margarido, the director of the colporteur work in the Sao Paulo Conference, recently wrote as follows: "I have

spent the last two nights studying with a family to whom I delivered 'Our Day'. This family is now keeping the Sabbath and others are deeply interested. Please send a worker soon."

So far as we know, going back a little more than a year, no worker had then ever entered the large State of Goyaz, and we had no Sabbath keepers there. But in some way some of our literature drifted across the border into that state. The seeds of truth took root, and ere long letters began to come to us telling us of interested ones, and pleading for a worker to be sent to further instruct and baptize the believers. Having no worker to send, it was finally arranged for Elder J. Berger Johnson, the editor of our Portuguese papers, to visit the field. This he did; but because of his other duties he could spend only a few days with them and baptize those who were ready.

But the truth continues to spread. Since Elder Johnson's visit to Goyaz we have received word from Tavares, a small town at the end of the railroad, telling us that the members of the Baptist church at that place have all commenced to keep the Sabbath, and now they call for a worker to come and help them. We quote the following from a letter which we have received: "There was in Tavares a Baptist church organized by Pastor Dr. Salomon L. Ginsburg. . . . The church received a letter from their pastor, saying that he would leave Rio de Janeiro the second of March (1925) and that he would reach

Tavares the seventh of the same month. Then the church resolved to avoid giving him too great a surprise and so communicated to him that the church under the Baptist denomination in Tavares did not exist any more, but that from now on they would continue their existence under the Seventh-day Adventist denomination. Brother, I see here a good future for the cause of God. We already have bought land for the construction of a house of prayer."

Another brother writing concerning his experience in Goyaz says: "For some months I was in Vao de Guarda Mor on the frontier of the states of Minas Geraes and Goyaz. This country is inhabited by a class of people who are very dangerous, being mixed with Indian blood. For ten days I held meetings each night in the home of the chief of this tribe. This chief is a criminal assassin; but he wished me well and invited me to hold meetings each night, for he liked my exposition of the Word of God. Finally he desired that I should remain with them or else return again. But this was not possible. These people are ready to accept the message, and the old chief showed a spirit of repentance and asked if there was also pardon for him and hope for salvation. When I told him that there was pardon for him in the blood of Christ, the tears were in his eyes. He with his two grandchildren promised to build a chapel in the valley of Arenegado where they could hold meetings on the Sabbath. All of them wished to keep the Sabbath and honor the Lord by

living a new life. Therefore I believe that if some worker could go there the people would be very glad. I wish to invite you, Brother Neilsen, to come and visit and get acquainted with this field."

But we have no one to send. How long must they wait? How long must they call in vain for someone to instruct them? God calls upon us to go to all the world. We are not to ask for the easy place in the work of God. We must go to the people where they are in their ignorance, in their superstition, in their darkness and degradation. We must press forward into the unentered fields. We must not wait for modern conveniences, for this message must go regardless of climate, of race, of poverty or of physical conditions. The Lord calls, and we must go or assist others in going. Shall we respond?

Sabbath, January 16

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace."—"*Testimonies*," Vol. IX, p. 55.

READINGS: Brazil is Ripe for the Message.
Words of Appreciation.

MISSIONARY SONG: "Christ in Song," No. 545,
first and last stanzas.

PRAYER: In behalf of our work in the field.

Brazil is Ripe for the Message

J. BERGER JOHNSON

BRAZIL, greatest of South American republics, differs from her sisters in that there is legal

separation of church and state. Naturally Roman Catholicism is the predominating sect, and while the government curries favor with the Catholic Church, there is religious liberty to all sects operating in Brazil. For the most part the people care nothing for the church of their ancestors and openly flout her teachings. Many are turning to various evangelical religions that are doing active propaganda work throughout the country. They are casting about for something that will satisfy their longing for spiritual comfort and hope.

There is a spirit of investigation among the people of Brazil. The mental and spiritual lethargy so often found where the Catholic church has held sway for centuries is not pronounced here. A host of magazines and newspapers, as well as books of every description, testify to the fact that people are reading in order to supply their minds with subject matter that will be instructive. True, there is much undesirable literature, but it is our privilege to supply the profitable.

Doors are open on all hands for our work with the living gospel. Multiplied evidences indicate that the reaping time has come in Brazil. Whether it be in the work of the gospel minister or in the wake of the faithful evangelistic colporteur, we are led to the same conclusion. God has set His hand to do a quick work in Brazil. Souls hungry and thirsty for the truth accept it with an eagerness heretofore unknown. Gospel seed sown perhaps ten, fifteen or twenty years ago is

today developing into a harvest of earnest, whole-souled Seventh-day Adventists.

The gospel colporteur, who is on the watch for opportunities to make his work truly soul-winning, encounters scores and hundreds who detain him from his work in order that he may remain for a time and study with them, instructing them more fully in the truths contained in the books which he brings them.

The minister holding public meetings has no difficulty in getting a crowd of interested and attentive listeners. Our evangelists report that they have their halls and tents full of people who are diligently procuring the water of life from the hands of the messenger of God.

What perplexes our administrative workers here is not, What can we do to arouse an interest in the truth? It is, What can we do to spread out our thin line of workers so that the greatest number possible of these interested ones may be cared for? One of our conference presidents said recently that he almost dreads to get a letter from the field missionary secretary, for fear it will contain the news of some new group of interested ones encountered by his colporteurs. He knows how limited his ability is to answer the calls. "How to get more workers is my biggest concern," says the president. Will you help us to find the solution to this problem?

Words of Appreciation

DOMINGOS PEIXOTO DA SILVA

[This young man is a native Brazilian, graduate of our Brazilian Training School and a successful young evangelist.]

THE Sabbath school is the saving lighthouse, whose powerful and beneficial rays penetrate the clouds of ignorance and of paganism, thus lifting hundreds and thousands of souls that were found in the valley of the shadow of death, and starting them on their voyage to the quiet heavenly port.

If it were not for the Sabbath school how should I and my brethren ever have received a knowledge of this precious truth? If it were not for the Sabbath school offerings, how would it have been possible for the missionaries to come to us?

I thank the dear Lord because He influenced the willing and liberal hearts of the pioneers of this truth, and of the beloved brethren beyond the sea, to sacrifice, that I and thousands of my countrymen could receive a knowledge of the third angel's message.

My beloved brethren, cast your bread upon the waters and after many days you shall find it, and then you will recognize that your efforts in the Lord were not in vain, such efforts as have been made in behalf of the souls in the vast and needy country, Brazil, where they are still intreating you, "Come over . . . and help us."

Sabbath, January 23

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 6:8. Read the text, then have the school repeat it in concert.

READING: Lambs That Need a Sheperd.

MISSIONARY SONG: "Christ in Song," No. 547.

PRAYER: That the Lord will bless the Sabbath schools in Northeast Brazil.

Lambs That Need a Shepherd

E. M. DAVIS

SEE if you can find on your map of Northeast Brazil the following places: Mossoro, Natal, Recife, Caruaru, and Maceio. Five of our fifteen Sabbath schools in the Pernambuco Mission are located at these places. You see they are widely separated, for this mission includes four states, with a population of about five million.

I wish to mention only two of these schools. At Mossoro, we have a Sabbath school of about twelve members. This school was started by a colporteur who located at that place to sell our literature. Some time afterwards, the director of the Mission went there and helped to complete its organization. That was two years ago, and it has not been possible for anyone to visit them since that time. We endeavored to send a colporteur there for a few days to encourage them, but he could not go because of the floods that covered the country. So the school is still left to get along the best it can with its meager instruction. So far as we know, it has not yet lost any of its members, but we can only wonder how long it will be enabled to continue, unless

help is sent. None of them have been baptized. Our only worker in the entire state is a colporteur, but he is a true missionary, and wherever he goes we are finding new Sabbath-keepers. The sad part of it is that we do not have anyone to follow up the work and further instruct and baptize the interested ones.

Now let me mention a Sabbath school in another state—Parahyba—that may help us to realize our responsibility. The school was located at Bananeiras. It, too, was started by the work of a colporteur. It grew until at one time there were about thirty-five attending regularly. We were encouraged and happy about it. We felt that if we could send a worker there for a year or so we could at the end of that time baptize some twenty to twenty-five persons. But we had no one to send; we called for help, but no help came. Naturally the colporteur could not stay there continuously, so these new believers were left alone—lambs without a shepherd. And you know that wolves are ever seeking such an easy prey. Well, a wolf found them. Found them unprotected and devoured all he could, leaving only five or six.

Does some one ask why I am telling you about this? It is because I want you to know how happy we are that a part of the Thirteenth Sabbath Offering for this quarter is to come to our Union. We have been thinking about it and praying for it now for almost a year. We pray that it may be such a liberal offering that it will enable us to more properly care for the new believers that are coming to us

from the work of the colporteurs and the Sabbath schools.

The following experience is told by the wife of one of our missionaries:

"As I listened to the pitiful story of Francisca, who had recently come to us from a village in the interior, I wondered if there were many of us who would be willing to suffer as she had in order not to offend her Master. 'I had everything I wanted,' she said, 'when I was a Roman Catholic, but I would not go back to my old life for anything.' Her husband was a blacksmith and made plenty of money and their home was neatly furnished and well kept.

"She was but a lassie of sixteen when she became the wife of her pleasure loving husband, and together they attended the balls, card-parties, and carnivals. Finally she came in contact with this message through one of her neighbors who had learned of the Sabbath. She told me how glad she was when she heard the truth and how she thought that her husband would also rejoice with her. But when she went to him with her newly found prize, to her astonishment he was very contrary, and told her she could not think of accepting such a doctrine; and, although he had not in the past been a religious man, he now became a strong Catholic.

"But all he could say did not in the least shake her faith nor move her in her decision to live for Christ. She soon asked to be baptized. He said she could not do this and remain his wife. But some way the Lord gave

her an opportunity to be baptized without her husband knowing it, and she was able to keep it secret from him for some time. Every Sabbath she kept meant suffering, for he refused to give her food and clothes and persecuted her severely, but she bore it patiently. When he saw she would not yield her faith for this, he brought other women into his house and would torture his wife with his flirting. But she would not recant. Sometimes he would come with a crowd of men and order her to cook for them while they would drink and gamble for days. She told me that she knew it was only the hand of the Lord that had protected her from that drunken set. Still she would not give up.

"Finally he took all her furniture and sold it, put her and her clothes out of the house, locked the door, and she had to find refuge with her aged grandmother who was not a believer. Then her husband threatened her life and she fled to Recife to avoid him. He followed her there and continued his abuses and threats until it became necessary for her to flee to another state to save her life. With many tears she told me that she still loved her husband, and that it was a great trial for her to have him treat her that way because of her religion, but that she could not allow him to interfere between her and her God."

Do you not think that your money would be well invested if, in the kingdom of God, you could meet some of these faithful ones for whom you have sacrificed?

Sabbath, January 30

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon His workers to annex new territory for Him."—*Testimonies*, Vol VI, p. 29.

READING: The Work in Minas Geraes.

MISSIONARY SONG: "Christ in Song," No. 548, first and third stanzas.

PRAYER: In behalf of Sabbath schools and colporteurs in this part of Brazil.

The Work in Minas Geraes

JOHN LEWIS BROWN

THE East Minas Mission covers the eastern half of the State of Minas Geraes. Our chain of Sabbath schools extends from the southern cities that border on the state of Rio to the wildwoods of the northern-most part of the state. There are many Indians in the north among whom we have not as yet been able to start work.

Our colporteurs have been the means of opening the doors for new Sabbath schools. This year we have added several new schools to our list. "Every member a soul winner," though he be colporteur, preacher, or farmer, is our aim.

On a recent trip through the field, Mrs. Brown and I visited all of our Sabbath schools, and it was my privilege to baptize twenty-four souls. These people were found and first interested in the truth by our Sabbath school members and colporteurs.

Our greatest need, besides our ever increasing spiritual needs, is for help to extend our work, and develop it in the places we already hold. We have one of the most beautiful

cities in all Brazil, Bello Horizonte, capital of the state of Minas Geraes, without a worker in it. We have received heart-rending calls from all quarters of our field asking for church school teachers, evangelists, and for pastoral visits. We press our needs home to Union headquarters, and receive a gentle admonition to remember the limitations of the budget, and that no new workers can be added to the list this year.

God's last warning to a sinful world has reached many honest hearts here. We have two hundred twenty-seven baptized members in our mission. Most of them are poor in worldly possessions, but are equal to Christians of more favored and enlightened lands in their love for this message, and for God. Rents and foods are much higher than they have ever been before, while wages remain about the same. We have brethren who have large families to support receiving from seventy-five cents to one dollar a day, losing one day a week aside from the Sabbath, thus making their earnings about \$5.00 per week. These dear people are faithful in paying their tithe and giving their weekly offerings to support the cause of God, and in missionary endeavor.

One dear old widowed sister, who is also deaf, is obliged to take in washing in order to meet the necessities of life. Still, every week she comes to Sabbath school, clean, bright-looking, and happy, with her milreis (twenty cents gold) for the offering, and on the thirteenth Sabbath she brings five milreis

(one dollar gold) for her Thirteenth Sabbath Offering. Her tithe is counted out and placed in her envelope and passed in every week.

I just received a letter from a sister whose husband died very suddenly a few months ago, leaving her practically penniless. And the saddest of all for us was the heart-breaking picture of eleven needy, fatherless children. At his death she owed \$125.00, for food and medicine, which is quite a sum of money in Brazil. And yet, in her letter, this good sister writes that she is awaiting a pastoral visit in order to deliver her tithes and offerings.

When the Lord gathers His jewels from lands far and near, some of these faithful believers will shine as stars in His kingdom. The widow who gives her mite will some day receive her reward with the redeemed of earth. Oh, that we might consecrate ourselves more fully to the Lord, so that He may pour His Holy Spirit into every heart and give us all the widow's faith and love for the finishing of God's work.

This coming thirteenth Sabbath will give us another opportunity to help our needy fields in the East Brazil Union.

Sabbath, February 6

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 16:9, last sentence.

READING: Portuguese Literature and the Advent Message.

MISSIONARY SONG: "Christ in Song," No. 479, first and fourth stanzas.

PRAYER: In behalf of our Portuguese literature in Brazil.

Portuguese Literature and the Advent Message

M. V. TUCKER

THE early history of the advent message in Brazil is a story of the inestimable value of gospel literature as a means by which the third angel's message is introduced into new fields of missionary endeavor.

Elder W. H. Thurston and wife came from the United States to Rio de Janeiro in 1894 and began work as self-supporting missionaries. Because of a lack of Portuguese literature they found it necessary to confine their work mostly to the German and English speaking people. The Lord richly blessed their efforts, and after laboring for a short time small companies of believers were established in various places. This same year three colporteurs arrived from Argentina and joined Elder and Sister Thurston in their work of scattering the seeds of truth by means of the printed page.

In the year 1895, the first Sabbath school in Brazil was organized in the state of Santa Catharina. The story of how this Sabbath school sprang up as a result of the work of the printed page is very interesting. A boat from Europe touched at the port of Itajahy about 1884 and a copy of the German magazine "Stimme der Wahrheit," issued at Battle Creek, Michigan, fell into the hands of a man who became interested in the truth, and told it to others. As a result the first Sabbath school in Brazil was organized by Elder F. W. Westphal. Shortly after, in the same year,

the first church in Brazil was organized at Brusque, Santa Catharina. From this small beginning the truth has gone forward and thousands of our books and periodicals have been circulated.

Until 1905, it was not our privilege to have our own printing plant. Two years previous to this date, the first Portuguese magazine was printed, but the work had to be done in a worldly institution. The brethren had faith to believe that the only successful way to carry forward the literature work was to print it themselves. The Brazil Publishing House was therefore founded in 1905. In 1907 the first book, with an edition of 2,800 was printed. This was a translation of "Glorious Appearing" from the English, and enjoyed a splendid sale. The next year an edition of 3,000 copies of the little book, "Return of Christ," was prepared for the field. The colporteur work was then organized, and since that time the influence of our publications has been one continuous evidence that it is God's plan to finish His work upon earth largely by means of the printed page.

At the close of 1924, there had been printed in the Portuguese language and sold in Brazil 242,800 bound books and 204,500 small books, the style of the Crisis Series in English. The sales of the Brazil Publishing House for the year 1924 were, in round numbers, \$142,000 gold. Of the 28,000 books sold in the field during the year 1924, 19,400 were copies of Elder Spicer's book, "Our Day in the Light of Prophecy," in the Portuguese language.

As a result of the thousands of books and periodicals circulated, interests have developed and our union and local conference laborers are continually in great perplexity to know how best to answer the requests for help. The great need is for workers and means with which to respond to these calls.

Thousands are dying "without Christ and without hope in the world." What shall we do? We are determined to do our best with the help we have. We plead for more workers, and believe that in the providence of God more will be provided. In the meantime, we purpose to do all within our power to literally sow this field with literature, believing that the Lord will bless the seed sown and provide workers to meet the demand.

Surely the extreme need for help with which to care for the interests already developed and for new interests is a challenge to every truth-loving Seventh-day Adventist. May the Lord impress each one to do his part in making it possible to respond in a very definite way to the many calls for help, is my prayer.

Sabbath, February 13

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The signs which He Himself gave of His coming have been fulfilled, and by the teaching of God's word we may know that the Lord is at the door."
"Christ's Object Lessons," p. 227.

READING: With Our Faithful Colporteurs in Brazil.

MISSIONARY SONG: "Christ in Song," No. 700; first and fourth stanzas.

PRAYER: That the Lord will greatly bless and prosper the colporteurs in this field.

With Our Faithful Colporteurs in Brazil

H. B. WESTCOTT

A SHORT time ago a missionary of another Protestant denomination told the writer that he greatly admired the way in which the Adventists are distributing gospel literature. He has been in Brazil for nearly half a century.

One of our ministers recently said that he had baptized over four hundred souls in Brazil as a result of the colporteur work. I feel certain that from thirty-six to forty per cent of the baptisms in the Sao Paulo Conference are the result of the work of our faithful colporteurs.

One of our licensed ministers, who worked as a colporteur for four or five years, said that he knew of nearly a hundred who were baptized as a result of his work.

While I am writing these lines I am in a home where the interest was started by our literature. There are on this farm six who are now keeping the Sabbath as the result of the visit of the colporteur. It was a real privilege, as I accompanied this colporteur here to see in how many homes he had placed a copy of "Our Day in the Light of Prophecy." These bookmen are men of faith and have a fervent love for souls.

This colporteur told me of an experience he had had with a mad bull. As he was walking through a field he saw a bull begin to paw the earth and act as though it were going to make a charge on him. He immediately

stopped and offered the following prayer: "O God, Thou art the Creator of these animals, and this is Thy work; I beseech Thee to protect me." He had scarcely stopped praying when the bull stopped his pawing and began to run in the opposite direction as though frightened by something. When he arrived at the house and told the owner of the bull his experience the man could scarcely believe it. He said he saw the colporteur coming and remarked to his wife, "If he meets that bull I pity him." He further said that many times men, even on horseback, had encountered great difficulty with the bull.

Shortly after our brother reached the house some neighbors arrived. They were so impressed with his experience that they immediately purchased literature. They said, "A man that can pray like that must have good literature to sell."

On this trip I expect to visit a group of eight baptized members who were won to the truth by a colporteur.

Recently I visited a city where there are three families keeping the Sabbath as the result of our literature work. We have shipped our tent there and expect to gain a good harvest of souls through the effort that is to be held.

Scarcely a week passes without receiving a call for a worker to follow up interests created by our books. Our greatest perplexity is to know how, with our limited means and workers to care for these new interests.

When you surround your family altar

please remember these souls who are reaching out their hands unto God in the vast field of Brazil. The only visit from a worker that many of them have ever had was when the colporteur passed their way.

Sabbath, February 20

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The gospel commission is the great missionary charter of Christ's kingdom."—*The Acts of the Apostles*, p. 28.

READING: The Past, Present, and Future of the Collegio Adventista.

MISSIONARY SONG: "Christ in Song," No. 576, first, second, and fourth stanzas.

PRAYER: That the Lord will bless The College and teachers in Brazil.

The Past, Present, and Future of the Collegio Adventista

THOS. W. STEEN

It is a long way from an enrolment of only fifteen students in 1915, to 236 in 1924; from a small chicken-house for a school building, to a splendid, modern, three-story, brick school and administration building; from a condition of absolute dependence on mission funds for support, to the place where only three of the fourteen teachers are paid by the General Conference, and to where \$57,000 of the total annual operating expense of \$60,000 is met by the school itself; and finally from a lack of confidence in, yes, from an antagonism toward the idea of a co-educational boarding-school, to the place where every loyal Seventh-day Adventist youth looks to

the Collegio Adventista as the goal of his highest ambition and the Mecca of his most sanctified aspirations. But these comparisons show some of the progress which has been made during the first decade of the history of this institution.

Comparisons of material things, however, are not of great value. The fact that this school now has numerous buildings, many students, varied industries, and much equipment that it formerly lacked, and that it has come to be favorably known by many prominent people in Brazil,—who hitherto did not know what the word “Adventista” meant,—all this is interesting and encouraging. But it is possible for it to have little or no significance as far as the finishing of the work in Brazil is concerned. The question of paramount importance is, What is the school doing in hastening the coming of Him in whose name it was established? Herein lies the real test of progress and efficiency.

Since the school began ten years ago with almost no students or equipment, and since these students themselves had an exceedingly meager education when they came, it would be unreasonable to expect anything like what the next ten years must show—should time extend that long. Nevertheless it is gratifying to be able to report that at the close of 1924, there were seventy-five workers in the field who had gone out from this school. These include ordained and licensed ministers, Bible workers, evangelists, office workers, departmental secretaries of conferences and

missions, teachers, and publishing house workers. Were we to add the large number of colporteurs, the number would be over one hundred in actual service. Many who at the present time are continuing their schooling, have served as colporteurs, church school teachers, and office workers.

Not only have the various missions and conferences already received most of their workers from the school, but in many cases these are able to do a work that the missionaries can do only after many years of studying the language and conditions. And in some cases they do a work that the missionary can never do. As an illustration of how the students from the school fit into the organized work, let us glance at the list of graduates. So great has been the need in the field that only fifteen have been permitted to stay and finish their courses. Of these, four were placed in the school itself; one is the preceptor; another preceptress and matron; one is teacher of mathematics, and one has done most excellent work as superintendent of the agricultural branches. This worker took charge of our farm at the close of 1922, when its total income was only \$2,500 and its net loss more than \$2,000, and in two years he brought the annual income up to \$11,000. This means that he turned the loss into a net gain after paying all the regular and overhead expenses and his own salary, although the rates of salary paid to the students were doubled in the mean time.

Two other graduates are in the editorial department of our publishing house, where

they do all the translating for our papers, from English, German, French, and Spanish, and correct the manuscripts of those who write in Portuguese. Three other graduates are departmental secretaries of conferences or missions; one is an evangelist; two are the teachers of the church schools in the two largest cities in Brazil; one is a Bible worker; one is an office worker; and two are taking advanced work in the States, one at Emmanuel Missionary College and the other at the Washington Sanitarium. Both plan to return to Brazil as soon as they complete their work. It is a satisfaction to state that no graduate has left the organized work, although the temptations here are certainly as strong as anywhere.

The Collegio Adventista has never deviated from the principle that the teaching of the industries must be at the base of the entire school organization. Even the large building completed last year was built almost wholly by student labor, there being but one mason employed other than students. Students under the direction of the teachers do the work in every department; they operate the machinery, keep the books, write the letters, and, as foremen, direct other students in all the industrial departments.

Realizing the need of a more efficient and economical plan, the Collegio Adventista began the first of January, 1924, to operate on the four-quarter plan. All classes are of one-hour duration and the student in one quarter

does in three studies the same amount of work that he used to do in eighteen weeks. At the end of each quarter a number of students leave school either to take up their work in the fields, or to canvass for a quarter, or to work in the industrial departments, and a number of others take up their school work. During vacation week at the close of each quarter, nearly all stay and work.

Now that the buildings are nearly completed, it is possible to accommodate a greatly increased number of students, but it is also more urgent than ever to greatly develop the industries in order that a large number may earn their expenses in this way. Very few of our people are able to pay the school expenses for any long period. The missions have no funds with which to help students, and even if they did, the best workers are those who have learned to finance themselves in school. We fully believe that in no other way can our work in Brazil be so economically and efficiently helped at the present time, as by providing additional industrial facilities.

Sabbath, February 27

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Luke 6:38. Read the text, then have the school repeat it in concert.

READING: The Rio de Janeiro Mission.

MISSIONARY SONG: "Christ in Song," No. 474, first and third stanzas.

PRAYER: In behalf of this mission and its workers.

The Rio de Janeiro Mission

R. J. WILFART

THE Rio de Janeiro Mission comprises the Federal District and the state of Rio de Janeiro. The population is approximately three millions, of which about one half live in the Federal District. In the interior of the state of Rio there are numerous cities, the largest of which has about sixty thousand inhabitants.

We have in the mission at this writing four hundred twenty-five members, the majority of whom reside in the capital. About one third are scattered through the interior of the state as small congregations and isolated members. There are seventeen Sabbath schools in our field, besides a number of Home Department members not directly connected with any school. Our Sabbath schools follow the same plan that is outlined by the General Conference Sabbath School Department and used the round world over. They study the same lessons, follow the programs given in the Missions Quarterly, and contribute to the advancement of the cause by their prayers and by their offerings. Notwithstanding the poverty of the majority of our members, each one endeavors to answer the Macedonian call, and thus help finish the work in all the world.

The climate of Rio de Janeiro is very unhealthful. Many missionaries have been compelled to leave the field for this reason. Our greatest problem here in the capital is how to provide proper dwellings for our workers,

that they may be able to pass through the hot summers without breaking down in health. If it were possible for us to build mission homes in some of the mountains that surround the city, this problem would be solved; and it would be unnecessary for missionaries, after learning the language and becoming acquainted with the people and their customs, to return home because of the trying climate.

We desire to do our part in finishing the work in this field, for we know that Jesus cannot come until it is done. Therefore, we hope our brethren and sisters will remember our need, and help us by liberal offerings to build homes for our workers in this great city.

May the Lord bless us all as we strive together to finish the work committed to us.

Sabbath, March 6

[Suggestions for the Missionary Feature]

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

READING: Evangelistic Efforts in Brazil.

MISSIONARY SONG: "Christ in Song," No. 588.

PRAYER: In behalf of the evangelistic work in this field.

Evangelistic Efforts in Brazil

A. E. HAGEN

BRAZIL presents one of the most promising fields in the world for well organized and directed evangelistic efforts. Here we have scores of splendid but unworked cities. A large per cent of the population of each city is an intelligent and educated class, for which little or nothing has been done and to which

the evangelist must now direct his main efforts.

The two chief obstacles are Romanism and the prevailing social customs which keep the minister out of the home and the women members of the family in the home, excepting when accompanied by the husband or other male member of the family. Our greatest problem is to reach that class which always forms the backbone of any movement, religious, social or political,—the sturdy middle class.

First of all we need well trained evangelists. Natives of the country who are well prepared in doctrine, history, science and the languages are preferable. The right arm must be grafted on. The right arm of all our public efforts, the medical work, is entirely lacking in all of Brazil. "What therefore God hath joined together let not man put (or keep asunder)"; and God has verily joined together the evangelistic and medical branches, and there will not and cannot be genuine advancement in this branch until the right arm is doing its part faithfully. Our first and ardent plea is, Give us at least one doctor for each of the union conferences in Brazil, and one good nurse in each local conference to direct the medical work in each public effort.

It is extremely difficult for a man to enter the homes due to the prevailing social order. We need an army of lady Bible workers to enter the thousands of waiting homes.

While we are devoutly thankful to God for almost phenomenal advancement in the publication and sale of religious literature there is

still much to be desired in order to scatter the printed page like the leaves of autumn. We need a variety of tracts, written Bible studies and small books like the Crisis Series.

Good music has a universal appeal and is necessary to attract a good class of people and is a power in opening hearts to the reception of the gospel. We must have more workers who have ability and are prepared to render able assistance in this line of work.

The last need I will mention, and these are by no means all of our needs, is good portable tabernacles. There is an abundance of rain in this country and the nights are often very chilly. A good tent pavilion costs at least one third the price of a tabernacle of wood and lasts only one-tenth of the time and is not altogether satisfactory.

Finally, with such material help and God breathing into it all the breath of life, the writer, with a small experience but a big faith, can see a bright future in giving the message to the cities of Brazil through the preaching of the gospel.

We solicit the prayers and suggestions of our fellow evangelists in the world field.

Sabbath, March 13

[Suggestions for the Missionary Feature]

SEED THOUGHT: "We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past."—*"Testimonies," Vol. VII, p. 15.*

READING: The Largest American Republic.

MISSIONARY SONG: "Christ in Song," No. 332.

PRAYER: In behalf of the evangelistic efforts in the city of Brazil.

The Largest American Republic

HENRIQUE L. ZIPP

BRAZIL, the land of Tupan, the god of the Indians, and also called the land of the Holy Cross, a name that her Catholic Portuguese discoverers gave her in 1500, is the largest of all South American countries. It has an area a little less than one-half of the South American continent, being the third country of the world in territorial extension, and occupying one-fifteenth of the area of the globe. Her extension from east to west is almost equal to the distance from New York to San Francisco, with her coast line stretching into a distance equivalent to that from New York to Liverpool, England.

Among the twenty states of Brazil are some of extraordinary size; for example, the State of Amazonas is equal to Mexico, and the State of Matto Grosso is equal to Persia. Sergipe, the smallest Brazilian State is almost as large as the Haitien Republic. The coast states are the most densely populated, while in the interior there still exist large districts that are practically uninhabited. It is estimated that there is an Indian population of 600,000.

Brazil already has thousands of miles of railways, but nevertheless there remains much to be done in the development of means of transportation. One can go from Rio de Janeiro, the Federal Capital, to the United States or Europe quicker than he can to Cuyaba, the capital of Matto Grosso, or many other remote cities of the interior. From Rio

Grande do Sul, the southernmost state of the union, to Manaus, on the Amazon, it takes thirty days by boat. Many times the most primitive means of transportation are used, such as ox carts and mule back. In the most central states of the interior the roads are very few and almost impassible.

The most important agricultural products of Brazil are: coffee, of world-wide renown; *hervø mate* (a tea made from the leaves of a tree), rubber, sugar, cotton and cocoa. The raising of sheep is being developed. It is said that the Amazon valley alone could be made to produce food enough to feed a population of 200,000,000.

Situated in three zones, Brazil has extensive prairies, vast and unentered thickets, majestic mountain chains, extended waterways and falls and splendid bays; and of these the one of Rio de Janeiro is known as the most beautiful in the world.

The Brazilians as a race are of a religious nature, and this fact is taken advantage of by many, such as quack doctors, make-believe saints, impostors, witches and sorcerers. Superstition is prevalent and dominates to a great extent. Many, many times one may see people with objects hung around their necks such as charms, amulets, talismans, mascots, and "miracle-working prayers." One writes a short prayer for protection from danger if he is to make a perilous voyage or trip; or for protection from disease or lightning, and places it in a very small sack which is tied to a cord, and hung around his neck. This is said to have great value and brings one good luck.

There also exist many "miracle-working images," and the veneration for them is almost to the extreme. The writer at one time attended a feast given in honor of one of these images, in which many negroes took part, and the dances and ceremonies carried on had all the characteristics of the heathen worship of the Africans.

Brazil is a vast country and the field for operation is large. It is imperative that the message be proclaimed to the cow-puncher of the southern plains of Rio Grande do Sul; to the lumber-jack of the Amazonian forest; to the laborers of the sugar-cane mills of Pernambuco; to the colonist of the coffee plantations of Sao Paulo; to the gold hunter of the unexplored regions of Goyaz; to the diamond washers of Minas; to the muleteer of Matto Grosso; to the herdsman of Ceara; to the club-man of the mountains of Parahyba; to the mulatto of Maranhao, to the "Botocudos" (Indians of a certain tribe who pierce their lower lip and thrust through it a piece of wood) of the Rio Doce (Sweet River) and to the "parecy" of the central plateau.

"For Christ and for Brazil" was suggested as a motto by a Roman clergyman; may it in truth be our slogan.

"Not what we gain but what we give
Measures the worth of the life we
live."

Sabbath, March 20

[Suggestions for the Missionary Feature]

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

READING: "My First Impressions."

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

PRAYER: That the Lord will help us to give a liberal offering to Brazil.

My First Impressions

L. G. JORGENSEN

RELIGIOUSLY Brazil is ruled by the Catholic church and her steepled churches can be seen everywhere. In the one city of Bahia with a population of two hundred and fifty thousand, there are three hundred and sixty-five Catholic churches, or one for every day in the year. The people are taught to do reverence to these buildings by lifting the hat when they pass. This is not done by all, as many do not honor and respect the Catholic religion as formerly. Still her influence is felt in all phases of life, socially, politically and religiously. The iron band of superstition keeps the uneducated people in her grip. The better educated class are breaking away from her influence. Yet when we realize that the greater portion of the more than thirty million and a half people in Brazil can neither read nor write, we can understand that the Catholic church has a comparatively easy task to keep her subjects under her sway. As a nation, more than seventy per cent of the people are illiterate, while in the interior the percentage is much higher. The problem which confronts us is, How can we reach them with the gospel

since many cannot read and most of them will not have the opportunity to hear the spoken word?

Everywhere the priests are in evidence, dressed in their robes of black, their stockings and underrobe of purple and scarlet, with a gold chain about the neck. This reminds us of the description found in Revelation 17 of the mother of harlots. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

Our churches in Brazil are made up almost entirely of those coming out of Catholicism and they rejoice greatly in their new found freedom in Jesus. I received my first impression of our Brazilian people when I stepped into the church on Sabbath morning and heard them singing heartily in Portuguese:

"Come, we that love the Lord,
And let our joys be known,
Join in a song with sweet accord,
And thus surround the throne.

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God."

Although far from the homeland, the song made me know at once that I was with a company who are marching under the same Captain as the believers I had left behind.

Then when they sang as their next song,
"To the work! to the work! we are servants of
God,
Let us follow the path that our Master has
trod;
With the word of His counsel our strength to
renew,
Let us do with our might what our hands
find to do,"

I knew I was with a people who are working as they march.

In one of our largest churches a very aggressive work is done in the Sabbath School Home Department which was recently organized. In the afternoon the members go out and hold branch Sabbath schools in the homes of the Home Department members. They invite in the neighbors and friends to study the lesson with them. Eighty-five visitors attend these Home Department Sabbath schools. In this way the Sabbath school truly becomes the evangelistic agency spoken of in the spirit of prophecy.

Those living in the interior rarely see a worker. The Sabbath school is the only service they have from week to week. How thankful we are for the blessings which the Sabbath schools bring to our people, especially those who have no other service.

Our greatest need in all lines is more workers. We have but two local Sabbath school secretaries in this union, and no local Educational, Missionary Volunteer or Home Missionary secretaries.

We trust that the overflow from this Thirteenth Sabbath Offering will help provide more workers and take better care of those who are already in the field.

Are you preparing to give a liberal offering to South and East Brazil, March 27?

Sabbath, March 27

MISSIONARY TEXT: Matt. 24:14.

DIALOGUE: A Missionary Visit.

RECITATION: A Little Girl's Story.

SONG: "Christ in Song," No. 545.

DIALOGUE: A Bright Idea.

RECITATION: Gather the Jewels.

SPECIAL MUSIC.

RECITATION: A Little Light Bearer.

SONG: "Christ in Song," No. 537.

OFFERING.

PRAYER: That the Lord will bless our gifts to Brazil.

A Missionary Visit

MRS. AUGUSTA B. JORGENSEN

[NOTE.—This is the story of a real visit of two of our workers to one of the churches in a mission of Brazil, where not one of the fifteen churches can be reached by train. The news of the death of his little daughter did not reach this worker until two weeks after she died.]

Characters: Mrs. Brown with little daughter Elizabeth, and Mrs. Knox with little son.

Scene: Mrs. Brown, sitting with little daughter on her lap. Mrs. Knox and little son arrive and Mrs. Brown meets her.

Mrs. B.—Good morning, Sister Knox. I am so glad you came, for some way I haven't gotten adjusted to this new mission life enough to throw off a little feeling of something akin to home-sickness which at times creeps over me uninvited. I received five letters from the States on yesterday's boat, and was just reading a letter which I received today from my husband.

Mrs. K.—I have been thinking of you all week, and thought I would come over and see if I could do anything for you or your sick little girl. Possibly I can help you do some necessary shopping as you cannot speak the Portuguese language yet, and I remember how hard it was for us at first to shop.

Mrs. B.—How kind of you. Before my husband left with your husband for the interior he bought up some supplies of beans and rice, flour and sugar, etc., so I haven't been buying much, besides we have hardly enough "milreis", left to last until the end of the month. It seems so different to have to get along on a much smaller

salary here than in the States. Then our little Elizabeth has been very sick and the doctor's visit will cost us sixty "milreis." She is some better now, but this dysentery of the tropics is very treacherous and hard on children. We are hoping and praying for the best.

Mrs. K.—I am so glad to find that she is feeling better. Does your husband's letter bring good news?

Mrs. B.—I have not finished it and as it is mainly about their trip, I shall start at the first and read it aloud to you.

Mrs. K.—I shall be glad to hear it, for I have had no letter from Mr. K. since he left.

Mrs. B.—(reads the letter).

Theophilo Ottoni, Brazil

April 15, 1925.

"Dear Ones at Home:—

"Well, we reached this place safely, but feeling a little worse for wear after our hard journey of five days across the jungle by mule. You know how a fellow feels after the first skate of the season? Well, five days steady going on mule back makes a fellow feel like he never could walk straight-legged again. However, I am getting limbered up some today. We were somewhat weak, too, from lack of sleep and food. The hot lemonade and bread (our only food for five days) gave us keen appetites for some square meals of the proverbial Brazilian beans and rice when we arrived here.

"I made a few notes by the wayside at the close of each day's travel, as I thought this would interest you and Elizabeth. (Bless her little heart! Daddy is hoping against hope that your letter which I expect tomorrow will bring the news that she has entirely recovered from her sickness. My constant prayer is that God will spare her to us.)

"Here are the notes from my diary:

"**SUNDAY:** Reached Victoria by train and on to Nativdade where we secured the two mission mules and took them with us by train to Figiera—a five-hour ride further on. Here we stayed over night. Bought some bread, lemons and sugar to take on the trip. (All water must be boiled before using because of prevalent malaria.)

"**MONDAY:** Off early. Ten hours on mule—road narrow and muddy—came to several broken bridges—we crossed in native canoes and mules swam. At night we finally found a man who would keep us, but learning that the whole family had malaria we went on further. Found another place, slept on dirt floor, mosquitoes terrible.

"**TUESDAY:** Another ten hours in the saddle, stopping only once each day for bread and hot lemonade as we found our supply would not last. Came to river, had to wait over night on this side of river as we could not make it through the dense jungle on the other side before night fall, and it is unsafe because of animals and mosquitoes to stay over night in the forest. Slept in house where two were sick with malaria and another with T. B. No air, no windows in small room. Slept(?) on dirt floor. Mosquitoes too bad outside.

"**WEDNESDAY:** Started early, canoed over river, the mules swam. One mule nearly drowned. Passed through the dense woods. Road was like a mud hole—saw many snakes and two wild cats as we passed through the jungle. Had to dismount and cut our way through the jungle several times. Night found us with our mules, ourselves and our saddle bags so covered with mud that we were hardly recognizable. Found a little mud house, slept on dirt floor again.

"**THURSDAY:** What a relief to reach the plains! Travelled hours and hours through broad pastures of grass twelve to fifteen feet high. Drove of cattle and oxen. One drove numbered four hundred. Came to little store—man let us sleep on floor in store.

"**FRIDAY:** Reached Theophilo Ottoni at three o'clock. How good it seemed to find our faithful company of a hundred Sabbath keepers waiting for us with a hearty welcome!

"**SABBATH:** Had three meetings today. This is the first company of believers in Brazil. Twenty-eight years ago, Elder Spies baptized the first ones here. They have a church school, Missionary Volunteer Society and Home Missionary Society. These people have been active and another church of fifteen members will be organized near them soon.

"At our Sabbath service this morning the needs of God's world-wide work was presented and that little company of poor believers gave in cash and pledges a conto, six hundred milreis (\$160.00 current rate of exchange) to missions.

"We plan to stay here for the annual fifteen-day meeting and trust the Lord will help us make it a profitable time together. Then we must make that five-day journey by mule back again.

"The time would pass more pleasantly if I knew our little girl were well.

"These stanzas express my feelings sometimes when I am away on such long trips:

Some Day

"When the shadows of the evening
Come a creeping up the hill;
When the wheels they cease a 'turning
And the hum dies at the mill;
When the toilers, in a hurry,
Scatter from the day's work done,
Then there's in my heart a longing,
For I want to be at home.

"When I sit beside the hearthstone
With strange faces all around;
When amid the friendly chatter
Not a voice familiar sounds;
When I hear the young folks singing
And the organ's cheery tone
In my heart there comes a longing,
For I want to be at home.

"Some day, Lord, I'll end my traveling,
Up and down, and here and there,
Some time I will cease my going
In and out and everywhere.
Some day I will buy my ticket
And I'll check my baggage through
To the great Grand Central Station
In Jerusalem, the New.

"Then I'll leave all extra luggage,
Yes, I'll throw my grips away—
Praise the Lord, my traveling ended
I'll be coming home to stay."

"With love to all,

"As ever yours,

"DADDY."

Mrs. K.—That was very interesting. It is getting late and if I can do nothing to help I must get home to take care of things there before dark. Be sure to call for me if I can be of any help to you at any time. Good-bye, (Mrs. K. puts on wraps and leaves.)

Mrs. B.—(Talking to Elizabeth) It is lonesome here without Daddy, but Jesus can take care of us all no matter where we are, and soon the work will be over. Jesus will come and we can all go home to live where we can be together always, where nobody will be sick or lonely. I am sure the people in the Homeland are praying and giving that soon Jesus can come. Shall we get our Bibles and song books and have worship before we go to bed? (She gets Bibles and song books and both leave the rostrum.)

Gather the Jewels

"Suffer the children to come unto Me,
Little brown children who live o'er the sea,
Children from lands of the palm and the pine;
Gather the jewels, for they shall be Mine."

A Little Light Bearer

"I'm a little light Bearer
I hope you understand,
I mean to let my light shine
In every heathen land.

For every penny sent there
Is a little ray of light,
A tiny star of hope
To guide their souls aright."

A Little Girl's Story

I'm only just a little girl,
And not so very old,
But I am glad the story sweet
I ever have been told,

That Jesus loves us all so well,
And if we only try
To live for Him, He'll take us home
To heaven, by and by.

But, do you know, this story sweet,
So dear to you and me,
Has never yet been told at all
To some across the sea?

And so I ask the Lord to bless,
Those people far away,
And often give my pennies, too,
To teach them how to pray.

—*Mrs. P. B. Johnson.*

A Bright Idea

ALBERTINA RODRIGUES SIMON

[*Scene:* Sabbath-school room with a table in front and some books and a Bible on it.]

(Eloisa enters, speaking to herself.)

Eloisa: Oh, what a gloomy day! What can I do in order to improve the Sabbath hours? I guess I'll read a little.

(She sits down and begins to look for a book and takes the Bible.)

Eloisa: I am going to read a chapter from the Bible. There is nothing better that one can read!

(She opens to Matthew 24 and begins to read aloud. She reads the first thirteen verses.)

(She stops reading, arises, and speaking to congregation says): The larger portion of these things have already taken place. Truly we have come to the time of the end. What joy! Soon Christ will come to take us from this world of temptation and struggle. (She continues, reading verse 14): "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

What? (She reads the verse once more, very slowly) "*And this gospel of the kingdom shall be,*" (finish verse). Oh, this verse discourages me. Just think how much there is to be done before the gospel will be preached in all the world! Let us leave all the other countries and just take for example our own beloved Brazil. (Have a map of Brazil on the wall.) Twenty large states and the Federal District, and just a handful of workers! It is true that the work has been going by leaps and bounds during the last few years, but still there is so much to be done! Our colleges can easily be counted (holding up the hand with one finger raised.) We do not have a single sanitarium. Just one publishing house (holding up finger.) What a pity! When will the truth of this verse be fulfilled and that great event be realized?

(Julia, Celeste, and Esther come in, but only Julia speaks.)

Julia: Hello, Eloisa, what are you doing? We came to get you. We are on our way to make a few missionary visits and we would like to have you go with us.

Eloisa: That's a splendid idea, but sit down awhile. I was just reading the twenty-fourth chapter of Matthew and was very much interested in noting the signs of the end, but I became discouraged with the fourteenth verse.

Celeste: Is that so? What could there be in this verse that would discourage you? I cannot

understand it, for the verse is so well known and so clear!

Eloisa: Perhaps you cannot, but I want to explain to you the reason for discouragement. The verse reads: "This gospel of the kingdom . . . (finish verse) doesn't it?"

Celeste: Certainly.

Eloisa: But how far we are then from the end! Our own dear Brazil, so large, with so few workers, and such a limited number of teachers; and one can say, without doctors! How is it possible in this manner to preach to the Indians, to the people in the more remote parts, the farmers, and the people who live so far out of the cities, when the workers we now have are scarcely enough to satisfy the needs of those who live in the cities?

Esther: That's the truth, Eloisa, you are right. We surely feel the need of more workers and more missionaries. There are so many unbelievers! So many who know nothing of our Saviour, Jesus! How many there are who do not even know that Sabbath keepers exist!

Julia: If we but had advanced colleges to prepare the necessary workers, but we have just the Adventist College situated in Sao Paulo, and it is nothing like properly equipped and does not have even sufficient room for all the students, and,

Celeste: I have been thinking about the church schools. What can you tell me about them? Are there enough of them to teach all the children that need instruction?

Esther: This is another necessity that needs to be lamented. How many illiterate children there are just wandering in the streets that do not have any school! Our government has established many schools but sad to say they are not sufficient to accomodate all the children. If we had more teachers, more church schools, what a blessing it would be to these children! To go to a Christian school! To hear the beautiful lessons of the life of Jesus who loves them so! This would be one of the best ways to carry the message to all of Brazil. Many fathers and mothers, and relatives of the students in these schools, whose teachers are Christians, would come to a knowledge of the truth, and who knows how many would be converted.

Eloisa: I was just thinking of the ignorance of these fathers when it comes to diseases and their remedies. At times I am pained to see how they treat their little children when they are sick. I have a desire to help them, but then I am not prepared for such work. If we had a sanitarium and a class for the preparation of

nurses I would be the first to matriculate. I always feel sorry to hear these poor people complain of their ailments and I cannot ease their pains.

Esther: Almost everybody has faith in the quack doctors and witches and other similar influences. Just today I spoke with a lady very poorly dressed, and while we were talking I noticed that she had pieces of string tied around her wrists and ankles. I asked her why she did that and she exclaimed: "Oh, I have suffered so many pains in my body, such pains that I could not sleep, and I was told to tie strings around my legs and wrists and the pains would stop. Happily they have stopped some and so I have used these strings for several days without taking them off." Just think what these people have faith in!

Eloisa: Ah, my dears, we cannot continue like this. We have something to do to change these things if we expect Jesus to return very soon. What can we do? If I had the means I would start a sanitarium and establish more schools.

Celeste: Look here, Eloisa, to think of only helping with our own money means that we can never expect the coming of Christ, seeing that we are so poor; but I have an idea.

Eloisa: What is it?

Celeste: Let us present this problem to the General Conference Sabbath School Department. Is it not our custom to give our Thirteenth Sabbath Offerings to some mission field designated by the department? Perhaps if we should present the needs of our beloved Brazil, they would be willing to give at least one Thirteenth Sabbath Offering to help us.

Julia: Say, that is surely a most wonderful idea. And then we can make a special effort to duplicate, triplicate or even quadruplicate our offerings so that a large amount may be gathered to proclaim the gospel in all Brazil.

Eloisa: I am going to look after this as soon as possible and I am certain that we shall be given a hearing. Let us go then and make a few missionary visits. I am even more anxious now to carry the message to those who do not know it.

All: Let us go! (All get up and go out.)

Let us give a liberal offering to South and East Brazil. "We can do it, and we will."



If you are not in the habit of having the maps drawn for use in your Sabbath school, start with this one. It will aid materially in the interest if, as the articles are read, the places mentioned are pointed out.