

# MISSIONS QUARTERLY

Vol. 12 Issued Quarterly at Washington, D.C. No. 4

By S. D. A. Foreign Mission Board  
Edited by the General Conference Sabbath  
School Department

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5 cents a copy Fourth Quarter, 1923 20 cents a year

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Entered as second-class matter, July 6, 1915, at the post-office at Washington, D. C.  
under the act of Congress of March 3, 1879

Acceptance for mailing at special rate of Postage provided for in Section 1103, of the Act of  
October 3, 1917, authorized July 24, 1918. Printed in U. S. A.

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These two children, Telma and Virginia, belong to the Campo tribe, and are the first Sabbath school members in Brother Stahl's mission

Topic: Essentials in South America

## Sabbath, October 6

[Suggestions for the Missionary Feature]

SEED THOUGHT: "This is to be our watchword, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'" —*"Testimonies," Vol. VI, p. 303.*

READING: The Official Notice.

MISSIONARY SONG: "Christ in Song," No. 481.

PRAYER: In behalf of our work in South America.

### The Official Notice

May 1, 1923.

DEAR SISTER PLUMMER:

WITH deep interest in our growing work in South America, I pass on to you the official request of the General Conference Committee that the Sabbath schools around the world raise \$90,000 on the Thirteenth Sabbath of the fourth quarter of 1923 for essentials in the great South American field.

For some time the most urgent need of our work among the Indians about Lake Titicaca has been that of a training school. A good location has been secured near Puno, and plans are now in operation to establish a school for training native evangelists and teachers. We believe this school will bring untold blessing and progress to the work among the Indians, for "the harvest truly is ripe, but the laborers are few" among these people.

The essentials for South America form a long list, and press heavily upon us. There is need of workers and facilities in every field. All

that the Sabbath schools raise above \$90,000 will go for items not listed in the budget for 1923.

Recognizing the deep interest of our people in South America, and the improved financial condition which at this writing seems to assure us that the last Thirteenth Sabbath Offering for 1923 will be a record one as Sabbath schools everywhere will do their part, I am

Yours in the Master's service,

J. L. SHAW,

*Treasurer General Conference.*

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## Sabbath, October 13

[Suggestions for the Missionary Feature]

SEED THOUGHT: "To carry the truth to the inhabitants of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it, and we are the channels of God's light."—*Testimonies*, Vol. IV, p. 80.

READING: One of the Great Needs of South America.

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

PRAYER: A short season in behalf of "The Continent of Opportunity."

## One of the Great Needs of South America

CHARLES THOMPSON

As we pass from place to place in this great South American Division of the field, we often think of the record given by Matthew concerning a statement of the Saviour when He

was here upon the earth. He says, "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9:36.

While we can see on every hand needs unparalleled and unprovided for, yet when we visit our great cities and walk their streets, jostling against the multitudes that throng their thoroughfares day by day, we are impressed with the thought that one of the greatest needs in this Division is to evangelize these cities.

South America has city after city that has no organized church, some have a few believers scattered like sheep without a shepherd, but with no organization nor place of meeting. There is not one city evangelist in any of our cities. We are practically without church buildings, and landlords are pushing rents beyond what is possible for the believers to pay for halls or other meeting places, thus forcing them to vacate with no place to go; and the whole situation presents a condition sad to relate, and sadder to behold.

We could use, and should have scores of evangelists; we have need of dozens of church buildings to give permanency to our work and a place of worship for the believers. Think, for example, of Buenos Aires with one and three-quarter millions of people. No finer and more up-to-date city graces the earth, one of the most important shipping points in all the commercial world, but there is not a church

building or hall where our believers can meet, or where we can invite a congregation to hear the gospel of salvation, nor is there one strong evangelist to hold an aggressive effort in the language of the country.

I wish I could set before the believers the need as it is, but, my brethren and sisters, with probation's hour fast closing, souls for whom Christ died perishing for the Bread of Life and not a voice heard in warning, and plagues and judgments already falling upon the inhabitants of earth, it is simply appalling, and I fear the blood of souls will be upon the

Our work for South America began in 1888 when some farmers from Kansas settled in Argentina. Three colporteurs were sent there in 1891, and from this small beginning the work has grown until now there are over ten thousand church members in that Division.

garments of Zion, if we allow it to continue. Therefore, I feel clear in saying that, according to my best judgment, the greatest need of the South American Division is city evangelists, church buildings, and prominent halls, with funds sufficient to support strong efforts in bringing our message to the better and more influential class of people. We would therefore urge that all our people make a most liberal offering upon the coming thirteenth Sabbath, so that a beginning at least may be made in supplying the most crying need in this, "The Continent of Opportunity."

## Sabbath, October 20

[Suggestions for the Missionary Feature]

SEED THOUGHT: "From all countries the Macedonian cry is sounding, 'Come over and help us.' God has opened fields before us, and if human agencies would but co-operate with divine agencies, many, many souls would be won to the truth."—*"Testimonies," Vol. IX, p. 46.*

READING: Some of the Essentials.

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

PRAYER: A few sentence prayers in behalf of the large cities of South America.

### Some of the Essentials

W. H. WILLIAMS

No part of the globe has a greater diversity of resources, scenic wonders, and more profound interest than has the continent of South America. To place before the Sabbath schools the essentials of this great Division, calls for a survey of the field, its character and extent, and the difficult problems which confront the workers. And, to present properly the essential needs would mean to make an analysis of the forces at work, and give a statement regarding a program which would be adequate and sufficient for the field. The essentials, briefly stated, are men and means to answer the providential openings for the finishing of the work in this great continent.

#### EVANGELIZING OUR LARGE CITIES

The work of our large cities is a serious problem. Buenos Aires has a population of

1,700,000, equal to that of Philadelphia; Rio de Janeiro 1,200,000; and Sao Paulo 600,000. Then there are smaller capitals such as Santiago, with its 425,000, Montevideo 365,000, Bahia 400,000, Pernambuco 350,000; and these have scarcely been touched.

The line of least resistance has led the missionary force to work among the laboring classes. Few native ministers have been prepared who can preach acceptably to a cultured audience, and as a result, the adherents of our churches are as a rule from the ranks of the laboring people. Because of this, the cultured class has come to look on the "evangelista" as one who has a message only for the illiterate and laboring class; and the strong caste feeling that prevails prevents their attending services where they could learn of our doctrines and practices. Moreover, the average chapel is often an unadorned rented room in a dark street, and it has no attraction for the cultured class.

Plans must be developed to secure evangelists and comfortable meeting halls and churches for our large cities, where we can invite all classes to hear the message.

#### OUR TRAINING SCHOOLS

Evangelism without education in time faces a reaction. Christian education is the most productive and the most permanent form of evangelism. The Sabbath school is the place where we are schooled in the fundamental principles and the wonderful truths which make us a people, but the pupils receive a more

intensive training in our church schools, academies, and colleges. We appeal for funds with which our church school system may be strengthened, and with which our five training schools may be equipped to accommodate the large army of young men and women who are preparing for service.

### THE PUBLISHING WORK

One of the greatest essentials of South America today is Christian literature. With the general increase of literacy, there is an increased demand for reading matter, and therefore a greater opportunity for the spread of the message through the printed page.

Throughout the entire field there is a rapidly growing demand for literature which is moral, educational, and uplifting, and the people are reaching out for something to satisfy the craving of their hearts for that which the Catholic church has withheld from them all these years.

The buildings of our two publishing houses must be enlarged and further equipment provided.

### INDIAN WORK

The work among more than 10,000,000 Indians who dwell within the limits of the South American Division, seems to have escaped our consideration, with two exceptions—among the Aymara and Quechua tribes around Lake Titicaca, and the Chunchos of Central Peru. Among many tribes scattered throughout the interior, no work has been done by



the Catholics or any other evangelizing force, so that the field is open, and this great mass today constitutes one of the greatest challenges that can be presented to us.

Each year among the Aymaras and Quechuas we are baptizing nearly one thousand souls. Elder F. A. Stahl, the pioneer among these tribes around Lake Titicaca, was asked to pioneer the work among the Chunchu tribes of Central Peru, as he was unable to continue his work in the high altitude of Lake Titicaca. In a recent letter he reports the first baptism among the Chunchos. He writes as follows:

"The work is going forward. More and more these savages are coming, and God is working upon their hearts. In spite of the inconveniences that I am experiencing here, I am of good courage. I can see that a great work will be done here in all these surrounding villages. The people are becoming interested in the message. In San Ramon there are thirteen and in La Merced eight families who want to study, and in the colony of Entaz there are twenty-five families that want the message. If I only had the strength to stand the long, hard journeys in the rain, things would go forward. I am doing the best I can."

Brother Stahl has grown grey and has become weakened by the hardships of years of pioneering among the Indians, and we should now have some strong young men to join him in this most fruitful field. We also need sufficient funds to keep up with the onward march of the message as it wins its way through the

jungles and down the rivers of the mighty Amazon Basin.

The continent not many years ago was closed to the message. Today a change has come that calls for an advance of our work in this great field. "One dollar now is of more value to the work than ten dollars will be at some future period."—*Testimonies*, Vol. V, p. 732. At such a time as this the call comes to pray that God will send forth His light and His truth into this great continent of South America. And, now, for the field which has the resources and gives promise for the establishment of another home-base of supplies for our world-wide mission advance, we urge you to give most liberally for this Thirteenth Sabbath Offering, and that God will signally bless the plans for work in the "Greater Southland."

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## Sabbath, October 27

[Suggestions for the Missionary Feature]

**SERD THOUGHT:** "The people of God are to come close to Christ in self-denial and sacrifice, their one aim being to give the message of mercy to all the world."—*Testimonies*, Vol. IX, p. 26.

**READING:** Among the Incas of Ecuador.

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

**PRAYER:** A brief prayer for our work and workers and the Incas of Ecuador.

## Among the Incas of Ecuador

MRS. LILLIAN SHAFER FORD

No doubt our people in the homeland who are called upon to give so liberally of their means for the support of work in foreign lands, often wonder if their gifts are appreciated or are really a definite help to any one. We want you to know that every dollar you have given to missions in South America has brought help in a definite way to our workers here. We have felt very grateful to our friends at home who have been so faithful in sending us kind letters, and also the more substantial gifts that have made it possible for the workers to stay in this field. We have appreciated this help more keenly since coming to work in Ecuador. Having been called upon to open up our Indian work in this republic, we have had to undergo some of the inconveniences of pioneers. And we are glad to tell you that we have now moved into a light, comfortable little mission home which your liberal gifts have made it possible for us to build.

The house is a palace to us after having lived a year in a damp, dark Indian hut. In that one little room we cooked, ate, and slept. From it we treated hundreds of sick each month. It was our operating room where all kinds of minor operations were performed. An improvised bed on the floor was the rest room for the patients until the effects of the

operation wore off. The room served as a drug store to which the people came from far and near to buy common remedies. A large stone outside the door was the dentist's chair on which the patients sat while their teeth were extracted, cleaned, or treated.

Our little hut also served as a chapel where the poor, ignorant Indians heard for the first time songs of praise to God and the voice of prayer—prayer made to a living God instead of to an image or a picture. It does our hearts good to hear them join with us now as we repeat the Lord's Prayer, or follow the music of some of our easiest hymns. They never seem to tire of trying to sing. We look forward to the time when these dear people will give their hearts to God, leave off their vices, and with us be waiting for the return of our Lord.

As I write this, the sound of the beating of drums, blowing of flutes, and drunken singing comes from a near-by hut. The celebration is in honor of Saint Miguel, one of their best loved saints, for it is he who sends the rain or causes the drought. They are taught that it is a religious duty to celebrate this day in order to keep the saint in a good humor. The neighbors have all joined together in making a big barrel of *chicha* (the Indian's beer), and every one is feeling its effects. They are happy now but when the feasting has lasted many days and nights and every one is worn out from the drunken debauchery, their singing and dancing will change to seek-

ing revenge on those who have wronged them in the past. Real battles follow.

In the barbarous fights that follow these drunken revelries there are always sure to be the wounded ones. They come to us with their clothes drenched in blood, or, if they are not able to walk they are carried by their friends. One man came who had been hit over the head with a hoe. The blow was not hard enough to kill him but the scalp was laid wide open. The missionary bathes and dresses these wounds or sets the broken bones, then, with a word of prayer for their welfare, he bids them go and sin no more.

The village priest also has a part in the feast, although he does not attend personally. From Sunday to Sunday he keeps them posted as to which saint will be celebrated during that week. Years ago he taught them the art of making *chicha* and they have learned to like its glorious effects. And now he bids them keep all the feast days faithfully, and whatever sin they may commit he will gladly pardon if they will pay enough. Of course he is not a fast friend of the missionary.

It was at the instigation of this so-called father of the people that our house was attacked a few months after our arrival at this place. At mass he had told the people that we were heretics of the worst sort, that our treatments were works of the devil, and that we had no other aim for being here than to get their money. So he advised that they rid themselves of us by the quickest means pos-

sible. Accordingly a few of his followers proceeded to carry out his wishes. They came to the house pretending to be drunk and said they wanted medicine. My husband advised them to come the next day when they would be more able to know what kind of medicine they needed. But they became angry and demanded that he give them what they asked for. Finally they informed us that they did not want the medicine anyway, but had come to see that we leave the country at once. They were going to enter the house by force, but my husband and our interpreter kept them out while a friendly Indian went to the nearest town for the Comisario. He at once sent his soldiers to take care of the men.

At another time thirty men, headed by the priest, were in readiness to come by night to set fire to our grass roof. They had pledged themselves to shoot down any one who tried to escape from the house or who should come to our aid. But a merciful God changed the minds of these wicked men, so that when they met that night to come to our house, each one had decided that he would not have a hand in it. Even with all the urging the priest could do, no one budged toward carrying out their former plans. We have been called to the bedside of some of these same men when they were sick. They are now our true friends. Thus the Lord gives us victory over our enemies.

Our greatest need this year is for some one to come to open a school for the young people

who are growing up in such ignorance and vice, and with no knowledge of God. We had planned to open a school as soon as we arrived, but there has been so much medical work from the first, that it was impossible for one family to do more. Also another worker is needed to go to a village two days' journey from here, where the people are calling for a dispensary, and where the possibilities are good for a great work. Then there are the thousands of Indians of the Orient of Ecuador who need to be taught the way of life.

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### Sabbath, November 3

[Suggestions for the Missionary Feature]

SEEK THOUGHT: "Self-sacrifice is the key-note of the teachings of Christ."—*"Testimonies,"* Vol. IX, p. 49.

READINGS: More Primary Schools Needed.

One Academy for the United States.

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

PRAYER: For the children and youth in Brazil, who are longing for a Christian education.

### One Academy for the United States

THOMAS W. STEEN

WE have just such a situation in the whole of the United States of Brazil. With a country as large as the United States of North America, with the necessity of training workers for Portugal and the Portuguese-speaking people elsewhere, and with forty million yet to hear the truth in the Portuguese tongue,

we have but one academy of twelve grades, and its present capacity of one hundred boarding students is already full to overflowing.

*O Collegio Adventista do Brazil*, the Adventist College of Brazil, is destined to exert a marked influence in the future evangelical work of Brazil. Last December witnessed the graduation of the first young people to complete the courses of study. Nine bright youth went immediately into positions of great need in this field. Of these, three young men joined the small force of evangelical workers in as many different fields; two became members of the faculty, one of whom will teach agriculture and have charge of the 400-acre farm; and another entered the editorial rooms of *A Casa Publicadore Brasileira*, in Sao Bernado, being prepared to translate rapidly and accurately into Portuguese from English, German, or Spanish. The others will begin important church schools in the different missions of Brazil. The calls were so urgent and so multiplied that the nine graduates seemed as a drop in the bucket in comparison with the great needs. After all, brethren, what are these nine graduates among the forty million yet to be warned!

In spite of the fact that it is very expensive to import workers from foreign countries, we ask that our brethren not only continue sending workers a little longer, but also help us to develop this school to the point where it can furnish the necessary workers to supply the demands of the rapidly growing work of this vast field.



## Sabbath, November 10

[Suggestions for the Missionary Feature]

SEED THOUGHT: "We are to p'ace in the Lord's treasury all the means that we can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, 'Come over and help us.'"—*"Testimonies," Vol. IX, p. 49.*

READING: Our Cause in the Inca Union.

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

PRAYER: For the work in the Inca Union; also that the Lord will give us liberal hearts, so that the work in that fie'd may be hastened.

### Our Cause in the Inca Union

H. U. STEVENS

THE Inca Union Mission, while the weakest from a financial point of view, has by far the largest church membership and the largest corps of workers of all the union organizations in the South American Division. This is due to our extensive Indian work, which must be supported largely from mission funds. Lake Titicaca alone has a larger membership than any other union organization in South America. But its members are poverty-stricken, living on the little they can eke out of the rocks and hills of the bleak tableland and mountains of Peru. They earn scarcely enough to keep body and soul together, and can do very little to support our cause among them. Lake Titicaca's corps of workers, one hundred in number, is second only to that of the Austral Union, which has one hundred and eight. This situation makes the Inca

Union all the more dependent on the funds received from the General Conference Treasury.

The proposed cut of 28.5 per cent in the appropriations from the General Conference needed to sustain our work during 1923, threw us into perplexity and embarrassment. To meet this situation, besides sacrificing every dollar that economy and emergency measures could save, our workers pledged themselves to go the limit in personal sacrifice, if necessary, in order to hold the work intact until relief could come. But even this would not have been sufficient to meet the needs. We do indeed rejoice that more funds came through the "Self-Sacrifice Week," for otherwise we could not have carried on our work on its present basis.

In this emergency our workers faced the facts with courage and faith. Their trust was in God; and they had faith in their fathers and mothers, brothers, sisters, and friends in the homeland, that they would not be forsaken in this hour of need.

#### THE NEEDS IN THE INCA UNION

Our needs in the Inca Union are many. In fact, it seems that the needs have increased faster than the supply. The first and most pressing need is a full allowance of the funds necessary to maintain our present corps of workers. If this should be cut down, we could not support our present already depleted line of workers. Poor Lake Titicaca! In that mission alone there are three central stations without a director. Scores of com-

munities are calling in distress and almost despair for some one to teach them the truth. How long shall these fields wait for recruits to fill in the gaps? Vacancies have been made by sickness and death, and no one has appeared to fill them. Without foreign direction the work at the mission stations comes to a standstill and dwindles out. Hundreds of souls are left prey to the destructive influences around them. We have hoped and prayed that some provision could be made for these deficiencies. But we know that this is not possible unless our churches and Sabbath schools throughout the world raise the funds to meet the needs.

#### TO MEET THE CALLS

What shall we say of the calls for expansion? Doors are open wide on every side. Calls are pressed upon us in urgency and distress until we are embarrassed and confused, and stand as though we were deaf and dumb, while struggling to hold what we have already gained.

Ecuador, that has been closed for so long, is opening her doors. The government has turned against the established church, confiscated her lands, and condemned her public manifestations of religion. Foreigners are welcome by a strong party in the interest of nationalism and progress. This is the day of opportunity for Protestant missions. The people are seeking for something better. Many hearts are open to conviction. The work at the Colta Mission, established only

a few months ago, has grown to such proportions that we are perplexed to know how to provide for it. The director's hands are more than full attending to the sick. He must have help in order to establish school work, which is needed to develop a substantial constituency and teach the people the truth.

Guayaquil, the most liberal city in Ecuador, is without a Seventh-day Adventist. A little work there, we believe, will yield large returns.

Bolivia's doors are wide open. The opportunities there are equalled only by those in the Lake Titicaca Mission. Hundreds of Indians are calling for light. They are coming to our workers continually asking for teachers and evangelists to instruct them in the truth of God. Other denominations are looking on with eager eyes. While we wait, the doors are closing. This is true also in the Lake Titicaca Mission. Those who have been calling for so long, get discouraged and turn to other movements and lose their interest in the cause of present truth.

And then there is Elder Stahl's new work among the Chunchos in the eastern part of Central Peru, where he has cut his way many miles from the last out-post of civilization into the jungles of the headwaters of the Amazon, to labor among those fierce Indians who have so far resisted every effort of the white man to subdue them. There he is today laboring alone, with his Indian helpers,

surrounded by superstitious and depraved savages, in the oppressive solitude of the primeval forest, where in a moment of provocation they could turn on him and tear his flesh. His facilities are meager. He needs better quarters to live in. He needs to establish a school for the Indian boys. But there are no funds. Our hearts were oppressed with the distressing situation as we talked with Elder Stahl in committee meeting about the needs of his work, and then had to face an empty treasury.

If our faithful missionaries are willing to give up home and friends, and sacrifice all for the sake of reaching some of these benighted souls for whom Christ died, we certainly ought to be willing to deny ourselves some of our comforts to make their lot more endurable, and to enable them to accomplish that for which we are all striving.

May the Lord touch the hearts of His people on this thirteenth Sabbath, that the funds may flow in for the support of His cause in this land of open doors and waiting millions.

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## Sabbath, November 17

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial and sacrifice, for the saving of that which is lost."—*Testimonies*, Vol. IX, p. 59.

READING: "Suffer the Children to Come Unto Me."

MISSIONARY SONG: "Christ in Song," No. 96, first stanza.

PRAYER: In behalf of the children of South America.

## “Suffer the Children to Come Unto Me”

INEZ HOILAND STEVENS

If the Master were on the earth today, travelling from one to another of these villages nestled in the valleys and on the slopes of the lofty Andes, He would look on the thousands of little children, pitiful in their crying need, and His eyes would fill with tears, with the longing to gather these little lambs into His arms. And I believe He would point to them—these numberless straying lambs who are dying without even hearing about a good Shepherd—and pleadingly say, “Let them come unto Me.”

And then He would think of the little children up in Ecuador—of the babes carried on their mothers’ backs while they laboriously toil to provide for the family’s needs. He would see them in their homes growing up amidst poverty and squalor, tasting little of this world’s joy and much of its sorrow and suffering, with no hopes of a better future. He would see all that and His great heart of love would go out to these for whom He died, and then, looking at us—for He is counting on us, you know—He would say, “Forbid them not.”

And then the Master would think of those many Indian babies in their huts far up in the Andean peaks of Bolivia and Peru, those sad, serious-eyed children who so seldom smile and who do not know how to play;

whose parents walk the road of life with downcast head and heavy heart, groaning under the load of oppression and cruelty that the long, weary years have heaped relentlessly upon them.

He would see all that and more too, and His great arms of love would long to gather them all into His bosom. And then, looking at us—at you and me—He would say, in tender, pleading tones: Suffer those little ones to come unto Me, too.

And if the Master were here I know He would not forget the children who live in that wonderland of nature far removed from city and desert, the Peruvian jungle where wild beasts and wild people wander about and live from day to day. He would see the children of the Chunchos growing up with no religion but fear and superstition, haunted with the dread of some day being the unhappy victim of an evil spirit.

He would see one of those little children tied to a tree, digging in the dirt, trying to find the evil spirit causing sickness in the family. And then He would have to look on while that helpless little body is pierced with thorns, dashed against the rocks and thrown into the river, all to appease the demands of a demon-possessed "doctor" in whom the people ignorantly believe. Do you not think the Master's heart would go out to those unhappy children of the forest? And then He would say, Forbid them not; bid them come, I pray. And He wants them all—all

the children in this great Inca Union Mission. And He is counting on you and me to bring them to Him. He will expect to find them in the day that He makes up His jewels. Shall the Master look in vain?

Thank God, some, yes hundreds, are being gathered in from all parts of the field. And what a change the gospel makes in their lives! It fairly shines out in their clean, happy, bright faces. If you could visit our Lima Sabbath school and see our group of little tots seated at their round tables listening to the story of Jesus, you would enjoy their

Has your school reached its goal of thirty cents a week per church member? If not, make this thirteenth Sabbath Squaring-Up Day.

unsuppressed interest and feel that it pays to bring in the little lambs. And they repeat their memory verses and sing their little songs and tell the Bible stories just as other children do, and how they do enjoy it! They are dear little tots with sparkling black eyes that know how to smile at you. And all because they have found Jesus! And we want more to find Him—as many as possible in this needy field. What are you doing to help them? Will you not pray, and work, and give, that these little ones may have a taste of heaven and enjoy a home where fear and sorrow and suffering shall never enter.



## Sabbath, November 24

[Suggestions for the Missionary Feature]

SEED THOUGHT: "It is God's purpose that the truth for this time shall be made known to every kindred, and nation, and tongue, and people."—"*Testimonies*," Vol. IX, p. 24.

READINGS: Some Calls from those Who Wait.

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

PRAYER: Let there be a few sentence prayers that workers may be sent to help answer these calls.

### Some Calls From Those Who Wait

H. B. WESTCOTT

SEVERAL months ago, a colporteur found a Protestant who was discouraged because the Bible says that the seventh day is the Sabbath, but his minister told him that he should keep Sunday. In his confusion he had given up all hope in Christ. He was glad to meet some one who observed the true Sabbath, and immediately sent an appeal for a minister to teach him more fully. As yet no one has gone.

Last week a worker wrote that he had visited a group of seven who had been waiting for a long time. He said, "They are all converted, and as I studied with them, their eyes filled with tears of gratitude to hear the blessed truth for this time."

Before me lies a letter, that I have just finished reading, from a lay member in the interior. He says: "Please send a preacher here, for there are many interested people who care to hear the message. Brother, it

is the people here that cause me to write this letter, so I hope that my petition will receive attention." It looks now as though he will have to wait for some time before we can send a worker.

Sometimes we are perplexed in the midst of these many urgent calls and scarcity of men, to know what to do. Many are the prayers that ascend from the workers in these lands to the Lord of the harvest, that He may send forth laborers into His harvest.

## Sabbath, December 1

(Suggestions for the Missionary Feature)

SECO THOUGHT: "The signs that foretell the second coming of Christ are fast fulfilling. Shall the people be left in ignorance of the great event before them, and have to meet that awful day unprepared? Heaven has made a complete offering for the salvation of the world. Shall those who profess to love God and keep His commandments, be indifferent to the souls of men? No, no! they can not be."—*Testimonies*, Vol. IX, p. 60.

READINGS: A Map Talk on South America.

Story for Children (See "Our Little Friend," dated December 11).

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

PRAYER: We should pray that the Lord will help us to give liberally to the work in this field, so that more laborers may be sent forth to tell the gospel story in South America.

### A Map Talk on South America

A MAP of South America is needed for use in connection with this talk. The one here given may be reproduced.

South America is almost as large as North America, and it contains a habitable area larger than the habitable area of North America.

South America has some of the highest mountain ranges, largest rivers, densest forests, most valuable natural resources, and the largest unexplored land areas to be found in the world.

The Amazon River system alone has over 50,000 miles of navigable waterways, enough to tie two ropes around our planet.

Ocean steamers can sail up the Amazon River a greater distance than the distance from New York City to Panama.

South America produces gold, silver, copper, tin, coal, diamonds, emeralds, and many other valuable minerals and precious stones.

Brazil produces three-fourths of the world's coffee supply, and Argentine long ago became an important factor in producing the meat rations of the world.

Before the war broke out in Europe steamers routed from Argentine to England were timed to land in Liverpool and other ports with the regularity of express trains, each boat carrying tons of the finest meat.

Brazil alone is larger than the entire United States or the whole of Europe.

There are in the interior regions of Brazil vast unexplored areas inhabited by wild tribes of Indians of whose number only conjectures can be made.

Illiteracy in South America ranges from forty to eighty-five per cent in the different countries. South America's development has been hindered by lack of education.

Practically all of the countries of South America are republics, but the governments are not always stable.

The Catholic Church in South America has stood for a closed Bible, and has been anxious to keep the people in ignorance. Many Bibles have been taken by the priests and burned, and individuals found with Bibles have often been cruelly persecuted.

The marriage relationship is held very lightly in South America.

The name of Jesus Christ is also held in very little regard. Stores, butcher shops, and even drinking bars, are dedicated to the Saviour, to the Virgin, or to the Holy Spirit.

A census of several thousand students in institutions of higher learning recently revealed less than one per cent who professed any belief in a Deity.

There are more ordained ministers in the State of Iowa than in all of South America. In any of the ten republics in South America a missionary could have an entire city, or dozens of towns for his parish.

The condition of the native Indians of South America is most unfortunate. Their attitude is one of cringing fear and humility. They claim no rights and are granted few privileges.

There are 53,000,000 people in South America, roughly divided as follows: ten per cent,

intellectuals; sixty per cent, mixed stock, more or less ignorant, superstitious, fanatical, and nominally Roman Catholic. The remaining thirty per cent are Indians, victims of neglect and vice. The "intellectuals" of South America are almost entirely agnostic or atheistic.

The church must provide ministers, teachers, and a large volume of clean Christian literature if the young people of South America are to have a fair chance at the best things of life.—*"Making Missions Real," pp. 156-158.*

## Sabbath, December 8

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Love for souls for whom Christ died, means crucifixion of self. He who is a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost."—*"The Desire of Ages," p. 417.*

READING: The Message Among the Indians.

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

PRAYER: A few sentence prayers in behalf of Brother and Sister Stahl in their work among the Indians.

### The Message Among the Indians

F. A. STAHL

I AM glad to be able to report progress in this Forest Mission among the savages of Central Peru. One young man of the Amuesha tribe has been baptized, and others of both the Amuesha and the Campas are preparing. In the earliest stages of this prepara-

tion, off comes the paint from their faces, the red and black streaks, and all the fantastic designs. Then the metal ornaments hanging from their noses are thrown away, although the hole that has been bored through remains. Then the tangled hair is washed and combed. These are the first signs that the message is getting hold of these people.

Then in a little while they begin to put away unclean foods, such as swine's flesh, worms, bugs, and frogs. Soon some begin to keep the Sabbath of the Lord with us; then lastly, the hardest thing of all, they begin to let go of witchery and all the dark superstitions that go by that name. One would think that this would be given up first of all; but no, this terrible and cruel belief, which is responsible for so much misery and death among these people, is the very last thing to be put away.

From their infancy this idea has been inculcated into their minds. They are taught to fear something unseen,—*Bruja*, they call it. As they grow older they are taught that all their misfortunes, sickness, and all death, are caused by some one bewitching them. Near relatives are often accused, and when the condemned person is fortunate enough to receive the notice before the executors arrive, he immediately flees for his life. A terrible chase follows. Like a wild beast the intended victim is hunted. Through the forest and jungle, and across great torrents he is pursued,—the pursued alone, and the pursuers many.

If the hunted one is strong and agile enough to elude the persecutors until he can reach a white settlement, some of which are located on the outskirts of the forest, then all is well. But more times the poor victim falls panting to the ground, and is at once put to death.

Several instances of this phase of witchcraft have come to my notice of late. Only a short time ago, a woman with two small children from the Campa tribe, came running to the mission for protection. As our house is small, I asked her to stay in a small kitchen apart from the main house. This she did rather unwillingly, and upon hearing the slightest noise of some one approaching, she would run into the house and peer anxiously through the openings in the walls to see who had arrived. After a stay of two weeks she left hurriedly one day, even leaving some of her things behind.

Another case is that of a boy seven years old, of the Amuesha tribe. Word was brought to his family that he was responsible for the death of a child in a near-by family. The boy immediately fled in great terror. For some time he was able to evade his pursuers, and all gave up the chase except one great, cruel-looking savage, the father of the child that had died. This man came up to the fleeing boy just as he was emerging from the forest and was entering a white settlement. The boy ran into the general merchandise store and behind the counter. The pursuing savage jumped over the counter and grabbed

the screaming victim, and as he was about to beat the boy to death, he was seized by the three store men, who choked him and then with much threatening ejected him from the colony. The poor boy was brought fifteen miles to where I was staying at the time, for me to care for him. He had turned a deep yellow, and for several days I despaired of his life, but with prayer and almost constant treatment, he began to recover. After two weeks his father came and took him to a faraway settlement.

The strangest part of this story is that the great savage who pursued the child, came to our mission after that, and stayed with us for some time. After a few weeks, I saw a great change had come over him and really he did not seem to be such a bad man. He had never been taught any differently before. We have hopes now that he will turn fully to the Lord.

Although these people are savages in every sense of the word, there are precious jewels among them, as we have already seen in the young man from the Amuesha tribe who has been baptized, and others of both the tribes that are with us at the present time. They only need the opportunity to learn of this blessed message that God has given us. Let us give them the opportunity. It will take means, to be sure, and it may cost some of us our lives. But God is with us to prosper us in all our sacrifices and efforts to advance His message.



The goal set for the Sabbath schools to raise for the last quarter of 1923, is \$90,000. Now this sum will give the work in South America a wonderful impetus. And, brethren, when you give for the work of God, remember us in prayer that God will give us special wisdom to know how to lead these poor, needy people into the truth.

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## Sabbath, December 15

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Lift up your eyes, and look on the fields; for they are white already to harvest," John 4:35.

READING: Some Urgent Pleas.

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

PRAYER: That the gospel may soon go to those who sit in darkness.

### Some Urgent Pleas

E. F. PETERSON

WORD came some time ago of several people shut in on an island without sufficient food. Communication with the mainland was cut off on account of the melting ice. Immediately steps were taken by several organizations to reach them with succor. Aeroplanes were brought into play at the risk of life on the part of the aviators. A large steel car ferry that can navigate in the ice was dispatched and the marooned persons rescued. None too much was done in this case, but surely we should put forth more heroic efforts to reach those going down to eternal ruin

unless rescued by the gospel of Jesus Christ.

The plea of one man seen in a vision saying, "Come over into Macedonia, and help us," was sufficient to move the heart of the apostle Paul and cause him to turn his feet in that direction and answer the call from a needy field. But we see and hear men, not in vision, but real men and women coming to our workers in South America, and particularly in the Inca Union Mission, pleading for help. If seeing a man in vision moved the great apostle to action, how much more our souls should be stirred to answer the urgent pleas made by those sitting in darkness but groping for light.

Listen to the following as representative of what our workers hear week in and week out: An Indian comes to the mission office in Puno, arriving in haste, and upon investigation it is found he has traveled seven days on foot from his native village to make a plea for a teacher. He has run part of the great distance to arrive ahead of six others en route from villages nearby his so as to get his plea in first, as he knows the mission cannot furnish all the teachers asked for. And this is not the first plea that has come from that region. For seven years they have sent messengers with requests for a teacher. They still wait for the teacher. None has yet been sent.

At Laro, our first central station among the Quechua Indians, who number more than three millions, our director receives a visit from three messengers sent by three districts

some distance away. They request that a mission school be opened in their respective districts. After being informed of the conditions upon which a teacher will be sent, as soon as one is available, they return home and are threatened by nearby Peruvian land-owners, if a school is opened. But this does not chill their ardor for a school. Eight days afterwards, sixty Indians mounted on horses visit the mission, and each of them represents a separate district, and present petitions for a school in each place.

A delegation of Indians visits our office in La Paz, Bolivia, requesting that a school be opened up in their midst. They are told no one can be sent at that time, and leave. Soon they return and say their chief offers a considerable sum of money if the teacher can be sent. But there is no one to go. Similar visits are made for one year, two years, and still no teacher is sent. Then one day word comes, "The Jesuits now have a school established there, and you are shut out." Sad, is it not!—yet a real occurrence.

We visit the office of the Peru Mission in Lima. The mission superintendent tells of a group of people keeping the Sabbath in an interior town in the north of Peru, who are calling for a minister to visit them and prepare them for baptism and church membership. But there are so few workers it is some time before any one can be sent. Finally, however, a visit is made to the place and eighteen or twenty are baptized and organized

into a company. These people have received the truth as the result of the work of a colporteur.

We are told of other calls from many points for a minister to go and instruct those who are interested, but there is no one to send. We sent Brother and Sister Orley Ford into Ecuador to open up work among the Indians.

Soon word comes to us that they have so much to do that they cannot properly develop the interests without help. A school should be started, but they are so busy treating the sick that they cannot give the school the needed attention.

We visit the forest region on the eastern slope of the Andes in Central Peru and there we find thousands of Indians who are worshippers of the sun and moon. No missionaries of any denomination have been sent to them. We notice in places in the jungles ruins of Indian huts. Some one has been taken with a violent illness. The Indians fearing it, set fire to the hut, and the ill person, unable to escape, is burned alive. A human tragedy takes place that might have been averted if they had known the love of God and the plan of salvation through Jesus Christ. Elder Stahl has made a beginning among these savages, and some of them are walking in the light of truth.

Living teachers are needed to bear the glad tidings to all these who sit in spiritual darkness. But we never can hope to provide a sufficient number of workers from the home-

land to meet all the calls. We must increase greatly the number of experienced workers from the homeland, but our hope is in training a large number of selected natives who can act as leaders and pioneers in such a rapidly growing work. The trained native has the language and understands the customs of his people. He is also accustomed to the climate, so can live where the foreigner can not, thus placing him on vantage ground.

Our schools stand in the first line of service as training centers, and must be furnished with teachers and material facilities necessary to conduct strong training courses. Many natives, too, will receive a practical training with experienced workers in office and school work. Already something has been done along this line, but we must multiply the present facilities to provide for the growing needs. Trained natives are now serving as ministers, Bible workers, teachers, nurses, office helpers, and in fact all lines of service, thus demonstrating their ability to carry responsibilities.

We all rejoice to hear of the great progress being made in the Inca Union, but the fact is that not one-half of the requests for help have been answered. The rest wait, patiently wait. How long shall they wait? We shall help to answer these questions by our attitude toward providing the men and means necessary to answer the calls from those looking our way for the light.

## Sabbath, December 22

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Brethren and sisters, will you not help in this work? I beseech you to do something for Christ, and to do it now. Through the teacher whom your money shall sustain in the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown."—*"Testimonies," Vol. VI, p. 30.*

READING: Our South American Training Schools.

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

PRAYER: In behalf of our educational work in South America.

### Our South American Training Schools

C. P. CRAGER

THE development and progress of the work in the mission fields is proportionate to the development of our training schools for the preparation of workers, and of all the pressing needs of the work in the great South American field, there is none more urgent than the need of our training schools. They are five in number. One is in the great republic of Brazil serving a field a trifle larger than the United States, with a population of more than thirty million. To this school we are looking for the future workers to give the message in that field, and already we are seeing our hopes realized. At the close of 1922, nine young persons received their diplomas, and every one of them has entered the field as a conference worker. This brings courage to our hearts, but this school needs financial

help in order to provide the most meager facilities for the proper training of these workers. The eyes of the parents and of the young people are being opened to the importance of a Christian education, and we must provide this school with the facilities to carry on its work.

Coming down farther south, we reach Argentina, and here we find our oldest school in South America—the Austral Union Training School. This school has a large field, and to it we must look for the future workers in the Spanish-speaking fields in this territory. It has already been a strong factor in our work in South America, but during the last three or four years it has received a new impetus, and our young people are flocking to it. Last year a wing of a new dormitory was built to meet the most urgent need, but there is not yet sufficient room to house the students that are coming to them. Their chapel has been too small for several years and they are short of class room, so it is a real problem to know how to conduct the school under the present condition. The hope has been held out to them by the General Conference that help would be given, but because of the scarcity of funds they have been unable, it seems, to give the help.

Crossing the Andes to the West Coast, we come to our Chile school. While Chile is a part of the Austral Union, it has been necessary to have a local conference school in that field, owing to the great distance and the

heavy expense incurred in crossing the Andes mountains, thus making it impossible for students from that field to attend our union school in the Argentine. This school has recently been moved to a more central location on a beautiful farm, and so is beginning anew. The eyes of our people are turning to the school, and in spite of their poverty they are lifting what they can in a financial way. But the needs are legion. The faculty are struggling under great difficulties because of the lack of proper facilities. Could our people in the homeland visit that school and see the conditions there, we feel confident that they would rejoice in sacrificing on the coming thirteenth Sabbath so that this school might have the much needed help.

Following the West Coast northward, we come to Lima, Peru, where our brethren are struggling to establish a new school for the Inca Union. It has made a good beginning, but is functioning in rented quarters. Steps are being taken to build on land that has been purchased, and the brethren there are pleading for help so they may go ahead with their plans.

The last of the five schools is the new Normal Training School for Indian workers in the Lake Titicaca region. There is probably no mission field in our world-wide work that has yielded fruit like our work among the Indians of Lake Titicaca. Calls come from every side for schools in the native villages, and we are unable to fill the calls for



lack of native teachers. These natives, in asking for a school, offer to provide the school-house, living quarters for the teacher, and help in the support. It is therefore imperative to make more adequate provision for the development of teachers to give them a better preparation for their teaching than we have been able to do up to the present, in order that their work may be more successful. We shall proceed with the building of this school just as soon as funds are available.

Brethren, South America appeals to you in behalf of these schools and our dear young people who are desirous of receiving training, so they may with us have a part in giving the message in this great neglected "Continent of Opportunity." May God give us liberal hearts in preparing for the Thirteenth Sabbath Offering.

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## Beyond the Blue Ocean

Beyond the blue ocean are countries as fair  
As this happy land that we love,  
But many dear children who live over there  
Know nothing of Jesus above.

They never have heard of the Christ-child who came  
To be their Defender and King,  
They never have heard of His wonderful Name,  
Whose praises so often we sing.

Yes, tell them the story we learned long ago  
And teach them on Jesus to call,  
Their world will be bright when the Saviour they know,  
The Saviour who died for them all.

—*Edith Sanford Tillotson.*

## Sabbath, December 29

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim."—*"The Desire of Ages,"* p. 825.

RECITATION: "His Wonderful Love."

DIALOGUE: "The Wide Awake Missionary Band."

SONG: "Hear Our Presses Humming," p. 48 of this quarterly.

RECITATION: "The Pansy Story."

DIALOGUE: "Willing Helpers."

SPECIAL MUSIC.

RECITATION: "Beyond the Blue Ocean."

OFFERING.

SONG: "Christ in Song," No. 548.

PRAYER: That God may bless our gifts to South America.

### Dialogue

MARGARET WEIR

[An informal meeting of the Wide-Awake Missionary Band. The leader enters with one member, and then the others come in, first two girls and then two boys, and all are seated.]

*Leader* (as she enters with Edna): I hope the girls and boys of our band will all be here today, for we are to talk over the needs of South America, and what we will give to that "Continent of Opportunity."

*Edna*: I hope so, too. But you know, Miss Brown, I have never had very much interest in South America until just recently since we have been hearing in Sabbath school of the thrilling experiences which the pioneers have had in their work. I think I should not have made much effort to secure a large offering if it had not been for this.

*Leader:* Good morning, boys. Glad you did not forget our meeting today. Good morning, girls. I believe we are all here now. Ralph, will you tell what first aroused your interest in South America, and how you earned money for your Thirteenth Sabbath Offering?

*Ralph:* One Sabbath in church I heard a minister tell about the savages down in Central Peru. Why, they paint their faces in red and black streaks, and in all sorts of peculiar designs; they have metal ornaments hanging from their noses, and they eat things that civilized people would not touch, such as worms, bugs, and frogs.

*Alice:* O Ralph, isn't that just horrid! How could they eat worms and bugs? What is their belief?

*Ralph:* Belief! Why, they are a most superstitious people, and they believe in witchery. Even when they are small children they are taught to fear something unseen, and as they grow older they think all misfortunes and sickness are caused by some one bewitching them.

*Mary:* It is sad people are so ignorant, and do not know of the true Saviour, isn't it?

*Ralph:* That is what I thought, so I determined to help as much as I could to get funds for Elder Stahl, who is working among the Indians, and for several weeks I have been doing errands for Mr. Smith around his store.

*Edna:* Have any of those Indians accepted the gospel?

*Ralph:* Yes, from this special tribe known as the Amueshas, quite a number have been baptized, and from among other tribes as many as a thousand have been baptized in a year. So you see the effort in their behalf is producing results.

*George:* I believe there is need of money all right, but from what I have heard there is also need of young people who have been especially trained to work among such savages. I understand there are only five training schools in all South America, and only one in Brazil which is a country a little larger than the United States.

*Edna:* However, I do not imagine Brazil has a large population, for from the map it doesn't appear to be very thickly settled.

*George:* Well, there are more than thirty million people living there, so I think there is need of more than one training school, don't you?

*Alice:* Where are the other training schools located?

*George:* The one which has been established the longest is in Argentina where a lot of boys and girls are attending. There is another in Chile, one in Lima, Peru, and the fifth is a new normal school for Indian workers in the Lake Titicaca region.

*Leader:* Do you know, George, anything about what these schools are needing most?

*George:* Yes, one of the schools does not have enough classrooms, nor a large enough chapel; the one in Chile is just making a beginning on a farm, and is in need of many things to start with; another is renting when it should have a building of its own, for rents are almost prohibitive. When I thought of all this, I determined to give a larger offering than usual, and so have been selling papers which have netted me a few dollars.

*Alice:* I heard Edna say once that she did not feel very burdened for South America, and I confess I had much the same feeling until one day I read that there are many of our workers with homes we would think it dreadful to live in, and there are many, many cities with believers but no organized churches, and not one city evangelist in any of the cities. Even Buenos Aires does not have a church building where our people can meet.

*Mary:* After what you and George and Ralph have been saying, I would like to know what the greatest need is, for it seems there are so many essentials.

*Alice:* From what I have read, it appears to me the great need is for church buildings, halls, evangelists, and homes for workers, but I suppose these other things are almost as important.

*Mary:* May I ask, Alice, how you secured money for your Thirteenth Sabbath Offering?

*Alice:* Mother said she would furnish the material for me to do fancy work, make guest towels, and aprons, and so I have quite a nice amount which I am happy to give to the "Continent of Opportunity."

*Leader:* Well, Mary, you may tell what you have heard about South America which appealed to your heart.

*Mary:* During the past quarter, the superintendent of our division has told us many interesting stories about our workers, and of the experiences they have had. One time she heard Elder Montgomery relate how there were delegations of Indians from forty different places calling for teachers, and one young man was from a region about eighteen thousand feet above the sea. He said his people desired to live a better life, and would gladly put away their evil ways if only a teacher would be sent to tell them about the true God. I have not a very large gift today, but I have purposed if ever I have opportunity, I am going to answer the call for teachers in South America.

*Leader:* That is fine. I am sure the Lord will greatly bless our efforts in behalf of the continent in which we have all been so interested. And now we must be off to church.

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## His Wonderful Love

PHILLIS LEE

Wonderful love, all love excelling,  
Love that would stoop to one like me,  
Leaving you glorious, heavenly dwelling,  
Seeking for sinners! Ah, how could it be!  
In infinite mercy the Father offered  
Heaven's choicest treasure, His only Son;  
Freely to me the gift was proffered—  
Strange that I was not sooner won.

Strange that I lived for worldly pleasure,  
Holding the gift in light esteem;  
Striving for vain and worldly treasure,  
Drifting along as in a dream;  
And yet for me the thorns were worn,  
For me the pain of the nail-pierced hands,  
The shame and the suffering meekly borne,  
Meeting for me the Law's demands.

Love without measure, love unbounded,  
That He should hear my faintest call;  
He by whose word the worlds were founded,  
Who by His power upholdeth all.  
That wonderful love that knows no measure,  
Extends to a sinful, fallen race  
The priceless gift of eternal treasure,  
Life everlasting through His grace.

O Heart of love that would not falter,  
Giving up all for one like me,  
Help me to place upon the altar  
All that I am, in service free.  
Help me with willing heart to render  
All that I have—the gift how small!  
Lord, I would make complete surrender;  
Be thou from hence my life, my all!

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## Willing Helpers

[An Exercise for four children]

First Child—

A little brook sang on its winding way,  
"I give as I go, I go;"  
Then it sprinkled the dusty grass and flow'rs  
With its cool and sparkling flow.

Second Child—

A little bird sang in a treetop high,  
"I give of my best, my best;"  
And its song so sweet cheered a weary heart,  
And brought to it peace and rest.

Third Child—

A violet grew by a dusty road.  
"I'll give of my sweet, my sweet,"  
It said; and its perfume floated out,  
Each sorrowful soul to greet.

A little girl dropped with a tender prayer  
Her pennies so dear, so dear,  
In the mission box, that some heathen child  
Of the blessed Lord might hear.

All in Unison

Willing helpers of Jesus we all may be,  
If we gladly give our best;  
Though little the gifts, the dear Lord will know,  
And His love will do the rest.

—*Lizzie De Armond.*

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## The Pansy Story

Have you heard that pretty story  
Of the pansy garden bright;  
Some in gold and purple glory,  
Some in black and some in white?

But these little pansy faces  
Are fairer than a bed of flowers;  
They are children of all races,  
And their hearts are just like ours.

And some of us are surely going  
To take the news of Jesus' love  
To those pansies who are growing  
Who know not of the God above.

*(Children sing softly to the tune of "Tramp, Tramp,  
Tramp.")*

Jesus loves the little children,  
All the children of the world—  
Red and yellow, black and white—  
They are precious in His sight,  
For Jesus loves the children of the world.  
—*Selected.*

# Hear Our Presses Humming

EDGAR BROOKS

(Tune, "Keep The Home Fires Burning")

Way down in the "greater Southland,"  
Where the wheat and cattle grow,  
Where are endless waving pampas  
And the parching north winds blow,  
Where the Beast has ruled for ages  
Fearless, as in native lair,  
A whole continent is waiting  
For God's message that we bear.

## Chorus

Hear our presses humming!  
See the pages coming!  
In the rich Castilian tongue  
They fall like leaves.  
But we're insufficient:  
Men we need, equipment:  
Lend us, then, a helping hand  
To bring in the sheaves.

O'er bleak plains of Patagonia  
In Plata River's busy marts,  
Through South Chile's rain-soaked forests  
And her thirsty northern parts,  
Midst Peru's bare, rugged mountains,  
Cross Bolivia's high plateau,  
Laden with the books we're printing  
Forth God's valiant vanguard go.

In our Casa Editora—

One small house in field so vast—  
We are laboring undiscouraged  
By the hugeness of the task:  
And we'll keep the presses humming  
And their busy wheels shall fly,  
As they print the heavenly warning  
That the Saviour's coming's nigh.