

MISSIONS QUARTERLY

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ONE OF OUR AYMARA TEACHERS AND HIS FAMILY

Topic: INCA UNION MISSION

Sabbath, July 4

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 28:18-20. Read the text, then have the school repeat it in concert.

READINGS: Official Notice.
An Earnest Appeal for Help.

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

PRAYER: That the Lord will help us to give liberally to the Inca Union.

The Official Notice

SABBATH SCHOOL DEPARTMENT.

Dear Friends:

We believe our people everywhere will be pleased this quarter to give their Thirteenth Sabbath Offering for the Inca Union Mission, which includes our work in the Republics of Peru, Ecuador and Bolivia.

In addition to other believers there are in these Republics now more than 5,000 Indians who have during the past few years accepted the truth. Timid and unbelieving at first, their confidence grew as the word was preached and the sick healed. These people meet every Sabbath to study the word of God and give offerings of grain, etcetera, to send the message to others. In answer to their earnest requests, schools have been opened in many places to teach their children and youth to read the Scriptures. Thus Indian workers are being prepared to carry the message among their own people.

We are asking our Sabbath schools on the appointed day, September 26, to contribute \$90,000 for the maintenance of the work in

the Inca Union Mission field, any overflow above that amount to be made available for new work in this field as may be agreed upon by the brethren in charge.

Again expressing the deep gratitude of the General Conference Committee for the splendid co-operation of our Sabbath schools around the world in the support of our foreign mission work, I am,

Very sincerely yours,

J. L. Shaw,

Treasurer of the General Conference.

An Earnest Appeal for Help

P. E. BRODERSEN

THIS quarter it is the great Indian field of South America that is to receive benefit from the Thirteenth Sabbath Offering. Our Indian work in South America is perhaps our most interesting missionary work in all the world. Some time ago a new tribe sent a delegation to our headquarters to ask for a teacher. The Indians think of our missionaries as teachers, men who teach them about the living God. We had no one to send and no funds from the States. We could only tell them we were sorry, but they must wait. But the waiting time grew long. It seemed to them that the *Sabado* (Sabbath) teacher would never come. Then missionaries of another denomination found them and set to work among them. For a time they appeared satisfied. But then they began to wonder when the missionary was going to teach them about the Sabbath day, which other Indian tribes were keeping. Finally a delegation called on the missionary

to ask him when he was going to teach them about the Sabbath, and if he kept it himself. Things looked suspicious to them. They wondered if he really kept the Sabbath himself, and if he did not was he then a true missionary. He began to give them his reasons for Sunday keeping. But, no, the Indians were not satisfied. If the teacher did not himself believe in obeying all of God's commandments surely they did not want him to teach them. And the missionary was obliged to give up his work among them.

To us who are in the field it looks as though God has given us these Indians as an inheritance. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Isa. 60:3, 4.

It is hardly probable that any other missionary opportunity ever presented itself to this denomination with such hopeful fruitage as our work among the South American Indians. There are large sections all through the Amazon country teeming with Indians which as yet we have not been able to enter. And we dare not push forward any faster than we at present are doing because of our lack of means; for if work is once begun the Indians fairly press in upon us.

OUR SITUATION

The work among the Indians of South America presents a real problem healthwise to missionaries from other countries. The

country about Lake Titicaca has an altitude of about 14,000 feet above sea level. That is almost as high as Pike's Peak in Colorado. In time, the climatic conditions will undermine the health of those who have not been born and raised in this altitude. Our policy now asks our missionaries to stay seven years from the time they enter the field until their furlough is due. But this period is too long. Most of them have by the end of seven years so nearly reached the breaking point that even though they are granted a furlough they seldom become sufficiently strong to take up work in that field again. We should change our policy requiring only a five-year service period in that field. But as soon as we do that we must lessen our force of workers; for every worker on furlough means one less worker in the field. Only an increase in our appropriations will allow us to change our policy. And even now we are working terribly short-handed. A few excerpts from a letter just received from the superintendent of the Bolivia field of the Inca Union will give a faint idea of the cries of distress that constantly pour in to our Division headquarters for help. Brother O—— writes as follows:

La Paz, Bolivia. Dec. 8, 1924.

"I shall write you a few words tonight. I am just exasperated to know what we can do. I received a letter from Brother S—— in which he stated that we could hope for nothing additional for 1925 over 1924. Really, Elder Brodersen, if help cannot be provided I fear very much that I shall not have the

strength to hold on much longer. I have tried my best, but the time is almost here when I shall have to lay down my work, unless reinforcement can be given. Mrs. O—— and our oldest boy are suffering continually. Thus far we haven't said a word about it: we have stayed by the work and it has been very detrimental to the health of my wife and child. I had to send them to the coast for three months, and it cost us a great deal of money. They are now run down badly again. The altitude is exceedingly hard on the health of the workers, especially is that true when one is overloaded with work. We have done our best in trying to hold things together and our work has made splendid progress. We have thus far baptized this year one hundred forty-six and no doubt will reach two hundred before the close of the year. But now in another month we shall lose two of our tried and experienced workers. That leaves us with only two others, neither of whom can as yet use the Spanish language. Brother and Sister B—— are waiting to be released. They are in bad condition healthwise. It is all due to the fact that they had to be shut up in the school room every day of the week. Now that work shall have to go to pieces unless help can be provided. We haven't the means with which to put an Indian worker in charge. We *must* have a man to take Brother B——'s place at once.

I wrote you in my last letter that we were obliged to put on four Indian teachers, but they are not on the budget for 1925. Now

according to a letter from Brother S—— nothing extra can be allowed us for 1925. That means we must drop off the four Indian teachers again. Our actual condition then at the present time is that we are left without teachers. We had to take our native worker who assisted me in La Paz and place him with Brother S—— because Brother S—— was without any help and he cannot as yet use the language. That leaves us here at headquarters without any help. We have a growing work here in La Paz. As superintendent I must of course carry the responsibilities of the whole mission field. Besides that, it falls to my lot to have charge of the church here and I also must serve as secretary and treasurer of the conference and look after our tract society work besides. I carried it last year, but we had men on the mission station who spoke the Spanish language. Now these men are leaving, and we have left only two other men, neither of whom can speak the Spanish language. When trouble arises with the priests, and that happens often, then for weeks at a time I must be away from the office to help our Indians in their difficulty, leaving the office without anyone to look after things at our headquarters. My dear brother, we plead for help. If help cannot come I cannot continue to bear up under the burdens. Do not forsake us in our dire need.

“Yours in Christian service, ——”

This will give you, our dear brothers and sisters who contribute to the Thirteenth Sabbath Offering, some idea of how pressing are

our needs. On this thirteenth Sabbath you can help us by giving liberally so that the overflow may be a large one. The amount of the overflow increases our allowance just that much. In behalf of Him who gave all for a perishing world we thank you for your kind liberality to the work for the South American Indian.

Sabbath, July 11

[Suggestions for the Missionary Feature]

SEED THOUGHT: "There is a special power in the presentation of the truth at the present time."—*"Testimonies," Vol. VI, p. 16.*

READING: *Advancing Toward the Kingdom in Inca Union.*

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

PRAYER: A few sentence prayers in behalf of the work and workers in these missions.

Advancing Toward the Kingdom in the Inca Union

H. U. STEVENS

LOOKING back over the two years that have passed since the last General Conference, we see many evidences of progress. God's hand has been manifested to protect the lives of His workers and to carry His cause forward, even in the face of difficulties and opposition. In many places our forces have been short, but progress has been made all along the line. Our funds are increasing, as is also the membership of our churches. We will endeavor to review briefly a few of the most remarkable evidences of God's blessing on His work, that you may with us praise Him for His signal providences.

Ecuador

For nearly twenty years Seventh-day Adventists have been working in Ecuador with only slight visible results. Nevertheless, a few consecrated native Adventists have developed, who are intensely anxious to see the truth advance among their people. Two of these are at present in the employ of the mission and doing their best for the cause of present truth.

Ecuador's ears have been closed to the gospel, but in recent years the tide has turned. Brother Orley Ford's work at Colta has done much to bring the Seventh-day Adventists favorably before the eyes of the people. Many friends to the mission have been found, some of them prominent and influential men. The location is strategic. The trains from Guayaquil to Quito pass within sight of the the mission buildings, and frequently stop there to let off or take on passengers. Thus the story of the man who was willing to sacrifice the comforts of life to establish himself among the Indians and work for their redemption, is passed on to a thousand tongues. The people may reject our doctrines, but they are loud in the praise of our missions and universally admire the self-sacrificing spirit of our missionaries. Our books and magazines have been sold freely in Quito, Riobamba, Guayaquil and other places. Interests have been awakened and opportunities have developed for the living preacher.

Peru

Interest in present truth has developed in

many new places in Peru, our strongest local Spanish mission. Our native believers are active missionaries, and large groups of adherents are raised up through their personal testimony. Enlightened leadership is needed to instruct and organize these groups into growing churches. Opposition quickly arises, and our native believers need counsel and encouragement to bring them safely through the persecutions which are apt to follow.

In Huasi Huasi two sisters started a Sabbath school to instruct the children within their circle, and many became interested. Some of the young people have come to our school in Lima. On one of our recent visits nearly fifty people were present to hear the truth. They plead earnestly that a minister be sent to labor among them.

In Huancayo, through the efforts of a brother who later left the truth, a strong company of Spanish people has developed. Brother Salazar, a native worker, has been fostering this interest. There is a large Indian population around Huancayo, and we hope soon to take the gospel to them.

At San Ramon in the province of Chanchamayo, as a by-product of Elder Stahl's mission to the Chunchos, an enthusiastic company of new believers has been established. Some young men who earned their living by selling merchandise to the people living in the isolated mountain valleys accepted the truth. They began to sell Bibles and other religious literature along with their merchandise. As a result interested families were

found in many places, and some have accepted the truth and are keeping the Sabbath. One of these young men has joined our canvassing force and has proved to be a good salesman.

In Lima we have been able to demonstrate what can be done in many places throughout the mission if only the necessary workers were available. A new spirit of life and growth has come into the church. The work of Brother J. D. Lorenz, who has recently united with the Peru Mission, is bearing fruit. He is devoting his time to evangelistic work in Lima and finds his hands full in looking after the many interests that are developing. Many are accepting the truth. The meeting house is becoming inadequate, and a new church is soon to be organized in one of the suburbs.

The Perene Mission

It has been the privilege of Seventh-day Adventists to open up work for the savages of Eastern Peru, and the first fruits have been glorious. Elder F. A. Stahl, our veteran apostle, has pioneered the way, and a strong work has been developed for the Campa and Amuesha tribes. A school for the Chuncho children has been opened, and organized on the same plan as our boarding schools. Twenty-five Chuncho children are in attendance. They are bright and respond readily to the instruction they receive. The teacher is an Aymara Indian who was trained at Lake Titicaca. He is proving to be a real leader among the Chuncho Indians.

The savages have responded admirably to the wooings of the white man, and readily drink in his message. The news of the man who teaches about the true God and who is kind to the Chunchos, has spread far and wide. Large delegations of Indians in all their paints and feathers come from great distances in the interior to learn about the true God. Calls are coming to open up work in new places. Thus we are in the beginning of a great and glorious movement which we trust will in time permeate the whole interior of the country, and bring light and joy to those who sit in the darkness of heathenism.

Sabbath, July 18

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Our watchword is to be, Onward, ever onward." — *"Testimonies,"* Vol. VI, p. 29.

READING: Advancing Toward the Kingdom in the Inca Union—(Concluded).

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

PRAYER: In behalf of the work and workers in this field.

Advancing Toward the Kingdom in the Inca Union—Lake Titicaca

H. U. STEVENS

THE last two years have seen important advances in our Lake Titicaca Mission. The schools have grown in number from sixty to eighty-one, and the enrolment from 2,800 to 4,000. Progress has also been made in more adequately equipping them. The Juliaca Normal School has been established; and

while the plant is not yet completed, facilities have been provided for educating our Indian youth, and training them for more effective service.

The Quechua work has grown from a small beginning at Laro until it is taxing our resources to care for the interests which have developed. A new station has been established at Urcos, near Cuzco. Over 600 new believers were baptized among the Quechuas last year. Another main station is urgently called for at Condorcuyo, where at a recent visit 1,100 Indians gathered to welcome the gospel messengers and to plead for a pastor to be stationed among them.

Elder G. E. Mann has been chosen as Educational Secretary, and Brother Charles Baker has joined the administration as Field Missionary Secretary in an effort to develop the literature work among the Indians.

Through his faithful efforts, Doctor S. T. Johnston has built a small hospital at Juliaca and enjoys the confidence of a large circle of patrons. The railroad company has chosen him as the official surgeon for the lines that center in Juliaca, and some financial returns are realized.

Bolivia

In Bolivia our work has been marked by struggle and progress. While strong and bitter antagonism has been encountered, the cause has marched forward. Two new mission stations have been started. The membership had reached 271 by the close of 1923, and new believers are being taken into the

church as rapidly as they can be properly instructed.

The Indians in Bolivia have shown a willingness from the beginning to provide their own school houses and to equip them with the needed furniture. They not only give the labor necessary to construct the walls, but also pledge funds enough to reimburse the mission for the expenses incurred in putting on the roof. Thus when a mission station is once constructed funds become available in a short time for building in other places.

The coming of Brother and Sister I. C. Schneider and Brother and Sister Leslie Amundsen has brought strength to the mission. New hope and inspiration is manifested as our workers see some of these long standing calls answered.

The Union

In the union we are thankful that Brother W. S. Lawrence and Mrs. Lulu Pease-Wilcox have joined our forces. Sister Wilcox is giving most efficient help in our office, and Brother Lawrence has charge of the Field and Home Missionary work. Through his efforts a revival of our colporteur work has begun throughout the union, and new courage is stirring the hearts of our canvassers. An institute was recently held in Lima from which ten colporteurs entered the field. In Puno, the first institute for Indian canvassers was held in August of this year (1924), and three Indian youth were prepared to take up this work. The effort is an experiment, but we have strong hopes that a new line of

Christian service may thus be opened to our Indian youth.

There is a strong demand for schools to provide for the training of our Spanish children and youth. Efforts have been made to establish local schools on a self-supporting basis. Three schools have already been established. Two other churches are now pleading for teachers and are ready to co-operate with the mission in meeting the expenses incurred. Our Lima school is the key to the situation. It is our purpose to develop the elementary schools in the churches as rapidly as teachers can be trained.

In spite of serious handicap the Lima school has accomplished some encouraging results. The first graduation was held in December of 1923. A new inspiration comes to the youth as they see their fellows reaching this degree of progress. The facilities in the school have been altogether inadequate to provide the essentials of a Christian training. But the school has demonstrated itself to be indispensable to the development of our mission work, and it is hoped that adequate provision can soon be made for its permanent establishment.

Thus the work of God moves forward. Through privation and personal sacrifice, and at times in the face of bitter opposition and all but overwhelming obstacles, the cause of present truth advances. Our faith strengthens as we see God's providences unfolding before our eyes, graciously working out His will for the advancement of His work and for the

defense of His people. We are living in the crisis of the ages, and in the closing days of this message. Our forces, weak and helpless as they may seem, are nevertheless invincible in His strength. Through prayer and faith they learn how to meet the enemy, and the mighty arm of the God of Jacob clears away the obstacles and the mountains become plains before them. We praise the Lord for this goodness and for His wonderful work to the children of men.

Sabbath, July 25

[Suggestions for the Missionary Feature]

SEED THOUGHT: "While the angels hold the four winds, we are to work with all our capabilities." — *"Testimonies,"* Vol. VI, page 21.

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

READING: Multiplied Calls Around Lake Titicaca.

PRAYER: For the Mission Schools in this field.

Multiplied Calls Around Lake Titicaca

H. M. COLBURN

THE work around Lake Titicaca is always advancing. We continually find ourselves taxed beyond our resources as we endeavor to keep pace with the ever increasing calls.

Near our Laro Mission Station among the Quechua Indians, fifteen schools are operating this year under mission paid teachers, and calls have come from six other sections for mission schools. These are being run privately under the general supervision of the director of the Mission.

Think of it brothers and sisters! An op-

portunity of operating twenty-one schools where three years ago we had but one. In these schools nearly two thousand children could be under the influence of Christian teachers. What an agency for good as these children take the lessons of love, cleanliness, and right living into hundreds of heathen homes.

In the homeland we do not expect the children finishing the eighth grade to do much evangelistic work. But many of our young native teachers who have not had the equivalent of a sixth grade education, are holding together large congregations each Sabbath. I wish you could go with me and watch one of these young men conduct a Sabbath school with from one to two hundred Indians in attendance. They do not have modern equipment but the love of God is in their hearts and they do the best they can. These schools are conducted on the same plan as those in other parts of the world, from the opening song to the taking of the offering for missions. The people are willing to give, even though the amount may be small.

Perhaps you wonder what results are secured from these day schools and Sabbath schools. Let me answer; the results are almost unbelievable. Whole communities are transformed. Evil, filthy habits which have bound the Indians for years are given up, and we find the love of Christ penetrating the lives of this downtrodden people. Through the untiring efforts of the mission director, Bible studies are given and hundreds

are baptized and brought into a fuller knowledge of this message. In 1923 over 600 were baptized at one mission station as a result of the work done in connection with the day schools and Sabbath schools, and examples might be multiplied.

Brethren, the calls are manifold; the field is white for the harvest. Can we not depend upon you to unite whole heartedly with us in helping those in darkness who have not been placed in such favorable circumstances as ourselves? Will you not give yourselves and your all to the finishing of the work of God in this generation? "The harvest truly is great, but the laborers are few."

Sabbath, August 1

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 58:6.

READING: Our Spanish Work in Ecuador.

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

PRAYER: For our work and workers in Ecuador.

Our Spanish Work in Ecuador

H. D. ISAAC

OUR hearts are made glad to see some of the Spanish people here in Ecuador come out of heathenism and break away from their many superstitious habits, accept the message, and make a complete change in their lives. Only we who labor among this people can appreciate how much they have to give up.

Ordinarily Catholicism has such a hold upon the people that it takes time for this change to take place in their lives. Their natural tendencies are against them. From infancy

they are taught to lie and steal. Catholicism dominates them. We thank our heavenly Father that here and there we find those who are dissatisfied with their religion and are longing for something better. The priest teaches them that it is all right to steal if later they will come and confess their sins to him; confessing of course means paying him money. The habits of immorality taught the children are hardly believable. It is very evident that these people have everything against them when they accept the message. Nothing but the power of God can change such lives.

The liberal government is the only thing that saves this country from utter ruin. In a country so strongly Catholic, you can imagine, perhaps, the intense feeling between the liberal officials of the government and the clergy, (Catholic Church). These rival forces not only clash in political battles, but sometimes on the open battlefield.

It is encouraging to have our faithful colporteurs calling for us to visit interested ones whom they have found while selling our literature. One of our colporteurs asked Brother McWilliam and the writer to go to a place where a few interested persons were anxious to meet us and learn more about our work. We had never been there, but the Christian Missionary Alliance workers had been stoned out of this very place many times.

The trip from Quito was made by horseback in about ten hours, the native colporteur going with us on foot and acting as our guide. The roads in some places were almost im-

passable, and traveling was very slow and tedious. As we neared the town, a priest on horseback overtook us and inquired of our guide who we were, and what our business was in that part of the country. Our brother became quite alarmed, for he knew that the priest upon learning who we were, would ride ahead and have a mob gathered to stone us as soon as we entered the town. He told the priest that we were strangers passing through and had asked him to be our guide.

We arrived about five o'clock. After seeing that our animals were well cared for, we were led to a humble little shop where we found the man most interested. We later learned that he was the sexton of a large cathedral, but nevertheless was deeply interested in the truth. In less than fifteen minutes seven or eight others had gathered in the little shop eager to hear what we had to say. We spent over an hour with them, talking about the second coming of Christ, and the signs that show His coming near. A more interested group you could not find anywhere. One man sat by the door for fear some one might be spying on us and thus cause trouble.

About ten o'clock that night a group of people gathered in the main plaza. They got into communication with our guide and demanded that he tell who we were and what we were there for. This he would not do. Finally they asked him if we were evangelists. He replied that he did not consider it any of their business who we were, that we were going on early the next morning. This we

had already planned to do. We found lodging in a quiet place, and at daybreak went on our way, rejoicing that we had had the opportunity of finding some interested ones in a town where fanaticism reigns supreme.

Many times it means complete separation from one's family to accept Christ and openly declare allegiance to Him. One young man in Quito became interested in the truth and started to attend our meetings. After a few weeks he came two or three nights out of the week for special Bible study. For several weeks he did not tell his wife, fearing that she might oppose him. When she found that he was studying the Bible, she immediately declared she would leave him forever if he attended another meeting. His father and mother did everything but beat him, then disowned him. Not yet having the victory over his temper, he at times retaliated with harsh words and insults, and sometimes with blows. Finally after much prayer he was able to control himself so well before his family that they marveled. This young man is now about ready for baptism. As a result of his perseverance, in spite of home persecutions, his wife likes to have him read the Bible to her. And the father who has been a habitual drunkard and a vile man all his life, has expressed his desire to know the truth. We rejoice to see these people stand firm under trial and persecution. It is not easy to live a Christian life in this spiritually darkened country.

Our literature has been scattered all over

the republic. We find the interest very good, especially in Guayaquil, the only large city of Ecuador, where a liberal spirit toward the gospel prevails. Up to the present time aggressive work has not been carried on there. Those interested in our work have been visited, and Bible studies given, but no public meetings have yet been held. We expected to have a public effort in progress long ere this, but there are no funds with which to do it. We are praying daily that the Lord of the harvest will send us the means to publicly warn this city, before it is too late. We trust that you will remember our needs.

Sabbath, August 8

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: John 10:14, 15. Read the text, then have the school repeat in concert.

READING: A Visit to One of Our Branch Sabbath schools.

MISSIONARY SONG: "Christ in Song," No. 576.

PRAYER: A few sentence prayers in behalf of our Sabbath schools in the Inca Union.

A Visit to One of Our Branch Sabbath Schools

G. E. MANN

THIS particular Sabbath that we are going to tell about was a very stormy day for people to attend Sabbath school. It had snowed nearly all Friday night so Sabbath morning the ground was covered. This is a very unusual thing here. We are over 12,000 feet above sea level, and we have our rain in the summer time and in the winter it is cold but dry.

It was six miles from where we were staying to the little Sabbath school. Our first thought was that probably not very many would be there and we had better not go. Then, too, we had our motorcycles, and it would not be very good riding. But the sun tried to make its appearance through the clouds, so we started. When we arrived at the meeting place no one was there and it was snowing again.

However, as the time drew near for the Sabbath school to begin we saw the Indians coming through the snow and mud. They were barefooted, and those who could afford shoes were carrying them so they would be dry to put on when they arrived. Not only the young people ventured out in this storm, but the older people as well. We noticed especially one old lady about eighty years of age who had walked nine miles in order to be present. Being old and bent with age, she used an old stick for a cane to help her make the journey. It is marvelous how the love of Jesus works on the hearts of these simple people. Forty gathered in the little house that was used for a meeting place. It was so small every one had to stand up so that there would be room for all.

We are glad to say that since our visit there they have erected a neat church building, 60 by 35 feet, on the same property. When they were all ready to put the grass roof on the enemies in the neighborhood said they were going to burn it down as soon as it was finished. Our houses here are made of mud

so the roof, when it is made of grass is all that will burn. To prevent this they must put corrugated iron roofing on, and this will cost \$250 American gold. This to them is a fortune. Nevertheless they came to us and said, "We will work and gather one-half the amount if the Mission will help on the other half."

Will you not make a special effort on this thirteenth Sabbath to help us answer the many similar calls in this needy field.

Sabbath, August 15

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Persons in various parts of the world should be trained to work for their own countrymen and their own neighbors."—*Testimonies*, Vol. VI, p. 137.

READINGS: Educational Work in the Inca Union. A Young Evangelist.

MISSIONARY SONG: "Christ in Song," No. 530.

PRAYER: In behalf of the educational work in the Inca Union.

Educational Work in the Inca Union

C. D. STRIPLIN

OUR educational work in the Inca Union naturally divides itself into two distinct classes—educational work among the Indians, of which there are many thousands, and educational work among the Spanish speaking element. In these South American countries the school work occupies no small place in the evangelization of the people. This, with the medical phase of our work not only offers the "entering wedge," but also provides the means

of continuing their spiritual training. Educational advantages are meager, and in many places altogether lacking, so that when the truth finds these people many of them can scarcely read or write. Being dominated for centuries by the Roman Catholic Church has resulted in making them unable to think clearly or to reason correctly for themselves. So we must take them as we find them and give them the training they need.

This condition exists especially among the Indian population inhabiting the Andes Mountains from Southern Bolivia to Northern Ecuador. And here it is that our great chain of schools has been formed. In the seventy-six schools that dot this highland region we have enrolled nearly four thousand young people. For the purpose of training teachers for these schools, and to prepare native colporteurs and evangelists to work among their own people, the Juliaca Normal School has been established near the banks of Lake Titicaca. The thirteenth Sabbath overflow for 1923 of \$4,153.74, was used to help this needy school.

Much has already been said about our educational endeavor in the Inca Union, and but little concerning the educational work among the Spanish young people of the cities and coast towns of these three great republics—Bolivia, Peru, and Ecuador.

These young people are earnest and serious and when the truth once takes possession of their hearts they make excellent missionaries, often doing a work which it is impossible for

the foreigner to do. But they need a Christian training to prepare them for more effective service. To meet this need the Lima Training School was established in Miraflores, a suburb of Lima, in 1919. For six years it has continued to function in rented dwelling-houses, in small unsuitable rooms and without the necessary equipment. Often we have had to move from one place to another just as the owners of the houses might dictate.

Under such conditions the management has been a difficult problem, the students living in one part of town, the school being located in another, and the farm out in the country in still another direction. These conditions have made expenses high and have brought in so many other difficulties that few students have been able to attend.

Our greatest need at the present time is buildings in which to carry on our work. We need money for the erection of dormitories, and also an administration building. We already have a small farm on which we are able to do intensive farming. A well has been sunk and a small adobe (sun-dried brick) house built for the manager. But to give our young people the training they need, and to get them farther away from the evil influences of the city, we should begin at once the erection of buildings on our own land. In this way we can reduce expenses and thus permit a larger number of students to attend.

Our young people have waited long and patiently. They are beginning to ask, "When are we going to get help? When will we have

a dormitory of our own to live in and not be pushed about from pillar to post?" Surely we do not want to allow this condition to continue longer.

May the Lord help us on the coming thirteenth Sabbath to pray more fervently and give more liberally than ever before, that our young people in these priest-ridden countries may enjoy some of the educational advantages with which those in the homeland are blessed.

A Young Evangelist

E. H. WILCOX

AT the close of our mission schools, we always find it necessary to provide leaders for some of our larger interests during the vacation months. To do this, we must ask some of our teachers to stay away from summer school and work as evangelists during the summers. One of those whom we asked to do this last year was Isidro Mirando. Although inexperienced, he offered himself willingly for this service, and the mission director put him in charge of one of the Sabbath schools. The boy did his best and the attendance grew. This did not please a nearby priest, so plans were set in operation to break up the Sabbath school. Isidro was taken prisoner on a false charge, but we soon secured his release.

The next Sabbath the director of that mission, thinking perhaps our young evangelist would be afraid to return to his place of work, decided to send him to another school. The boy on learning of the proposed change, went

to the director and plead that he might be permitted to return to his former Sabbath school. He said: "They can again take me prisoner or they may kill me, but I love those people and I am ready to give my life for them if need be."

Surely this is the spirit that prompted Christ to give His life for us. How soon this work would be finished if this same spirit should take hold of us. Shall we not pray God for a real burden for souls?

Sabbath, August 22

[Suggestions for the Missionary Feature]

SEED THOUGHT: "If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and Spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us."—*"The Desire of Ages,"* p. 65.

READING: Needs In the Inca Union Mission.

MISSIONARY SONG: "Christ in Song," No. 589.

PRAYER: That the needed men and means may be secured to supply the needs in this field.

Needs in the Inca Union Mission

F. I. MOHR

I AM glad we have the privilege of being one of the thirty or more missionary families scattered over this vast territory, comprising Bolivia, Ecuador, Lake Titicaca Indian and Peruvian Missions. It has been my privilege to visit each one of these four mission fields, and I wish I could adequately describe our needs.

With you, we fully believe the great Gospel Commission, "Go ye into all the world, and preach the gospel to every creature." It is

because of our denominational belief in this Commission that many of our young people leave their homes every year to labor in foreign lands, and learn strange languages and customs. I trust that if the call comes to any of you to labor in a foreign land, you will gladly respond. There is no greater joy and satisfaction than seeing those who have been brought up in the darkness of heathenism transformed by the gospel of Christ.

Not long ago I traveled by train over a point in the Andes which is 15,665 feet above sea level. This section of the railroad is said to be the most scenic in the world. After that we went part way by autos, then by mule (not burro), over the next range of the Andes. When we reached the top we were on a level with several divides. As I sat there on my mule and looked to the north, south, east and west, I could see white, copper-colored, gray and purple peaks. It was the most picturesque scene I ever beheld. My heart said, "The Lord created the heavens and the earth, and all that in them is."

After a thirty-five-mile ride on mule back, through a dense forest and underwood, we reached our Metraro Mission station, where Brother F. A. Stahl is in charge. It had rained for three days before we started and the road was very muddy. The mud was so sticky that when the mule pulled his feet out, it sounded like a pop-gun. My mule fell on his knees and my feet went into the mud and water, but I was happy all the way, for we were about to see our first Chuncho mission.

Two Chunchos met us while we were about one hour's ride from the station.

We reached the mission station on Friday, and Sabbath morning, about half past nine, we saw the Chunchos coming through the forest to the Sabbath services. There were eighty present. Three of our Sabbath schools in the homeland are sending their used Picture Rolls to Brother Stahl, and Sister Stahl used one of these old Rolls to explain the Sabbath school lesson. They are truly thankful for the help these Sabbath schools are giving them by sending their old Rolls. Much good is accomplished by their use.

Instead of pews or chairs such as we are accustomed to, the congregation sat on mats on the floor. All of the natives showed a great interest in the singing. Two little Indian girls, Thelma and Virginia, sang "Espero Verle" (Face to Face). The Lord is wonderfully blessing Brother Stahl's efforts.

The Colta Mission in Ecuador is beautifully located. Thousands of Indians live around Colta Lake. The mission station is built on a hillside overlooking the community. In the distance is the beautiful snow-capped Chimborazo. In the absence of Brother and Sister Orley Ford, Brother and Sister John E. Ford are carrying on the work at this station. When Professor Kern visited this place there were more than sixty present at the evening meeting, and a great interest was manifested in the study he gave. At this writing we have only a few believers here, but we are hoping that many more precious souls

may be won for Christ. A school house has been built and a teacher is needed. Surely some one will answer this call.

We are grateful for the recruits sent during the past two years to the Bolivian Mission. Certainly the brethren in that field are glad for this help. Bolivia is in need of a secretary-treasurer. We can not hope to do without one very long. Our largest mission field, Lake Titicaca, with a membership of nearly five thousand, must have a superintendent soon. Elder and Sister Wilcox had to return to the States on account of Sister Wilcox's health. There should be two or three other families on the way to answer the most urgent calls in this interesting field.

In a few months we shall have to fill the vacancy in the secretary-treasurership of Peru, because of the present secretary's furlough; and we also need an experienced man for the Peru Mission office.

I appeal to you, brethren and sisters, to continue sending men and means to the Inca Union Mission. We pray that the coming Thirteenth Sabbath Offering may enable us to answer some of the many calls for schools and teachers.

Sabbath, August 29

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help."—*"Testimonies," Vol. VII, p. 16.*

READING: The Work Among the Indians of Central Peru.

MISSIONARY SONG: "Christ in Song," No. 531.

PRAYER: In behalf of Elder Stahl's work.

The Work Among the Indians of Central Peru

F. A. STAHL

WE are glad that we can report progress for the message in this forest region. Many of these people are in the valley of decision. Those who have been baptized are faithful and many of them are becoming messengers to their own people, making long and dangerous journeys to bring the good news of salvation to their friends and relatives who live in the interior of this jungle country.

It is wonderful to see how the gospel changes these people. We can hardly believe that they were once savages. As a people they are extremely reserved and not very emotional and it is difficult to tell how much of an impression is being made on their minds by the things we are trying to teach them. But we have heard and seen enough to encourage us to believe that a good work is going on in their lives and that they love the truth.

On one occasion they sent for me to come and care for an injured Campa Indian who lived at some distance from the Mission. Within three miles of the man's house was a large river which we had to cross. We had no boat but on the opposite side we saw a canoe tied to a tree, so we shouted and called, hoping to attract the attention of some one who would bring the canoe over to us. As it was beginning to get dark and was raining, one of our party, an Indian brother of the Amusha tribe, volunteered to swim the river

and bring the canoe. But the heavy rains had made the river a roaring torrent and I hesitated to have him take the risk. However, he insisted, saying that he would be glad to do this for us, and plunged into the river. The current was so swift that at times we lost sight of him because of the great whitecaps. Then again we saw him battling in the foaming waters. While I stood there watching the thought came to me of how truly noble this Indian brother was to risk his life in that torrent,—not for gold nor silver, for I doubt whether he could have been hired with money, but to be of service in the great cause of God. I lifted up my heart in prayer that God would preserve and bless our brother. After what seemed a long time we saw him emerge on the other side, and in a few moments he brought the canoe to us.

On another occasion I was caring for an Indian sister of the Campa tribe. During the night she took a turn for the worse and it seemed that she must die in a few moments from a fearful hemorrhage. As she comprehended her danger she sobbed, "O I do not want to die now. Before I knew God's word I did not care at all, but now I do want to live." I am glad to add that God saved her life and she is now a most faithful member of the Sabbath school.

Now there are other calls for other mission stations. Down in the interior the people are calling for teachers. Help is needed at this central station so that we may have more

time to develop the work in the distant parts of this field. A few weeks ago a chief came to us from the Pangoe River—a ten day's journey from here. He was accompanied by twenty of his men, and all joined in the plea that we send them a teacher. When they saw we could not give them a teacher they asked that we visit their people. But we could do neither at that time. As he left he said that he would return in six months.

In the nearby villages a good class of people are accepting the truth. We now have three Sabbath schools. A few weeks ago we visited them and it looked good to us to see the goal charts hung up on the wall and every one taking a real interest in reaching their offering goal. People who but a few months ago were giving their time and money to the vanities of the world are now members of the Sabbath school, paying tithe and giving offerings. Surely God is going before His people to help them finish the work. The doors are wide open and God is impressing the honest in heart to seek the truth.

May the Spirit of God impress our hearts to give liberally on this thirteenth Sabbath, so that we may be able to answer some of the most pressing calls for teachers. We sometimes explain to these people that our brethren are making great sacrifices so that *they* may hear the gospel story, and it would make you happy to see how appreciative they are and to hear them say, "Thanks, many thanks," in which we fervently join.

Sabbath, September 5

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Rom. 10:14, 15. Read the text, then have the school repeat it in concert.

READING: Working Among the Indians of Ecuador.

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

PRAYER: In behalf of our Indian Work in Ecuador.

Working Among the Indians of Ecuador

H. D. ISAAC

AGGRESSIVE work had been carried on among the Indians of Ecuador for nearly three years. The tangible results seem to be small, yet we are greatly encouraged with the prospects ahead of us for the development of this line of work. It takes much patience to work with this class of people. They have had no educational advantages and their minds are undeveloped, like those of little children. Among the million and a half Indians of Ecuador it is a rare case to find one who can read and write his own name.

We have only one mission station started for the Indians, but hope to have more in the near future. This one station is well known all over the country. I remember visiting an Indian mission station of one of the other denominations. When we arrived within a mile or two of the station, we began to inquire if we were still on the right road. To our great surprise, we had to ask at least half a dozen persons before we could find some one that knew anything about the mission station. And at that time the station had been there for at least three years. I am thankful that

our station is like a city set upon a hill whose light cannot be hid. Every Indian in the country for miles around will tell you immediately where to find it. Not only will he direct you there, but will begin to tell you how either he himself, or some of his family, have gone to the station and returned home cured of their diseases.

The experiences of those in charge of the mission station are indeed interesting and varying. The Indians come with all kinds of diseases, cuts, and bruises to be treated and bandaged by the "Doctorcito," meaning little Doctor. One will say his hearing is failing and he cannot imagine what is the matter, but is afraid he will soon lose it completely. As these Indians never think of washing their hands, face and ears, it is soon discovered that all he needs is to have his ears cleansed and washed out. Dirt has accumulated there for years, and when you see what comes out it is no wonder that he is nearly deaf. Once they are clean, the hearing immediately returns, and he goes away rejoicing at what the missionary has done for him.

Others come with more serious complaints. It may be a hand or a foot that has to be amputated because of some terrible infection. The missionary with his limited number of instruments must perform the dreaded operation. He prepares his patient for the operation, then before proceeding further he kneels and calls upon Him who alone is able to heal and guide the knife, that His name might be honored and glorified. And what wonder-

ful success the missionary has with his crude instruments!

Some of the Indians are miserably treated by the Spanish land owners. For instance, the owner of a farm will decide he wants cheap labor. He will send out some of his men to seize several Indians and make them come to his farm and work a few days for nothing. If they refuse they are often beaten, and their cattle or burros stolen from them. They are then warned that if they want back what has been taken, they must come to the farm and work two or three days out of the week for a period of six months or a year before their property is returned to them. There are laws protecting the Indians, but here as well as in any other place, they are of no value when not enforced.

Now when these things happen they have some one to whom they can go for help. The missionary has to be their big brother and straighten things out for them. This sometimes causes friction between the missionary and the cruel land owners.

Many of these Indians have ceased to attend the services of the Roman Catholic Church. They are first excommunicated from the church. If this has no effect on them, the priest then makes many threats as to what he will do if they continue to go to the mission. But they have heard of a Saviour who is able to save them from their terrible condition, and nothing that the priest can say or do will cause them to go back. Their great vice is drink, and it is hard for them to give it up.

Many upon hearing about Jesus for the first time, will exclaim, "Will He really save us who are so full of sin? We want to love Jesus and give our lives to Him, but don't know how. Won't you tell us how?" One day a group of Indians came to the station greatly worked up about something. They said they had heard some queer rumblings in the heavens and were afraid that Jesus was coming and they were not ready to meet Him.

From the first we saw the great need of a school for the Indian boys and girls, but there was no money with which to build. We appealed to the mission for funds, but were told if we wanted a school we would have to get one the best way we could as they had no money to give us. We knew the Lord wanted a school and would help us to get it. After studying over the matter and praying about it, we were impressed to ask some of our friends for donations to help us with this enterprise. In a short time we had the needed funds with which to buy the material, and we at once began to build. Many of the Indians donated their labor. By working faithfully with them the building was completed in time for us to have a short term of school. Fifteen enrolled and it was remarkable the progress they made in a few months. The building accommodates from sixty to seventy-five pupils. We expect it to be full when school opens next term.

The sacrifice of our brethren and sisters in the homeland is greatly appreciated by those who are laboring in these foreign fields. They

will never know till they reach the new earth how many souls they have helped to save by giving of their means.

Sabbath, September 12

[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: Sabbath Schools in the Peruvian Mission.

MISSIONARY SONG: "Christ in Song," No. 542.

PRAYER: For the Sabbath schools in the Peruvian Mission.

Sabbath Schools in the Peruvian Mission

J. W. COLE

VERY encouraging have been the results of faithful efforts on the part of our Peruvian believers in holding up the standards of our Sabbath School Department. In these Catholic countries, the popular religious service is always conducted in Latin. The masses seldom enter into the joy of song, consequently, when they hear our people singing and praising God and studying His word in their own simple language, they are eager to learn of this message. It can truthfully be said that a great share of our native converts have been won through the efforts of our Sabbath schools, even though in some places the schools are very small.

At present, we have twenty-eight Sabbath schools scattered throughout the territory of the Peruvian Mission, two of which are family groups. It may also be of interest to know

that in all these centers of light, our people are carrying out every detail of our Sabbath school organization just as fast as supplies can be furnished them in the Spanish language.

Our northernmost group is located at Celendin, where a faithful company is meeting each week, letting their light shine out to others in that mountainous district, which is four days' by mule from the nearest railway station.

Following the map south, near the coast will be found a small village called Chepen. Here we have an earnest and enthusiastic church, the majority of whose members were first won from Catholicism by an American Pentecostal Mission. When the members of this mission learned of the true Sabbath they nearly all accepted it. Here, as well as in several other rice and sugar districts of northern Peru, many souls are being brought to a knowledge of this truth.

Coming down to Lima, the Capital, we have two organized Sabbath schools, one in the city and one in Miraflores, a suburb, whose efforts compare very favorably with many similar schools in the homeland in offerings and personal work. We also have several companies in the high Andes who are earnestly doing their part in upholding the standard of truth. They meet each Sabbath to enjoy the Sabbath school service in their simple way.

Last, but by no means least in importance, is our Sabbath school among the savage Chunchu Indians, situated in the heart of Peru. Of all our schools in this field, we believe this

one merits our greatest sympathy and interest. When Indians born and reared in savagery and witchcraft are continually learning of the true Saviour and accepting His offer of salvation, can we afford to lessen our efforts in their behalf? Should we not anxiously await our opportunity to help bring the glad tidings of joy to those who need it most?

Our attention must continually be turned to the great needs of this most important branch of God's work. While the results of the little effort put forth are gratifying, yet many are the needs and problems confronting their future development. We must keep before the Spanish members the great advantages and privileges that our Sabbath schools bring to them. To do this, new devices and interesting features must be continually placed before them in their native language. Consecrated missionaries with a positive message must be sent among them to teach them the way to life eternal. Our appreciation of this truth will always be made manifest in our willingness to sacrifice in order to bring it to others. May each one do his part.

Sabbath, September 19

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Eccl. 11:1. Read the text, then have the school repeat it in concert.

READING: A Little Negro Girl.

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

PRAYER: In behalf of the little children in the Inca Union.

A Little Negro Girl

MRS. C. M. STRIPLIN

MARIA NICOLASA is a little Negro girl. Three years ago she knew nothing of the love of Jesus. But one day a friend told her of the Lima Training School. She was very anxious to attend, so her mother brought her to us, and asked if she might have the privilege of gaining a Christian education. Maria learned readily to read just as little boys and girls do in the homeland. She was happy in the school room and happy at play, because she was learning about Jesus.

The first year passed and she finished the first grade, and the opening day of the second year found her there with her black smiling face ready to begin the new year's work.

One day shortly after the opening of school some friends came to visit her father and mother. In the course of the afternoon her father thought it would be nice to show how much his little girl had learned at the mission school. In his ignorance he did not recognize that little Maria with her one year's schooling could not do any problem that might be given her. So he took a text book and gave her some problems to solve—not simple ones like we have in the first and second grades, but difficult sums that she had never seen nor heard of before. Poor little Maria became confused and could not think. The father immediately became angry and chagrined to think that his little girl had disgraced him in that way. He tried to make her solve the problems, but all to no avail. He scolded her

and beat her unmercifully, and said, "If that is all you have learned in the mission school you shall not attend another day." Poor little Maria! How she cried! She loved the school and loved her little playmates, but now she could come back no more. The ignorant father, who had probably never finished more than three grades, thought that his child after having attended school one year should know as much as he. Enraged at what he called her stupidity and ignorance, he took her out of school and hired her out as a servant girl. Not long ago she was seen carrying a lady's basket from the public market.

At our last musical recital, who should come rushing up with that same big smile but little Maria. "Buenas noches, hermana," (Good evening, sister), she said, all out of breath with excitement. "I am coming to school next year and my little sister, too." Poor little girl! I hope she can. Perhaps she will yet be the means of winning over her father, so that he, too, may enjoy the happiness that fills her heart.

There are many more like Maria who are longing to hear of the love of Jesus. May those in the homeland remember us before the throne of grace in our work here.

The Population of the Inca Union
is 10,220,790

Sabbath, September 26

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*"Testimonies,"* Vol. VI. p. 29.

DIALOGUE: Two Little Inca Union Girls.

RECITATION: Work for all.

RECITATION: Sharing My Happiness.

SONG: "Christ in Song," No. 544.

RECITATION: Little Gifts.

RECITATION: "Come Over and Help Us."

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

OFFERING:

PRAYER: That the Lord will bless our gifts in Inca Union.

Two Little Inca Union Girls

CLARA B. WILCOX

MARIA: Good evening, Julia, I have just attended Sabbath school. I surely did enjoy being there. They have the finest Sabbath school over at the mission, you just ought to go with me next Sabbath.

JULIA: Why Maria, what do you mean by Sabbath school.

MARIA: You know, Julia, my father and mother joined the mission church about two months ago, and now they go to meeting every Sabbath. I have always had to herd the sheep every day, but now they let me go to Sabbath school on the Sabbath. My! I surely do enjoy going. Our teacher tells us such interesting stories about Jesus and His Father who lives away up in the skies. The lady says if we are good, we can go and live with Him some day, Julia, let's be good so we can go there.

JULIA: Do tell me more about it. Were there many people there?

MARIA: Yes, there were several hundred, and do you know, everything was so different from the Catholic church at the village. There were no pictures of saints around on the wall, neither was the priest (they called him a pastor) dressed in a robe. But somehow everybody seemed to be at home and so happy. The women were seated on the floor and the men around the wall, and some were standing. Say, the

funniest thing happened. The nice lady sat down at a big box-like thing and worked her hands and feet and made the prettiest music. I asked a girl what that thing was and she told me it was an organ. When the lady played all the people sang. The singing sounded so nice, it made me want to learn to sing too.

JULIA: Tell me some more, Maria, do you think I could learn to sing?

MARIA: Surely you can, for when father and mother first went they could not sing, but now they are singing with the others. After singing a song a young man got up, and in our own language told all about the good people way up in the United States. He said they gave money every Sabbath so that missionaries can be sent out to different lands. He said that many poor people really sacrificed things they needed to give to the cause of Christ. That young man said that Pastor Stahl was sent to us as the result of the money given by all those good people. And he said that in all the countries of the earth money is given every Sabbath to send missionaries to teach people about Jesus. After the young man finished, they passed around a big basket. Mother put in some chunos, father some cheese, Cousin Rose some eggs, Aunt Conception some barley, and I wanted to give my little lamb that I was holding, but mother told me to keep it and let it grow and then sell it and give the money.

JULIA: Maria, that is so interesting, I want to go so much. I am going to ask mother to let me go. I will feed the chickens good and it may be that mother will let me take an egg for an offering.

MARIA: After the offering was taken, the teacher gave away some of the prettiest picture cards. He gave one to each person that would get up and repeat a Bible verse. It had to be a verse that he had learned in the Sabbath school lesson of that week or from the former card that he had received. Even old men and women got up and repeated their verses from memory. They were so happy to get one of those pretty cards. The teacher gave me one because it was the first time I had attended. Just see my card, it is so pretty! All the girls and boys were so proud of their cards and are taking good care of them. Cousin Rose has been attending for some time and has her room decorated with her cards. Say, you just ought to see her room.

JULIA: Your story is so interesting and all seems so different from the church at the village. Mother went up there last week and confessed

the worst sin she could think of and the priest charged her something, I don't know what, but I know she has to pay the cost of a feast. Father is working hard to get the money so mother can soon have the feast and get the sin forgiven. I am going to tell her the simple story you have told me and perhaps she will want to go to your Sabbath school with me.

MARIA: I will call for you next Sabbath morning and we will go together if your mother will let you go. I will bring mother with me and your mother can go with her. Good by.

Work for All

"If little things that God has made
Are useful in their kind,
Oh, let us learn a simple truth,
And bear it well in mind,
That every child can please Him,
However weak or small;
Let each with joy remember this,
The Lord has work for all."

Little Gifts

"Little gifts are precious
If a loving heart
Help the busy fingers
As they do their part."

Sharing My Happiness

I want to share the happiness
God's Word has bro't to me,
With boys and girls who know Him not
In lands beyond the sea.

The money God has loaned to me,
To use in giving joy,
May help to send a Bible
To some far away girl or boy.

—Mrs. C. B. Palmer.

"Come Over and Help Us"

Of one blood our God has made them—
White and yellow, black and brown,—
Scattered o'er the widespread country,
Cramped in villages or town.
And they all—whate'er the color—
Know like needs as you and I,
Feel the same of love or heartache,
Like our own, must live and die.

Like to us, yet with a difference :
Knowing not the truth we love,—
Having not the hope to cheer them
Of an endless life above.
What if *ours* were such an outlook :
Not a Bible we could read,
Hopeless, knowing not a Saviour,
Knowing not where life would lead !

Is it naught to you, O Christian,
That your brother knows it not?
That your sisters long for comfort,
Groaning 'neath their piteous lot?
What if "helping" should mean leaving
Cherished homeland?—He whose name
You have taken and would follow
For yourself has done the same.

"Come to us! Come o'er and help us,
For we're oh, so far behind!
We would know the Great God's precepts,
But are ignorant and blind."—
Such the plea as we have heard it
From Peruvian Indian chiefs;
Such the heart-cry yet of thousands
Tiring of their dark beliefs.

If you've heard the "Come" of Jesus
And His rest has filled your soul,
Can you *fully* rest while millions
Likewise long to be made whole?
"Come!"—*they* too are likewise saying ;
Nor can you know rest indeed,
Till you share your wondrous blessings
With these souls in deepest need.

Come—O come, with hearts of pity!
Come,—O come with hearts aglow,
Spreading good news of a Saviour
Where is now but blackest woe.
And reward most great and lasting
Will be yours when you shall see
This same host of dusky brethren
Saved to all eternity.

—*Pearl Waggoner Howard.*

