

MISSIONS QUARTERLY

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Third Quarter, 1931



Sabbath School Offerings Given by the Indians
of the Mt. Roraima Mission

TOPIC: Inter-America.

Sabbath, July 4

MISSIONARY TEXT: Matt. 28:18-20.

MISSION TALK: Official Notice.

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

PRAYER: In behalf of the work and workers in
Inter-America.

Official Notice

TO OUR SABBATH SCHOOLS EVERYWHERE:

DURING the third quarter of 1931 it is to be our privilege to study the work in the Inter-American Division. This field includes in its territory Mexico and the Central American republics, Colombia, Venezuela, British, Dutch, and French Guiana, and the islands of the Caribbean Sea. Its principal languages are English, Spanish, and French, but besides these there are many other languages and dialects spoken. We already have in this territory more than 12,500 baptized members, which indicates how fruitful the harvest has been. Most of these believers are from among those who speak English, as most of our efforts were put forth in that language until just a few years ago. Recently we have been devoting more attention to the Spanish and French speaking people and to the Indians of various sections of the field, and God has richly blessed every effort put forth. The field is ripe for the harvest, but the laborers and the means for carrying on the work are altogether too limited, in view of the greatness of the task.

We are asking our Sabbath schools to raise \$100,000 for this field on the forthcoming

thirteenth Sabbath. All the overflow will go for new work, one half of the amount as an addition to the appropriations to this field, and the other half to be assigned to some other needy field.

May God give to all our members a spirit of sacrifice and devotion on this occasion.

Yours in His service,

J. L. SHAW,

Treasurer of the General Conference.

Sabbath, July 11

MISSIONARY TEXT: John 3:16.

MISSIONS TALK: What Will the Answer Be?

MISSIONARY SONG: "Christ in Song," No. 641.

PRAYER: That we may definitely plan to help answer the calls for help.

What Will the Answer Be?

E. E. ANDROSS

[President, Inter-American Division]

FROM every part of the Inter-American Division comes an appealing cry for help from multitudes of spiritually awakened souls, and ever it is sounding more urgently in the ears of our missionaries. Everywhere the Spirit of God is moving upon the hearts of the people, and many are being awakened to the consciousness of their lost condition spiritually, and are stretching out their hands to God for help. An intense soul-hunger for the Bread of Life is being created, and many are literally begging for the heavenly manna.

One of our mission superintendents, in speaking of the progress of the work in his field, said, "The work is going forward in a marvelous manner, especially during the last three months. This is a new experience. The blessing of God is with us in a new way." Today the attitude of the people toward the gospel message is very different from what it was a short time ago. There is a sudden awakening to spiritual consciousness, and the ears of the people are not only attentive to the message from heaven, but with intense earnestness, and often at great personal sacrifice, they seek out the messengers, and appeal for more and still more of the life-giving message.

An experience of one of our missionaries will help to illustrate this situation. He writes:

"Interests are springing up in all parts of Colombia as a result of the colporteur's efforts. About two hours by train up the Cauca [kou'kä] Valley from Cali [kä'lē] brought Brother Sanchez and myself to Tula [too'lä]. Here we have eight baptized members. We have another group of eight members up in the hills at a distance of four hours' ride on horseback. We arrived in this last place about five o'clock in the evening at a country home, and were greeted by the brethren.

"After we had been served with hot soup, at least forty people assembled for service. Some of these were Indians with long hair, who spoke their own dialect, also good Spanish.

At seven o'clock I began preaching, and at eight-thirty I closed with song and prayer. As our practice is, I greeted the people again, telling them good-night, expecting to see them leave immediately for their homes; but to my surprise they sat down on the floor again, asking me to tell them some more. I was tired, and our light was only a single candle. We sang and prayed again, and I continued the program, preaching four more sermons. But even then the people refused to leave. At midnight I ended my last sermon for the night, and dismissed the people, but again they sat down. Being very weary, I asked Brother Sanchez, one of our colporteurs, to continue the studies. I retired, lying down on the floor until daybreak, when I found that these same people, after spending the night there, were up, and Brother Sanchez was studying the Sabbath school lesson with them. After breakfast we studied together until ten o'clock, when we bade them farewell, promising to return soon. We had almost the same experience at the homes of the believers at Tula the next night."

It is entirely beyond the ability of our thin line of missionaries to respond in any adequate way to the cries for help such as this coming from all corners; and the situation rapidly is growing more distressing to our missionaries who find themselves physically unable to meet the demands of the people. To them the situation is as if the people were sinking beneath the waves off the shore of an angry sea, and they were compelled to

listen to the piercing cry of many whom they could not reach before they sank for the last time. It is as if men and women were suddenly awakened out of sleep to find themselves confined within the walls of a burning building, while the angry flames crept closer and closer to them and threatened their speedy destruction. Imagine the cries of distress that would come from their blanched lips. Under such circumstances, would not the hardest heart be moved to sympathy? Would not heroic deeds cheerfully and quickly be undertaken at any personal risk to property, or even to life itself, to save suffering and imperiled fellow beings?

Friends, the picture before our missionaries is no less distressing than that would be. While the Spirit of God is moving upon the hearts of the people, heavenly angels are coöperating with our missionaries in their efforts to rescue, while mercy still lingers, as many as possible from the doom that inevitably awaits the impenitent transgressor. But the task is so great, and time is so short, that the active coöperation of every true believer in this message is now demanded.

To do the best work, our missionaries must have proper equipment. Aside from additional missionaries, one of our greatest needs in Inter-America today is the establishment of the medical phase of the message on a proper basis. We do not have a single medical institution where our young people can be taught the gospel of health and the scientific

principles of relief from suffering. We cannot hope for large things in this line now, but we do most urgently ask for an overflow of the Thirteenth Sabbath Offering large enough to enable us to make a beginning by starting a few dispensaries, and to supply some of our missionaries with simple facilities for the care of the sick.

Perhaps in no other part of the world is such help more urgently needed, or would such an investment yield larger returns in extending the influence of our missionaries, in breaking down prejudice, and establishing our work on a thoroughly substantial basis.

Provided with simple, inexpensive equipment which we have not had the money to purchase, the labors of many of our missionaries would be made far more effective. Small dispensaries, properly equipped, established in the midst of heathen darkness, would become cities of refuge to the people who in ignorance have transgressed physical laws; they would be lighthouses on rock-bound shores whose rays of light would pierce the darkness that is rapidly deepening, and would guide multitudes to the haven of eternal rest. If the members of our Sabbath schools could be transported to some of these lands, they would agree that the picture is not overdrawn or the need exaggerated. The offering you make for this work, though it be made at great personal sacrifice, when placed in the hands of our consecrated missionaries will yield you in the kingdom the greatest possible returns.

Sabbath, July 18

SEED THOUGHT: "When God blesses His children, it is not alone for their own sake, but for the world's sake."—"*Ministry of Healing*," p. 102.

MISSIONS TALK: Financial Needs of the Inter-American Division.

MISSIONARY SONG: "Christ in Song," No. 656, first two and last stanzas.

PRAYER: Have two or three sentence prayers in behalf of the needs of this field.

Financial Needs of the Inter-American Division

F. L. HARRISON

[Secretary-Treasurer, Inter-American Division]

WE ARE thankful for the opportunity of presenting to the Sabbath school some of the urgent needs of this division. The help which the Sabbath school overflow in 1928 brought to the work in Inter-America proved a real blessing to the advancement of the message.

In the Mexican Union alone there is a population of nearly sixteen million. Their membership has been increasing during the past few years, and if they could have further financial help in establishing one or two dispensaries in this vast field, it would be a real help to the work.

Passing south from Mexico, we have the Central American Union, with only one self-supporting medical missionary in the entire field. They are desirous of securing another worker whose training will enable him to do efficient service in medical lines, but they must have financial help to locate such a worker and establish a dispensary.

For the Central American Union and the

Colombia-Venezuela Unions, the Inter-Union Spanish Training School is being established. A portion of the money is in hand for this work, but much more is needed; and in addition to the purchasing of land and erecting of buildings, equipment must be installed for the industries.

On the Canal Zone is located the West Caribbean Training School, which has been in operation for some years. The school board is calling for \$1,200 for woodworking equipment in the school, which will enable the young people to earn some of their expenses as they endeavor to fit themselves for service among their own people. Unless work can be given the students, it is impossible for many of them to attend.

The countries of Colombia and Venezuela, together with the Dutch islands off the coast of Venezuela, form the Colombia-Venezuela Union. In this union there are no medical workers or dispensaries. The brethren in charge of the field are asking for at least one or two doctors, and financial assistance will be necessary to get them established. After a time this work will possibly become self-supporting. There are over ten million people in this territory. Financial help for medical work in the fields of Colombia and Venezuela will bear fruitful results, not only in bringing relief to the suffering, but in sharing with them the hope of eternal life.

Brother James B. Ross, secretary-treasurer of the Colombia-Venezuela Union, recently

came in contact with a wealthy Colombian while making a trip up the Magdalena River. This man was at one time connected with the Colombian Embassy in Washington, D. C., and is a personal friend of Dr. Olaya Herrera, the Colombian president. He believes it will be possible to secure recognition from the government without our doctors' having to be sufficiently versed in the Spanish language to pass the rigid examinations ordinarily required. He offered to assist the brethren in arranging a conference with President Herrera.

A few years ago the Caribbean Training College was established on the island of Trinidad. This college provides opportunity for about seventy students to secure an education. With further financial aid to provide facilities, more of the seven hundred Seventh-day Adventist young people of the Caribbean Union could receive the necessary training for efficient service. This union is also without a dispensary or any skilled medical help to combat the diseases of that tropical section. We have the Antillian [an-tī-lē'ān] Union stretching over the West Indies with a membership of over seven thousand believers. No medical work is being conducted in any part of this far-flung union.

We solicit your prayers for our consecrated force of workers, and as the needs are presented to you from week to week during this quarter, we pray that the Lord may impress you to give liberally on this thirteenth Sabbath that there may be a large overflow.

Sabbath, July 25

SEED THOUGHT: "God calls upon men to minister gladly to their fellow men."—"*Ministry of Healing*," p. 103.

MISSIONS TALK: Many Calls for Help.

MISSIONARY SONG: "Christ in Song," No. 622.

PRAYER: That we may dedicate our all to the finishing of the work.

Many Calls for Help

W. R. ELLIOTT

[Superintendent, Caribbean Union Conference]

THE Caribbean field includes all the West Indian Islands east and south of Porto Rico, together with the Guianas, and the territory occupied by the "Davis" Indians of Mt. Roraima [Rō-ri'mä]. While much has been done in several of the islands and in British Guiana, many large sections of the field are practically untouched.

In the French islands of Guadaloupe, Martinique, and Marie Galante, we have only sixty-two Sabbath keepers. These islands contain a population of about a half million people, and are a stronghold of Roman Catholicism. A growing desire has been manifested on the part of the people to hear more of the truth, and calls are continually coming from various parts of these islands for help. Elder and Mrs. Dexter, with one Bible worker, make up our entire force of workers in this field, and they find it impossible to respond to all the calls that come to them.

In Dutch Guiana the situation is even worse. The Dutch are a fine race, but we are doing nothing to reach them. Great numbers of

Javanese are also in the colony, and in the interior are thousands of Bush Negroes, and aboriginal Indians for whom nothing is being done. The adjoining colony of French Guiana is also without a worker. Some books have been sold there, but at the present time we have no worker in Dutch or French Guiana.

The Carib Indians and several other Indian tribes are located in the northwest district of British Guiana. With Brother A. W. Cott and Elder James Carrington, I visited this district in August, 1929, travelling seven hundred miles in a motor launch. We visited the Carib Indians on the Barima [bä-rē'ma] River, and talked with many of them and with their chief, Frederick Charles. They pleaded with us to establish a mission in their midst, and the chief promised us that his people would clear the land, and build such houses as were needed, if we would come. He made this pitiful plea, "You know we cannot live like cannibals." More than a year has passed now since we met these people, and still they wait.

Brother Cott reports that God has greatly blessed the work being done for the "Davis" Indians at Mt. Roraima in recent months, and he says that more than seven hundred and fifty Indians, belonging to three different tribes, are now keeping the Sabbath, and about two hundred of their children and young people are attending day school. The work there is fast growing beyond their ability to handle it, and they are calling for help. Many

other fine tribes of Indians live to the west and south of them.

Besides all this, we have about half a million East Indians living in Trinidad and British Guiana for whom almost nothing has been done. A few of these people have accepted the truth and they make most earnest Christians. Two of our most successful colporteurs are from among this people.

These are a few of our problems. How shall we reach the thousands of Indians in the Guianas? When shall we extend a helping hand to the half million East Indians in our midst? How long will it be until we can station workers in French and Dutch Guiana? How much longer must Chief Frederick Charles and his people on the Barima River wait? What shall the answer be?

"If only we had the money that belongeth to
our King,
If the reapers of God's harvest would their
tithes and offerings bring,
Then the windows of the heavens would open
wide at His command,
And He'd pour us out a blessing that would
overflow the land.

"If we only had the money, it would give re-
demption's song
To weary hearts now crying out, 'How long, O
Lord, how long?'
And the thirsty land would blossom, and the
waiting isles would sing,
If we only had the money that belongeth to
our King.

"It would gild those saddened faces with the
beams of Bethlehem,
And the 'solitary places' would rejoice and sing
for them,
O ye stewards, get ye ready! Soon will come
the reckoning,
When you'll answer for the money that be-
longeth to our King."

Sabbath, August 1

MISSIONARY TEXT: John 4:35.

MISSIONS TALK: Colombia Is Waiting.

MISSIONARY SONG: "Christ in Song," No. 616.

PRAYER: In behalf of the work in Colombia.

Colombia Is Waiting

H. E. BAASCH

[Superintendent, Colombia-Venezuela Union Mission]

A SHORT time ago our colporteurs in Colombia were hunted, beaten, and persecuted. It was hard for our workers to find a place in which to live, and still more difficult to find a place in which to hold meetings. Colombia resisted. Even now many things remind us of the old order, but Colombia is giving way before the advancing third angel's message. God's hand is removing the obstructions, and offering opportunities of which we did not dream a few years ago.

Perhaps the most conspicuous evidence of this change was the result at the polls a few months ago. The Liberal Party won over the old regime which had swayed power for forty-five years, and one of the planks in the new platform was "respect for religious beliefs."

Our union field secretary, Brother F. W. Steeves, writing from Medellin, which is one of the most conservative cities in the republic, and where our workers have suffered petty persecution, tells of the experiences of our colporteurs. In connection with his work with Brother Gonzalez who is selling the book,

"Toward the Golden Age," Brother Steeves writes:

"Last week was the third week that Brother Gonzalez and I worked together here in Medellin. In four days we were able to take thirty-eight orders, making a total of one hundred thirty-eight taken by Brother Gonzalez and me. Last Wednesday, the archbishop began to advertise in the papers against us, warning the people under great penalty not to subscribe to the book. Wednesday and Thursday we had the largest sale, taking twelve orders each day. We met many who were just waiting for us. Brother Urbina, one of our veteran colporteurs, arrived on Friday. He and Brother Gonzalez began work here in the city. Yesterday they took eighteen orders, and today twenty. They had some very interesting experiences. One man said, 'You do not need to show me the book. If it is prohibited, that is sufficient. I will take one.' Another man said he could not understand why such a good book was prohibited, and he said he would try to get permission from the archbishop to buy the book."

The union headquarters are located in Medellin, one of the larger cities of Colombia, noted for its lovely mountain scenery, and having an altitude of five thousand feet above sea level, which gives it a spring climate throughout the year. Brother and Sister Trummer began the work here in 1926. It was pioneer work among hostile forces. Now we rejoice to count thirty stalwart believers

in that city, every one of whom is "a brand plucked out of the fire." We have few, if any, apostasies in such groups.

Bogota [bō-go-tä'], capital of the republic, is situated on a fine tableland in the Andes, eight thousand feet above sea level. It would be hard to find a city anywhere which responds more readily to the efforts of our workers. About seven years ago, Pastors Trummer and Cleaves began to work there in a small way. They were fortunate in securing a fine class of people as charter members of the Bogota church. Some of these are now filling places of responsibility in our work. Our present membership in Bogota is between sixty and seventy. It includes a fine class of young people. One of the features which most impresses the visitor to this church, is the eagerness with which the young people and even the little children give attention to the message. I remember a little boy in particular, only nine years old, who insisted on attending our week of prayer meetings, held at five o'clock in the morning. He would come even if he had to come alone. Undoubtedly God has a special purpose in calling these lambs to the fold, and in preparing them perhaps for some great service at a future hour of need.

It may surprise you to learn that although Bogota is the capital and perhaps the most promising city of any within our union, we have neither worker nor church building in that city. Our budget does not permit us to

place a family permanently in the capital, nor to provide a suitable meeting place for that church. After much searching and prayer, the homeless church was temporarily sheltered, but for how long we cannot tell. Under present circumstances, \$5,000 would buy a lot in Bogota. The members are ready to build the church, if the mission can secure for them a lot.

Everywhere in Colombia souls are searching for the light of the gospel. A few weeks ago one of our foreign workers was visited by a well-dressed lady. It was ten o'clock at night when she knocked at the door. This woman had come from a town about thirty miles up the line. She confessed that she was a Catholic, but she desired light from the Bible, and had come to get it. After studying the truth with our brother, she went away with a good supply of literature.

Such experiences verify the statement found in the Spirit of prophecy, "Among earth's inhabitants scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people."—*Prophets and Kings*, pp. 188, 189.

There are many such stars in Colombia which are not yet visible. Colombia has waited and is still waiting for workers. She is begging with outstretched hands for help.

Sabbath, August 8

SEED THOUGHT: "The Saviour has given His precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted."—"*Ministry of Healing*," p. 106.

MISSIONS TALK: Progress in Spite of Difficulties.

MISSIONARY SONG: "Christ in Song," No. 602.

PRAYER: That the Lord will bless the efforts of our school in this field to train workers.

Progress in Spite of Difficulties

C. E. ANDROSS

[President, South Caribbean Conference]

IT WAS in the face of great dangers and amid many difficulties and perplexities, that the pioneers of the third angel's message entered the West Indies. Yellow fever was the scourge of the islands when Elder and Sister Flowers landed in Trinidad in 1894. Elder Flowers soon raised up a band of believers, but within a few months the dreaded yellow fever cut short his work, and he fell asleep to await the voice of the Life-giver. Others stepped in to carry on the work, and more tombstones had to be set up, but the lamp of truth thus kindled continued to shed abroad its rays of light. Today within the South Caribbean Conference, embracing the islands from Trinidad to St. Vincent, over two thousand members, organized into thirty-nine churches and thirteen companies, are rejoicing in the light that has shone on their pathway.

A number of years ago the deadly yellow fever was stamped out, and with the danger of malaria greatly reduced, our workers are privileged to labor under healthful conditions amid the beauties of the tropical verdure where the pioneers laid down their lives. Our evangelists find large audiences of eager listeners wherever the message is proclaimed, and more calls than our small corps of workers can possibly answer. When it is possible to respond to a call for meetings, the successful raising up of a company involves us in a new difficulty. A place of worship must be provided, but the collecting and saving of a few hundred dollars in cash and materials with which to purchase land and erect a simple structure may require years. Months often pass before funds can be raised for the plastering of the walls, and most of our church buildings are still awaiting their first coat of paint. Even the appropriation of a sum sufficient to purchase the corrugated galvanized iron for the roof of a contemplated church building may open the way for a struggling company to proceed with the erection of their church, the lumber for which they oftentimes saw from the forest by hand.

Within the territory of the entire Inter-American Division, we do not have even one small Seventh-day Adventist sanitarium where the sick may be cared for and our youth trained to minister to the physical needs of the suffering.

Speaking of another urgent need, Mrs. R.

S. J. Hamilton has written as follows: "Where can I send my children to school, so they may be taught the principles of this message?" asked one of our new converts of Evangelist Coon. This question has been asked by our faithful brethren and sisters for a whole generation. One family of children, whose mother was a charter member of our first church in Trinidad, have all drifted out of the truth except the oldest boy. After the death of the father, he was kept at home to help support the family, and the younger children who were thus allowed to attend school have every one gone out into the world.

"The schools of Trinidad are mainly conducted by the different denominations, and subsidized by the government. There are a few non-sectarian schools, but not many. So when our Seventh-day Adventist children in these islands go to school, they attend, not a school where no religion is taught, but a school conducted by the Presbyterians, Anglicans, or Roman Catholics. Every day they are definitely taught doctrines which we do not believe.

"Several attempts have been made in the past to conduct church schools in some of our large centers, but after continuing a short time each one has been abandoned because there was no teacher available to carry on the work. In another year or so, our training school will be able to begin sending out trained native teachers, but the next problem will be to support these teachers, and to provide

buildings and equipment for the school. When we realize the financial difficulty involved, this problem of buildings and equipment looms large."

In the South Caribbean Conference there are about one thousand Seventh-day Adventist children of school age, most of whom are attending Presbyterian, Anglican, or Roman Catholic schools. Can we let this condition continue? We are hoping that this coming thirteenth Sabbath overflow may help provide some of the necessary equipment for the education of these children in our own church schools. Let us pray that God will open the way for these lambs of the flock to be fed by shepherds from our own fold.

Sabbath, August 15

MISSIONARY TEXT: Prov. 11:30, last part.

MISSIONS TALKS: Our First San Blas Indian Worker.

Among the Indians of Panama.

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

PRAYER: In behalf of our work and workers among the Indians.

Our First San Blas Indian Worker

W. H. WINELAND

[Principal, Central American Academy]

THE San Blas Indians, a tribe some thirty thousand strong, occupy a reservation on the Pacific side of the republic of Panama, consisting of a strip of coast land and a number of adjacent islands. These good people are

small in stature and fair in color. They are primitive in many respects, but are beginning to seek for education and civilization. Their principal occupation is fishing. It is said that at a certain time each year they still burn upon their altars eight of their young people as living sacrifices, in order to appease the wrath and fury of the god of evil.

John Hilton was born among this people, under this environment. He grew up among Indian boys, with all the imbibed fears, practices, and superstitions peculiar to his people. As he came to more mature years, his contact with the outside world created a desire for the culture and civilization of the white man. Together with a group of his kind, he presented himself for admission to the West Caribbean Training School where, with the others, he was accepted as a pupil.

In this new experience John had many handicaps. He had no true idea of his age, but appeared to be about twenty years old. Imagine a young man of that age, fresh from the jungles, with no former scholastic training, attempting to secure an education in an unknown language. But John refused to be discouraged. He stayed by the task that he had undertaken, and when it was arranged to open a Spanish school at San Jose, Costa Rica, John decided to move to that school because he knew a little of the Spanish language. He persuaded one of his countrymen to accompany him, and together they started for San Jose, arriving in time to be

enrolled as charter pupils in the newly established institution.

John applied himself diligently to his studies. The Bible was his favorite lesson book. Morning after morning he could be seen and heard walking up and down in front of the school building, reading aloud from the Book. He also learned to love the Christ of the Bible and the religion of those among whom he lived. It is not strange that his thoughts turned to his countrymen, nor that there was born in his heart a desire that they might know Christ and the true religion. At times he would imagine that he was at home among them, and that he was actually engaged in that noble work. At such times he would go out into the open field with his Bible and hymn book in his hands, and there with an imaginary audience of his own people before him, he would announce his songs and hold his service, all in conformity with what he had observed in the school.

During his third term in the San Jose school, John began to ask for baptism. At the close of the term, with several others, he was baptized in a river that flows through a beautiful park not far from the school. He was now in the sixth grade, and as no foreign missionary is permitted to teach or work among the people of his tribe in their native territory, John was considered a good prospect to train for a worker among his own people.

It was thought best to hold him in school until he had finished a course and was ready

for his work, but John thought differently. The Christ of the Book had entered upon His ministry immediately after His baptism. Now why should not John Hilton do the same? John seemed to be homesick. He wanted to see his mother. Yes, surely he would return to school. So he managed to find his way back to Panama. After a little time there, his chief met him and urged him to teach the children.

John Hilton is now in San Blas. He has been placed in charge of a school of fifty children, and has been given the liberty to teach the Bible and keep the Sabbath. The chief there has changed his name. It is no longer John Hilton but Miguel Avila. These two Indian words mean, "The first to bring us the Sabbath religion."

Among the Indians of Panama

E. J. LORNTZ

[President, Panama Conference]

THOUSANDS of Indians in the Republic of Panama have never heard the gospel of salvation. Most of them live in ignorance and darkness, with their medicine men exerting a strong influence over their lives. To many of these tribes no foreign missionary may go. A few years ago when a Catholic priest tried to enter their territory, he was pursued, thrown over a steep rock, and killed.

About two years ago, one of our colored

workers, who knew some of their language, was sent to work for them. Following the example of Jesus when He was on earth, he started by treating their sick, and soon had the people's confidence. With his faithful wife he is teaching these benighted Indians the way of God, and today we are glad to tell you that we have three Sabbath schools organized in that field. Brother Ellis, the missionary, now calls for some one to come and baptize the first believers among the Guaimi Indians. I will quote a few lines from one of his recent letters:

"The people are actually begging for the word out here. About three weeks ago, while hurrying home one Friday afternoon, I passed a place called 'Barnis.' A young man insisted that I should stop, as he wanted to speak to me. As soon as he came near enough, he said, 'I want the gospel; you must give me a book to read. I like the gospel.' I promised to do so, and a few days later gave him a Bible. You should have seen his gratitude; he was just full of joy.

"Five minutes after I left this man, I met some Indians enjoying the shade of a big tree. I greeted them as I always do, but the oldest man in the group, seeing I was about to pass on, indicated that he wanted to say something to me. I stopped, and he said he wanted to read the Book, meaning the Bible. I told him I would give him one, and he promised to call for it as soon as he returned from a trip he was going to make.

“Two days later I went to see Chief Justice Ucho, where the people gather every Sunday to settle their difficulties. I spoke to about fifty of them, and they seemed to enjoy this meeting very much. When I was ready to leave, a man followed me, and said in a whisper, ‘I want to come to your house. I want that law you have.’ I did not wait for him to come to the mission, but I took a book to him the next Sunday.

“Another time while I was treating a sick man, the people gave me some yucca and asked me to eat it, and then read out of the Book for them. It was like exchanging yucca for the Bread of Life.”

The crying need of this field is for more consecrated native workers who can work for their own people. As foreigners, we are limited to some extent in our influence upon the people, and it is hard to get as close to them as one of their own can. The doors of this field are wide open. We have liberty to work in any part of the republic, but our hands are tied because of lack of means. Where we have one worker now, we should have ten.

As the appeals come to you for help this quarter, we earnestly plead with you to remember the thousands of Indians and others who are still waiting for the message in Panama. May God’s blessing rest upon you as you do so.

Sabbath, August 22

SEED THOUGHT: "Through His people Christ is to manifest His character, and the principles of His kingdom."—"*Christ's Object Lessons*," p. 300.

MISSIONS TALK: From the Cradle of America.

MISSIONARY SONG: "Christ in Song," No. 543.

PRAYER: For the advancement of the work in this union.

From the Cradle of America

A. R. OGDEN

[President, Antillian Union Mission]

THE overflow from the last Thirteenth Sabbath Offering of 1928, to the Inter-American Division, was a great blessing to each union of the division. More than \$3,500 came to the Antillian Union, and this was used largely to assist in the erection of some much-needed church buildings. Without such a fund, a number of these buildings would have been an impossibility. A little assistance in a special time of need is a great inspiration to our believers in the mission fields who are straining every nerve to provide modest church buildings for themselves. No other factor tends to give greater permanency and character to our work in the mission field, than the erection of suitable but inexpensive church buildings.

* Another very urgent and appalling need yet untouched in the Antillian Union Mission, is the development of the "right arm of the message," the medical work. In not one of the seven fields of our union have we any

medical work under the direction of the mission. In Cuba, Jamaica, Haiti, Santo Domingo, Porto Rico, the Bahamas and the Cayman Islands, the need is urgent for work along this line. A most pathetic appeal comes to one who travels over these islands, witnesses the pain, suffering, and death on every hand, which could be avoided, or alleviated to some extent, if we only had hospitals and dispensaries with consecrated doctors and nurses who would give their lives in service for these island people. After spending nearly three years in these islands, I am convinced that the needs are just as urgent here as in the larger countries of the earth. We have nearly ten million people, many of whom are ignorant of the laws of life and sanitation, and suffering from all forms of disease, for they are to a large degree without medical help.

A little medical work established in each of our seven fields would do more than any other agency to break down prejudice and open the door to sin-sick hearts. Recognizing the fact that other fields have these same needs, we realize that we must be modest in our requests. We cannot expect enough to equip each of these seven fields at one time, but we do most earnestly present these needs, and appeal for funds with which to begin this medical missionary work. It would be a great help if we could have \$2,000 each for Haiti and Jamaica, and \$1,000 each for Santo Domingo and the Cayman Island field. With this we could make a beginning in these fields, and

later hope to do something for the fields of Porto Rico, Cuba, and the Bahamas.

The Antillian Union is the "cradle of America." When Columbus made the wonderful discovery of the "new world," he landed first on the island of San Salvador, and later he discovered the other beautiful and fruitful islands of Cuba, Haiti, Santo Domingo, Jamaica, and Porto Rico. If there is a mission field in the world, especially in the western hemisphere, which would appeal to our people and open the pocketbooks of the homeland, because of its history and also the needs of these people, it is this "cradle of America," the islands of the Greater Antilles.

Sabbath, August 29

MISSIONARY TEXT: Rom. 10:13-15.

MISSIONS TALK: Sacrificing for the Spread of the Gospel.

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

PRAYER: That we may make a covenant with the Lord by sacrifice.

Sacrificing for the Spread of the Gospel

J. R. McWILLIAM

[Superintendent, Guatemala Mission]

WE WERE in our meeting place in Jalapa [hä-lä'pa] with its mud walls and floor, no ceiling, and only one window and one door

for light. How many years had we preached in such places in that town, and how many dollars had we spent in rent, only to be put out of the place at the end of the year and have to hunt another! Yet there were a few faithful ones who met together from Sabbath to Sabbath.

We were not only spending five dollars each month for rent, but we could not interest the people who were dying all around us without God and without hope. We had a message for them, but how could we get them to come and hear it? Surely something was wrong. Perhaps if we had a meeting place of our own, our work might be more effective, and we could use the money we were paying for rent, to preach in other towns.

One brother said, "My wife has a lot beside our house about twenty-five feet wide and sixty feet long, and I know she will gladly give it to the Lord; and I, being a carpenter, shall be glad to make the doors and help in every way I can in the building." That was a wonderful opportunity, and we lost no time in grasping it.

That afternoon found us in the lawyer's office. Our sister told the lawyer that she wished to donate the lot to our mission. He thought that was a bit strange, because the lot is a central one and worth some money. He asked that we come back for the papers, however, the following day. After leaving his office, we went from one to another of our members and asked them what they would do.

With the lot and the doors donated by one family, it was easy to get the others to give. One brother gave all the framing material which he had to saw out by hand; another gave several dozen boards also sawed by hand; others gave money, others manual labor, and today we have a beautiful wooden building,—the only one of its kind in the town, as the others are all of adobe.

And this is not all that we have! We have a church of more than twenty members, eleven of whom were baptized the first six months after the building of the church. The last Sabbath I visited there, the Sabbath school had a membership of sixty-three. Everybody in town is taking notice of our work. Even doctors and lawyers who before were indifferent, are now reading their Bibles, and some are even carrying the Bible in their pockets. At times more than one hundred fifty persons attend our meetings. The Lord is blessing our work and our members because they have sought to exalt His name.

Our brethren in Guatemala are helping to proclaim the name of the Lord to every creature. They have read from our books and papers what the Lord would have them do, and realizing that others have sacrificed to give the "good news" to them, they in turn are willing to do their part in carrying it to others. They are only waiting for a helping hand. May we at last all come rejoicing, bringing in the sheaves that it has been possible to gather as a result of your giving.

Sabbath, September 5

SEED THOUGHT: "All the resources of heaven are at the command of those who are seeking to save the lost."—*Christ's Object Lessons*, p. 199.

MISSIONS TALK: Venezuela Responds to the Message.

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

PRAYER: For the progress of the work in Venezuela.

Venezuela Responds to the Message

L. V. CLEAVES

[Superintendent, Venezuela Mission]

THE third angel's message was first preached in Venezuela about twenty years ago. Within a short time a few faithful ones responded in the capital city, Caracas [kä-rä' käs], and the first Seventh-day Adventist church was organized in this strong Catholic country of three million inhabitants.

The work went forward slowly for years, until the labors of faithful, self-sacrificing colporteurs, who had sown the field well with the message-laden books, began to bear fruit. As a result of their efforts and those of recent colporteurs, we now have interests springing up in so many sections of the country that we find ourselves incapable, with present means and men, of caring for them even superficially. A few examples will serve to verify this statement.

Many will recall the assassination of one of our colporteurs, Rafael Lopez, which oc-

curred in the state of Tachira [tä'chē-rä], in May, 1922. At that time there was not a believer in that whole state. His blood served to water the seed he and others before him had sown with trial and hardship, and today we have a church of thirty members organized in the capital city, San Cristobal [krēs-tō'bäl], and a new company of over thirty Sabbath keepers in the near-by town of Santana still awaiting baptism. Interests are reported in three other towns of the same state, and the light of truth has crossed the border of Tachira and is finding lodging in the hearts of scores of faithful citizens of Colombia. No less than three Colombian cities near the Venezuelan border are pleading for help. In one city of fifty thousand inhabitants, we have a Sabbath school of twenty members, all of whom are keeping the Sabbath and asking for baptism. They report new interests in several surrounding towns due to their own missionary endeavors.

Another example of fruit-bearing is found in the country districts of the state of Sucre [sōō'krā], on the Atlantic coast opposite Trinidad. Sucra is one of the greatest cocoa producing states in the world, but God has more precious fruit there than cocoa beans. Right in the heart of this state we have twenty baptized members. Recently the writer, in company with our worker in that district, spent a month with these believers. At one farmhouse three persons were baptized and the ordinances were celebrated. In

spite of incessant rains, about fifty adults and children were present from surrounding farms to witness the ceremonies. This group dispersed after the services, and carried the report of the sacred things they had seen and heard to their families and neighbors. Calls began to come in from different farm sections for us to hold meetings in their homes. Our time was limited, for the itinerary before us was strenuous, so we had to leave those dear people without satisfying their longing to know more about Jesus.

From a town just to the east of Caracas, comes an urgent appeal from a well-to-do farmer who insists that we send somebody to instruct him and his family. He writes that after having had the Bible in his Catholic home for thirty years without understanding it, he is now rejoicing in the light of God's truth as revealed in its sacred pages. The reason for this change is that one of our colporteurs recently passed his way and sold him some books which set him to searching the Scriptures. The idols in his home have been utterly destroyed, and his whole family rejoices in this message.

To the south of Caracas, on the northern edge of the vast Llana district, people of three towns have sent appeals to us through our colporteurs to come over and help them. One colporteur reports having been practically forced to stand up night after night and teach the message to eager searchers after truth.

We would utterly despair of reaching these

needy people, were it not for our faith in the loyalty of our brethren and sisters to foreign missions, and the power of the Holy Spirit to accomplish through this church God's plan of preaching the gospel to every creature in this generation.

Sabbath, September 12

SEED THOUGHT: "It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ."—*"Christ's Object Lessons," p. 67.*

MISSIONS TALK: Results of Our Literature Work in Mexico.

MISSIONARY SONG: "Christ in Song," No. 520.

PRAYER: That the Lord will richly bless our colporteurs in Mexico.

Results of Our Literature Work in Mexico

H. A. B. ROBINSON

[Secretary Treasurer, Central Mexican Mission]

MORE than twenty years have passed since the first large books were sold by our colporteurs in any systematic and successful way in Old Mexico. Our work was then comparatively easy, and large records were made by foreign workers who knew but little of the language. Governors, lawyers, senators, and officials of all kinds were constant purchasers of our large books. But conditions have changed. Both native and foreign workers now find it much more difficult to place our literature in the homes of the people. Materi-

alism, revolution, and famine have had their effect on the masses. Fanaticism still holds many in its grip. Notwithstanding the conditions following many years of political unrest, God has blessed the efforts of His workers. Souls have been gathered in, and thousands of books and papers have been placed in the homes of the people.

During our recent Big Week, Brother Williams devoted his time to the National Palace, and in one day accomplished what had required a week in other territory. The general rule is that no one is allowed to sell anything in the palace. He received from the chief medical officer, however, a recommendation for his book to other chiefs of departments, and thus he was able to present it to many employees. The hundred members of the Mexico City church took out one hundred sets of Big Week books, and another one hundred sets were sent from the office to the other companies. This is 100 per cent service.

During the last two years, we have taken advantage of the campaign put on by the government in favor of temperance, and our special numbers of *El Centinela* [Watchman] from Panama, have had extraordinary circulation during these two years. Members of the president's cabinet, as well as the president himself, have contributed articles to our special numbers. The present head of the nation is a subscriber to our paper. The governor of the state of Mexico and his wife and her sister were successfully approached in

their aristocratic homes. The Castle of Chapultepec [chä-pōōl'tā-pěk'], office home of the president, has recently been worked, and the radio officer, the director of the zoological gardens, and chief of the guards, gave annual subscriptions to our paper. The monthly visits of the paper are appreciated by many, proof of which is in the fact that renewals are continually coming to our office.

Thousands of large books sold in past years have not been scattered in vain. There are innumerable interests among all classes of people in this nation. One colporteur recently reported forty-seven persons who were interested in the truth, and another found two families. They are being discovered in the most isolated places and backward states. They are all calling for some one to come and teach them more about the great things they have heard. Our church members are faithfully doing their part in the time they can spare. Sometimes they travel for days to neighboring villages and temporarily satisfy those who are thirsting for the truth. One of our lay members found a family preparing to take out an image for an airing. They had been praying earnestly to the image to bring rain on their parched crops. Our brother showed them the uselessness of such efforts. He pointed them to the Giver of rain and all good things. He read to them from the Bible. He was later invited to speak in their church, while they prepared to decorate their image with flowers. There he continued

to urge the better way, reasoning from the Scriptures. Their hearts were moved, and they begged him to come again soon and tell them more.

Such invitations and calls are constant and innumerable. Thousands are asking for help, and we have no one to send. The harvest is ripe *now* in Mexico. Another year may close these open doors forever. Where are the workers to gather in this rich harvest of souls already ripe? On the coming thirteenth Sabbath, will you help us solve this problem, and accomplish what it may be impossible to accomplish a little later?

Sabbath, September 19

MISSIONARY TEXT: John 3:14, 15.

MISSIONS TALK: A Glimpse into Mission Life at Mount Roraima.

MISSIONARY SONG: "Christ in Song," No. 510.

PRAYER: That the Lord will richly bless Brother and Sister Cott in their work for these needy Indians.

A Glimpse into Mission Life at Mount Roraima

MRS. A. W. COTT

[Mount Roraima Indian Mission]

As I write this, I am sitting near twelve brave boys and girls, ranging from about fifteen to twenty-three years of age. They are interested in their studies, for their goal is to become missionaries for Jesus. They

are anxious to attend our school in Trinidad, and we hope they may be able to do so. Two of the boys are quite naked, with the exception of a piece of *salloo* which an Indian boy wears. The others are fortunate enough to own a one-piece garment each. On looking up, I find all my students under the table, except three who have pulled the blackboard over their heads, for the rain is just pouring in at the windows. They seem to be contented, although very cold, and they continue to repeat their lesson, "God made all. God is good."

The women who attend my mothers' meetings are showing real interest, and are improving by degrees in their manner of living. But they still need much instruction, and frequent repetition is necessary. I have also started a cooking class which meets at sunrise, two or three times a week. I am introducing some new foods to them, such as tomatoes, radishes, and string beans. We have from forty to fifty mothers present at these meetings. Later on I hope to start a first-aid class.

It is very difficult for some of our members living in the neighboring villages to come to Sabbath school during this wet season, for the Waileng River is swollen very high, and the tree that serves as a bridge is all under water. I asked two women who brought their babies the other day, how they got across the river, these babies being only about nine months or a year old. They said that they had to swim the river. I then asked them, "What about your

babies?" They replied that they had tied them with slings on their backs and then swam across. This will show how anxious they are to meet with us in the church on the Sabbath. I am sure that I could never cross this river. My husband and I had a look at it just the other day, and we found that it had flooded the surrounding country.

Tonice, a member of our Sabbath school, was bitten by a snake when a little boy, and lost his leg. Of course there was no help at hand, and his leg just rotted off. He is now about forty-five years old, and a real encouragement to us in the Sabbath school. He also has to cross this river, and just how he does it I do not understand.

A short time ago, one of our faithful Sabbath school members told me that he had no offering to bring, and asked if it would be all right if he brought a big armful of firewood. Some of my large boys had no gifts to bring, so asked me what they could do. I told them that I was in need of some baskets for sand-boxes, which they could make and bring as their offering.

It is really pitiful to see these Indians go without proper clothing. They are so anxious to hear the word of God that they will sit in church and just shiver. One family seems to be entirely without clothes, except the wife, who is fortunate enough to have one dress. On Sabbath she wore this dress. On Sunday, for the evening meeting, the husband came to church wearing his wife's dress. On Monday

morning, while the wife was working out in the garden, one of the boys came to school wearing this same dress, the garment being tied in a knot in front, for it was too long for him. On Tuesday the mother was wearing it again, and on Wednesday one of the little girls, about ten years old, came to school in the family garment.

We have had a number of patients in the past few months, and have had two minor operations. The last one was the first performed in this village, and it caused a certain amount of excitement among the Indians. I felt sorry for the poor mother of the patient, for she did not understand that her son was sound asleep while I was making the incision. She finally became so nervous and hysterical that I had to call for help and have her removed. She would not stay away, but kept on saying that Mamma Cott was hurting her boy. As he was regaining consciousness, he said, "I do not feel any pain, and there is no pain." Finally the mother realized that he was not suffering. Of course we had a number of onlookers. They gathered about so close that it was hard for us to work. The operation was quite successful, and the boy was up and working on the seventh day. The Indians thought this anæsthetic or "medicine," as they called it, most wonderful. As I was making my rounds a number of the Indians began to search through the bottles in my medicine kit. When I asked them what they were looking for, they said they wanted to

taste some of the medicine that Papa Cott had given to the boy to put him to sleep. After telling them that they could not drink it, they insisted that I give it to them with the mask in the way that the boy had received it.

The other day my husband was called out to the village, where he found an Indian woman who had been bitten by a poisonous snake. With the aid of a scalpel, tourniquet, and permanganate, he soon had the wound in good condition. We are thankful to say that the woman was able to be about again in a few days. The chief and his people were interested in this medicine, and each wanted to have a little of it. They are very fond of little bottles.

We are feeling our great need of more help. The Indians in the various places where work has been started need continual supervision and encouragement, but as things are at present they must be left alone to carry on as best they can for a great part of the time. The leaders that we must leave behind to care for the various companies are only half trained. We are anxious indeed for the help and counsel of another white family in this field. The Lord is going before us in a marked manner, and we must enter quickly the unoccupied territory that is opening before us. We pray for the hundreds of Indians in the Rupununi [rup-oo-nōō'nē] and Barima [bā-rē'mä] sections, and trust that the time will not be far distant when this saving message can reach them also.

Sabbath, September 26

[Suggestions for the Thirteenth Sabbath]

MISSIONARY TEXT: Isa. 60:1.

RECITATION: On and On!

DIALOGUE: Planning for the Thirteenth Sabbath.

EXERCISE: Acrostic of Inter-America.

RECITATION: The Missionary's Plea.

SPECIAL MUSIC.

OFFERING.

PRAYER: That the Lord will bless our gifts and hasten on His work in Inter-America.

On and On!

WORK on,—the hour is late,
The harvest fields are white
Where human sheaves await
The sickle, ere the night
A dreadful pall
Steals over all.

Go on,—across the seas
Unto the nations broad,
Flinging to every breeze
The banner of your God;
That they may claim
Life through His name.

Toil on,—the night is nigh,
Low hangs the lurid sun,
Dark storm-clouds fill the sky,
And much remains undone—
Make haste to claim
The golden grain.

Give on,—the task is great,
The moments speed away,
The hour is growing late—
Give as you can today—
The altar fire
Your gifts require.

Pray on,—the hour demands
Men who are brave and true—
Men whose hearts and hands
Are strong to dare and do—
And only prayer
Can lift men there.

Hope on,—though dark the hour,
Though breaks the dreadful storm,
Beyond its fury's power
Awaits the golden morn—
Beyond the strife
Is endless life.

—*Edward J. Urquhart.*

Planning for the Thirteenth Sabbath

[Characters: Two junior girls and one boy,—
Ruth, Anna, and Cecil.]

RUTH: We are right at the close of another quarter, and I do not know what I am going to do about a Thirteenth Sabbath Offering,—I mean one that will be large enough to count for something. It seems such a short time since we had a thirteenth Sabbath, and I really haven't thought much about this offering.

CECIL: I have mine all planned. I began the very first of the quarter to earn something each week, and I now have a dollar in my envelope.

ANNA: How do you earn your money?

CECIL: I do a number of things. I often run errands for Mrs. Turner, and she always gives me something for my trouble. It doesn't take much of my time, and it is an easy way to earn extra money. Then I have been selling some of our magazines. We have some foreign people living near us, and they buy anything they can get in their own language.

RUTH: That sounds easy to hear you tell it, but you are a boy, and you can do things that girls can't do. Girls seem to be so helpless when it comes to earning money. My father sees to it that we have something to give, but I don't like to ask for money every week.

ANNA: I think boys usually have a chance to earn more money than girls, but I believe that we girls could do more if we tried. This quarter I have done a number of things that have helped me to get my offering. Mamma and I made some nice cookies with a sandwich of fruit in them, and I took them over to the factory dormitory where so many girls work, and sold them all in a few minutes. The girls were glad to get them.

RUTH: I am going to try something like that next quarter. I think I will enjoy the thirteenth Sabbath program if I actually earn what I give.

CECIL: Did you see the picture on the MISSIONS QUARTERLY for this quarter? Here it is on the front page. It shows the offerings made by the Indians at the Mount Roraima Indian Mission. You know they don't have money to give, but they raise all sorts of things. You see they have brought some corn, bananas, yams, sugar cane, pineapples, and some baskets which they have made.

RUTH: What are those flat-looking sheets of something on top of the stack?

CECIL: That is some of the native bread which they have brought as a Sabbath school offering.

RUTH: Wouldn't it seem funny to us to take such things to Sabbath school?

ANNA: Well, it is just like the Israelites used to do. They brought their tithes and offerings in the same way. Maybe the Indians got their idea from the Bible.

CECIL: I suppose the missionaries suggested it to them. But, of course, some of these people have ideas of their own. You can see from the things they have made that they know how to do many things we do not seem to know.

RUTH: I think that part of the world would be very interesting. I would like to take a trip through some of those countries just to see for myself what they are like.

ANNA: Why not plan to be a missionary, and stay long enough to do some good while you are there? A great many men and women go down there and stay for years and years just to make money. It would be even more interesting to go for missionary work. I have a book at home which says that many parts of the tropical countries are really beautiful and charming. Of course in some parts it is hot, but the thing that makes it undesirable for us is that the people generally do not have as much education as we have, and they are very poor. Perhaps if they had as much education as we have, they might also have more money.

RUTH: But it is so hot *all the time*. I don't see how they stand it.

CECIL: I have read that the heat is not so bad as some people think, and that the thermometer does not go nearly as high as it often does right here. In some of those countries the thermometer seldom goes above ninety degrees.

ANNA: Did you hear about the little boy who lost his life in the storm at Santo Domingo? The quarter before, he sold newspapers and earned \$1.25 for his Thirteenth Sabbath Offering, and when he died his envelope for the next quarter had sixty-one cents in it. I am sure if

boys like that can earn money, we can do it here.

RUTH: It seems that the storms do a lot of damage to that part of the world. Last year a storm destroyed Santo Domingo. The year before, one struck the Bahamas. The year before that, Porto Rico was swept from one end to the other, and they have not yet recovered from that storm.

CECIL: I guess we don't give as much as we should when we compare their offerings with ours, and especially when we realize that they can't earn as much as we do. Next quarter I am going to try to earn more.

RUTH AND ANNA TOGETHER: So will I.

Acrostic of Inter-America

W. L. ADAMS

[Sabbath School Secretary, Inter-American Division]

[To be given by twelve primary children, each holding a letter corresponding to the paragraph, and the whole arranged to spell Inter-America.]

- I The pure-blooded Indians of the Inter-American Division number about ten million. Many of these have never heard anything of the gospel, and some of them have never had a visitor of the white race among them. They need the gospel.
- N Nicaragua, one of the republics of Central America, has seven hundred thousand people, and we have only five workers among them. Don't you think they need others?
- T Trinidad is one of the beautiful islands of this field. There we have a good training school for the young people, but they do not have enough buildings to house the school. Let us help them build.
- E Education is greatly needed in this field in order that we may have trained native workers. We have six training schools, but all of them are in need of nearly every kind of equipment.
- R There are twelve republics in our field, but in none of these do we have a sanitarium or treatment rooms where we can treat the sick under our own direction.

- A The Antillian Union is our largest island field, where the cost of travel is perhaps the greatest.
- M Mexico is a needy republic, just south of the Rio Grande River. It is a land of great opportunity, but where they must have churches if they meet according to the law. They have few such buildings.
- E Our field is just touched on the south by the equator, the middle of the tropics.
- R Religion is here in abundance, but it is largely Roman Catholic, and violently opposed to the third angel's message.
- I We have in our field a great group of islands numbering about fifty, which we can count, and many more which are very small.
- C Colombia is a very large country on the northwestern corner of South America. The people are eager for the light of truth, but they need workers and medical help.
- A All of the Inter-American Division takes in the territory from the northwestern portion of Mexico to the very east end of French Guiana. If you went in a straight line from the one point to the other, you would travel as far as from San Francisco to New York City, and back as far as the Mississippi River. This is a great territory. Let us give it great help to do a great work.

The Missionary's Plea

WILL you not pray for us? Each day we need
Your prayers, for oft the way is rough and
long,

And our lips falter and forget their song,
As we proclaim the word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us
down

Save that in vision we behold the crown
Upon His brow who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

—Selected.



Map of Inter-American Division