

MISSIONS QUARTERLY

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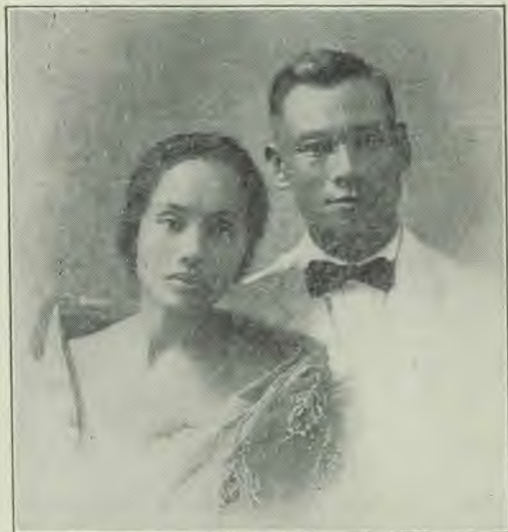
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First Quarter, 1930



Pastor and Mrs. Fausto Jornado. Pastor Jornado has been a worker in the West Visayan Mission for fifteen years. Of the 3,000 believers who now constitute that mission, he was the first.

TOPIC: The Philippines and Manchuria

Sabbath, January 4

MISSIONARY TEXT: John 4:35.

MISSIONS TALK: Official Notice.

MISSIONARY SONG: "Christ in Song," No. 604.

PRAYER: That our hearts may be stirred to action in behalf of these fields.

Official Notice

TO OUR SABBATH SCHOOLS EVERYWHERE:

WE HAVE two very interesting fields to study during the first quarter of 1930,— the Philippines and Manchuria. It was not so many years ago that our work started in the Philippines, but the seed sown has borne abundant fruit. Every year the number of believers is largely increased. There are now in the Philippines 10,988 church members. It is inspiring to see the missionary spirit among these people. They want others to get the light and truth, so they heed the Master's commission to tell the good news to others.

The work is moving onward in Manchuria also, notwithstanding many hindrances. A good, substantial work is being developed.

We are asking our Sabbath schools to raise for the regular work in these two fields \$105,000 on the coming thirteenth Sabbath. All the overflow above this amount will go for new work. One half of this is for these fields, and one half is for other needy fields.

May the spirit of liberality rest upon us all on this occasion.

Yours in His service,

J. L. SHAW,
Treasurer of the General Conference.

Sabbath, January 11

[Note: The reading will be more effective if given as a talk.]

MISSIONARY TEXT: Matt. 24:14.

MISSIONS TALKS: A Small Yet Dependable Constituency.
A Chinese Migration.

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

PRAYER: That the Lord will bless the workers in this field.

A Small Yet Dependable Constituency

C. C. CRISLER

[Secretary of the Far Eastern Division]

BEGINNING in 1914 with but six baptized believers—namely, the three families sent out by the General Conference as pioneer workers—the Manchurian Mission has developed slowly yet steadily through the years. Today there are ten organized churches, and a membership that will doubtless be in excess of four hundred by the close of 1929. This small yet loyal and well-instructed constituency is made up almost wholly of Mandarin-speaking Chinese.

The work among the Russians and Mongolians of Manchuria is conducted separately by the Sungari-Mongolian Mission, and includes another four hundred believers.

In the southeastern portion of Manchuria are many Koreans, and from the Seoul base there is an evangelistic work in progress among these Korean immigrants, one hundred having already been baptized.

With the growth that will come naturally, the close of the present year may see a thousand baptized Seventh-day Adventists within the borders of Manchuria, although this number represents three separate missions because of the distinct language areas served.

For ten years the Manchurian Union Mission has made steady gains in tithes, in offerings, in book sales, in Sabbath schools, and in church schools. The constituency, though still relatively few in number, has been found to be a dependable one, ready to engage in every good work, and standing stiffly for the faith when under trial. This gives ground for hope in days to come. The multitudes who are pressing in from without must quickly be warned. Most earnest work will be required of our constituency in the Far North. They now have the advantage of a middle school of their own, where the youth may be trained for service. Several have entered the advanced course of training at the Theological Seminary, and some have already returned to take their places in the ranks of workers.

It is a constant marvel, even to us who are close to these great fields entered only a few years ago, to see lights being kindled here and there, and entire districts brought into touch with gospel messengers, including many consecrated laymen. God is being exalted through humble instrumentalities, and in His own way and time He will use these small yet dependable constituencies now forming to finish quickly His work in Manchuria, and in all the

earth. It is our privilege today to multiply the number of light-bearers, and to encourage all to keep their lamps trimmed and burning.

A Chinese Migration

I. H. EVANS

[President, Far Eastern Division]

It is said that "the greatest and in many ways the most significant Chinese migration in recent years is the northward trek from Shantung into the sparsely populated and comparatively peaceful provinces of Mongolia and Manchuria."

Of this rapidly increasing population, driven northward by the ravages of bandits and the taxations of war lords as well as by famines, floods, and pestilence, few are Christians. To most of those who have been longer in this northern land, the name Christianity is associated with the Russian Greek Catholics.

Our work has advanced slowly among these people. Those who have lived long in the land are conservative, and slow to change their old ways, though the Manchurian Chinese make substantial Christians when converted. Already we have several hundred church members, and a small school has been opened near Mukden for our own youth.

While we have scarcely touched the great need in Manchuria, recent years have shown good results for the labor expended, and the future is encouraging. Liberty is enjoyed; no restrictions hedge in the work; and the people

are kind. Of course the Christian religion is a foreign religion; and the Chinese naturally look with suspicion upon the foreigner and all that he represents. This fear can be removed by kindness and friendship.

Manchuria should have more help. Many cities are unentered. At this writing only four foreign families are in that land of splendid opportunities. Surely we must undertake a larger and stronger work for Manchuria.

Sabbath, January 18

[Note: The reading will be more effective if given as a talk.]

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

MISSIONS TALK: The Manchurian Union Mission.

MISSIONARY SONG: "Christ in Song," No. 547, first two stanzas.

PRAYER: That the Lord will bless the efforts to extend the message to the millions who have not yet heard it.

The Manchurian Union Mission

BERNHARD PETERSEN

[Superintendent, Manchurian Union]

THE two unions of the Far East which this time are to be the recipients of the thirteenth Sabbath overflow represent the extreme north and the extreme south of this division. From a tropical climate in the south, we enter a severe cold region in the north with its ice and snow. But the Chinese thrive in any climate. You will find them in the tropical Philippines, and here in this icy north ninety per cent of

the population is Chinese. But while the weather may be cold, when the third angel's message gets into the heart it melts with the love of Jesus. I was reminded of this just a few days ago as I passed the door of one of our believers. Hearing singing within, I paused for a few minutes to catch the strain, which was:

"Safe in the arms of Jesus,
Safe on His gentle breast,—
Here by His love o'ershaded,
Sweetly my soul doth rest."

As I went on I thought how happy those people are who have found Jesus and are safe in His arms. The children's voices blended with those of the parents. They are being trained for Jesus. At the time of the New Year, when this family with other Chinese friends were gathered in our home, Mrs. Petersen had arranged and decorated a table for the Chinese children in the kitchen, as all the other rooms were filled with Chinese guests. When they had partaken of the refreshments, the little six-year-old child from the home just mentioned, asked my wife, "Shall we not now have prayer again and thank Jesus for all these good things?" And the little fellow bowed his head even to the floor while he offered his prayer of thanks to the Giver of all things, and we believe that the One who loved the little children when here on earth heard his prayer.

The work was first started in the southern province, and several churches and smaller companies are now scattered all through this

mission. From here the work spread to the Kirin Province, where churches and companies are now beginning to dot the country. And finally, a year ago the work was started in the last remaining province. This is a very rich undeveloped territory. It is more sparsely settled than the other two provinces, but with the large influx of immigrants it is rapidly being occupied. Very little missionary work has been done by any denomination in this region, and the country is thus ready to be possessed by our people if workers can only be secured. For lack of men and means, we have been unable to meet all of the calls that have come to us to send this message, but we are doing the best we can.

Just as I was returning from the north to visit the newly opened work where about twenty interested ones were studying the message and preparing for baptism, I received word that a man had come down from the capital to ask us to come and start work. He was greatly interested. From literature that he had received he had learned that we kept the Sabbath, and promptly began to observe it. He had also heard that believers should pay a tithe of their income, and he had come to pay \$20 in tithe, which he handed to the evangelist. As he was a well-to-do man, he felt impressed to promise \$300 to open up the work in his home town, if we would only send a man to preach. But as it would take another man's salary, which we did not have, we had to tell him to wait a little longer.

We have thus taken possession of the three provinces of Manchuria. If we only had more men and means, the few stakes that have been planted throughout the field could be strengthened and a larger harvest gathered. Recently a letter was received from the north, stating that a large number were waiting to be instructed. They requested books and papers, and said that they would be glad to pay for any literature we might send. At the same time they pleaded for a worker to instruct them. And just as I am writing these lines, the mail carrier has brought a letter from another section telling of some who have become interested through reading our papers, and request baptism.

Our colporteurs who have scattered the printed page are awakening many of these interests. Last spring one of our colporteurs came in contact with an officer in the army while staying in a hotel. He studied the Bible with the officer while they were together, and he asked the colporteur to write him. But the colporteur lost the address. However, the Lord knows those who are interested in this message, and sent another colporteur to find the man. Again he subscribed for *Signs of the Times*, and began to correspond with our foreign station at Changchun [ch'ang-chun']. A man was sent to start the work. I visited the place a few months ago, and found a number attending the Bible class. The interested ones raised over \$100 to rent a hall and support the work.

Our people in Manchuria have been greatly encouraged that the Far Eastern Division has taken steps to start medical work among these many millions. Word has already been sent to the General Conference to secure a physician to come out in the near future. Our people here have long been waiting to see this work started. This step will also be a great blessing to our foreign missionaries, many of whom have had to leave the field and seek medical aid elsewhere, and they have consequently been lost to the field. We believe that this move will prove a saving in returning missionaries. Already our people here in the field have raised several thousand dollars for this work. It is our aim to raise \$10,000 Mexican [\$5,000 gold] during the coming year; but we estimate that at least another \$5,000 will be needed for equipment before everything is finished. We look to our brethren and sisters throughout the world to help in supplying this dispensary-hospital,

Sabbath, January 25

[Note: The reading will be more effective if given as a talk.]

SEED THOUGHT: "God calls upon His workers to annex new territory for Him. There are rich fields of toil waiting for the faithful worker."—*Testimonies*, Vol. VI, p. 29.

MISSIONS TALK: Footprints of the Message in Manchuria.

MISSIONARY SONG: "Gospel in Song," No. 199.

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

Footprints of the Message in Manchuria

IRA O. WALLACE

[Field and Home Missionary Secretary, Manchurian Union]

MANCHURIA is known as a land of opportunity and great possibilities. But there are certain opportunities and possibilities overlooked by the world which to loyal Seventh-day Adventists mean more than material things. These are the wonderful opportunities and possibilities of soul-winning.

Because the Publishing Department is the feet of this great message, we can usually gauge the possibilities of a field by the work of this department. The more receptive the people are to our literature, the more receptive they are to the message which it contains.

Within the year just past two new companies of Sabbath keepers have been raised up as a result of the work of colporteurs. One of these is in Kirin [kir'in] Province where a young colporteur, who has since passed from this life, by personal work raised up a company of eight and organized them into a Sabbath school. They are sending their offerings to mission headquarters and are calling for a worker. Though Mr. Chi is now at rest, his work is going on. The sad part is that we have no money to send a worker to this place and develop the interest. The other company is also in Kirin Province, just across the line from Siberia, and is likewise the work of colporteurs. The call from this

place was so insistent that, although we had no money for a new worker, both Chinese and foreign workers gave a part of their regular wages to help send some one to answer the call.

Our colporteurs in Manchuria are truly colporteur-evangelists. Brother Mu was canvassing the city of Mukden. Upon announcing his work in a certain shop, he was mistaken for a preacher. The shopkeeper was favorable to Christianity, and before Brother Mu could explain further, he went to the adjoining shops and invited the people in to hear our brother. The colporteur arose to the occasion and gave them a short lecture on the gospel, which made a good impression. The shopkeeper subscribed for the paper and used his influence in getting several others to promise to subscribe.

One of our colporteurs tells of visiting a shop whose proprietor had once been a Christian but had recently been arrested for gambling. In explaining his work, Brother Wang made a personal appeal that touched the man's heart, and he told of his sad experience. The colporteur asked to have prayer with the man and his family. The shopkeeper's heart was softened, and he repented of his sins. He invited Brother Wang to stay with him while canvassing the town, and as the result of personal work this man is interested in the message.

In Fungtien [fung-tien'] Province we had two young men who were canvassing last year

in the country, visiting small villages and taking subscriptions from the country school-houses and other places. They walked about twenty miles a day, eating and sleeping in whatever place they happened to be when night came. Tired and hungry, they came late one evening to a place where they hoped to get food, but found the teacher sick. They managed to get word to the trustee of the school, who soon arrived. The trustee was friendly, and learning that the colporteurs had not eaten anything, he set about to provide a meal for them. After supper they called in the villagers for a meeting. The colporteurs gave a talk on Christianity, and then had those present kneel while they prayed for the sick teacher. They had been telling about what our God could do, and now they wanted to show some of the benefits of believing in such a God. The teacher felt so well after the prayer that when the colporteurs left, he accompanied them to the gate.

A few months ago one of our colporteurs was worrying because he had no way of reaching a little town in his territory which was cut off by high water. But it was his custom to cover every place assigned to him, and he would not give up until he had tried every way to reach it. After much difficulty he found a man who recognized that he was doing a good work, and agreed to help him across. Imagine Brother Shih's joy when he found that this very difficulty of trying to cross the stream, had brought him into con-

tact with another man who, as the result of reading our literature, had been led to believe in the message. This man is now a Sabbath-keeper, and Brother Shih has done much personal work with him to establish him in the truth.

Another interesting experience is that of Brother Tung, who lost his way while trying to reach a certain town in his territory. Before realizing that he was lost, he had gone more than twenty miles out of his way. He found himself before a Taoist temple where he made inquiries. Great was his joy when he learned that the Taoist priest to whom he was talking had studied the truth in our chapel in Peking, and had mastered the Bible quite thoroughly. Brother Tung secured his subscription to the *Signs*, gave him some tracts, and invited him to our nearest chapel. As a result of this personal work, the Taoist priest has again become interested in studying the truth, and has visited our chapel. It would be very hard for Brother Tung to believe that the losing of his way that day was a mere accident. How badly workers are needed! How long this field has been praying the Lord of the harvest to send forth laborers into the harvest! Shall they pray in vain? Or shall they who labor here still have to depend upon giving a part of their own meager wage to send forth new laborers? It is the privilege of those who take part in this Thirteenth Sabbath Offering to decide the answer to these questions.

Sabbath, February 1

[Note: The reading will be more effective if given as a talk.]

MISSIONARY TEXT: John 3:16.

MISSIONS TALK: Manchurian Union Middle School.

MISSIONARY SONG: "Christ in Song," No. 558.

PRAYER: That we may assist these workers with our means and our prayers.

Manchurian Union Middle School

R. M. COSSENTINE

[Missionary Volunteer and Educational Secretary, Manchurian Union]

WHEN mission work is begun in a new field, it is sometimes necessary to employ laborers who, though often devoted and enthusiastic, do not have the educational background to make them really balanced workers. As time passes and believers increase, it becomes necessary to establish training schools to prepare young men and women for workers. They must be grounded in the fundamental principles of the everlasting gospel, and saturated, as it were, with the spirit of this message. Then when these young men and women go into the field to work, they will have a wide outlook and firm foundation, and the converts they lead into the truth will have the same qualities.

In Manchuria we have been passing through the first stage, and are now merging into the second. Our training school is in the fourth year of operation, and has sent out its first graduates from our three-year Junior Middle

School course. Others who have not finished all of the course, are also in our work.

We have a small school plant consisting of a main building, two one-story dormitories that house comfortably twenty-seven students, and a kitchen building. The school is located in the country on a twenty-nine-acre site of tillable land a few miles from Mukden, the governmental center of Manchuria. Within two years we shall need two more dormitories. These cost approximately \$1,250 each.

We need two teachers' homes at once. Such buildings cost about \$500 each. At present both the dormitory and schoolrooms are being occupied by teachers and helpers, which soon will be required for school purposes.

Another need is laboratory equipment for general science and physiology courses. It will take \$200 for a beginning. Our library is short of books, facilities, and equipment. Not only must we build up these features for the good of our students, but to meet government requirements which, if we cannot meet them, may force us to close our institution or turn it over to the government.

Our Manchurian young people are desirous of securing a good training. They are willing to work for it, in spite of the age-long traditions of China that a student may not work with his hands. If we could provide industries that would furnish labor for our students, we could have as many students as we could care for. But because of poverty, many

worthy young persons in the church are unable to meet the expense of attending our school. Our small farm does not provide enough labor for many students, especially in winter. Our students have cheerfully borne with cramped quarters, frostbitten feet, and many inconveniences. They have sacrificed their needed food in order to have money for mission offerings. They are hoping for an opportunity to earn all or part of their school expenses, and then they will be happy. Now we can provide work for only a few. Our student body is thus kept small while our overhead expense is as high as it would be for many more students. We should have \$500 immediately to start industries. This is an imperative need.

We also must have a central heating plant for our buildings. Our present system of heating by stoves in each room is dirty, dangerous, and costly. It will require \$2,000 to install a suitable heating system.

At times we are compelled to employ as teachers in our church schools those who have just come into the faith, and in some cases we must employ those who have not been baptized. This is not for the best interest of these schools, and we regret to do it. But our believers who have children of school age present their pleas for schools of our own to make it possible for their children to keep the Sabbath and receive Bible instruction. Government schools and those of all other missions operate on the Sabbath, and are

very reluctant to release pupils from attendance on that day. It is hard to put off these pleas from year to year. We are looking to our training school to provide teachers, evangelists, Bible women, and colporteurs who understand our faith and can rightly represent the work and conduct it to the glory of God and the salvation of man.

The good news that we are to receive a part of this thirteenth Sabbath overflow gives us great hope that our needs may be met, in full or in part. Please make the overflow the largest ever received, so that Manchuria's waiting millions may hear the story of salvation; and do not forget that you can greatly increase the efficiency of your gifts by the fervency of your prayers.

Sabbath, February 8

[Note: The reading will be more effective if given as a talk.]

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

MISSIONS TALK: "Thrust in Thy Sickle, and Reap."

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

PRAYER: That we do our part to enable the workers to step into the opening providences of God.

"Thrust in Thy Sickle, and Reap"

C. C. CRISLER

"WE MUST recognize that some parts of the harvest field are ready for the reapers before

others have fully ripened for harvest," declared Pastor S. E. Jackson, of Manila, during our 1929 Spring Council of the Far Eastern Division Committee. "In the Philippines," continued Brother Jackson, "the time of reaping is just now. The fields are white unto harvest. Never before have we had experiences in soul-winning as wonderful as are now coming to us. It seems as if God has prepared the way for a great work to be done in a short time. We cannot expect these favorable conditions for reaping to continue long. It is the harvest time now, just now, brethren, in the Philippines; and we as wise husbandmen should recognize this, and thrust in the sickle, and reap."

When the Saviour beheld the field white unto the harvest, He urged His disciples to pray the Lord of the harvest to send forth laborers into the harvest. This should be the prayer of every supporter of God's cause to-day. We are in the reaping time. We are to thrust in our sickles, and reap.

Our work in the Philippines is planned on an economical basis. To each of four of the organized missions is assigned one foreign family; to the fifth, none, as this is manned wholly by Filipino workers. In some of the fields supplied with one family from abroad, and with Filipinos in active responsibility as evangelists, Bible workers, colporteurs, and departmental leaders, the number of believers already runs into the thousands,—two thousand and more for East Visaya, upwards of

three thousand for West Visaya, and more than four thousand for Central Luzon. Yet sections of these fields have scarcely been touched.

The harvest is great; the laborers are few; the funds seem inadequate. Every dollar given now for evangelistic work in the Philippines will bring returns. Who will respond with gifts commensurate with the need? To our brethren and sisters we would extend an earnest invitation to unite with us in this great ingathering of souls. My brother, my sister, the Lord has a purpose in entrusting you with means. "Thrust in thy sickle, and reap!"

Sabbath, February 15

MISSIONARY TEXT: Matt. 9:37, 38.

MISSIONS TALK: The Moros and Their Needs.

MISSIONARY SONG: "Christ in Song," No. 863, first stanza.

PRAYER: In behalf of those who are working for the Moros.

The Moros and Their Needs Who Are the Moros?

FRANK LAURENCE CHANEY

[Director, East Visayan Mission]

IN THE race for the Philippines, Jesus of Nazareth started 600 years ahead of Mohammed of Mecca, but the followers of Mohammed had the shorter and to them the more well-known route, and reached the goal first. Mohammedanism gained its first foothold in

the Philippines in the group of islands that lies in the far south of the archipelago, and has never spread north of Mindanao [Min''-da-nā'o]. But in the region where it is established, the believers in the Koran, or the Moros, as they are called, are fierce defenders of the faith.

A few years after the Spanish nation had taken possession of the northern islands of the Philippine group, a large fleet was sent to Moroland. Their purpose was to conquer first, and to convert or annihilate afterward. But there was neither conquest, conversion, nor annihilation. From this time on throughout the Spanish regime there was almost continual warfare between the Catholics and Mohammedans. Moro pirates became the scourge of the Catholic Filipino. At one time they became so bold that they carried captives from the wharves of Manila.

About five hundred Spanish and native Christians were carried into captivity each year by the Moros, and the terror-stricken inhabitants had watch towers built from which anxious faces peered night and day to give the signal for people to flee for their lives. These towers may still be seen along the coasts.

The introduction of the steamboat gave the advantage to the Spaniards. Piracy ceased, forts were built, and scattered sections of Mindanao were brought under partial subjection to the Spaniards. The war, however, was still on when the Americans took possession of

the Philippines in 1898. America did not underestimate the Moros, but sent some of her best men to deal with this difficult situation. To their credit it must be said that they gained control with as little bloodshed as possible. The American officials introduced at once the public school system among the Moros, just as they had already done in the other Filipino provinces. In some sections the young Moros have responded enthusiastically to the educational opportunities thus opened to them.

Missionary Work Since the American Occupation

So far as Bible Christianity is concerned, the great mass of the Moros today are about where the majority of the Filipinos were at the time of American occupation. In Spanish days the Filipino was forbidden by priests, friars, and government officials to own or read a Bible, or any Protestant literature. Today no one forbids this to the Moro; but neither has any one taken sufficient interest in him to furnish him with a Bible, or any portion of it, in his own tongue. The book of Luke has been translated into the Jolo [holó'] dialect, but the translation is so poor that the American Bible Society does not circulate it. The few Moros who are Christians have derived their knowledge of Christ through personal contact, or through reading Biblical literature in some foreign language with which they have become familiar.

Our Work and Opportunities

Two years ago an American planter living on this island was baptized. His Filipino bookkeeper and the bookkeeper's Moro wife were also baptized. This was the first baptism in southern Mindanao, and also the first fruits gathered from among the Moros. The conversion of the coconut planter, F. R. La Sage, laid the foundation for a school which is now being conducted for the Moro children of that district. Concerning this little school, Brother La Sage writes: "The Moro *datus* or chiefs are proud of their school and are giving us all the assistance they can."

For many years Brother La Sage has been living among them, has employed their leading *datus* and others on the plantation, and has become to them a helper, guide, and protector. Since the opening of the school, his influence has caused them to look upon the enterprise with favor.

Here is an ideal place to establish a strong industrial school where not only the Moros but also the young people from the pagan tribes of southern Mindanao may come and obtain a Christian education. There is now a representative of one of these pagan tribes in attendance. As a boy this young fellow was sold to a man of another tribe. According to tribal custom he was to be killed on the death of his master. Realizing his danger, he escaped, and was befriended by a Filipino

who afterward became a Seventh-day Adventist. In course of time events so shaped themselves that he became one of the students in our school. He has proved to be a young man of strong character. He is a good worker and is able to meet his expenses by his labor.

The soil of this district is rich and productive, and as soon as crops can be started, the young men who come from a distance can easily support themselves. Moreover, the Picong Plantation can furnish work for those who are willing to work and study for an education.

There are some points of our faith which appeal to the Mohammedan. Idols are not worshiped; the writings of Moses are held in high respect; pork is not eaten. These things help to break down the strong wall of prejudice and opposition that every Mohammedan raises against any other religion. Many invitations have been extended to our people to send teachers in among them and start schools, but the Philippine Union Mission has neither men nor means to answer these urgent calls. Here is a field practically untouched by our missionaries. If it were possible for you to see the degradation in which the people of these remote provinces live, you would not hesitate to redouble your efforts and your sacrifices to help lift them out of it.

Plan for a liberal Thirteenth Sabbath Offering.

Sabbath, February 22

SEED THOUGHT: "Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message."—*Testimonies*, Vol. IX, p. 25.

RECITATION: Hungry for Jesus.

MISSIONARY SONG: "Christ in Song," No. 596, first two and last stanzas.

PRAYER: A few sentence prayers that the Lord will help us to answer the call to a needy world.

Hungry for Jesus

"The world is hungry for Jesus."

It longs for a Brother and Friend,
A love that will last through the darkness,
A friendship that holds to the end.
Will you help to carry His story,
And whisper His love in the gloom?
Sad hearts are waiting in sorrow,
Go tell them He calls, "There is room!"

"The world is hungry for Jesus."

Can you love as He loved, and still
Refuse to help in the struggle
Where weakness would follow His will?
Go whisper, as He would, the message
That calls from the highways of sin—
Love's message, that echoes in warning
The lost and the weary to win.

"The world is hungry for Jesus."

Oh, what will you give to supply
The call of its weary heart-longing,
Before the helpless ones die?
The sunset is near, and the gloaming
Must soon find the harvest complete,
But still there are sheaves you may gather
To lay at the Master's feet.

"The world is hungry for Jesus,"

Hungry with love's table spread,
But creeds and "isms" are worthless,
Give it the Galilee Bread,
If faith will but hold out the offering,
As Jesus Himself would give,
Some heart will hear the glad message,
Some spirit accept it and live.

—Robert Hare.

Sabbath, March 1

[Note: The reading will be more effective if given as a talk.]

MISSIONARY TEXT: Matt. 10:7, 8. Read the text, then have the school repeat it in concert.

MISSIONS TALK: Medical Work in the Philippines.

MISSIONARY SONG: "Christ in Song," No. 583.

PRAYER. For those who are endeavoring to minister to both body and soul.

Medical Work in the Philippines

HORACE ALVIN HALL, M. D.

[Medical Secretary, Philippine Union]

[Medical work in the Philippines was begun by Dr. and Mrs. U. Carl Fattebert, in the city of Cebu, 350 miles southeast of Manila. They worked in the city and its vicinity for several years. One year was spent in northern Mindanao [Min''dā-nā'o]. The far-reaching influence of this earnest and faithful work is still being felt in that mission.

During this time, Dr. Fattebert raised the sum of 2,000 pesos and put it into the keeping of the Union treasury. This money was kept intact until the present year [1929], when it was used to help build our sanitarium.

The first practitioner to enter Manila was Dr. Harry W. Miller of Shanghai. He came by invitation, lectured before medical bodies in the city, and successfully performed a number of serious operations. This entering wedge was followed up by the appointment of Dr. Horace A. Hall of Southern California as medical director. In July, 1928, this new family arrived. Within a few weeks one of the compounds in Manila owned by the Union was given for the medical unit, and soon after the ringing sound of saw and hammer told that the work of reconstructing one of the old residences and the building of a new three-story sanitarium had begun.—Mrs. Chaney.]

THE medical work in the Philippines has been started in Manila, and is rapidly becom-

ing one phase of our cause that needs both additional space and equipment. The converts to our faith number twelve thousand. So large a number of believers calls for a thorough organization of the three departments which make up a successful medical mission; namely, the treatment and care of the sick in sanitarium, hospital, and dispensary; the training of workers for both institutional and field medical work, and the conversion of sinners to the truth of our Lord Jesus.

These twelve thousand church members constitute a formidable "practice" for a doctor, even though he may be supported by a hospital and nursing staff. But when each of the twelve thousand has become a nucleus for several patients outside the boundaries of our church, we have a medical and surgical proposition worthy of deep consideration. In fact, we need more than consideration; we need prayerful support, and still more do we need financial aid.

Thus far our medical work has been carried on in three dispensary rooms under our home, those too ill to return to their homes being housed in an old dwelling adjacent to the dispensary. In this improvised hospital we have fifteen beds, each containing a patient or two. In one of the larger rooms of this "hospital" we have set up an operating room where we do major surgery. The sterilizing room is on the back porch. All the sterilizers for water, instruments, and supplies were made

by hand from crude metal strips at a Manila sheet-metal corporation.

With these cramped quarters and with this insufficient equipment, we have performed approximately 250 operations since the first of October, 1928. The Lord has especially blessed us, for we have not had a death, and the hundreds of cases treated have in almost every instance found a gratifying measure of relief. The conditions which we have to meet range from diabetes, malaria, yaws, leprosy, beriberi, rickets, and tuberculosis, to the many skin diseases peculiar to the tropics.

The plot of land set apart for the establishment of the medical work is clear of financial encumbrance, and the first three-story sanitarium unit is almost completed and is clear of debt. The money is in sight for the equipment for a large hydrotherapy department, for transformers and electrical devices for "electrotherapy," deep-therapy lamp and ultra-violet units, a well-standardized surgery, kitchen and culinary supplies, and maternity ward fittings. We also have the money for those highly necessary and expensive inventions for the accurate and dependable diagnosis of disease—the X-ray and biologic laboratory. In this building there will be space for only about 25 patients, and another similar three-story unit is absolutely necessary. It must be built as substantially as the first unit has been, and according to the same dimensions. We are looking for the thirteenth Sabbath overflow to supply this need.

Surgery is by no means the only essential

part of the medical work. The Philippine people are starving for vitamins and lime salts. There is active need for curative medicine and preventive medicine. Our workers and our converts must be taught the fundamentals of diet, hygiene, and sanitation. Every one who leaves our medical center

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"Only as the church fulfils her missionary obligation does she justify her existence."

must be able to tell his friends, relatives, and neighbors the danger of a diet of polished rice and betel nut, and the simple but effective method of using screens to keep out flies and mosquitoes, thus preventing disease. They must be taught the better modern methods of disposing of sewage, for the awful combination of food, flies, and feces is seen on all sides. They must know the marvelous properties of hot and cold water, and the value of sunshine and air in overcoming and preventing disease. All these and many more of the fundamentals of medical science as they have been taught by our people for fifty years, must be steadily and persistently inculcated into the minds of our 12,000 believers. And these truths must be spread abroad as fast as possible and brought before the minds of the remaining 12,000,000 people who make up the population of these Philippine Isles. We cannot even make a start without financial aid. Think on these things.

Sabbath, March 8

[Note: The reading will be more effective if given as a talk.]

SEED THOUGHT: "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—"*Ministry of Healing*," p. 160.

MISSIONS TALK: How I Became a Seventh-day Adventist.

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

PRAYER: In behalf of the Igorots.

How I Became a Seventh-day Adventist

AMADO PADUA

[Introduction by Bertha Shanks Chaney]

[The story which you will hear in the missions reading today was written by a sturdy young Igorot from Benguet. He grew up in the midst of the Creator's most beautiful handiwork, but without knowing anything at all about Him.

Instead of worshiping a God of love and goodness, the Igorots fear the hateful and wicked spirits which they believe hover over their fields, inhabit their trees, and hide in their homes. They live in terror of angering them, and have a hundred superstitious ways of placating them.

As these people are an agricultural folk, their days are spent in the fields, cultivating them, cleaning out every weed, watching the irrigating channels, and building up and repairing the stone walls that face the terraced plots. Babies are carried on parents' backs, and little children go along with the family to the daily tasks.

Fevers, skin diseases, malaria, and infectious diseases afflict the people. As soon as illness comes, a *canao*, or feast, must be held and an animal slain to appease the wrathful spirit that has brought the disease. Feast after feast may have to be held if the illness is a long one, and the people become impoverished with these sacrifices to the spirits of darkness.

If a child gets a sore or becomes ill, a feast must be held at the field where the sickness came upon him, and a portion of the chicken, or pig, or other animal that has been killed for the feast, must be thrown to the spirit, while the pagan priest shouts, "This is your share! Do not come any more to harm this baby. Go away! Do not come here any more."

From the midst of such deeply rooted superstitions two brothers from the Padua family have come to attend our denominational school in Manila. They are faithful, hard-working boys. The older one is ready to enter the last year's work in the academy when school opens, and the younger one has completed the first year's work. It is Amado, the second one, who tells you his experience. This is entirely his own composition.]

I WAS born in Trinidad, an insignificant town four miles south of the city of Baguio [Bä-gi-o'], Mountain Province.

Although I belong to the non-Christian tribes, yet I have had a great desire to be a Christian. When I was seven years old, mother sent me to one of the Catholic schools in Baguio. Here I was taught how to pray to God. I memorized several prayers prescribed by the Catholic fathers. After three years in training, I accepted the Catholic faith.

A year later, my mother died, leaving my father, my two brothers and myself, and a three-year-old sister. I was then obliged to quit from school, but although I was in such a sad situation, I was very zealous to know more about the Catholic faith. The priest called me to the city of Baguio. He asked me to help him. I was yet young to do a man's task, and so all I did was to close and to open the doors and windows of the convent and light the candles before the altar. Besides

assisting the priest in his daily services in the church, I went to school morning and afternoon.

It came to pass after one and a half years that I found out there was no satisfaction in the worship of the wooden god. Oh, how I hated to confess my sin to the priest and to kiss his hands. I did not like the idea of bowing before those images. One day there was a strong earthquake, and one of the images fell down and was broken into pieces. I was then rebuked by the priest for not doing my duty. He said I should have been in the chapel, and that I could have prevented the image from falling. But I was taking my breakfast. From that time on, I left the Catholic faith, never to attend Sunday school again. However, I did not mean to forsake God, but I kept on praying that God would direct me to the true religion where I could find comfort and satisfaction.

In April, 1922, my brother Antonio, who had spent three years in Manila in school, spent his vacation in Baguio. I was overwhelmed with joy to see my brother after three years of separation. He told me he studied in the school of Sabadista, and that he was no longer a Sunday keeper but a Sabbath keeper. This aroused my interest, especially when he told me about the food question. I made up my mind to go with my brother to Manila and learn about this new truth.

In June 8, 1922, I found myself in the Adventists' school located at Pasay. Oh, how hard it was for me to be away from home for

the first time. However, I determined to adapt myself with the new environment and acquaintances. June 12th of the same year was the opening of the school. Being a poor boy I earned my way through school. During the first two successive school years, my mind was opened and I began to realize that this was an answer to my previous prayer. I studied my Bible day and night until I was sure that this is the right way to God's throne. In 1924, by baptism I was accepted as a child of God.

Shortly after my second year in school, I went home and told my father and friends about the everlasting gospel truth I received. I explained the different steps of God's plan for His children. Some seemed to be interested, but a great number of them do not like it at all, just as it was in the days of Christ. They tried to persuade me to go to the dancing hall and other questionable places, but I was glad for the power of God which enabled me to overcome such trials. I thought surely these mountain people are both physically and spiritually sick, and that they need some one to help them. I am, therefore, zealous in preparing myself to meet the needs of my ignorant and helpless people for whom Christ died.

The overflow for Catholic Europe, for the first quarter of 1929, amounted to \$27,002.84.

Sabbath, March 15

[Note: The reading will be more effective if given as a talk.]

MISSIONARY TEXT: Matt. 28:19, 20.

MISSIONS TALK: An Intermediate School Needed.

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

PRAYER: For our educational work in this field.

An Intermediate School Needed

WILLIAM H. BERGHERM

[Director, West Visayan Mission.]

ONE hundred fifty miles southeast of Manila lies a group of three lovely little islands, rich in forests of valuable timber and in groves of many kinds of palms. These constitute the province of Romblon. The smallest of the three sisters is also called Romblon. It may easily be seen from the deck of a southern-bound steamer, its green slopes steeped in the tropical sunlight. A small but deep harbor gives safe anchorage to the trading ships which call at the port to buy copra or finely woven mats, made from the *buri* palm, and beautifully colored.

To this sea-girdled land the seeds of present truth have found their way and have taken root in the hearts of many of the native people who dwell there. A ready response to all its different phases has been made. Although the church which has been established here is one of the youngest in the West Visayan Mission, it has in 1929, the second year of its existence, become the largest and best tithe-paying church in the entire mission.

Some of those who have been baptized own large coconut groves. As these brethren have brought in their tithes, they have been signally enriched by the outpouring of the temporal blessings promised by Jehovah to those who are faithful in this matter.

In November, 1928, a destructive typhoon swept across the southern part of the Philippines, cutting a wide swath of terror and devastation, uprooting untold numbers of banana plants, stripping the leaves and branches from trees, or hurling them completely down. After the storm had abated, hundreds of people went out to their gardens and groves and looked about, sorrowful and despairing at the havoc that had been wrought. But our brethren found their trees unharmed. A deliverance so remarkable as to approach the miraculous has had a deeply felt influence throughout this section.

A baptismal service was held a few weeks after the typhoon, and thirty-nine followed the example of their Lord and were buried in the waters of beautiful Romblon Harbor. Of these, sixteen were high-school students, one a high-school teacher, others grade-school teachers, and a few were government officials. The positions in life which these people have attained indicate that they are of a superior class.

When the enemy saw that our work was growing with such power, some of the baser elements were stirred up to oppose our work. One of these men very cleverly assumed the

role of a convert. He attended our meetings, paid a regular tithe for some time, apparently gave up his vices, and, judging humanly, seemed to be ready for baptism. His purpose, we now have good reason to believe, was only to destroy the work of God and bring it into disgrace.

When one of the pastors from the mission visited Romblon to examine the candidates, this man was among the number who were accepted. But God knew the evil purpose in his heart, and used a simple and natural means to turn it aside. On the afternoon of the service a deep sleep came over him at the hour when he should have been preparing to go down with the rest of the company to the chosen place. All through the afternoon he slumbered deeply on. At evening he awoke, but the baptism was over and he was too late. Since that time we have had evidence, which we cannot doubt, of his unfitness to become a member of the church of God and to enter into His work, and we are thankful that He who watches over His flock with loving care kept closed the door of entrance. The evil reports and falsehoods which he persistently spreads have little or no effect in the community.

The whole province of Romblon is open before us. Fifteen definite calls for workers and teachers have come in. The people are reaching out eagerly after the truth. The Catholic Church has deserted the field and in many places the priests have entirely with-

drawn. In a few instances whole groups of Catholics are swinging over to the Sabadistas, as we are called all through the Philippines. But, alas! how impossible it is for us to respond to these calls. The promising young men who have been brought out, need to be trained for an intelligent part in God's service. We now have nearly a thousand young people and no school of our own in which to educate them. This is our outstanding need. If we could have such an educational center, an army of capable workers would go out from its doors to do battle for God.

May our dear people respond so liberally on the first thirteenth Sabbath of 1930, that such a school may be established.

Sabbath, March 22

[Note: The reading will be more effective if given as a talk.]

SEED THOUGHT: "The light that God has given His people . . . is to be shed abroad into the dark places of the earth."—*"Testimonies," Vol. IX, p. 24.*

MISSIONS TALK: The Mountain Tribes of Luzon.

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

PRAYER: A few sentence prayers in behalf of those who are working for these mountain tribes.

The Mountain Tribes of Luzon

BERTHA SHANKS CHANEY

[Sabbath School Secretary, Philippine Union]

IN the extensive mountain section of Northern Luzon live many tribes of semi-civilized

people. They are of the same Malayan race as the Filipinos of the lowlands, but are the descendants of a considerably earlier migration, and differ from them somewhat in appearance, and much more in character and customs.

The nature of the environment in which the mountaineers live, with its steep and often barren slopes and narrow valleys, has driven them to develop what little land they have in most remarkable ways. Whole sides of the mountains are terraced from top to bottom, and in the plots of ground which have been so laboriously gained, rice and *camotes* (sweet potatoes) and other foods are grown.

One could not wish to find a lovelier sight than a view of the terraced rice paddies, lying in the golden sunshine, a living, shining, emerald green, with here and there a blood-red plant growing on the outer curving edge of a terrace. A careful system of trenches carries the never-failing streams of water down from level to level to bathe the roots of the tall and vigorous rice plants.

To build these terraces has taken hundreds of years of toiling, and to maintain them requires constant labor. Men, women, and children work all day, going out to the fields in the early morning and returning in late afternoon. For all this heavy work and for all transportation, no horses, cattle, or carabao [cā''ra-bā'o] are used,—only human beings. Many of them are of graceful carriage and fine physique.

These people, noted for their industry, their honesty, and for many other desirable characteristics, are still pagans. Even the Catholic form of Christianity, whose influence in the Philippine Islands has been known for more than three hundred years, has never reached the mass of them. They are classified among the "Non-Christian Tribes" of the Philippines, and are still bound about by age-old heathen beliefs, and still carry out many cruel and barbarous customs. Every step in the production of food is accompanied by a ceremony of invocation to the spirits, lest the family go hungry because of offending the spirits of the dead.

Although during the thirty years of American occupation they have been to a large extent pacified and to a degree brought in contact with our civilization, they still look with alien and suspicious eyes on educated doctors and modern hospitals. In the larger native towns are a number of institutions established and maintained by the government, and others supported by different missions, but all have to carry on a persistent educational propaganda to induce the half-wild people to come in for care and treatment. Our own denomination has as yet absolutely no work or institution of any kind started among them, although they number upwards of 225,000.

It is not easy to make general statements regarding the mountain people that apply to all, because the tribes are many, and they

differ widely; but it is unquestionably true that the standard of living is usually low and the housing is generally poor. To catch a view of their brown huts, thatched on roof and sides with thick layers of *cogon* grass, grouped together in small numbers or large, in a little dipping valley, or set in a friendly space on the mountain side, is to see a beautiful picture. Around the houses grow tall banana plants and sheltering trees. Far and wide in every available area are the gardens and rice paddies, green, luxuriant, and well cared for. Such vistas are worth seeing.

But a close-up view of the home reveals most unsanitary conditions. The houses are simply huts, with the most meager furnishings. Water pots, crude cooking utensils, baskets for winnowing the rice, one or two spaces for building the fires, a small pile of wood, a dirty sleeping-place, walls encrusted with soot and ashes, earthen floors that are deeply impregnated with the seeds of disease,—these characterize the native homes.

Every hut has a pigpen right at its door, and as these pens are no one knows how old, the smells which hang over the town are intolerable to olfactories unaccustomed to them. Eating and sleeping is done in the midst of sights and sounds and odors that are unbearable to an outsider.

Tobacco is grown and is universally used. Several kinds of intoxicants are fermented from sugar cane, or from rice, or from scraps of food thrown into a jar, some varieties be-

ing so vile that even the natives themselves admit the vileness of their drink.

To counteract the evil effects of such a home life, the people have their daily work in the pure and invigorating mountain air, and their diet of rice and *camotes*. They are able to carry heavy loads for long distances, and they are marvelous climbers. Nevertheless, there are diseases which afflict them seriously. Skin diseases are very general; yaws and ulcers are frequent; tuberculosis is often met with. An epidemic easily rages, because the members of a family sleep together promiscuously.

Out of these far-flung tribes, here and there a young person has gone away to school, to secure training as a teacher, nurse, or doctor, and one by one they have returned to their towns or villages to work for their own people. In what they have accomplished there is proof that the people of the mountain tribes are capable of high development.

All told, there have been seven or eight young men who have been brought into contact with our faith, have accepted it, and have attended for a time our academy in Manila. Some of these are ready now to assist in opening a mission school in this intensely interesting and hopeful territory.

Will not our people respond to one of the most imperative calls of the Philippines today, and bring offerings sufficient to firmly establish the message among the mountain tribes of Luzon?

Sabbath, March 29

SEED THOUGHT: "The commission that Christ gave to His disciples just before His ascension is the great missionary charter of His kingdom."—*"Testimonies," Vol. VIII, p. 14.*

DIALOGUE: A Chinese Home in Manchuria.

RECITATION: Why Didn't You Tell Us Before?

DIALOGUE: Sending the Gospel.

RECITATION: The Harvest Fields Are White.

SPECIAL MUSIC.

RECITATION: "Go."

OFFERING.

PRAYER: That our gifts may help finish the work in the Philippine Islands and Manchuria.

Dialogue: A Chinese Home in Manchuria

ANNA KEOWN COSSENTINE

Time: Afternoon.

Place: A Chinese home in Mukden, Manchuria.

Characters: Three Chinese girls representing the three provinces of Manchuria.

Miss Lee, a Christian teacher.

Miss Wong, a student.

Miss Foo, an inquirer.

MISS LEE (tidying a room as she talks): Miss Wong from Kirin Province is in Mukden this week; also a Miss Foo from the province of Hellungkiang [hi-lung ki-äng']. This is the afternoon Miss Wong promised to call, so I must have the house clean and neat, because I am sure Miss Foo is not a Christian. We do not have any workers among the Chinese in Heilungkiang, and I want her to notice what a great difference the love of Christ makes in our homes as well as in our hearts. Let me see, do I have any boiled water? (Goes to see, and places a teapot of water and cups on a small table.) I am sure she would prefer tea, but in our home we have learned that tea is injurious to the health, so we do not use it any more. There they are now. (Answers knock.) Please come in. Miss Wong, I am so glad to see you again. It seems a long time since school was out. And is this your friend?

MISS WONG: Yes, Miss Lee, meet Miss Foo.

MISS LEE: So glad to meet you, Miss Foo. (They bow in Chinese fashion.) Do sit down. (Offers them chairs.) Is this your first visit to Mukden? (Speaking to Miss Foo.)

MISS FOO: Yes, I have never before been out of Heilungkiang.

MISS LEE: And how do you like it here?

MISS FOO: Quite well. You have a nice large city, and what I saw of Liaoning [li-au''ning'] Province from the train seems very fertile. I could see kaffir corn stretching away to the hills in every direction. However, I did not enjoy the dust storm yesterday afternoon. It filled my eyes and lungs until I was nearly sick.

MISS LEE: The wind and dust are often aggravating. You have them in Kirin, do you not, Miss Wong?

MISS WONG: Yes, and tuberculosis and eye infection are very common just now.

MISS LEE: By the way, how is your father? I was so sorry to hear of his illness.

MISS WONG: He is not at all well. Oh, how I wish that the foreign doctor they have told us about would hurry and come! Father has been punched in the back with those long needles so much that I fear they will eventually kill him.

MISS LEE: Yes, we do need a hospital and a doctor to heal the sick and to teach the people how to live, but funds are so low it seems we shall have to wait a little longer.

MISS WONG: It is hard to wait and in the meantime see our loved ones die.

MISS LEE: That is true. How I wish I had more money to give toward our many needs. (A pause.) Have you been to our mission headquarters?

MISS WONG: We were returning from there yesterday when we were caught in the dust storm. But why is it, Miss Lee, that they chose such an undesirable location among all those little cheap shops and restaurants for the mission compound? Why, we could hardly get across the street because of the filth and debris of all kinds.

MISS LEE: The condition gets worse year by year. In 1916 when the site for our mission compound was purchased, it was in a lovely spot in the country, but as time has gone by, homes and places of business have been built far to the rear of the compound, leaving it in the midst of what you saw yesterday—dirty little shops and restaurants, theatres, and houses of vice, while the street in front of the mission property is a common dump-yard for the community, making it a germ-breeding spot and very unhealthful. Some of the mission-

aries have had to return home because of it. How I wish our native people would put away their kitchen gods and other idols, learn of Jesus and clean up! It may be a hard task to dispose of the property owned by the mission; in fact, they do not know that they will be permitted to sell, but unless conditions change for the better very soon, they will have to move.

MISS WONG: But to build another compound will take time and money.

MISS LEE: Indeed it will! And I understand that the budget is not even sufficient to meet the present demands. We need help, that is certain.

MISS WONG: Oh, Miss Lee, speaking of finances,—weren't you nearly sick last year when they talked about closing the school because of a lack of funds? The two years that I have attended the mission school make me feel that I could never go to another, and if the school should be closed, I could never be a teacher.

MISS LEE: That was a trying time for all of us, but the committee knew that if young people were to be trained for the work, they must look to our training school to produce them, so we managed to keep going in spite of the fact that the budget was overdrawn.

MISS FOO: When I hear you speak of your school, I long to come and learn more of the Christ religion that Miss Wong has told me about, but there is no one in Heilungkiang to teach my people, and I know very little about it myself. Can't you send some one to teach us?

MISS LEE: How I wish we could, but we cannot send any one now because there is no money to finance the work. Nevertheless, I have a secret I want to share with you girls because I know it will make you very happy. It is this: We, here in Manchuria, have helped build up the work in mission stations in North America, South America, Europe, Australia, the islands of the sea and in parts of Asia; now they are going to help us with half of the overflow this thirteenth Sabbath.

MISS WONG: Oh, isn't that simply wonderful!

MISS LEE: When every one puts a shoulder to the wheel and gives us a lift, then we will have a better equipped training school and a sanitary place for our mission headquarters in Liaoning [li-au''ning'] Province; a doctor and a hospital for Kirin, and will be able to open the work in that large unentered province of Heilungkiang. (Miss Wong and Miss Foo rise and move toward the door. Miss Lee rises also.)

Miss WONG: We must be going. I am so glad that you told us about this Thirteenth Sabbath Offering. I am sure that if the people only understood conditions in Manchuria, they would give more liberally. (Facing the congregation) I hope it is the biggest overflow in the history of the denomination, don't you?

Sending the Gospel

[An exercise for eight children.]

Jessie:

There are millions of children across the
blue sea,
As poor and as needy as children can be.
What help can we give them today?

Ted:

Have we food we can furnish, their bodies
to feed?
Is not hunger the worst of all human need?
'Tis hard to be *hungry*, I say.

Fannie:

Each person may do what to him seems the
best;
To my mind they need to be fittingly dressed.
I would send what would help keep them
warm.

Joe:

Great need we all feel of food and of clothes,
But they can get those things at home, I
suppose.
I'd send them *books* in some form.

Mary:

O, yes, 'twould be nice, but they cannot read
Our books, so these would be wasted indeed.
We'd better remember their *sick*.

Willie:

Sick people do need kind words and good
care,
And these, people say, are not known over
there.
Let's send them some *medicine* quick.

Ruth:

Perhaps we're too quick. We would better
advise
With teacher; she's read and is really so
wise,
She can tell us the best thing to do.

Harry:

Exactly the thing. And we'll catch every
word.
She knows what we have said, I'm sure she
has heard.
Dear teacher, we want help from you.

Teacher:

Let us think for a moment—the body and
mind
To provide for, I see you are all quite in-
clined.
Is there nothing important besides? Let
us see.
The soul must be cared for; and you will
all agree
That the gift you should bear the children
out there
Should be something for which the hungry
soul pleads.
Can you not help them out of the darkness
of sin
That has sunk them so low, and help them
to win
Something better and higher—the thing that
is best—
That they, too, may share the life of the
blest?

All:

O, the gospel, the gospel is what we will give,
That the men and the women and children
may live.
We will tell it at home, we will tell it abroad.
We will help make the world acquainted
with God.
We'll tell of the Saviour who lovingly came
To redeem every soul that believes on His
name.
Thus the children way over across the dark
sea
May be saved in His kingdom with you and
with me.

—*Selected*

Why Didn't You Tell Us Before?

I OWN, 'tis a wonderful story,
And it seems most too good to be true!
You tell me a great God above us
Is watching o'er me and o'er you;
And you say that He looks down upon us,
That He knows and calls each one by name;
That He cares not what nation or color,
That He loves every one just the same.

And you always have known the glad story?
O, why have you kept it so long?
For we are so weary with waiting,
And we know not the right from the wrong.
Your story is true? You believe it?
Why did you not tell us before?
We saw no light in our darkness;
No balm for the hearts bruised and sore.

The long, dreary days with their sadness,
Passed wearily, slowly away,
While you were withholding the good news
That would change our dark night into day.
Could you, in your God-favored country,
Think how sad without Christ it would be,
I'm sure you'd not wait for tomorrow,
You would hasten to help make us free.

When we stand face to face with the Master,
Think you He your neglect will excuse?
He gave you command: Go and publish
To the ends of the earth, the glad news.
O what will you say, what make answer,
When you stand at the great judgment throne,
And He asks at your hands for the children,
Neglected, blood-purchased, His own?

—Mrs. W. B. Dingman.

The Harvest Fields Are White

So MANY idle, folded hands,
And the harvest fields are white:
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For the "harvest fields are white."

So many here that sit at ease,
While 'neath yon darker skies
Earth's wretchedness and misery
Angels behold with agony.
How dare we then sit here at ease
Beneath these golden skies?

So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win today;
For soon our only joy shall be
In bringing home the sheaves.

—Selected.

“Go”

HEAR your commission, O Church of the Master;
Friends and disciples of Jesus, take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Useless to stay in your doorway and beckon;
Those who most need you will never come in.
Fighting the devil with art and with culture,
How he must laugh in his stronghold of sin!

Vainly ye stand in the market-place, piping;
Vainly ye cry to the outcast, “Behold!”
Loud-sounding brass and the tinkling of cymbals
Never will draw the lost lambs to the fold.

Go—to the sheep that are scattered and fainting,
Having no shepherds, and tell them to come;
Go to the highways and tell every creature
Still the feast waiteth and yet there is room.

Go—the time shortens, the night is approaching,
Harvests are whit'ning and reapers are few.
Somewhere, perhaps, in the darkness are dying
Souls that might enter the Kingdom with you.

Go—for the Foe goeth, tireless, cunning;
Body and soul he is holding in fee.
Go lift his gauge in the might of the Stronger,
And in that power declare the slaves free.

Go—our Lord goeth to man's petty judgment,
Bearing His cross in the midst of His foes;
Let us go forth to Him, mocked and derided,
Bear His reproaches and share in His woes.

Go—Church of Christ, for He goeth before you,
And all the way that ye take He doth know.
On the bright morrow He'll say, “Come, ye
blessed:”
But till the dawning the message is, “Go!”

—Annie Johnson Flint.