

# MISSIONS QUARTERLY

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## COUNSEL MEETING AT MANILA

Reading from left to right: Elders Salisbury, Finster,  
Fulton, Daniells and Porter

TOPIC:  
**THE PHILIPPINE ISLANDS**

## SUGGESTIVE PROGRAM

*February 19*

“Philippine Islands.”

Distribute Thirteenth Sabbath Envelopes.\*

*February 26*

“Our Day of Opportunity in the Philippine Islands.”

“Our Work in Cebu.”

*March 4*

“The Children of the Philippines.”

“Literature Work in the Philippine Islands.”

*March 11*

“The Story of the Printing Press.”

“A Dialogue for Girls.”

*March 18*

“Home Missionary Work.”

“Among the Visayans.”

*March 25*

“What a Filipino Boy Is Enduring for the Truth.”

“A Dialogue.”

Offering.

Prayer for the work in the Philippine Islands.

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\*These envelopes are furnished without cost to the schools. A supply has been sent to each tract society.

# Philippine Islands

## The Pearl of the Orient

L. V. FINSTER

LIKE pearls in the ocean, the Filipino people have long remained in darkness and superstition, waiting for the light of the gospel for this time. Says the prophet, "and the Isles shall *wait* for his law." Isa. 42:4. Other parts of the world would first be enlightened, while the isles would wait; but thanks be to God the long time of waiting is nearly ended. Light is breaking forth in many places. It is true many of the people are jewels in the rough and many lie deep in the mire, but they must be found and polished for the kingdom of God.

There are about three thousand islands in the Philippine group with a total area of one hundred and twenty thousand square miles. About three hundred islands are inhabited. The people are divided into many tribes speaking more than thirty different dialects. The population is about eight millions. We are doing mission work in but four of the languages.

### The Tagalog Mission

This is our oldest mission in the Philippine Islands. The church in Manila numbers about two hundred and fifty. We have no church building, so we meet in five different native houses for Sabbath school and church service.

The Manila church has a live missionary society. They take a club of fifty of our

native papers to send free to interested people. Besides this they sell from house to house from fifteen hundred to two thousand papers each month. If you could hear them relate their experiences, your hearts would greatly rejoice. The church keeps our Bible workers more than busy following up the interested cases.

We have four churches and three companies in the provinces numbering nearly two hundred and fifty. We have so few workers that these believers do not have help very



Native Filipino Evangelists

often, but we have parts of the writings of Sister White translated and sent to them from Sabbath to Sabbath. We have five evangelists and three Bible workers and fifteen canvassers in this field.

### **The Panayan Mission**

This field was first entered by Floyd Ashbaugh about three and one-half years ago with our books. The Lord greatly blessed him in placing many copies of "Patriarchs and Prophets" and "Coming King" in the homes of the people. Many became inter-

ested. A year and a half ago Elder E. M. Adams and family arrived in the field and began the study of the native dialect. He soon found his hands full with interested inquirers. A native Baptist evangelist soon accepted the truth. He has had experience in translating into the Panayan and so has been a great help to Bro. Adams in getting out tracts and a book on the prophecies of Daniel. About a year ago, Fausto Jornadal, a Panayan young man who had accepted the truth in Honolulu, came to assist Bro. Adams. By his consistent life, he was soon able to win many of his relatives to the truth. The Lord has greatly blessed Bro. Adams in his language study and in winning souls for the message. Last March they held their first baptism, and a church of seventeen members was organized.

Work has also been started in the Antique province. Several are keeping the Sabbath there. There are also some keeping the Sabbath in the Island of Negros. The workers find more openings than they are able to fill.

### **The Cebuan Mission**

In the Island of Cebu, the priests still have a very strong hold on the people, and Protestantism has made very slow progress. A year and a half ago Dr. Carlos Fattebert and wife located at Argao to start the medical missionary work. They have been bitterly attacked by the priests, yet the Lord has permitted them to gain many friends. Several very nice people are keeping the Sabbath and

awaiting baptism. The Doctor has been very busy getting out tracts and a book on the prophecies of Daniel.

Brother Robert Stewart and wife are connected with this mission selling our books. They have also been blessed in seeing some

accept the truth. One of these converts is now canvassing. There are many interests springing up as a result of this faithful seed-sowing.



VIVIANO PANES,  
EVANGELIST

### Ilocano Mission

In the northern part of the Island of Luzon we have opened up work among the Ilocano people. Elder Roy Hay and family went to Vigan eighteen months ago and began the study of the language. It was not long until their language teacher, who was a Municipal Secretary, accepted the truth. He has been a great help to Brother Hay in translating our

tracts and books into the Ilocano language. In spite of opposition the Lord has caused the truth to triumph, and several are ready for

baptism. Elder Hay is holding Bible classes with several of the young men, to prepare them for evangelistic work. We are planning on sending one of our trained young evangelists from the Tagalog field to assist Brother Hay.

A few months ago a man in some way received one of our tracts. After reading it, he became so interested that he walked twenty miles to the home of Bro. Hay to find out more about the truth. After studying a few days, he returned home and then sent his son to spend several weeks at the mission, so that he might come back and teach the people of his town. Bro. Hay reports that there is a great change in the young man and he believes that he will make a good worker.

These mission stations, except the Tagalog, are each manned with but one foreign worker. They have no fellowship with those of like faith, but live alone among the people they have come to save. This is not a safe policy, for should sickness overtake one, there is no one who knows the language to continue the work. Each field should have at least two foreign workers. We have followed these plans in starting the work, as it takes two or more years to acquire the language, but it must not be continued. There are also five or six new languages in which work should begin at once.

Something should also be done for the people who live in the mountains. They are pagans. Already the Lord is going before us

in opening up this work. At our meeting at Norzagaray, a half-caste Negrito accepted the truth. He often returns to the mountains and preaches the message. He reports that many now believe in the true God, and are keeping the Sabbath. A few weeks ago four or five men returned with him, beseeching help for their people. With all these needs and all these opening providences of God, should we not pray the Lord of the harvest to send forth laborers into the vineyard?

*Manila, P. I.*

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## **Our Day of Opportunity in the Philippine Islands**

A. G. DANIELLS

OUR people who have been giving their sons and daughters and money to the cause of foreign missions have reason to feel greatly encouraged regarding the results of the sacrifice made. Yes, they have much to encourage them to continue giving to this glorious work.

This is especially true of our work in the Philippine Islands. There the third angel's message is taking strong hold of the hearts of hundreds of earnest people. They not only accept the message but they make every sacrifice and effort possible to give the message to their fellow-men throughout the islands.



We began our work in the Philippine Islands in 1906 when Elder J. L. McElhaney and wife were sent there by the Australasian Union Conference. As we had no acquaintance with either the people, the conditions, or the native languages it was thought best to begin our work among the Americans who were located in the city of Manila. Our efforts for this class were not very successful. A few embraced the message, but the great majority of these people were too deeply interested in governmental and commercial affairs to pay much attention to religious questions. Brother and Sister McElhaney were transferred to New Zealand in the spring of 1908.

At the close of 1908 it was decided by the Australian brethren to make another effort in the Philippines—this time in behalf of the native peoples. They selected Elder L. V. Finster and wife for this work. Brother and Sister Finster landed at Manila December 17, 1908. They spent the first year in studying the Tagalog language and in getting acquainted with conditions generally.

The next step was to secure the translation of some of our tracts into the Tagalog and to begin personal work among the Tagalog people. There were many obstacles to overcome and at first the work moved slowly. The first baptism was held in March 1911, and a church of eighteen members was organized. This number seemed rather small as a result of earnest labor covering a period of two

years and three months. But it greatly encouraged the hearts of the laborers.

After the organization of the first church the work moved much faster. During the year 1911 the membership was increased from eighteen to one hundred. Some of those who embraced the message were young men of good education and ability. They began at once to work for others. The Lord blessed their efforts by leading many for whom they labored to take their stand for the truth. In 1912 the church membership had increased to one hundred fifty.

During this time a number of tracts and one or two small books had been translated into the Tagalog and printed. The circulation of this literature created a new and deep interest among the people to hear the message. A small printing plant has been established on our mission premises. Here a monthly paper and a variety of tracts, pamphlets, and books are being printed. A class of earnest colporteurs has been trained to sell these publications, and these young men are meeting with excellent success. They have already clearly demonstrated that our literature can be sold in the Philippines, and that its sales can be made self-supporting, the same as in other lands. To meet the demands that have been created by these efforts with our literature, the Mission Board is now establishing a substantial up-to-date printing plant at Manila. A nice block of two and a half acres of land has been purchased for our printing house and academy.

It is located three miles from the city near a good street car line. The school will provide educational advantages for the scores of our young people in the islands who want to de-



**First Family to Accept the Truth in the Philippine Islands**

vote their lives to the advancement of this cause.

At the close of 1913 there were three hundred people keeping the Sabbath. During 1914 this number doubled. At the present time there must be eight or nine hundred people keeping the Sabbath. Our brethren have had many evidences that the Lord's hand is at work in that field. This gives them courage to press on against all obstacles. The population in the Philippine Islands is about eight millions. These are scattered over a large area covering many islands.

Thirty or more different languages and dialects are spoken. This makes the problem of reaching all these people very difficult. But the difficulty is being overcome by the conversion to our cause of young men from these different classes and also by the teaching of English in all the public schools. At the present time there are close to ten thousand natives teaching English in the public schools. Our greatest success in reaching all classes will be by means of our literature. Now that a well-equipped printing plant is being installed our most important tracts will be translated into all the leading languages of the islands. Thus we shall be able in a short time to tell our message to the great majority of the Filipino people.

The next step in importance is the opening of a good training school for our Filipino young people. Many of them have had fairly good advantages in the public schools, but they need special training for our work. The opening of a good school will surely mark the beginning of much greater advancement of our work in the Islands.

Altogether the outlook among the Filipino people is as bright and encouraging as anywhere in the world. For three hundred long years these people groped in the darkness and superstition of Roman Catholicism. When the country passed into the hands of the United States it was opened to Protestant missionaries. A great light was turned upon the situation. The eyes of the people were

opened to new views of the gospel of the Son of God. Great changes followed. Now is our day and hour of opportunity for these dear people. No time should be lost in stepping into these opening providences of God. Money and effort spent in this field just now will bring large returns. May God's people be quick to see these opportunities and prompt and earnest in improving them.

*Takoma Park, D. C.*

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## **Our Work in Cebu**

CARLOS FATTEBERT, M. D.

Our island is small, only twenty by one hundred miles, but it has a population of 900,000. We have a narrow strip of flat land from one hundred yards to two miles wide all around the island, then it slopes rapidly from five to fifteen hundred feet along the center. The capital has a population of about 50,000, but the rest of the people live in small towns and in the country. There is a large church in each of the fifty district centers. We are in perhaps the most religious of all the towns. Every evening at eight o'clock we find the windows closed and hear the murmur of the voice of prayer, or rather prayers, for the people repeat them responsively. This also takes place at four o'clock in the morning. Very few of the women fail to go to church once a day.

The people were very friendly to us at first, and now that they know us as missionaries, they would like to be so still, but are afraid to show their friendliness when the priest or any one else is about to report them. The medical work opens some doors, but the priest works hard to keep the people from calling on me. Some months ago the organist of the church did a great deal of talking against people coming to me for medical aid, saying it was better to die than to call me. But when his wife was very sick he could not resist the temptation, so sent for me. I had to perform a hasty operation. As he was at the church, I wrote him to come at once as the result of the operation might be fatal. He replied that he could not leave the organ but that I should go ahead as he had entire confidence in me. He does not talk about us any more and his wife is not afraid to visit us either. Our first church was organized last Sabbath. We have ten members.

One of the new believers who was to have been baptized last Sabbath, but could not because of illness, is a Chinaman who accepted the truth here through the medical work. He is the first of his race to accept the truth in the Philippines. He is blind, but firmly believes that the Lord will give him back his sight. Our Sabbath-school has varied for more than a year from ten to twenty members. Our donations average about eight dollars a quarter. We look for greater results from now on, as we are able to use the dialect

better, and can give more time to the work. We have at least two young men who plan on going to the school in Manila as soon as it is ready.

*Argo, Cebu, P. I.*

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## The Children of the Philippines

MRS. ELLA L. FINSTER

BRIGHT little boys and girls are they, with the same love for play, jokes, and teasing that the children of other lands have. Their color varies from white to dark brown. Their bright, sparkling black eyes look at you in wonder and amazement if you are in the provinces; but if in towns where they are accustomed to seeing foreigners, they will venture the old, old, salute, "Hello, baby!" They think they are saying "Hello, lady!"

Their children attend the public schools and learn English. In fact, all their lessons are in English. They learn industries of various kinds such as hat weaving, basketry, bobbin lace, Irish crochet, and many other kinds of lace work, also sewing, cooking, embroidering, and gardening. They begin this work in the primary grades and it is continued all through their school life. Many who cannot attend day school go to night school up to and including the fifth grade. They are very fond of baseball, tennis, volley ball and all the outdoor sports we have at home.

Most of the children are Catholics and count their beads, cross themselves with "Holy

Water" and walk on their knees in worship. They pray to images of Christ, Mary, and the saints. They confess their sins to the priest, and are very devout followers of all the customs of the church.

But all of this does not keep them from doing wrong or telling untruths. When they learn that the Bible teaches them to be truthful, not to steal, and to pray to Jesus instead of to Mary, they are obedient, and learn to love Jesus because Jesus loves them.

The children here have no papers to read. There are no "Little Friends" or "Youth's Instructors." There are no books for children, and not until lately have we had Sabbath-school lessons for them. But now our little boys and girls are studying the same lessons you do. We are very glad for this and wish that some of the boys and girls in America would want to share their papers with the children here. We pray that you may meet many of the children from these Islands, when Jesus comes.

### **Stories of Some of the Children**

The tent was pitched at Baliwag and our Filipino ministers were preaching the Word of Life to the people. One of the least noticed but most interested listeners was little Isidora Jose, a wee little girl of six summers. Night after night found her at the tent and day after day she listened to the conversation of her elders. Jesus was coming again. The Sabbath was holy, and was the Lord's own day, and we should keep it because we love



Jesus. All the various subjects were listened to, and in her little heart she decided to be Jesus' child. When finally those who had decided to follow the Word of God were gathered into a class for further instruction preparatory for baptism, Isidora was there. Although it was late at night, she was there to learn all she could, for was she not Jesus' child? Sometimes her mother thought that she should be in bed, but when told to stay at home and go to sleep, she would weep bitterly. She came so regularly that the instructors noticed her and spoke to her, when she informed them that she wished to be baptized. "But you are too young," they said. This was a terrible blow to her. Too young to be Jesus' child? She decided to see the white man himself when he came to baptize the others. May be he would not think she was too young. So when Mr. Finster went to Baliwag, the little girl came to the meeting, walked timidly over to Mr. Finster's chair, and looking up into his face said, "I want to be baptized, but they say I am too young." Mr. Finster smiled reassuringly at her and said, "Why do you want to be baptized?" "Because Jesus died for me and I want to be his little girl," was the quick response. Mr. Finster questioned her closely and found her intelligent and with understanding beyond her years. When I came up, Mr. Finster pointed her out and told me her story. "But she is so very young," he added, "I do not know what to do." "If as you say she understands and has such a desire to belong to Jesus who

are we to say No?" I replied. So at 5:30 A. M. on Sabbath morning little Isidora with many others was buried with her Lord in baptism. With a happy little face, she confidently walked out into the river. She was not afraid. Nor is she afraid now. "When 1916 comes the war will be over and then we will take all the Adventists in the town and cut their heads off," teased her schoolmates. "Oh that's not so bad," she replied, "You will only kill my body, you cannot kill my soul."

Nicolas Morales is a little boy seven years old. But he heard the wonderful things told in cottage meetings at his house, and decided that he would like to read for himself. He can find the texts in the Bible as readily as any one, and does it with ease, and reads quickly and well. He sometimes walks many miles with his grandfather while he is canvassing, and then stays awake in meeting to listen to the Word of God being preached.

I will close by mentioning two babies only a little over two years old whose parents are Sabbath-school workers, and who teach their children simple truths, such as, "Who is coming soon?" "Jesus Cristo," they say. "Who will come with him?" "Ang manga angel" (many angels), they reply. Many other questions of like nature are answered by the baby lips, and as you listen, you want to gather them up in your arms and shield them from the snares of the world, "for of such is the Kingdom of Heaven."

*Manila, P. I.*

## Literature Work in the Philippine Islands

W. E. LANIER

Brethren R. A. Caldwell and Floyd Ashbaugh were the pioneer canvassers in the Philippines. They did faithful work with our Spanish books. But since less than twenty per cent of the population speak Spanish, Eld. Finster felt that we should have a literature in the native tongue. So with money furnished by the Australian Sabbath schools there was printed a five thousand edition of a translation of "Thoughts on Daniel." Up to 1914 Bro. Caldwell and a few of the native brethren had sold about half of them. But Bro. Caldwell returned to Australia. And so there was but little being done with the sale of native literature.

We felt that a more determined effort must be put forth to encourage our Filipino brethren to enter the canvassing work. We called a canvassers' institute for Christmas week, 1914. There were quite a number of young men who attended this institute. We gave the same careful training that we give in Europe or America. And the results have been equally as satisfactory. They soon sold off our stock of "Thoughts on Daniel" and were ready for the new book "Coming King." They have now sold almost half of the edition. We are having some new books translated which we hope to have ready in the near future.

Our sales per hour average about as well as they do in the States, where wages are from two to four times greater than they are here. Some of our canvassers frequently sell from \$80 to \$100 (gold) worth of books per week. I



Native Workers in the Philippine Islands

have before me a report for \$27 in thirty hours from a brother who is more than seventy years of age. I also have another reporting a one hundred per cent delivery. Our canvassers are missionaries also. In one town where some of them were located for a few months, they raised up a company of eighteen. Four of these eighteen are now canvassing. This is only one of the many similar instances.

Last year our literature sales amounted to almost \$6500. The larger part of this was for native literature. Then we would not for a moment lose sight of the faithful work being

done by Bro. R. E. Stewart who is selling Spanish and English books in the southern part of the archipelago.

So far our native work has been in but one dialect (Tagalog). But we have now an abridgement of "Thoughts on Daniel" in the Cebuan dialect. And some work is being started with it, which we think will soon be progressing nicely. We also have the same book in the Panayan dialect almost completed. We are now planning on publishing this book in Ilocano. We have two trained canvassers ready to commence selling that as soon as it is ready.

Our problem here is much greater than in the States. We have only about ten per cent of the population of the States, yet we have eight or ten written languages, besides many unwritten dialects. There are not more than two millions speaking any one language. But all must hear this message. And the printed page is one of the best means of reaching them.

When it is remembered that all of our printing is being done on a small "Job Press," which runs from five o'clock in the morning until late at night, and that our bindery is in the basement of the mission home, you can understand why we are calling so earnestly for a printing establishment, where we shall be able to supply the great demands for literature. Brethren, help us with your means, and with your prayers.

*Manila, P. I.*

## The Story of the Printing Press

MRS. ELLA L. FINSTER

A few believers had been gathered together at Manila. As they became "lights" to others, calls came from many places but there were no workers to send. "Thoughts on Daniel" had been translated into the native dialect and it was helping to spread the truth into other homes. A need for a paper arose and this was started. But it was done by outside labor on outside presses and entailed much labor and expense. Our need for a small press to print our tracts and papers was self-evident. But how to get it was the question. The Mission Board would gladly give help, but no funds were available, they wrote.

One day a sister in College View, Neb., said, "Tell us your greatest need, and we will help you get it." She was a member of the "Mothers' Association" and was speaking for the Society. "A printing press," was the reply. So all set to work. Mr. Finster was giving lantern lectures on the Philippines, throughout the State of Iowa at the invitation of Elder Ogden, and as the needs of a press for printing literature was presented, many gave donations to assist in buying. In some places most of the hearers were friends not of our faith, but they gave liberally. Missouri, Kansas, and Colorado also helped in this way, but only a very few places in these States could be visited because of the limited time.

But the "Mothers' Association" of College

View worked hard and nearly one-half of the amount was raised as a result of their effort. If all who have helped could see the way the press has worked since it was set up in Manila, I think they would feel amply repaid for the time and money they invested in it.

### **Books Printed**

The past year a 5000 Edition in Tagalog of "Coming King," 300 pages.

Another book in Cebuan Visayan, of 200 pages, 2500 edition.

Another in Visayan, Panayan dialect, 260 pages, 3500 edition.

Many pages of tracts in Ilocano, Visayan and Tagalog.

Our paper "Patnubay ng Katubusan" is printed monthly.

In all about 6,000,000 pages have been printed the last twenty months.

### **Results**

After all it is results that count for most, and we can count whole companies raised up from the results of the literature that is being sent out from our press.

At San Pablo there are fifty-eight keeping the Sabbath. At Baliwag thirty-seven have been baptized and ten others are waiting. They became interested through literature.

At Alaminus there are twelve keeping the Sabbath who heard it first from the canvasser.

At Calaca there are fifteen as the result of literature carried by a man who was at one time superintendent of one of the Sabbath schools but who had gone away and nothing had been heard from him.

Many others, one here and two there, write to the office saying they are keeping the Sabbath as a result of reading.

“The ‘Patnubay’ has taught me to keep the Sabbath and about the second coming of Christ,” writes one man from a distant place.

The harvest truly is ripe but where are the reapers? God is using the little press so kindly donated by our friends to send the light far out into distant places where the living worker cannot go. Thanks, we say to all our friends. Thanks, we add, for the money to be given to increase our facilities.

*Manila, P. I.*

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## A Dialogue for Girls

### First Girl

(Holding up a little barrel, box, or bag)

See what my teacher gave to me.

### Second Girl

(Reaching out and taking it, and looking at it)

What is it, Mary, let me see.

What is it for?

### First Girl

My frankincense—

And I'm just aching to commence.

### Second Girl

Your frankincense! You talk so queer;

Can you not make yourself more clear?

### First Girl

Frankincense was to Jesus brought  
By wise men, so our teacher thought  
That's what we all might like to do.



Since Jesus welcomes children, too:  
We might bring gifts, by love made sweet,  
And lay them at our Saviour's feet.

When Jesus said, "Forbid them not,"  
Do you suppose that he forgot  
The children far across the sea?  
And only thought of you and me?  
He wants us all—the red and brown,  
The black and white, in every town.  
But it takes money in this age  
To send the news, to print the page.  
Some one must pay the printer's bill;  
If *we* don't do it, then who will?

J. F. MOSER.

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## Home Missionary Work

W. E. LANIER

We organized our first Home Missionary Society in Manila where we would have better opportunity to look after its development. We tried to make it an object lesson for the rest of our churches. We have not been disappointed, for their work has been an inspiration to all who have had the privilege of visiting our missionary meetings.

We do about the same line of work that our brethren do in the homeland. We buy all the tracts that we use in our society, pay for a club of magazines to be sent to interested ones, and sell from one hundred to three hundred magazines per week. Our magazine work in the society has been the means of starting several of our canvassers in the book work. Really the society has been a station for workers, and it has done equally as well

in increasing our Sabbath-school and church membership. But during the last two years our work in the inland cities has grown by leaps and bounds. Last week I organized societies in the towns of Norzagaray and Baliwag. In Norzagaray I had the novel experience of organizing a society with the chief-of-Police as leader and one of the aldermen as secretary. It did my heart good to see those officials coming to church in their uniforms, thus acknowledging God's claim upon them. This demonstrates that officials will accept this truth as well as the more humble. One of our greatest difficulties is to find suitable leaders for our work. It is true that the people are intelligent, but most of them are just out of the Catholic church and have no knowledge of leadership. What we need is a school in which to train our young people to become leaders in our church and missionary societies. Until we have this, our work will be greatly handicapped and cannot make the substantial progress that it should.

*Manila, P. I.*

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"GIVE as you would if an angel  
Awaited your gift at the door ;  
Give as you would if tomorrow  
Found you where waiting was o'er ;  
Give as you would to the Master  
If you met his searching look ;  
Give as you would of your substance  
If his hand your offering took."

## Among the Visayans

ELBRIDGE M. ADAMS

I AM glad to tell you that the Filipino who for nearly four hundred years has suffered abuses of every sort, and has been kept in ignorance of God and his Word, is now beginning to partake of the blessings of the Third Angel's Message. He shows that he is just as susceptible to God's transforming spirit as are our more privileged brethren in America.

I will relate an incident to illustrate this, but we must remember that while we count in dollars, they count in centavos equal to one half a cent. Where an American earns from \$1.50 to \$2.00 a day the Filipino's average earning capacity is about twenty-five cents gold. And however small this incident may seem to us it illustrates a conflict with the fleshly nature and a victory won.

Brother Rafael Bela had some chickens and his neighbor who thought them a nuisance put some poison in rice and threw it out where they could get it, and nine of them died. When Bro. Bela knew of it, he said his first feeling was to take his bola (a large knife which the Filipino uses for fighting as well as in the place of an ax and for general purposes) and kill the man. But he said that God's Spirit kept him from it, and instead he went to the man and asked him why he did so, and why he did not say that the chickens were bothering him. He told his neighbor that he was tempted to do him violence, but that he had been kept from it only by the

power of the truth he had lately received. He asked the pardon of the man for feeling so. And then his neighbor—a hardened sinner, without knowledge of the Bible—asked the brother to forgive him for killing his chickens.

This is appreciated all the more when you know that this Bro. Bela had been a very hard man to get along with and a very troublesome member of his family.

For very slight causes in a fit of anger murder is often committed here; especially was this so before American occupation. When I related this experience to Bro. Ashbaugh he said, "Yes; up in the mountains a company of Filipinos came to witness a cock fight. A dispute arose about the winner and they resorted to the bolo. Over those two very ordinary roosters several men were killed."

An uncle of Brother Rafael and a nephew are members of our church, and are having a good Christian experience. Neither of them can read a word, but they are always among the first to offer prayer and to bear their testimonies at the prayer meeting. And though very poor, they pay a faithful tithe, give a regular Sabbath-school offering, and contribute each week to the missionary society to help spread the message.

*Manila, P. I.*

## What a Filipino Boy Is Enduring For the Truth

E. MANALAYSAY

WHENEVER any person, young or old, rich or poor, takes hold of the truth to obey it to the glory of God, Satan's enmity is always aroused against him. This is evident in the experience which I wish to relate:

I was holding a series of meetings in a tent, and a family, together with many others, became interested in the truth. They attended the meeting every night until I preached on health reform. As the family would not give up their wrong ways and habits, they no longer continued to attend the meeting; but a boy, an orphan under their care, kept on until the close of the series. When the time for baptism came he was one of the candidates. In spite of the threats and scoffings of his guardians he took his stand. We endeavored to persuade his guardians to let him be baptized. Their consent was finally obtained.

From that time on, the same family that had accompanied him to the threshold of truth has been bitterly persecuting him. He is whipped and forced to sleep on the floor at night without any clothing to cover his body, whenever he attends our meeting. They save no food for him when he attends the Sabbath school. He often goes without meals in order to avoid the use of unclean meats which they

relish. Yet, though only fourteen years old, and an orphan, he remains steadfast. Several times he crossed angry streams in order to attend our meetings secretly. And, bear in mind, that all this is not for one week alone, nor for one month, but even until now —almost two years since he took his stand for the truth. When any one asks him why he does not give up his faith, with a tone that sinks into the soul, he answers: "Christ's second coming is very near. I wish to meet him in peace, and have a part in his kingdom."

The last time I met him I had a heart to heart talk with him. I told him about the benevolence of our brethren in America and Australia in giving us enough money to erect for us a church building, a larger printing plant, and a school for training workers. At the mention of "school" his face suddenly brightened. He was cheered by the thought of having a school for training workers. He said that as soon as he finishes the seventh grade next March he will study how to be a worker for the Lord.

I am in hopes that those who may chance to read this piece will unite with me in praying that this young man may soon prove to be a worker "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

*Manila, P. I.*

## A Dialogue

1ST BOY, (Holding a missionary box or barrel):

Come, boys, and help us with your means  
To sow the Seed in the Philippines.

2ND BOY: And what's the Philippines, pray tell?

1ST BOY: The place where Filipinos dwell.

3RD BOY: And what are Filipinos, pray?

1ST BOY: Why *People*, people, don't you know?  
Out on an archipelago.

4TH BOY: Well! Can't you make the thing more plain?  
If not, you'll beg from us in vain.

1st BOY: In that case, bear with me, my friends,  
And I will try to make amends.

Far out, on groups of islands green,  
With seas around, and seas between,  
Are boys and girls both white and brown,  
As bright as any in our town.

Some live on mountains wild and steep,  
And others, down in valleys deep.  
In hamlets small, and cities great,  
They wait—and wait—and wait—and wait  
To learn about God's holy law—  
As prophets long ago foresaw—  
They wait for *us* to send God's Word;  
To tell them of our coming Lord;  
To build for them a training-school,  
Where they can learn the "Golden Rule.

2ND BOY: And can these children write and read?

1ST BOY: They surely can; yes, yes indeed,  
But many cannot read like you.  
If you were they, what would you do—  
With thirty dialects to speak,  
No LITTLE FRIEND to come each week,  
No YOUTH'S INSTRUCTOR, book, or card,  
Would you not think it rather hard?

With only one small printing press—  
And where they keep it you can't guess—

3RD BOY: Why, in their printing house, of course!

1ST BOY: "Of course," in this case, has no force:  
No printing house do they possess.  
Where do you say? Give one more guess.

4TH BOY: O, in their parlor, I suppose.

1ST BOY: No parlor does their press inclose—  
It stands back in the mission lot  
In an old stable!

ALL TOGETHER: What a spot!

1ST BOY: Yes, and the place their books are bound,  
Is in the basement, near the ground—  
An *open* basement! Could you find  
A much worse place to stitch and bind?

Now, then, two nickles make a dime,  
And dimes make dollars, any time.  
Shall we boys fill this box today  
And send it on? What do you say?

2ND BOY: Yes, I'll give some;

3RD BOY:                                  and I;

4TH BOY:                                  and I;

5TH BOY: I s'pose I can if I just try.

ALL TOGETHER: Our Father, bless this little pile,  
And guide it safely to the isle  
That needs it most. And, by and by,  
May we see fruit beyond the sky.

J. F. MOSER.