

MISSIONS QUARTERLY

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ONE OF THEM

Topic: PHILIPPINE ISLANDS

Sabbath, April 4

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Matt. 28:19, 20. Read the text, then have the school repeat it in concert.

READINGS: The Official Notice.
The Philippines.

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

PRAYER: That we may have a large overflow for this needy field.

The Official Notice

TO THE SABBATH SCHOOLS:

Greetings: It is to a rapidly growing mission field that we are asking you to contribute the second Thirteenth Sabbath Offering of 1925. In the year 1923 more than a thousand souls were baptized in the Philippines. The message is winning hearts in these islands on the right hand and on the left. We can help and join in this splendid harvest through the Sabbath school. It was in the year 1911 that the first company of nineteen believers was organized in Manila, and now only twelve years after the message was first brought to these islands there are more than 5,000 believers.

A wonderfully growing membership such as this represents a great need. The believers must be educated for the work; for this schools must be conducted. Churches must be provided for the worshipers. In the face of pressing invitations to extend the work into new islands of the group, a larger evangelistic force must be employed. Conference organizations must be strengthened as the membership of the conferences grows.

To meet these many pressing needs we are asking our Sabbath schools to contribute to the Philippines on this appointed Sabbath \$95,000 toward the maintenance of their work; any addition to this will be used for much needed new work in that field. May God lay upon the hearts of our people the great need of this very fruitful field.

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

The Philippines

I. H. EVANS

Too much can scarcely be said concerning the importance of the Philippine Islands as a mission field. Few countries in the whole world give better results for the labor bestowed than this group of small islands. The population of the Philippines is only about ten million, yet the results of missionary effort are far in excess of what we see in most other countries. This makes working for the peoples of the Philippines most encouraging. It also gives the people who help supply the funds for missionary work great sympathy for the people and satisfaction for what they see accomplished.

The four centuries during which Spain controlled the destiny of the Filipinos, little opportunity was afforded the majority of the young people to obtain an education. Few schools were conducted and they were under the control of the priesthood, so that the

church practically said who should be educated and who should remain in ignorance. To learn the Spanish language was tabooed as far as the majority of the poor people were concerned, for the purpose was to keep the masses in subjection. There was no opportunity for the poor people to better their lowly condition.

After the American occupation, schools were established, education in many sections became possible for the very poor, and the Filipinos have made wonderful strides in industries, commerce, farming and in every line that shows intelligence and growth. This does not mean that every individual has made equal advancement with his fellow, but it does show that the Filipino is capable of becoming through training and education, a successful and helpful citizen.

When Spain lost control of the Philippines, many broke with the established church and became, not protestants, but Independent Catholics. The thirst for knowledge opened the heart and mind for Bible truth so that the Filipino generally is wide awake for research and advanced truth. This makes them interested in Bible research, and they show great appreciation of what is religious.

The truth has made rapid progress among the leading language areas. But our facilities are so meager that we are often perplexed how to meet providential openings with so few workers and such limited funds. We are unable even to employ all the native workers that are available and would make our work

a greater success. Two years ago the brethren requested that they be granted one thousand dollars in addition to their budget allowance, and said that they sincerely believed with the use of the one thousand dollars they could bring a thousand souls to Christ in addition to what they could with their regular allowance. But even that small amount was not granted, as the funds for the work had been apportioned.

One young Filipino brother who had never preached, went out with a little tent outfit and brought two hundred souls to Christ. Brother Jackson often pleads with the Far Eastern Committee that he have a little extra allowance to set some of the promising young men to work, believing that they will get good results.

Some of the islands, where we have been unable to enter save with our literature, have long been calling for help. We cannot enter such places for we are hedged in with budgets that will permit only so much advanced work, and then we have to wait. Sometimes the truth breaks out in unexpected places like fires in a dry season, and then there is no remedy but to care for the work started. Yet we are sometimes compelled to wait long before a worker can go even where there has been a company keeping the Sabbath for many months.

One tribe in the northern part of Luzon has been pleading for a school for many years. They seem determined that we shall open up an industrial school, but so far we have been

compelled to postpone the school owing to a shortage of workers and money.

Our one training school in Manila is so far short in every way of what it needs that it seems pitiful to see the young people trying to get an education with such meager facilities. Nearly three hundred young people attend this school and many more would come were it possible for them to be accommodated. There ought to be more dormitory space provided, and the girls' dormitory ought to be removed from its present site to another. Now the girls' and boys' dormitories face each other and are but a few rods apart. Till last year we had five foreign houses, the printing house, the school, the two dormitories, the church school, a carpenter shop and all industries on less than three acres of land. When you compare such conditions with schools that have several hundred acres of land, large and expensive buildings, one of which would cost more than our whole school plant in the Philippines, it seems a bit strange that such great inequalities have to exist in our work.

Our schools are largely the gifts of our own people. The state does not support church schools and most denominations have all they can do to give to their own churches; but sometimes some people are most glad to give to help a growing and needy cause. Last fall we bought some additional land, so now our school has about two acres that it can use; but two acres with all the buildings, play grounds, industrial buildings, and dormitories,

which is the only available space for three hundred boys and girls, seem wholly inadequate to meet existing conditions. Were this school but a day school it would be different. It is a boarding school and has to house and feed nearly two hundred students for nine months in the year.

We hope that this year there will be a large overflow, and that the work in the Philippines will not be limited, as it has been with no funds but the budget allowance, with which to carry on its rapidly increasing work. There will be nearly seven thousand church members by the time of the next General Conference. That means more and more funds, and more and more workers.

The hearts of the brethren will be greatly encouraged to know that there will be a good overflow to assist in the erection of chapels, in improving the Manila school, and in opening up new work. Few men can get larger results for the dollar than those in charge of the Philippines. There will be no waste, however large the overflow.

Sabbath, April 11

[Suggestions for the Missionary Feature.]

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

READING: The Day of Opportunity.

MISSIONARY SONG: "Christ in Song," No. 536, first, fifth and sixth stanzas.

PRAYER: For the work and workers in the Philippine Islands.

The Day of Opportunity

S. E. JACKSON

THERE perhaps is no country in the world where greater advancement has been made in all lines during the last two decades than in the Philippines. The people themselves often express it to me in these words, "We never had the light until the Americans came." This being true, this is the opportune time for the preaching of the third angel's message.

We can perhaps illustrate this in no better way than to state that converts in the Philippines covering a period of several years have cost less than one hundred dollars each, in cash outlay. This is remarkable when we take into account that in some other foreign fields converts cost in some instances more than five thousand dollars each. For the sake of emphasis we will state that the West Visayan Mission had a membership of less than two hundred about five years ago; but by the time this reaches its readers, there will be more than fourteen hundred.

With the opening up of so many new countries to the third angel's message it has seemed impossible for the Mission Board to increase our budget allowance, hence the word that a Thirteenth Sabbath Offering is to come to the Philippines is good news indeed. Now if the overflow can be made large, it will mean that the truth can be carried to many who otherwise would have to wait.

That Sabbath school members may better understand conditions in the Philippines,

I quote several paragraphs from a recent article by Pastor Roda, written for our Religious Liberty Special. After reading of these conditions, you will readily realize that the people are as a stalled horse let loose, and ready to investigate every new theory and doctrine. Soon this condition may change, and our great opportunity be passed.

“At the time of the Spanish conquest of the Philippines in the year 1565, Spain was under the most complete domination of the Catholic church. The propagation of the Catholic religion in the Philippines was backed up by the king of Spain, Philip II. As stated by the king’s viceroy his object in sending missionaries to the Filipinos ‘is the increase of the Holy Catholic faith and the salvation of the souls of these infidels.’ To attain this object, the king sent soldiers charged with the conquest of the Philippines under the leadership of Miguel Lopez de Legaspi. With them came five friars under the famous Andres Urdaneta. These were quickly followed by fresh recruits of soldiers and friars, the ablest among the soldiers being Salcedo, Goiti, and Lavezares. Before the year 1600, the religious orders of the Augustinians, Franciscans, Recollects, Dominicans, and Jesuits had been firmly established. Thus we see that from the beginning of Spanish rule in the Philippines church and state were united. While the swords of Salcedo, Goiti, and others were subduing the Filipinos, the friars were intrenching themselves in political and spiritual power in the

country until they became the real governing body in the Philippines. Let us trace the increase of power in the friars.

“From the very beginning of Spanish rule the friars were given charge of the education of the Filipinos. This is a tremendous means of control, and when abused, leads to most terrible consequences. Bent on getting rich and on obtaining unlimited temporal power the friars shaped the education of the natives as best suited their purposes. Volume One of the Philippine Census of 1903 says: ‘The priests and friars had taught the natives reading and writing in order that they might understand the tracts and other matter that were published in the local dialect and which constituted the only kind of literature allowed to be read. These tracts were mostly novenas and lives of saints, . . . but the education thus provided was calculated to extend and perpetuate the power of the friars’.—*p.* 335. . . . The result of this system of education was that ‘the Filipinos became accustomed to following the advice of the curates who educated them to complete subjection of personal opinion and who dominated their consciences through promises of heaven or fear of everlasting punishment when they died.’—*Ibid.* To complete the bondage of the Filipinos they were not allowed to learn Spanish. The reason for this was well stated by Tomas del Rosario and Viana: ‘The monastic orders were always decidedly opposed to the Spanish language being spoken in Philippine territory, because their interests

would have been greatly injured if such language had become general in the whole archipelago, as from that time they would cease to be intermediaries between the people and the authorities.'—*Census 1903, Vol. III, p. 594.* . . . Viana declared that the friars 'did all they could to prevent the natives from learning Spanish. The purpose of this was alleged to be to keep them in ignorance so that their work among the Indians (Filipinos) could not be investigated.'—*Viana to Carlos, III, May 1, 1767.*

"In the local governments of the towns the friars succeeded in attaining unlimited power and influence. With these powers in their hands, the friars committed almost unbelievable abuses that are vividly portrayed in Rizal's *Noli Me Tangere.* . . .

"The Filipinos were not insensible to the abuses practiced upon them. Many uprisings took place at different times and places, as the rebellion of Bancao and Dagohoy in Bohol, of Sumoroy in Samar, of Malong in Pangasinan, of Silan in Ilocos and of Apolinario de la Cruz in Tayabas. But the crisis of Spanish rule began in the revolt of 1872 in which Dr. Burgos, fathers Gomez and Zamora, were executed, being falsely accused of complicity in the rebellion. From that time there were people bold enough to demand the expulsion of the friars from the Philippines. The friars saw the peril to their power and influence, and in order to preserve it they banished and put to death many prominent Filipinos. But these were determined to win in the fight and

under the leadership of Rizal, del Pilar, and other able Filipinos, demanded a change in the order of things. The opposition of the friars only intensified the wrath of the Filipinos against them until it broke forth in the revolution of 1896-1898, which with the help of America later ended forever the rule of Spain in the islands."

This is our day and hour of opportunity.

Sabbath, April 18

[Suggestions for the Missionary Feature.]

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

READING: An Evening and a Morning in a Village of Northern Luzon.

MISSIONARY SONG: "Christ in Song," No. 720.

PRAYER: For our work and workers in Northern Luzon.

An Evening and a Morning in a Village of Northern Luzon

C. C. CRISLER

As Pastor W. B. Ammundsen and I approached Artacho, a country village in the province of Pangasinan, Northern Luzon, Philippine Islands, one sunny afternoon a few months ago, we found nearly all the men out in the open, repairing and broadening some narrow lanes, in order that we might get to the gateway of the church elder's home without alighting from our conveyance and walking part of the way as in former years. Turning

from the main highway, we soon came to a place in the new road where some youth were placing saplings over a runway they had formed for spanning a small stream. Soon the improvised bridge was completed, and we were across, and around a short corner we found the home of the elder, and, incidentally, a typically royal Filipino welcome.

Most of the children and youth were down at the schoolhouse lot, with their *bolos* or sword-like knives, deftly cutting up long and tough bamboo poles into fence-posts and palings with which they were completing the construction of a six-foot picket fence around the chapel and schoolroom built by voluntary labor a few weeks before. In another two or three hours the fence was finished, and a double gate was hung with rattan withes. Over all was an archway festooned with palms and variegated shrubbery.

At set of sun the womenfolk made preparation for the evening meal. Shortly after dark the villagers began to gather at our chapel gateway. Hundreds came. The little chapel proving inadequate to house the congregation, willing hands quickly put up a framework of bamboo along the outer boundary of a grassy open space directly in front of the church lot, and upon this frame they suspended our stereopticon screen. Soon, with the aid of pictures of our world-wide mission work, we were telling the people of the soul-saving message of Bible truths being proclaimed by thousands of voices all over the earth. We told them of honest-hearted men and women

from every nation now yielding in loving obedience to the Lord Jesus and preparing for His return; and we appealed to our hearers to join us in this good way leading to life eternal. Seldom, in any congregation have we witnessed as perfect order as was maintained that night by all present.

The next morning the children were out early, and by half-past seven they were in the schoolroom at their lessons. At nine o'clock another meeting was held, this time in the schoolroom, with many standing outside at open doorway and windows. Again the closest of attention was paid, many joining in the consecration service following. As we left, we shook hands with old and young, and committed them all to the Lord in prayer.

Since our visit to Artacho, the Lord has opened the way for the enlargement of their school. Pastor Ammundsen writes:

"We have purchased about an acre of land in Artacho, and the brethren have gone to the mountains and cut and transported timber sufficient for the framework of a school building 24 X 48 feet in size. We are planning on a galvanized roof, with sides of bamboo. This year we shall carry some intermediate grades, with two teachers. Under the Lord's blessing we are determined to make advancement in our educational work.

"Our evangelists, our colporteurs, and our teachers are united in their endeavors. The truth is making headway. In many places the people are stirred, and large numbers are taking a deep interest in spiritual things."

This report from Brother Ammundsen and his associates in labor has recently been substantiated by statistical summaries from the Ilocano language area, showing that during the first six months of 1924 there were 171 baptisms in the Northern Luzon Mission, with a net church membership gain of 169. To the Lord of the harvest be all praise for the measure of success being attained.

Sabbath, April 25

[Suggestions for the Missionary Feature.]

SEED THOUGHT: "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon His workers to annex new territory for Him."—*"Testimonies," Vol. VI, p. 29.*

READING: A Revelation and an Appeal.

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

PRAYER: That we may have the men and means to step into the providential openings in this needy field.

A Revelation and an Appeal

J. J. STRAHLE

As the thirteenth Sabbaths come and go, and as our brethren continue to respond so faithfully with their means on these special days, we who are out on the firing lines feel stimulated to greater effort in our labors for the different native peoples for whom we are working. Our work among these benighted men is encouraging. Yearly we see the increased results of efforts made by the workers in the field, and of the liberal offerings from those who are supporting this movement in foreign lands.

It has been cheering to us, and I think it will be encouraging to you who have been laying so much on the altar for missions, to know that not all the means needed for the work must come from overseas. I want to tell you how we are trying to help ourselves. Of course it is only in a small way, but it does help. It will prove to you that your dollars are going to a people who deserve to be supported. The old saying, "The Lord helps those who help themselves," we think surely applies to mission fields as well.

Aside from promoting the interests of the literature work in the Philippines, I had the privilege of meeting many of the business men of the islands. In the Philippines business is not carried on extensively by the natives, but by men of other nationalities, such as Chinese, Europeans, and Americans. It was these foreigners on whom we called year by year as we solicited for our Harvest Ingathering funds.

The first year we went out, we were not able to get them to contribute large donations. They seemed to resent our calling on them for gifts to carry on our mission work. I promised them to return the following year and give proof that the money which they had given had brought in good returns. They generally smiled rather indifferently and said, "Just as you like."

The following year I called on these same men, met them pleasantly, and told them I would show them that it had paid them to give to missions. I then related experiences

of how natives had been helped and how they in turn took responsibility in helping others, how the gospel had cleaned up the people both inside and outside, and how the converts were putting forth efforts toward self-support. These business men looked surprised and said, "We thought they merely accepted Christianity for the sake of getting a living from the mission. Do you mean to say that they are actually raising funds to carry on their own missionary work?"

It was a surprise to them and is most gratifying to us that some of the fields in the Philippines raised one-fourth of the expense for the upkeep of the work, while some of the larger fields raised as much as fifty, sixty, and even seventy per cent.

One example will serve to show how earnest these people are in supporting the cause they have learned to love so dearly. In one of the remote sections of our archipelago we had a few converts. These people carried on most of their business by bartering. Since they had no money to give, they pooled their incomes of produce and shipped a tenth to a trade center where it was exchanged for money. Beside giving their tithes, these converts gave liberally on Sabbaths to missions, for the poor, for health and educational work, and for church expense.

One of the most beautiful scenes I have witnessed was a company of converts marching in single file to their church, each carrying a thank-offering either in his hand or on his head. In many instances both hands and head

were loaded. They brought rice, bananas, coconuts, chickens, pumpkins, goats, etc.

No one could doubt the sincerity of these simple folk, and as the business men learned of these experiences we were having with our members they began to take an interest in the work we are doing. They considered our results remarkable and soon began to increase the amount of their contributions. Men who formerly had given us only twenty dollars, now gave us fifty, and some of those who had given fifty dollars, gave a hundred. During the last year two men responded with gifts amounting to two hundred and fifty dollars each. Surely the Lord is stirring the hearts of believers and unbelievers alike to help forward the grandest movement the world has ever known.

While the work is becoming well established in some parts, the needs in the Philippines are still great. In Northern Luzon, not far from Manila are some mountain provinces as yet unentered by our workers. This section is occupied by the former head hunters of these tropical islands. The harvest is ripe in the Philippines. We beg you to continue your liberal offerings, for now is the hour of golden opportunity for our work in these islands. Other missions will soon take these places that are now open to us. We pray that this Thirteenth Sabbath Offering may bring in an abundant supply to our treasury so that it will be possible to follow up the many calls to which we have not been able to respond.

Sabbath, May 2

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: John 3:16.

READING: The Languages of the Philippines,
and the Study of Language.

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

PRAYER: In behalf of the workers who are
learning the languages in order to
be able to reach all classes.

The Language of the Philippines, and the Study of Language

CARLOS FATTEBERT

THERE are many languages and dialects in the Philippines. Of the latter there are twenty-five or thirty. Among the languages we find the Ilocano of northern Luzon, the Tagalog of the central part, and Bicol of the southern. The Visayan is the language of the Southern Islands, and Sulu, that of the Moros, or Mohammedans of Mindanao. Perhaps one or two others might rightly be called languages. The dialects present more or less similarity to these languages, according to the location of the tribes using them.

The Visayan is spoken by 35 or 40 per cent of the people of the islands. It is divided into three groups. Those speaking one understand most of what is said in the other two. Were I to say that the Cebuan Visayan, spoken by some two million people is the best developed, I should probably hear objections from some of the others. It has less relation to the languages of the north, and more to the Sulu, which is probably more in the line of the original of all of them.

The Sulu is still written in the Arabic script, as was the case with all the others on the arrival of the Spanish conquerors. They had considerable literature, pagan of course in character, which was so thoroughly done away with by the Catholic church that one rarely sees a trace of it.

Spanish was the language of the conquerors, and is now that of the ruling class, though English, used in the public schools, has become known to all those of twenty-five years of age, or less; excepting those of the pagan tribes, where the schools are not yet well developed. Many of these public school graduates are now taking a hand in government.

The Philippines differ from all other Catholic countries in that nearly all of the people are able to read, and many also to write. This came about in this way: While the Spanish government repeatedly directed that Spanish be taught to all the people, it was always opposed by the Catholic Church, due to the fact that the abundant literature of Spain was not all favorable to Catholicism. A reasonably intelligent people, beginning to read the history of that church, and to think, would naturally be less subservient than she wished them to be. So Spanish was learned by those only who were independent enough to do as they pleased. These were the wealthy and ruling class. Then, as the church in time succeeded in getting rid of the original pagan literature, she found it easier to teach the people her doctrines by means of writing than orally.

Previous to 1910, there were no books in the Cebuan Visayan, other than catechisms, grammars, and dictionaries. Then came a story by Doctor Rizal, the Philippine patriot, and the Bible. In 1915, the writer prepared the third book and trained most of those who sold it. This was a difficult task, but that book broke the back of Catholic resistance. For instance, a district of some twenty-five square miles, which took with difficulty 30 copies of that book, took 300 copies of our first magazine, 1,000 of the second, and 300 of the next book we published. There have been many books of all kinds published since then, and but few of the people pay any attention to what the priest says about the matter. Many people in all parts of the islands, have a whole library of Adventist books.

The study of the languages of the mission fields is one of the most important branches of mission work. It should be the beginning, and an important element all the way through. This particular field is unique in that American workers find young people everywhere who can interpret for them. But, while interpreters are a necessity for a time, and a convenience for some time longer, they become an inconvenience later on. An interpreted sermon requires about three times as long for delivery as an original. The speaker can scarcely wax eloquent or enthusiastic when he must pause at about every twentieth word for another to tell what he has said. The interpreter cannot use his own language to the best advantage when he is obliged to use it always in the same

order as the original. The people get tired of it too, as do also the best class of interpreters, who often feel that they could preach better themselves, and as soon as possible, turn their work over to one less capable. As to translations, these are never so good as the original, unless the translator, himself a capable writer, cuts loose, and puts the thought entirely into his own language.

Another important element is the reaching of the upper social class. These exist in all countries that are civilized and have a literature. The method mentioned serves after a fashion, to reach the lower and middle classes, but the upper want the Gospel brought to them in their own language, well spoken and well written. This class is reasonably numerous, has the same right to the Gospel, and will respond to it in the same proportion as will the others if it is properly presented, but if otherwise, they take offence and turn away from it.

This subject is of importance to our young people now in school, the future leaders in the mission field. Learning a language is not play, though it may become a pleasant form of work, but much of the pleasure comes from the results of having learned it well. Begun early, it may become a habit. Many of our young people are descended directly from foreigners, and may speak two languages from infancy. Such are fortunate. They should thus learn a third or a fourth language the more easily.

To a minister, Greek and Hebrew are very important as they are the languages of the Bible. But in a Catholic field, Latin is of still greater value. It is the language of the Catholic Bible, an authority which no priest can deny. The Protestant Bible cannot ordinarily be used in a discussion in which a priest takes part. The writer had a discussion with a Catholic priest which lasted three hours. The discussion was in Spanish though the only Bible at hand was English and Protestant, which he was permitted to use only because he turned every doctrinal text, with its context, into Latin, so that there could be no question of error in translation.

Phoenix, Arizona.

Sabbath, May 9

[Suggestions for the Missionary Feature.]

SEED THOUGHT: "For want of workers and money the work has been hindered; but it must be hindered no longer."
—*"Testimonies," Vol. VI, p. 26.*

READING: Northern Luzon Mission.

MISSIONARY SONG: "Christ in Song," No. 474.

PRAYER: For our missionaries and native believers.

Northern Luzon Mission

J. O. AFENIR

"WHO hath despised the day of small things?" Zechariah 4:10. Sometimes great things begin small. This is true with the work of the third angel's message in the Northern Luzon Mission. Ten years ago there was not

even one Adventist believer in this territory. The writer, who was one of the very firstfruits of the message, was only a disinterested, inattentive visitor to the family Sabbath school conducted by Missionary R. E. Hay at Vigan, Ilocos Sur. But the truth I heard taught and preached took root in my heart, so that in the year 1916 I became a permanent member, not only of the Sabbath school, but also of the church. In that memorable year I was buried with Christ in baptism.

We were only six baptized that year. But, like others who, after learning the message, are eager to tell it to others, we all became workers. Two became Bible workers, three became good colporteurs, and the sixth, the wife of one of the Bible workers, assisted her husband in the propagation of the gospel. The hard struggles and the bitter experiences of those early beginnings are still fresh in my memory. The work seemed very slow. The people were very much prejudiced against the peculiar doctrines of the Seventh-day Adventists. None of us expected to witness such progress as we are now contemplating. Now we can thank the Lord, for on the map of this territory we can see twenty-one spots, representing our Sabbath schools, which, like brilliant stars, radiate to all directions enlightening this benighted place. Among these there are twelve organized churches.

Notwithstanding this marvelous achievement of grace, we do not feel content. It is

true that we rejoice in what God has wrought for us; yet our hearts are burdened with the thought that there are many untouched areas representing so many dialects, that constitute a part of the "kindred, and tongue, and people" of Revelation 14, and that must be warned. These people are sitting in gross darkness, anxiously waiting for the light of the truth. In the mountain regions the people are heathen. In the Cagayan Valley live many thousands who, though claiming to be Christians, know but little about true Christianity. We have already received calls from these people. We have young people in training at the Philippine Academy, but how shall we send them without the needed means? May the thirteenth Sabbath of this quarter inspire our brethren throughout the world to give liberally of their means that we may advance the gospel message, and that we may be able to gather the jewels before the coming of our Lord.

Some are asking, "Will the Filipinos make good Seventh-day Adventists?" I wish this question might be answered by our missionaries, and not by me since I am a native. But perhaps those who have not had the privilege of seeing us would like to hear first hand information. I will relate the experience of one of our recent converts, a brother who had a good start in a government position. Through reading our literature he was convinced of the truth and immediately called for a worker. After two months' study, the worker baptized

him and several others. When it was known that he had joined us, his friends forsook, despised, and mocked him. His brother who holds a high position in the government recently visited him, and in the course of their conversation he tempted our brother to give up his "fanatical views", saying that he would apply for a vacant post in the government, which would mean about one hundred and fifty pesos monthly salary. The brother, smiling, honestly answered the officer, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26. This answer will demonstrate that the money given in sacrifice that the Filipinos might know the saving message, is not spent in vain.

I take this opportunity to thank the General Conference Mission Board for the missionaries and means sent to the Northern Luzon Mission, and I assure them that, in repaying their kindness, we, by the help of God, pledge ourselves anew to continue pushing on the work until it is finished.

Sabbath, May 16

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Matt. 24:14. Read the text, then have the school repeat it in concert.

READING: Progress of the Message in Northern Luzon.

MISSIONARY SONG: "Christ in Song," No. 479.

PRAYER: That we may do what we can to answer this call for help.

The Progress of the Message in Northern Luzon

W. B. AMMUNDSEN

FOR several years we have had but one church in the province of Pangasinan, near the northern border. There were no other members in any other part of this large province. Until about two years ago, practically all of the evangelistic work done in the field was done in the two Ilocono provinces. For several years, however, our colporteurs have been selling our books and taking subscriptions for our paper in this province, and we were praying that in some way the work would open up there.

About two years ago two of our colporteurs were boarding in a home in a town and before they left the home the members became interested in our message. A few others also became interested, and it was decided to send a minister to develop the interests. They met much opposition, but after a strong effort, nineteen were baptized.

About this same time a man living in a small town near this place became sick and his friends told him of a doctor in a town in Ilocos Sur who could help him. He and his wife went there and while there they met some members of our church. The man had read some of our literature, and now having come in contact with our people he and his wife became interested and received Bible studies. After being thoroughly instructed in our message, they were both baptized. Upon

returning home he began to tell others the good news and many became interested. Later the colporteur who had canvassed in this town was sent to follow up the interest. He stayed the first night with a man who had begun keeping the Sabbath through reading the book and papers he had bought a short time before. Meetings were held in addition to house to house work, and now we have an organized church there of forty-three members. The lot for the chapel they built was donated by a man not yet a member of the church, though deeply interested.

In another town, where some colporteurs had been working, a young man received the *Signs of the Times* and some other literature. He became interested. Later a worker was sent there to hold meetings and this young man became his helper from the start. He took a deep interest in giving the message to his family and friends and as a result thirty-eight have been baptized, and now they are building a chapel. This young man speaks two dialects and knows English very well. He has a good education, and has now been taken on as a worker.

The message has also found honest hearts in other places nearby. In one of these places, sixty-one have been baptized and a church has been organized. They, too, have built a good chapel as a monument to the message. In still another place twenty-seven have been baptized and others are waiting for the sacred rite. The Lord has answered our prayers in giving us nearly two hundred new

members in this province. Many others are interested and are studying the message. We do not have sufficient means and enough workers to care for the interest.

Just recently I received a letter signed by six men who are already keeping the Sabbath, but who are wanting some one to come to teach them all points of our message. Here is what the letter says:

“Our dearest Pastor:

“Because of our desire to learn fully about salvation, we who have signed this letter which we direct to you, earnestly request you to send us a pastor to explain to us all the truths.

“We who have signed are keeping the Sabbath, because we understand by reading the paper, *The News of the Kingdom*, that it is the Lord’s day to be kept. To make you understand, we who are keeping the Sabbath in this place have obtained the transfer of the irrigation day to Monday, for it was Saturday in this place. May this request be granted.”

This letter comes from a province where only our colporteurs have been working. It is on the other side of the mountains from where most of the work has been done and we have not yet been able to send our ministers over there. In fact we have not had the workers to send. We want to open up the work in this province, but in order to do so we shall have to take one of the men from his work here.

This experience shows the influence of our literature. We are praying for both men and

means. Do you not hear this call for help? Can you be content to do only a little, while many hold out their hands and cry, "Come over and help us"?

Sabbath, May 23

[Suggestions for the Missionary Feature.]

SEED THOUGHT: "We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past."—"Testimonies," Vol. VII, p. 15.

READING: The East Visayan Mission.

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

PRAYER: For the work and workers in this mission.

The East Visayan Mission

W. L. RODRIGUEZ

THE East Visayan Mission speaks the Cebu-Visayan dialect, as a trade language. The islands where the dialect prevails and is used by the natives in their business include: Cebu, Leyte, Samar, Negros Oriental, Bohol, Mindanao, Palawan, and the smaller islands nearby, with a population of nearly four million people, of which one-fifth are pagans and Mohammedans. Many of these, however, cannot read the Bible in this dialect.

The larger part of Mindanao and Palawan is inhabited by Mohammedans and pagans, and there are as many pagans as Mohammedans. The pagans called the *subanos* are good and peaceful people. They seem to have no religion, but they are more inclined to adopt

the Christian religion than the Mohammedan. At present they practice a form of belief common to Filipinos, which is that of worshiping supposed invisible beings who dwell in the woods and mountains. Before planting or harvesting the people do not forget to make a feast in the form of an offering to these invisible ones, to protect their plantations, to keep them from harm, and to give them a good harvest. It is very significant that these people have a tale among themselves tracing their ancestors as descending from Adam and Eve. I believe that many of them, if we had a worker among these people, would turn to love God, accept Jesus as their own personal Saviour, and live the Christian life.

Last March I had the privilege of associating with some of these people at Sindangan, Zamboanga. The majority of the people in this place are *subanos*. On my return to Dipolog to catch a steamboat going to Cebu, I, with two Seventh-day Adventist brothers, and two of the *subanos* hired a canoe, and set out on our voyage. It took us nearly four days, partly on land and partly on water, on account of the wind blowing hard against us. During the voyage the wind at Point Punta Blanca was so strong that we were forced to seek for shelter. The wind had continued as usual, and learning from the people on the seashore that in these parts the winds and waves seldom get calm, I decided to start on again, so that I might reach Cebu in time to make up my financial report at the end of May.

The two *subanos* would not dare to start

with us on the voyage. They insisted that we wait a few more days until the wind was over. They told us that if I should dare to start during those stormy days, they would start back to Sindangan. At last with much effort I succeeded in starting them again with us to Dipulog. The waves were so big that we thought our little boat would surely go to pieces. There was so much confusion that unintentionally one of the *subanos* was hit on the head, and the wound bled a great deal. I set aside my paddle and took my clean handkerchief and washed his face and head until the bleeding was checked. After our boat had gone beyond the point, all confusion was over, for we had reached the safe side of the island. The wounded man thanked me and said, "Hereafter I will call you father, because you love me just as my father loved me." "It is the God of heaven who loves you, and He commanded me to help you and everybody who is in trouble," was my reply. With tears in his eyes he thanked me again and seemed to say, "I do believe also in the God of heaven." When we reached Dipulog and bade these two companions good-bye, I felt sorry that no help is being given these thousands of people to save them in the kingdom of our Saviour.

From San Antonio Island, between Samar and Cebu, we have a call for a Bible worker to teach them the truth. One of our brother colporteurs stayed in this island, and now there are twelve persons interested in the truth, but we have nobody to send to them.

One of them came and stayed here in Cebu for three weeks and was baptized along with the other brethren in this city.

We have six God-fearing believers in the island of Siquijor, near Negros Oriental, asking for somebody to teach them the truth, and we have no one to send there. From many other islands we have similar calls, but we can only reply, "The harvest truly is great, but the laborers are few."

If we had ten more workers now, we could send them to places where all they have to do would be to follow up the prospects, and in a very short time many would be ready for baptism.

We expect to have about two hundred baptisms this year. The Lord is in this field, and that which we cannot do, the Lord is doing for us.

Sabbath, May 30

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Acts 16:9. Read the text, then have the school repeat it in concert.

READING: A Plan for a Hospital.

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

PRAYER: That this Thirteenth Sabbath Offering may be a liberal one, so that a hospital may be provided for this needy field.

A Plan for a Hospital

E. M. ADAMS

It was with considerable gratitude of heart that we received the important news concerning the help that the Philippine Islands are to

receive from the offerings of the thirteenth Sabbath, the second quarter of 1925.

I was engaged in an institute for the workers in the Central Southern Luzon Conference at the time. We had gathered together nearly thirty workers and I read your letter to them, which made them very happy. When I asked them what they considered was our greatest need, almost with one voice they said, "A hospital." You probably know that scarcely anything has been done in medical lines in this field, although we have had believers since the year 1911. We had one physician a while who gave most of his time to evangelistic work, and at the present time there is a physician from the Loma Linda Medical School located in Manila, working in connection with the United States Health Service. But aside from this, and what the wives of workers, nurses, have done, we cannot count ourselves as having done anything along medical lines.

This need was greatly emphasized at the time of our institute when a number of the workers were taken down with high fever. Our only medical help was a health officer in that section. But their methods of treatment are so different in some things, from ours, that this was far from being satisfactory. We felt at the time that if we could have with us at least a trained nurse, we could give much relief and help that we were not able to give. We have established the educational and the publishing work. And I am glad to say that this is being carried on very successfully.

We have now a piece of land where a hospital could be started in close proximity to our school. This we have needed for a long time. Just as I am writing this, we have two of our workers from the institute just mentioned in a hospital here in the city. It is far from being ideal, but is the best that we can do. Almost every week, some of our brethren are coming in from the provinces seeking medical attention. We feel guilty before God to have nothing of our own to help them with, but have to send them always to the hospitals of the city.

We have some very earnest young people who have done creditable work in the school who are looking forward to training along medical lines. But we have no place to train them. Surely we must establish this line of the work very soon.

I am glad to be able to relate some experiences to show how the Lord is working here upon the hearts of the people. Just yesterday a man came into the office with a brother from one of our churches here in the city. We found that this man has been keeping the Sabbath for several weeks having learned it from the brother, who, in pursuing his trade as a mason, worked with this man. There are six in the family and the man is very eager to have some one to come and teach them more fully the way. I understand that one of his children, a young man, has nearly finished high school and is also interested to know the truth. The other day word came in that a colporteur found a man with a family of five

who has been keeping the Sabbath for about two years having learned of it through reading a book sold by a colporteur.

In the forepart of the month of May an old brother came into the Manila church from the province. He asked permission to speak and this is what he said: "It was my privilege to witness before you that the Spirit of God is working in the hearts of the people in these perilous times. I have here twenty-eight pesos (fourteen dollars) from a woman named Josefa Bitang, from a barrio of La Paz, Tarlac. She said to me that she took this amount from her little income during the year, and she wants to give it to help in advancing God's cause. She is not a member of our church but she said she found by reading that the seventh day is the true Sabbath, and she wants all the people to know about it. I remember I met her once and gave her a tract. God blessed my efforts in giving that tract to her, and now she is even more faithful than me and my family in helping to advance the work of God."

May the Lord richly bless our dear brethren who are so nobly supporting the work of God in the earth. It will soon be finished and then we shall know as we cannot now, the great reward that will come to those who engage in the business of soul-saving.

Since writing the above, one of our workers, who was in the hospital died. He was a very promising young worker. Also a child of one of the workers died in the same place.

Sabbath, June 6

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Isa. 58:6. Read the text, then have the school repeat it in concert.

READING: The Filipino Tao.

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

PRAYER: In behalf of the Filipino Tao.

The Filipino Tao

ROMAN SENSON

THE Philippines, like any country in the world, have their own labor element or the common people—in our case called the "Tao". The representative of this class is pictured wearing a bamboo hat called *salacot*, and clothed with a *camisa* and pants to match. "In the Spanish time his enlightenment was limited to the ability to recite his prayers, and make a cross between his surname and his family name to indicate his stand on any legal document wherein he was involved; hence his fittingly given name is Juan de la Cruz [John of the Cross]."

Wherever Catholicism prevails, much ignorance and superstition is seen, especially among the common people. This is particularly true of the Filipino Tao. If Paul were living today and he were here to preach, he would doubtless say: "Ye Filipino Tao, I perceive that ye are altogether too superstitious." The Tao has his *nuno* to whom he can offer peace offerings in case of sudden sickness while in the field. *Nuno* is supposed to inhabit the mounds. He has his *tianak* to please, otherwise he will be carried off to some

regions beyond and be lost for many days. The Tao abounds in superstitious beliefs.

"In the fields the Tao's home is made of grass and a few bamboo stakes with one room to serve as a kitchen, a bedroom, and almost everything. His home, unkempt as it may appear to the more fortunate, is a cozy refuge for comfort and rest after a day's toil. To the Filipino Tao the world includes only his loved ones and a few fellows of his. The outside world is strange to him. Dressed in a gaily colored *camisa* he occasionally attends a neighboring town or barrio *fiesta*: that limits his sphere of life."

The most encouraging part is the aptness of the Tao to be taught in the right way. Just as fast as he learns of the folly of these beliefs, so fast has he tried to put them away. No other influence has done so much for the Tao in getting rid of these superstitions, and in leading them to clean living and right thinking, as has the third angel's message.

The Tao has always been willing and ready to hear this new message, but because of the shortage of means and workers in some places they have to wait for years before their call can be answered. In some instances the Tao have banded themselves together, written a petition, signed it, and sent it to our office. It is true that our work here has made colossal strides, yet we can say it is just begun. The larger part of the work is waiting. In but a few short years our membership has grown to more than four thousand, but what is that in comparison with the eleven million that grope

in darkness waiting for the light of the gospel? Their willingness and readiness to accept this message is a challenge to all of us to give our all to the work which our dear Saviour has left us to do.

A candidate for baptism whom Brother Figuhr and I visited a few Sabbaths ago in the barrio of Bagong Pook Rosario, Batangas, is typical of the Filipino Tao. He told us of his past life, his vices, and his superstitions. But I wish you could have seen him that morning and heard him express his heartfelt gratitude for the message and for the change it has made in his life. He was about seventy years of age, and yet he repeatedly said that he had received new strength and vigor ever since he accepted the good news of salvation. He was so happy that every time he opened his mouth to say something to us, expressions of thankfulness automatically proceeded. Then he showed us his teeth. They were very white and clean, but he said they were once very black because of chewing *buyo*.

We are very glad indeed that this quarter, your hearts are directed to this needy field. We want to assure you that the investment you make in this field is worth while, for though your profit may not come to you in dollars and cents, yet I am sure that the precious souls won for Christ through your offerings will fully satisfy you for all the efforts you put forth. And it will not be very long when that glad day shall come when you will meet the Filipino Tao in the beautiful beyond.

Sabbath, June 13

[Suggestions for the Missionary Feature.]

SEED THOUGHT: "Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you."—*"Testimonies," Vol. IX, pp. 46, 47.*

READING: The Philippine Academy.

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

PRAYER: For our teachers and students in the Philippine Academy.

The Philippine Academy

O. F. SEVRENS

THIS is the eighth year the Philippine Seventh-day Adventist Academy has been in operation. During this short space of time our enrollment has jumped from thirty-six to more than three hundred.

The original plan was to make the academy a central training school for workers. To a large degree this has been successful as we find one hundred fifteen have gone from the school into mission work. The majority of workers in the field today are young people who have been trained in the academy. There have been a few "split-offs" from the main church body in recent years, but in no case was a former student involved.

This plan had to be modified to some extent, and the school has become a central academy for all the young people in the Philippine Union. These number close to two thousand.

Our buildings and grounds are very crowded. We are only thirty minutes from the heart of Manila, the insular capital. Land on all sides

is prohibitive in price. We must either move or limit the number of young people who shall have the privilege of attending a Christian school. Last year the girls' beds were placed in tiers three high. Such a condition is intolerable. This year the number is limited.

We have no adequate facilities for the carrying on of industrial work. We have only one ultimate solution, and that is to follow the instruction given in the spirit of prophecy: "Our schools should be far in the country."

Up in the foothills in a nearby province is good agricultural land. Here in a cooler area than Manila which is noted for its tropical heat, agriculture can be given its rightful place. About a year ago a young man who is a supervisor of farm schools, accepted the truth. Is not the hand of God preparing the way for us to carry out His plan? Ninety-five per cent of the Filipinos live on little farms. Should we not during the formative period surround our youth with this most fitting natural environment?

At present our normal training department meets in an old house, long condemned, back in a corner of our compound. The intermediate grades are housed in the lower floor of a teacher's house. Other meager accommodations might be cited but we feel you realize the necessity of larger and more suitable quarters for carrying on the work. The young people hoped this spring when I returned that I had obtained funds for the relocation of our school.

Brethren and sisters, will you not help us?

Sabbath, June 20

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Ps. 126:6. Read the text, then have the school repeat it in concert.

READING: Properly Trained Young Men the Hope of Our Work in the Philippine Islands.

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

PRAYER: That young people may be quickly trained to help finish the work in the Philippine Islands.

Properly Trained Young Men the Hope of Our Work in the Philippines

L. DONALD WARREN

DURING the thirteen years since the first Seventh-day Adventist church was organized in the Philippine Islands, this field has proved one of the most responsive to the message and one of the most fruitful. Unlike all other Oriental countries, these islands have been nominally Christian for more than three hundred years. Catholic missionaries long ago introduced the Filipino people to the forms of Christianity; but it remained for some more vitally spiritual movement to impart the power. Though other Protestant denominations have done what they could to supply this need, yet the most aggressive movement in the Philippines today is the third angel's message. This is witnessed to by the zeal and earnestness of our more than five thousand native believers, both old and young.

From the very beginning of our work in this field, it has been young men who have assumed the responsibility for giving the mes-

sage. And it is upon these young men, rightly trained and controlled by the power of God, that we shall rely in the future for the finishing of the work. The nucleus of our first church in 1911 was a group of young men who were at that time students in Manila. Our missionary made these young men the special object of his labors. He associated them intimately with himself and instilled into them the fundamental principles of the faith. The truth found a warm and immediate response in their hearts, and these men became our first Filipino evangelists. The lad who in those early years worked as Elder Finster's house boy, while he was attending school in Manila, is now one of our strongest and most dependable native ministers.

Since this is the most reasonable plan for us to follow, and the most productive of results, it has been continued from the beginning. At first the young worker's training was limited to association in labor with the foreign missionary, and to frequent institutes held by him. But since 1917 our Filipino young people have had the advantages of an efficient training school. The Philippine Academy is just finishing its eighth year of service, and during this time one hundred fifty young men and women have gone forth, filled with an ardent love for this truth to give the message to their own people. The teachers in this school have been God-fearing men and women, themselves fully consecrated to the cause of truth. And their influence has inspired their

pupils to make the same living sacrifice for their Master.

These young people today are entering every branch of the work. It is they who are scattering broadcast in several dialects of the islands, the books that contain earth's closing message. It is they who are becoming teachers for the still younger members of the flock in the church schools that are being established. It is they who are developing into ministers and Bible workers, whose lives and whose labors are after the divine order. It is they who are daily taking up their cross, and by a life of sacrifice and devotion proving themselves worthy followers of the Great Missionary. And as they go forth among their people, still other young men and women are found who are won to Christ, and who come to our school themselves to be trained. From Mindanao far to the south, and from the distant valley of the Cagayan, representatives from the mountain peoples, and from the more enlightened centers of culture and progress, our students come to seek for the light and to carry it back to their own towns and provinces.

Foreign influence has done much for the Filipino people during the past twenty-five years. Many of the advantages and blessings of Western nations have been brought to them. But by far the greatest gift of all has been the preaching of the gospel. The people are very susceptible to spiritual influences, as is shown by the rapid progress our own work

has made. Our full duty shall not have been discharged to the Philippines until all its people have had opportunity to know the true teachings of the Word of God. Much fruit has already been borne in this field for which we render all praise to God. But there is much work remaining to be done, and our needs are proportionately great.

We need a larger number of devoted missionaries to direct the work throughout the field, men and women who are willing to undertake great things for God. We who are here are giving of our best, but our numbers are far too few. Our Filipino young men and women are matching our earnestness in every form of personal sacrifice. They will gladly assume the responsibility of carrying the message far and near, if only the means are provided to train them properly for this work. Our training school needs to be enlarged and strengthened, in order to meet the ever-increasing demands from the field. In every branch of the cause are needed today men whose characters are rightly moulded, and who are fully dedicated to the work. May we not make, on this thirteenth Sabbath, an offering that is in proportion to the blessings we have all received? And as you place your means at the disposal of God, consider whether you have made the full consecration of yourself to God, which the times and the needs of the world demand.

Manila, P. I.

Sabbath, June 27

[Suggestions for the Missionary Feature]

RECITATION: A Boy in the Philippines.

RECITATION: If I Were You.

SONG: Thirteenth Sabbath Song.

DIALOGUE: If We Had Lots of Money.

RECITATION: The Master's Call.

SONG: "Christ in Song," No. 545.

OFFERING.

PRAYER: That the Lord may bless our gifts to
the Philippine Islands.

Thirteenth Sabbath Song

(Tune No. 582, "Christ in Song")

Out of the darkness of sin's doleful night
Voices are calling, "Oh, send us the light!"
Over the land and from over the sea,
Still they are calling to you and to me.

Chorus:

"Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
'Nobody ever has told me before!'"

Children who know not the Saviour of men
Sadly are calling again and again;
Shall we not gladly an offering bring,
So they may join us and joyfully sing,

Chorus.

If you were out in the dark and the cold,
Far, far away from the sheltering fold,
Longing and waiting for some guiding ray,
Would you not with them so earnestly say,

Chorus.

Jesus, who saved us from sin and despair,
Help us with others Thy blessings to share;
Help us the best of our treasures to give
That those in the darkness may know Thee
and live.

Chorus.

—C. A. Smith.

If We Had Lots of Money

(A missionary exercise for three little girls)

FIRST GIRL:

I wish we had lots of money!
I know what we would do—
We'd send it to the heathen;
I would, now wouldn't you?

SECOND GIRL:

I'd send them a thousand dollars!
That's just what I would do.
I guess that would surprise them.
I'd do it! Wouldn't you?

THIRD GIRL:

I wish we did have lots and lots,
But our pennies will count, too;
And Jesus, dear, will bless them.
I think so, now don't you?

—*Florence A. Richardson.*

The Master's Call

Can I work for the Master,
Do what He commands,
When I am so little—
With the smallest of hands?
Can I follow the Master,
With His children meet,
When I am so little—
With two such tiny feet?
The heart of the wee one
Is never too small,
To send hands and feet—
At the Saviour's dear call.
To send them for Jesus,
To do His will sweet—
Dear hands working for Jesus,
Walking for Him, dear feet.

—*S. S. Weekly.*

A Boy in the Philippines

He's a boy in the Philippines ;
Shall we grasp his brown right hand?
 No matter what he wears,
 No matter how he fares,
He belongs to our own loved land.

Yes, his language is strange to us,
And strange are his old-world ways ;
 But he's ours to reach,
 And he's ours to teach,
And we'll find that the teaching pays.

He's a boy in the Philippines,
His future we cannot see ;
 But cheer him at the start
 For the hope that's in his heart
And the man we trust he'll be.

—*Anonymous.*

If I Were You

If I were you, and you were me,
And you lived 'way across the sea—
A little girl unloved and sad,
And I had all to make me glad,
And you had nothing, did not know
The King I loved, who loved me so,
I wonder, wonder what I'd do
And if I'd care, if I were you.
If I were you, and you were me
And you lived 'way across the sea,
A little girl, no love to light
The way for you through life's dark night,
And God had been so good to me
And heaped love's gifts, so full and free,
About me here, I'd want the light
To shine clear over through your night ;
And so I'd share my gifts and pray
That I to you might bring the day,
With loving heart ; that you might know
The King I loved, who loved me so,
That you love's gifts, life's joy might share
To make you happy over there.
That's what I'd do if you were me,
And lived 'way there across the sea.

—*Ida L. Reed.*