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TEODORA MARIANO

Topic: Philippine Islands

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THE OFFICIAL NOTICE

December 16, 1918.

Mrs. L. Flora Plummer, Secretary,
Sabbath School Department.

Dear Sister Plummer:

At a recent meeting of the General Conference Committee your department was requested to present to our schools as an object for their offerings on the Thirteenth Sabbath of the second quarter of 1919, the Philippine Union Conference.

In doing this the Committee felt that we were presenting to our schools a field that would greatly appeal to them on account of the remarkable progress the message has made in the few years in which we have occupied that territory.

For 1919, owing to the many demands made upon us, the Committee felt able to appropriate only \$24,823.36. There have, however, since then come in a number of additional demands that must receive our attention and extra assistance will have to be supplied from our treasury. These requests are for funds to meet such needs as homes for new workers, the expense of transportation in returning worn-out workers who now must be placed on furlough and their places supplied with others, a general advance in the salary allowance on account of excessive cost of living, so that we feel you should place before the schools as a goal for their offerings for the Thirteenth Sabbath of the second quarter of 1919 an amount not less than

\$40,000. Anything given, however, in excess of this, will be used in the field in the opening up of new work.

It is needless to say that the General Conference Committee greatly appreciate the help the Sabbath schools have been to our work on past similar occasions, and we trust that the offering for the second quarter of 1919 will prove to be fully as liberal as any in the past.

W. T. KNOX.

A VISIT TO A FILIPINO TENT-MEETING

L. V. Finster

IN the Philippine Islands there are no halls or public buildings such as we have in the homeland, so it is necessary to hold most of our meetings in tents. In a Catholic country, too, where meetings are held in a private house, the priest generally demands that the owner of the house put us out after a few meetings have been held. Our Filipino brethren have been very successful in holding meetings in tents. This morning I would like you to accompany me on a visit to one of these meetings, conducted by our evangelist, Elder Bibiano Panis, and Brother Sixto Tolentine, in the town of Nagkarlang, about seventy miles from Manila.

After leaving Manila our train passes through beautiful fields of waving rice ready for the reapers. In fact, in many places you will see hundreds of native people with little

hand sickles gathering the heads of rice one by one. You are forcibly impressed that we also have reached the harvest time, or end of the world, and that the harvest is fully



A TENT COMPANY. PASTOR PANIS IN FRONT

ripe and many are having the privilege of gathering the grain into the heavenly granary.

After we have traveled about one-half the distance, our train begins to climb the hilly country. On either side are high mountains. Soon we pass into the cocoanut country. These beautiful groves are most charming, and the stately cocoanut palms with their loads of fruit can be seen for miles.

On the train many strange sights are seen. A large number of men carry their pet fighting roosters with them. They hold them in their laps and stroke them as tenderly as many of the fashionable ladies at home do their pug dogs. The roosters respond with many deafening crows. At nearly every station you will hear venders crying out, "Balot, balot." A balot is a duck egg that has been placed in the hot sand for a number of days until it is nearly ready to hatch. It is then cooked. The native people are very fond of these eggs.

We carried with us a large number of tracts and small pamphlets, and have distributed them on the train; soon our time is more than taken up answering questions.

At San Pablo we take an automobile and ride through the cocoanut groves to Nagkarlang. Here we find a large tent and about four or five hundred people assembled for the evening service. Many of the people come long before the hour of the meeting so as to be able to get a seat, which consists of a small bench. On Saturdays and Sundays the congregation ranges from 700 to 900 people. The officials of the town are regular

attendants. In the congregation you will see hundreds of devoted Catholic women with their beads and images of saints around their necks to protect them from calamity.

Elder Panis is a very pleasing speaker, and the people listen very attentively as he explains to them the truth for this time. He is telling them that, as Jesus in His time said, "Today is this scripture fulfilled before your eyes," so today many prophecies are being fulfilled before our eyes; and that as God had a special message for the people then, so today He has a special message that is to go to all the world. The people are very quiet and every one pays the strictest attention; one can see that the spirit of God is brooding over the congregation. The singing is most enthusiastic. Filipino people love to sing. At the close of the meeting many wait and talk over the subject presented. Sometimes they discuss the matter until the early hours of the morning.

We find that the meetings have been in progress nearly two months. As we look over the list of subjects that have been presented, we are convinced that the people have had a thorough presentation of all the different lines of truth. We find that they have already organized a Sabbath school, and that a large number are attending. Many have already begun the observance of the Sabbath. Judging from the interest manifested, many will be prepared when the time of baptism comes. We also notice an opposition meet-

ing being held just a few rods from our tent, but Elder Panis does not pay any attention to the attacks made; he continues to present the message for this time.

The Catholic priest also works privately among the different ones who are attending the meeting, and warns them against being led astray with new doctrines. But few heed his advice, as there is a power that draws the people together from night to night.

As we lie down to rest for the night, our hearts go out to God in thankfulness for His continued blessings to His people in carrying this message to all parts of the earth, and for the power that draws men to Him. We earnestly pray that the Holy Spirit may convince those who are interested, and give them strength to take their stand for the truth.

THE OPENING OF OUR WORK IN THE PHILIPPINE ISLANDS

Mrs. Ciriaca N. Panis

[Our first Sabbath school was organized at Sta. Ana, Manila, P. I., in the year 1908.]

WHEN Mr. Finster first arrived in the Philippine Islands, he held some Bible readings in his home at Paco for some of these young men to attend the Sabbath school that was held in their home.

After studying a few Sabbaths at Paco, these young men invited Mr. Finster to hold some meetings at Sta. Ana. On the following Sabbath a meeting was held in the home of Mariano Arcangel. These studies were con-

tinued week after week, and finally the questions of the state of the dead and spiritism were considered, with but little comment on the part of the students. But when the young men told the old people what Mr. Finster was teaching, they were in doubt as to this new doctrine, and asked that they might have an interpreter so that they could understand what he was saying: his teaching was so different from that of the other churches.

The old people asked for all the texts about spiritism and the state of the dead, that they might look them up in the Bible and know for themselves. They also borrowed a book from the spiritists, and after reading this they were convinced that Mr. Finster was right in his teaching. After continuing the meetings in this home for several weeks, the people desired the meetings to be held in a place where more people could hear, so one of the men of Sta. Ana offered his house. There the people came freely, and asked questions and studied with Mr. Finster. Mr. Bibiano Panis was chosen to act as interpreter, and from that time he has labored with Mr. Finster. He is now one of our ordained ministers in the Philippines.

My husband would come home after the meetings and tell me the different things that were said, so I became anxious to hear for myself, and began to attend the meetings. I was greatly interested in all that was taught, because everything that he said was from the Bible and not from his own mind. The first

meeting that I attended, the subject was the Millennium. I was much surprised when I saw how Mr. Finster illustrated it on the blackboard. We had never heard anything like that explained to us before, and when I arrived home I told my husband so. We had left the Catholic church and were Methodists. Almost every day we were talking about the things that were taught.

After I had attended meetings for a few weeks, Mr. Finster came to my home one Thursday, and after a little conversation he asked me if I had any doubt about the Bible. My answer was: "In the Bible I have no doubts since I believed in it. I believe it all to be the word of God." Then Mr. Finster asked me if I desired him to help me in my study of the Bible, and he told me to select a day when he could come out and study the Bible with me. I selected Saturday afternoon at 4 o'clock. I invited several of my friends to come, and we had a very pleasant time together. We were all greatly surprised to see how connected all the texts were. We felt that we had never heard the Bible so clearly explained in the other churches. But when the subject came up about the day of rest, there arose many questions and much discussion. Some were in favor of the teachings and some were in doubt.

The members of the Methodist church were very sorry because I continued to attend the meetings, and the pastor felt very bad about

it. He told me that I was not a Jew, and that the Sabbath was for the Jews. My reply was that the Sabbath was enjoined in one of the ten commandments, and I pointed to the commandment chart hanging on the wall, and asked him if the ten commandments were not the law of God. Then he told me that the ten commandments were done away. I asked him why he sold the chart to me, if the commandments were done away; to this he could not give any reply. His actions convinced us that he did not have truth of God.

Mr. Finster continued holding Sabbath school every week, and a few families attended. Then meetings were opened in other parts of Manila, and soon many came to our meetings on Sabbath. Two years later the first baptismal service was held, and twelve persons were baptized. We were all so glad as we were united together in church fellowship. Some of the blessings the Sabbath school and the third angel's message have brought to us are as follows:

We have given up our vice and stopped gambling. We do not go to the cockpit. We do not smoke cigarettes nor chew betelnuts. We do not speak bad words. We do not spend our money for unimportant things. We have given up wine.

We earnestly request the prayers of our brethren to help us who are the first in the truth here in the Philippine Islands, that we may not be the least when we enter the kingdom of God.

A TRUE EXPERIENCE

Teodora Mariano

I FEEL very thankful to God that amid my transgressions, and despite the fact that I followed the pleasures of the world and that the name of God was out of my mind, he did not cut short my life.

My mother, brothers and sisters are devout Catholics, and they have a day set apart to attend the church services. They kneel before the wooden idols from morning till about noon, repeating their prayers again and again. Greater was my wickedness than this.

Once while living in Tondo, Manila, I loved nothing but pleasures—attending shows, banquets, feasts, picnics and many other things, with which dancing was always connected; and so attached was my heart to dancing, that here and there my friends invited me to go with them.

Once after we had been to a ball, I got a bad feeling against my friend, and so great was my sorrow, that I decided to commit suicide. It was noon then, and my companions in the house were taking their siestas. While I was at the point of committing that great crime, a voice from above thrust itself into my ear, causing me to tremble, and thus hindered that shameful, satanic act. I felt a change in the beating of my heart, and I did not know why I was out of senses.

I seemed to hear a whisper, saying, "Leave all these useless pleasures of the world, take

off your rings and earrings; think only of the Lord, and follow Him." Perplexity seized me, but I kept this in my heart. Two weeks elapsed, and I forgot the bidding of the voice, and I again followed the worldly pleasures as I did before.

A week later I heard that many women were offering themselves to the Red Cross to serve as nurses for the wounded soldiers at the front. My eagerness to be of some help to suffering humanity caused me to offer myself. I was accepted, and was given a written contract for my signature. This came to the ears of my mother through some friends I was staying with. When mother received the news, she sent a letter asking for my immediate return home to Malolos. I was greatly troubled when I read the letter, because of the contract.

I reached home safely, and saw mother. I tried not to show her my secret, but she came to me asking if the news were true. I denied the truth, for I was determined to go. It was the fourth night of my stay in Malolos. While I was pondering about the Red Cross service and going to Manila for duty, a number of people passed by. In this company were some of my friends, and they asked me to go with them. I went, thinking they would take me to some place of amusement. While we were going I inquired about the place, and they told me that it was to a tent, to a meeting of the Sabadistas. (A name

given to Seventh-Day Adventists.) Finally, we came to the place.

All the things I heard were truths that pierced my heart, leaving a deep impression. My heart was moved. The thought of going to Manila vanished, and gave place to eagerness to attend the tent-meetings. I became so interested that my love for the Red Cross service was gone, and I made up my mind to stay in Malolos to hear the sermons. The truth about the second coming of Christ made a deep impression on my heart, and I feared the event, lest I should not be found a Christian. I immediately asked one of the members to tell the pastor to baptize me, but he asked me to hear more of the truth first.

I inquired why they did not eat such and such kinds of fish and animals. They opened their Bibles and read to me the Lord's instruction on diet. I then began to refrain from eating the flesh of forbidden animals, but when my mother and brothers heard this they were very angry. They said, "Are you a Sabadista?" Heretofore, they were always scorning me, and in order to offend my conscience they would buy those things which I did not eat. I was quietly suffering all these things. With a little water and rice my meal was finished. But how wonderful this was to me—it tasted like fresh carabao's milk. O, what a fine event in my experience!

I was forbidden to go to the meetings. They warned me that if I should go, they would cut my legs. I did not mind this warn-

ing, but I prayed to God, and I saw that my petition was answered. I was allowed to attend the meetings.

My elder sister never ate with me at the table, but always said bad words to me. But greater was their wrath when I was baptized. They sent me away; they threw all my clothes to the ground. My father said that if I would not go, he would; so I was either forced to leave home or give up the truth I accepted of God. I took my things, and set out for Manila. Great was my desire to attend our school that I might be of some help in God's work; and God favored my desire. I am now studying in the Philippine Seventh-Day Adventist Academy at Pasay, Rizal.

I realize that the Lord called me from the pleasures of the world, and it is now that I realize that I was led to this truth by the voice which bid me "take off your ring, earrings, leave the pleasures of the world, and follow me." I remember that when I was almost at the point of committing suicide, the Lord called me then to be His. I am very grateful for the blessings He rains upon me, and I earnestly pray that He may strengthen me in the faith till the end.

[NOTE—With a disease-racked body, no home, and no money, Sister Teodora Mariano is starting out, after having been called of the Lord, to get the training that will fit her for a worker for Him. Her desire is to be a Bible worker, and some opportunities have already come to her which fulfill the desires of her heart. Now, that she has found Jesus, her desire is to lead others to the "Lamb of God, which taketh away the sins of the world!" —Nannie L. Woodward.]

CHILDHOOD IN THE PHILIPPINES

Nannie L. Woodward

CHEERFUL and happy are the throngs of wee ones as they scamper here and there under the tropical sun and shade of these lands where it is always warm, and where Jack Frost never comes. The happy faces peeping from the picture are the children of our believers at San Pablo, but they are only



A COMPANY OF PHILIPPINE CHILDREN

a few of the many who are rejoicing in the glorious message of Jesus' love and of His return to the earth again. With upturned faces they drink in the seeds of truth as they are scattered from the lips of the living minister. These, once imbedded in the childish heart, spring forth to bear fruit during the years that are to come.

With so few cares, the Filipino child is permitted to flit from home to neighbor and back again, and he carries with him broken strains of popular melodies. Such strains often float

to us through the breezes from some nearby band practice station, and the tones are echoed by the little ones who are inclined to be musical, some of whom pass through by-paths behind our place. One little fellow of about four summers lives just behind our house. We can hear him singing, singing, as he goes to and fro to buy food. His parents did not need another baby when he came, so he was given to a friend. Like the canary, he sings the loudest and sweetest for being shut away from father, mother and home. Living directly behind the academy at Pasay, his childish heart has felt the impulse of the songs we sing, and he can often be heard singing them.

The children in our Sabbath school, from the Intermediates down to the Kindergarteners are memorizing the memory verses and learning the accompanying Sabbath school lessons. These youthful minds readily retain the words of songs also, and on special Sabbath school occasions the children take part in the exercises. When Jesus comes, many children from the different nations will meet Him with joy and those from other lands will rejoice to see the "jewels" gathered from the Philippine Islands.

A GLIMPSE OF THE WORK IN NORTHERN LUZON

Roy E. Hay

THE religion of the great majority of the peoples of the lowland is Roman Catholicism. For more than 300 years Spain enforced this religion upon them. However, the mountain tribes of northern Luzon, numbering 500,000 people, speaking six different languages, were never subdued by the Spanish, so were never brought into subjection to the church of Rome. They still sacrifice before their gods of wood and stone.

In our work for the mountain peoples, we have come most into contact with the Tingians of Abra. Nine of those who have been baptized the past year are from this tribe. Our work is carried on in the Ilocano language, although a few months ago our first tract was translated into the Ibanog, a language spoken largely in the Cagayan River valley.

There are three organized churches with a membership of eighty-seven, and about twenty-five others who are keeping the Sabbath. A number of these will soon be ready for baptism.

The burden of my heart has been to develop strong native workers, and with the Lord's blessing we have succeeded in gathering together a nice company of promising young people. Each year during the rainy season a ten-weeks' Bible training school for our workers has been conducted. The first

year just two were in attendance, but this year twenty-four were enrolled.

At present there are sixteen of these young people engaged in self-supporting colporteur work. One is an ordained Filipino minister, two are ministerial licentiates, and two are missionary licentiates. We thank the Lord for these faithful workers, but how few we are among so many who need to know about Jesus and His soon coming!

I wish you could go with me on a trip up the Abra River. We must go on a bamboo, propelled by four natives, sometimes pushing, sometimes pulling. Where the water is very deep, they row with clumsy bamboo oars, and if the wind is right, a sail is hoisted. We very likely shall have eight or nine companions, all crowded into a space four by ten feet, over which is bent a reed covering about three and a half feet above the raft.

After the day on the raft, one day on horseback brings us to the Tingine country. Here two of our colporteurs are now working, and a number of people are interested. Some have already given up taking a part in the village caniauw. (The caniauw is the feast and superstitious rites that accompany the offering of a sacrifice to their gods.) At the edge of the town is the god, a stone standing upright, firmly held in place by the entwining roots of a great tree; before it are tokens of a recent sacrifice.

At night the people crowd into the house,

where we stay. The headmen occupy the one bench while the others squat on the floor. By the smoky torchlight we read verses from the Book of books, and tell the simple story of creation, the fall, the cross and the soon coming of Jesus.

For hours I have talked to these people. The men wear only a loin cloth around their body, a bolo hangs by their sides, and a band of bark is tied about the head to hold back their long hair. The flickering light in the room gives an occasional glimpse of the doorway and outer rooms packed with women who are as anxious to hear as are the men. Gradually they press in until the room will hold no more.

Recently, the morning following such a meeting, as I was preparing to leave, the headman earnestly pleaded that I would send them some one to tell them more about our God and the coming of Jesus.

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim
'Till earth's remotest nation
Has heard Messiah's name."

Vigan, Ilocos Sur,
Philippine Islands.

THE PHILIPPINE SEVENTH-DAY AD- VENTIST ACADEMY

I. A. Steinel

IT was by means of a Thirteenth Sabbath Offering in March, 1916, that the money was provided with which to build the Philippine Academy. Although the school has not been in operation quite two years, it has already proved a great blessing to the work in the Philippines. During the first year, the enrollment was eighty-seven, and this year the number will be about the same.

At the close of the first school year, seven of our students went out to assist in tent meetings, and about twenty entered the canvassing field.

Our enrollment this year would have been much larger, but on account of a ruling of the Asiatic Division that our schools should endeavor to be self-supporting, we were able to take in only a very small number of students who could not pay their way. We hope to be entirely self-supporting next year. It makes our hearts sad to see many young people who are anxious to receive a Christian education unable to come to school because of the lack of money.

We have several good industries connected with the school. Among these are embroidery, hat weaving, belt weaving, carpentry and gardening. The property of the Philippine Publishing House adjoins that of the academy, and here a number of students earn their way through school. Perhaps most of

you have heard of, or seen, the beautiful embroidery which comes from the Philippines. Our girls do beautiful work, and we have a ready sale for all we can produce. The hats which the girls weave are similar to the Panama hats, although they are much cheaper.

Our school is located just outside the city of Manila, not far from the shores of Manila Bay. We have about five acres of land, part of which belongs to the publishing house.

Thanks to our dear Uncle Sam, the Philippines have a fine system of education. In some respects this makes our work harder because we have to keep up a high standard of work with a small force of teachers. This year we have been badly crippled in our teaching staff, and we have put in earnest pleas for more help. If we do not receive it, we shall be obliged to drop out some lines of work next year; and this we do not want to do. We have begun a normal training department, but it will be several years before we shall really derive much help in our teaching from this source.

We have in our school a number of excellent young people, who will develop into efficient workers in the cause of God. Some are making great sacrifices in order to be in school. They love the truth as much as do any of our young people in America. Several times all our boarding students have missed meals in order that the price of these meals might be given for the Thirteenth Sab-

bath Offering. They are always very much interested in these offerings, and recently quite a number of them did extra work wherever they could find it, in order that they might have a large amount to give to other needy fields.

I have asked one of our boys to write his appreciation of the school. His name is Roman Sensen. When he came to the school he was not a Christian. Now he is one of our most capable and reliable boys. I am giving his article just as he has written it in English.

Pray for the Philippine Seventh-Day Adventist Academy, brethren and sisters. There is a great need of trained workers in this field, and this school is supposed to furnish them. We need much heavenly wisdom in order to do this work aright.

Christian greetings to our many friends in the homeland.

WHAT THE SCHOOL HAS DONE FOR ME

Roman Sensen

I AM very thankful that we have a school where young people are trained to be reapers in the great harvest field of the Lord, a school that has been established under the instruction of the Lord, and carrying out the principles of the schools of the prophets in ancient time. Any one may come to our school and get the same education as that of the prophets.

This school to me is a center of great light, whose rays spread to all corners of the darkened places,—light that does not keep men away from it like that of the furnace, but light that has in itself power of attracting every truth-seeker to come and be a partaker of it. It is very true, brethren, that this school has that power; for I shall never forget what it has done for me, and what it gave me. My heart is filled with gratitude for the establishment of this academy. Many times when I was alone, when my mind was free from cares of this life, I began to think how I got in contact with this school. This certainly was to me a perplexing question, for I could not in any way trace the steps of my coming here to study.

I was not a believer at that time; I knew none of our workers to get help. So how I came, and why I came, I do not know. I was told by one that a school was erected by the Seventh-Day Adventists in Pasay. Since then I could not quiet myself at home, for that thought pierced my heart. I was very much troubled. So I determined to visit the school. But remember that at that time I was neither Adventist nor Catholic. I had no religion at all; I was doing everything that pleased me.

It was strange that at my first visit to this school I was entirely persuaded at once to come. I asked the principal about the conditions, and being satisfied, I told him that I would come and study. My plans of getting

an education were made without the knowledge of my parents. When I made known my plans to them and to my neighboring relatives, all of them opposed me except my father. They tried to persuade me to study in the government school at Pasig. But I said, "No, I will study in Pasay." I stuck to it. In a few days the school would open.

On June 12, 1917, I prepared everything and went. Is not that wonderful, how the Lord brought me here to share in the light and give a share of it to others? Is it not strange how I reasoned with my opposing relatives concerning the benefits to be derived from this school? Who told me to study here? Who gave such ability to reason with my relatives? No one but the Lord God.

Two months passed, I was getting along nicely. Being associated with a company of Sabbath-keepers, I decided to observe the Sabbath as a holy day. Month after month passed, and being grounded in the truth, I purposed in myself to be baptized and be a Christian. So I was baptized at home.

I am exceedingly grateful to this school. Had I not studied here I should not have known the truth. I love this school, for it gives me the opportunity to be a Christian. God is love and abundant in mercy. Glory! my sin-sick soul obtained its remedy. He was very patient with me in times past. I did not realize that at that time I was entirely lost.

I am very glad to tell you that I am here preparing for better service. I am in the normal course, getting ready to mould the characters of the young into their proper shape. So pray, then, that God may prosper me in my studies. Join with me in prayer for the school, that it may not fail in sending light to some darkened minds.

HOW THE GOSPEL REACHED THE PHILIPPINES

[A Sabbath school teacher and her class.]

FIRST: [Enters after the others are seated.] Hello, girls! where's Miss Smith? Didn't we do fine with our barrels last quarter? Mine was so full it wouldn't hold another cent. I think I shall ask for another one so I can fill two this time. I'm going to begin this week.

SECOND: Where is the money going this time?

THIRD: I know. Its going to the Philippines.

FIRST: We were studying about them this week in school.

FOURTH: Tell us about them. Did you learn how the gospel reached them?

SECOND: Here comes our teacher now. She can tell us all about it.

ALL: Good morning, Miss Smith.

FIRST: Miss Smith, can you tell how the natives in the Philippines learned about Jesus?

TEACHER: I shall be glad to tell you something about the Philippines. They are a group of almost 1,000 islands, about 600 miles southeast of the coast of China. They were first found by Magellan in 1521, who named them for Philip, King of Spain. As soon as the people of Spain found it out a great number of Catholic priests and friars flocked to these islands.

SECOND: Did they take them the Bible?

TEACHER: No, they took with them images,

crucifixes and rosaries. They claimed the images had power to perform miracles, that the images of the Virgin wept tears at stated times, and that other images perspired when the converted natives were wicked. They taught them to be superstitious and worship idols.

FOURTH: What did the natives do when they were converted?

TEACHER: They were christened and bought a miraculous image or rosary. Some who did not believe what the friars taught were persecuted by the Spanish soldiers who were sent with the friars.

FIRST: Why did they let the Spanish friars teach them?

TEACHER: For a long time there was a legend told among the natives that said some day some teachers would be sent by God to them. They supposed the Spaniards were these teachers, but after a few years some learned they were not. It was too late then for them to drive the priests away, for there were a great many Spaniards there and many of the natives believed what the priests taught them.

THIRD: Were none of the priests good men?

TEACHER: Yes, one named Padre Juan, taught them about Jesus and said that some day teachers would come to tell them more about Jesus. The wicked priests put him in prison and killed him, but the people did not forget what he told them. He could not tell all the people for there were too many. One native said that only one in 500 knew God as the Creator of the world.

SECOND: They must have thought those teachers were a long time coming.

TEACHER: Maybe some of them did, for it was not till the United States got possession of the islands in 1900 that the Protestant missionaries were allowed to teach there. Until that time it was controlled by the Catholics.

FIRST: [Figures on her book.] They waited 381 years.

TEACHER: The first one I know of who carried the gospel to the Philippines was an American missionary. He had been in Spain where he found a young man from the Philippines who had studied for the priesthood. He was converted and returned with the American missionary to the island where Padre Juan taught. They translated the Bible for the natives, taught them that the images had no power, and that they should worship God.

SECOND: Did they tell them about the Sabbath and that Jesus is coming soon?

TEACHER: No, these missionaries did not know that.

THIRD: I know who did tell them about the Sabbath. It was Brother and Sister Flinster.

TEACHER: Yes, they went to the Philippines in 1908 and since then others have gone, but they still need more teachers. There are many people there who want to know more about Jesus and perhaps some who are still looking for the teachers that they believe God will send them.

FIRST: Let's try to give more this time than ever before. I am sure I can fill two barrels, aren't you?

ALL: I can.

TEACHER: And you may have all the barrels you can fill.

A FAITHFUL LIGHT BEARER

Nannie L. Woodward

THE subject of this sketch, Nicolasa Signay, was born forty-nine years ago, of Catholic parentage, in the province of Pangasinan, Philippine Islands. At the age of forty-four she accepted the Methodist faith, and lived a consistent Christian life. During the month of May, 1917, she was urged by her son, Auspicio Rapacon, who is one of our

faithful canvassers, to attend a tent-meeting conducted by Elder Bibiano R. Panis, in the **Singalong** district of the city of Manila. She accepted present truth, and with a younger



NICOLASA SIGNAY

son and daughter, was baptized, and became more fully a follower of the meek and lowly Jesus.

Like Andrew and Philip of old, she has endeavored since that time to carry the words of life to her kindred, neighbors and friends. Interested ones are being searched out, and some who were not interested have become so through her efforts. Two Filipino women near her home are rejoicing in the message through her efforts, and others are attending our weekly services, as a result of her eagerness to lead precious souls to Christ. Six people out in the provinces are believers with us through her labors of love when she went to visit them last fall. On the street, in crowded tram cars, and in the homes of the people, tracts and papers are being scattered by Nicolasa Signay; these may result in many more having a part with us in the closing message.

She has been the mother of eleven children, three of whom are living, and years ago she was left a widow. She rejoices that the remaining three, with herself, are laborers in the Lord's vineyard, and are having a part in the closing work.

Sister Nicolasa Signay's zeal surpasses that of most believers, but there are many others here who are just as earnest, and who are making wonderful sacrifices for the cause of truth. As she is employed as a laborer in the cause, her time for missionary effort is outside of working hours, and many afternoons and evenings, long hours are devoted to gathering together interested ones for prayer and study. Many times I have been

called to give special instruction to some of these. I always consider it a great privilege.

Together we visited the home of one of Sister Signay's friends in the province of Pangasinan. We traveled through shady lanes, over rough paths, and away to the right through an alley, before we found the object of our search. The woman said her husband's brother was studying to be a priest; that she and her husband were Catholics; and that if she were to study the Bible, she would be required to confess to the priest; therefore, she could not study with us.

There are many precious souls to be searched out in this fruitful field, and we need many earnest ones who can give their whole time to searching for the sheep who have strayed away from the fold.

WHAT I CAN DO

[By Three Juniors]

FIRST JUNIOR:

I can't go to the distant lands,
Where the heathen live and die,
Who have never heard of the children's Friend
Above the bright, blue sky.
No: I can't go yet to tell the news
Of the Savior's love to man,
But I'll give this dollar (holding up a dollar)
and then, when God says "Go,"
I'll go as fast as I can.

SECOND JUNIOR:

I can't give much, for I'm not rich,
So I mean to collect the more,
And also give what I really can
Out of my own small store;

I'll give my pennies (holding up 100 pennies,
fastened together or in a glass), my love, my
prayers,
And ask God to bless each plan
That is made for the good of the heathen world—
I'll pray as much as I can.

THIRD JUNIOR:

I can't write books, and I can't build ships
To sail o'er the ocean wide,
But I can read of the world's great need
Across on the other side;
And when I know, I'll be able then
To tell how the work began;
So I'll give my dollar and prayers, today,
And read as much as I can.

ALL IN CONCERT:

We can't do work that the world calls great,
But we can do one by one,
The little things in our daily lives
That the Lord would have well done.
Where the Lord leads on, we are bound to win;
So we'll follow His conquering van,
Giving our dollars (again holding up money), our
lives and our prayers,
We'll work as hard as we can.

HE SEES

"Over against the treasury
He sits who gave himself for me.
He sees the coppers that I give
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold,
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight."